

The **WITNESS**

CHICAGO, JUNE 10, 1926



CHAPEL, ST. MARY'S, BURLINGTON

Moller Pipe Organs

The highest standard of musical excellence. Every organ designed and built special for the particular Church and service and fully guaranteed. Every part built in our own factory. References, organs in over five hundred Episcopal Churches alone, including many of the most prominent. Booklets and specifications upon request.

M. P. MOLLER
Hagerstown, Maryland



McShane Bell Foundry Co
Baltimore, Md.
Church BELLS—PEALS
Bell and Tubular Chimes
Electrically Played



CHURCH VESTMENTS
Cassocks, Surplices, Stoles
EMBROIDERIES
Silks, Cloth, Fringes
CLERICAL SUITS
Hats, Rabats, Collars

COX SONS & VINING
131-133 E. 23rd St. New York



MENEELY BELL CO.
TROY, N.Y. AND
220 BROADWAY, N.Y. CITY.
BELLS

MENEELY & CO.
BELLS FORMERLY
WEST TROY N.Y. 1826
THE OLD MENEELY
FOUNDRY
WATERVLIET, N.Y.

Church Bells, Chimes and Peals
Unequaled musical qualities

AUSTIN ORGAN CO.
Hartford, Conn.

Designers and Builders
of

PIPE ORGANS

noted for their superior tonal qualities
and mechanical reliability.

Correspondence Solicited

JOHN T. COXHEAD

Makers of Church Furniture

ALTARS : : PULPITS : : RAILINGS
ROOD SCREENS

213 Cedar St. Yankton, S. D.

ST. HILDA GUILD, Inc.

151 E. 47th St., New York

CHURCH VESTMENTS

ECCLESIASTICAL EMBROIDERY

Conferences with reference to the adornment of churches.

Telephone Vanderbilt 8761

The Taylor Bell Foundry

LOUGHBOROUGH, ENGLAND

The World's Leading Bellfounders

CHURCH BELLS

SINGLY OR IN PEALS
CHIMES OR CARILLONS
AUTOMATIC OPERATION

Unequaled for Musical Qualities

Yale University
Andover
Morristown
Birmingham, Ala.
Gloucester
Cranbrook, Mich.
Harvard University
Germantown, Etc., Etc.
INQUIRIES SOLICITED.



CASSOCKS

Surplices, Stoles, Embroideries, Eucharistic and Choir Vestments. Materials for Hangings and Stoles cut to measure and stamped. Barctas, Rabats, Collars, Cuffs Moderate Prices.

J. M. HALL, Inc.

9 E. 35th St., New York Tel. Caledonia 8648

Memorial Stained Glass

Windows

Franz Mayer
of Munich, Inc.

Joseph V. Kelly, President

Sole Agents for the United States and
Canada for

Mayer & Co. of Munich

1220-1222 Woolworth Bldg., New York

Telephone Whitehall 3631

CHURCH WINDOWS
AND
MEMORIALS IN STAINED GLASS
BRONZE AND MARBLE
SEND FOR ILLUSTRATED CATALOGUE
Jacoby Art Glass Company
Dept. 47 2700 St. Vincent Ave., St. Louis, Mo.

Giannini & Hilgart
Stained Glass
English Artists
550 & 552 W HARRISON St. CHICAGO

Windows of Merit
Beautiful Groupings
Glorious Combinations of Color
Well executed by
The Van Gerichten Studios
Columbus, Ohio New York City

J. WIPPELL
& COMPANY LTD:

EXETER

and 4 & 5 Duncannon St:
Charing Cross LONDON

**ECCLESIASTICAL
ART WORKERS**

in
Embroidery
Wood
Stone
Metal and
Stained Glass



MASONIC

Books, Monitors, Jewelry, Novelties and Lodge Supplies. Aprons and Bibles a Specialty. Write for free catalogue No. 77 of books and jewelry, or No. 78 of Lodge Supplies.



REDDING & COMPANY

The Fifth Avenue Building, 9 West 23rd St.
(Est. 1859) New York

Heaton, Butler & Bayne
GLASS STAINERS

By appointment to the late
KING EDWARD VII

Stained Glass Windows
Memorial Brasses, Etc.

Designs and Estimates
on application to

Heaton, Butler & Bayne
(N. Y.), Ltd.

Knabe Building

437 Fifth Avenue New York

R. GEISSLER, INC.
NEW YORK
56 W. 8. STREET.
CHURCH
FURNISHINGS
WINDOWS—TABLETS
FABRICS—EMBROIDERIES
MEMORIALS



**ART STAINED GLASS
WINDOWS**

ESTABLISHED 1883
GRAND PRIZE ST. LOUIS WORLD'S FAIR
SEND FOR OUR 48 PAGE BOOK ECCLESIASTICAL
ART IN MEMORIAL WINDOWS
FLANAGAN & BIEDENWEG
312-318 W. ILLINOIS ST. CHICAGO, ILL.

THE WITNESS

A National Paper of the Episcopal Church

Vol. X. No. 42

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, REV. FRANK E. WILSON, VERY REV. R. S. CHALMERS, REV. A. MANBY LLOYD, REV. H. P. ALMON ABBOTT, REV. ALFRED NEWBERY, REV. GILBERT P. SYMONS.

Entered as Second Class Matter at the Postoffice at Chicago, Illinois, under Act of March, 1879.

Published Every Week

EPISCOPAL CHURCH PUBLISHING CO.

6140 Cottage Grove Ave., Chicago

THE FUNDAMENTAL WORK OF THE CHURCH

Vast Field of Home Missions

BY REV. HOBART B. WHITNEY

WHEN our General Convention was publicly announced this last year, it was very definitely stated that the key note of its work was to be Evangelism. That was going back to first principles; and it rejoiced my heart, for I have been realizing for many years that in that fundamental object and work of the Church of our Great Evangeliser Christ—her 'Great business'—is just where we have been failing.

The Men's Forward Movement started out on that basis, and succeeded as far as it went; many strong men having been brought to Christ; but it soon fell through. Then we were to accomplish this evangelising work *en masse* by means of a Nation-Wide Campaign. Its first point was to be the awakening of our entire membership to the necessity of making their religion real, that we were no longer to dodge the main issue; for it was and is felt that the Church has largely lost its evangelising power. There have been great searchings of the heart! But that first point was immediately lost sight of in the nervous anxiety over the deficit, and the campaign for real conversion was turned into a canvass for the greatly needed cash; the cart and the horse were juggled around into their usual places—money first and religion afterwards, which method is directly contrary to our Lord's instructions; and is perpetually defeating itself.

And now in the same way the General Convention, which we hoped, from the announcement, was to discuss and stress the one great primary object of getting our rank and file really converted,—after the bugles sounded the key note under the live oaks of Audubon Park, went on to discuss machinery, two or three ologies, and the continued manipulation of the Prayer Book.

And then our leaders came home with almost no message about the great and most important subject of all—the concerted effort to get our whole people really awakened spiritually. None of the questions actually dealt with was of one-tenth the importance of that main theme, so clearly announced beforehand! The one big thing the Convention did was to get down to the moral and actual necessity of wiping out the deficit. But was that not done under the lash of threatened bankruptcy? Was it really a spiritual impulse? There would never be any danger of a deficit, if all our members were really converted. All would insist upon giving all they could for Christ!

EASY TASKS

And when it comes to the great call of the Church's mission, it is no wonder that the man in the street disdains our actual effort to answer that call, and caricatures the missionary as a long coated, high hatted, white banded visionary; because by missions we really have in mind Foreign Missions, following the lines of least resistance by taking up new, virgin fields, where conversion is comparatively easy, showing 13 per cent increase instead of 2 per cent here at home. "Distance lends enchantment to the view."

We are pioneering all over the world, in new ground; but we do not dare to tackle the far wider mission of evangelising the calloused heathen right here just outside our doors! The situation revealed through those who are investigating the moral conditions in our own country are such as these: One out of every thousand inhabitants an unpunished murderer; one out of every six dangerously diseased through vice; two out of every three children growing up without any spiritual training; households—all save a very few—without

any effort to keep God in them, homes broken up by the hundred thousand—and the children prevented from moral instruction, by divorce; banditry by youths everywhere, every day; all making life and virtue and property wholly unsafe; and souls, by millions unsaved, without any definite effort on our part to reach them.

VAST FIELD

Here lies the vast field of home missions, which we as a Church seem afraid to touch. Not so our Lord, Who came "to call not the righteous, but sinners to repentance." Consequently, so far as I am able to see, the only religious institutions which seem to be accomplishing any appreciable amount of this work for the wandering and the lost are those who are going out into the highways and byways, and city streets, and proclaiming, fearlessly and persistently, the simple message of Christ's redeeming love. They are actually rescuing many, many souls out of degradation and despair, and "setting their feet upon the rock."

Must we believe that the Church, with all her indubitable credentials, with her full deposit of the Faith unimpaired, with her prestige of a thousand years, with the gathered wisdom, reverent devotion and spiritual beauty of her formularies—is unable to do this her one proper work of winning the hearts and souls of men to Christ for salvation? In the name of the dear Lord, no!

LACK DISCIPLES

And yet at the present time we cannot avoid admitting that she has been failing in this very matter, vital to her claim of being the Church which seeks to obey Christ. She has plenty of complacent adherents, but very few really converted disciples. We are taking it for granted that all our adherents are honest and real in

their profession, when in fact most of them are not. We are working hard at the superstructure; but we have been neglecting the foundation, without which no superstructure can ever be built to stand. The Church is losing the rising generation, because she has failed to hold the present generation. I can remember when almost the whole body of communicants came regularly to receive their Sacrament on every Communion Sunday. And so their children followed their example, and faithfulness kept up year after year and decade after decade. Now, all sorts of substitutes, "institutional work," attractive services, etc., are being tried with very little real effect—instead of the direct Christian method of going after the individual souls of the "unchurched." We are simply waiting in church for them to come, which is hopeless. We have got to "go out" and preach to them where they are, and "compel them to come in, that His House may be filled." It cannot be replied that this method "will not work now," for it is the only method that is working now. We don't want to get our feet muddy by doing it!

Are we not really open to the criticism, or at least the feeling, of those without—that our Church is frigid with "officialism"? We certainly are; not on account of our formulated principles but of our failure to carry them out—and to put the burden of responsibility where it really lies, on "Every Member," laity as well as clergy, all of them. We have allowed the laity to take up the easy habit of thinking: "That is the minister's business." So it is, as their leader and adviser in that real work of the Church—evangelism; but only a few hundreds of the laity, apparently, have the remotest idea that it is any part of their own daily duty as followers of Christ. Whereas it is distinctively their "priesthood," for it is what they can do which the clergy can not, save incidentally; for the reason that direct personal evangelism by the priest is heavily discounted by the unconverted outsider, who thinks the parson comes to them "professionally"—"the net is spread in the sight of the bird." But if the layman seeks them for Christ, then the outsider realizes it must be real and true, for he knows the layman has no "axe to grind." Our laity have never been taught that they are in any way responsible for that work.

THE REAL WEAKNESS

There, I submit, is the real weakness of the Church today. We say to our people: "Let your light shine," but it means nothing to them. If we should tell them, "go and win the heart of such and such a neighbor, and then seek to bring him or her to Christ by loving, persistent persua-



HON. A. B. HOUGHTON
A Member of the Club of F. L. E.

sion to save a soul,"—they would think we had lost our minds; for they have never had it borne in upon them that such is their own most important Christian duty and privilege,—what He put us into the world for—to "glorify God" and to carry that glory to others, all the time, right at home. The Christian laity must be trained for it; for it is peculiarly their work. And that primary work must be done, or the Church will continue to fail.

And NOW is the time! "Behold, now is the day of salvation" for this distracted land of ours, swiftly drifting into paganism. Woe be unto us if we let it go without a supreme effort to reclaim and to go out and rescue these multitudes all about us who are sinking into the present-day surge of infidelity and defiant iniquity. If we do not do this work for which we are responsible in this present decade, the woes of the next generation will be upon our heads. The Church's opportunity is swiftly passing by! And this real conversion must "begin at the House of God." Our whole army must be mustered for it.

It is certain that this essential duty of evangelism has been on the conscience of the Church for many years past—and still her leaders and thoughtful members seem afraid to do more than merely touch upon that tender sore spot, which is sapping her life away! I hope to see and hear it publicly discussed, and re-discussed, until something definite is done to set all her members thinking and praying and acting upon it. As many as are truly converted to the love of Jesus—God the Saviour—inevitably long to convert others: through this channel—alone—the spiritual Stream of Life flows on.

Personal Evangelism has been the key to all real success in doing Christ's work of bringing men to Him, from the beginning until now.

Let's Know

CATACOMBS

By Rev. Frank E. Wilson

THE seven hills of Rome have been tunnelled since long before the Christian era. Not all of these excavations, however, can properly be called catacombs. The earlier ones were openings made to quarry stone for the erection of buildings in the city.

The catacombs, strictly speaking, are a Christian product. It was the custom among the Romans to burn their dead and preserve the ashes in urns. This was quite contrary to Jewish traditions which demanded the burial of bodies in rock-hewn tombs. At the beginning of the Christian period there was quite a colony of Jews living in Rome and in order to perpetuate their ancestral customs, they began to dig into the rocky ground outside the city and lay away their dead in a manner as nearly as possible corresponding to Palestinian usage. These burial grounds are the beginning of the catacombs but they became an institution when Christianity was introduced.

The grounds in and about Rome is of volcanic structure, much of it lying in three layers of volcanic stone. The catacombs were dug through the second layer. Openings were made from the surface with steps leading down to the lower levels and then long passages were opened out in many directions. Some of the catacombs, like that of St. Sebastian, were made in as many as four stories with stairways connecting them. Along these galleries burial chambers were cut in the walls, where the bodies of the Christian dead were laid, the openings being covered with large slabs of stone on which various symbols and inscriptions were carved. It has been estimated that if these labyrinthine galleries could be laid end to end, they would reach from one end of Italy to the other. Probably no one knows how many of them there really are. They contain the remains of no less than two million bodies and perhaps many more.

It is one of the wonders of the ages that the early Christians were able to accomplish such a prodigious piece of work within the first three centuries. It meant enormous labor and huge sums of money. One wonders sometimes how the Romans ever permitted the work to be done when the Christians were so frequently under bitter persecution. The answer is probably to be found in the old Roman laws which granted inviolability to all burial places. Other catacombs were constructed in other parts of Italy but they ceased to be built when

Christianity became the recognized religion in the time of Constantine.

During periods of persecution the Christians found the catacombs to be very useful places of refuge. There they went into hiding until the storms blew over and there they offered their worship to God when it was unsafe to do it above ground. Christian worship was a privilege at such times for which Christians were ready to make

sacrifices to any extent. One wonders whether modern Christians would not gladly face similar perils if their worship were to be denied them now? As it is, it is so easy to go to Church that people grow careless about it. Alibis for staying away are more common than self-denials to get there. Yet who shall say that Christianity means less to us now than it did to the Christians then?

If Congress were to pass a law shutting up all the churches, you would find mobs of people clamoring to get into them next Sunday morning. Christianity thrives on sacrifice. The answer is that when sacrifice is not thrust upon you, self-sacrifice becomes a necessity. Why not practice a little self-denial for the glory of God and go to Church regularly even if it is easy?

THE TRAINING OF YOUNG PEOPLE

The Place of a Church School

BY MOTHER EVA MARY

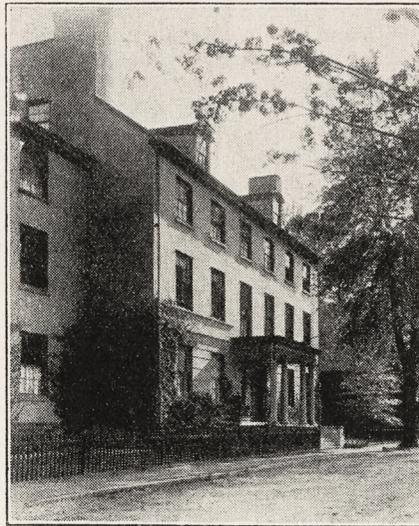
THE great preoccupation of each generation is the training and education of its young people, the generation that is to come. The older generation is eager to pass on the fruits of its experience, its knowledge, and its achievements to the younger, while the younger generation is eager to savor life for itself, to try its own experiments, to exploit its own theories. Hence we have the perennial clash between the young and the old, between enthusiasm and experience, between adventure and authority.

One hears much discussion of the girl of today with her rouge and powder, her servile observance of the latest fashion whether it be attractive or ugly, and above all her determination to have what she terms "A good time" at any cost. We who live among girls find that most of these foibles are only on the surface and that underneath the outward "deformity" there is the making of just as fine women as the world has ever known.

There is, however, one phase of the girl's conduct today which makes one anxious, lack of consideration for others. The Church School is progressive but holds fast to the tenet that good manners do not depend upon fashion nor change from year to year as etiquette may. She teaches that gentle manners are the expression of kindness of heart which puts the convenience and comfort of one's neighbor before the indulgence of one's own whims.

She aims to train her students to acquire such charm of manner and thoughtfulness for others that they are noticeable in a world of careless thoughtless young people.

Looking into the history of our Church Schools we find St. Mary's Hall, Burlington, New Jersey, to be what some have called her "the Grandmother of them all." Started ninety years ago by Bishop George Washington Doane, of New Jersey, the school has sent out graduates and missionaries into all parts of the world.



FACING THE DELAWARE

She has been the inspiration for other schools: St. Agnes School, Albany, N. Y., St. Mary's Hall, Faribault, Minn.; St. Helen's Hall, Portland, Oregon, and St. Mary's Hall, Shanghai, China, are her direct descendants. These schools were started by people trained in the school in Burlington.

That the life and work in a Church School satisfies the present age as well as it did our grandmothers, may be seen by the following passages from letters from graduates:

A girl writes after a recent visit: "The dear chapel seemed just the same and gave me back that wonderful feeling of peace and security and the desire for higher ideals and, still better, the will to live up to them that one always finds at St. Mary's."

Another back for Re-union says: "We wandered about the Circle and talked of life with all the old memories crowding back. Then we went to the Chapel and there one seemed to get a greater view of things."

A pupil of long ago expressed herself thus: "Just fifty years ago this month I entered St. Mary's for a four

years' course, a little girl of fifteen with a long braid down my back, and oh, how happy I was there. Even now at sixty-five I have enough enthusiasm to wish I could go again and enjoy all the privileges of the present day. October is always dear to me with its memories of St. Mary's fifty years ago."

From a recent graduate we hear: "I am old enough now to assume responsibility and here I am practically free. I might almost follow my own impulses. I feel after thinking long and earnestly about it that I owe it to my dear old school that I want to do right instead of running wild as so many girls do here. At St. Mary's I learned to be satisfied with the simpler pleasures and that it was just as much fun to be good as to be bad."

Education is one of the burning issues of the day and one of the pet extravagances of our generation, an extravagance not only in buildings and equipment and endowments, but also of theories and methods. There have been such wonderful discoveries in practical sciences and such new experimentation in mental studies that there is some considerable danger of scrapping old knowledge, the experience of the ages of man before us, and of working on theories untentable in practical experience. The younger generation is swamping the older by the tides of its eagerness to try out its own as yet untried and unproved theories.

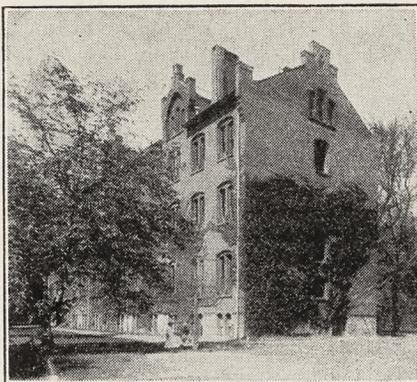
The eager exponents of modern psychological studies forget that it is not made into a new science by a new nomenclature; that really it is the oldest of all sciences and one that the greatest minds of every age have deeply studied with a resulting deposit of knowledge not to be lightly discarded. In this science the Church has been the greatest teacher of all time, for the Church alone has been able to take into account all the factors that go into the interplay of human mind and human conduct. And as this is the fundamental sci-

ence that underlies all education this shows that the Church is a vital force in the education of our young people.

Our Church Schools then should be fostered and encouraged, and other things being equal, used by our Church people for the education of their sons and daughters. The crux of the question perhaps lies in the phrase, "other things being equal." It is not possible for a school unendowed, and depending on a somewhat capricious patronage for its support, to equal in equipment schools and colleges having the resources of a rich and powerful state behind them, or with endowments of private wealth and generosity. But it is not equipment nor buildings that make a really great school. It is first the method of teaching and then the expert use of the method. In this we claim that Church Schools are really better than any rival in the field. The method covers all of the various fields of activity and thought in equal balance, instead of specializing with over-emphasis on some parts of education to the detriment of other very important branches of knowledge. If this sounds boastful consider for a moment the position of advantage of a Church School. It is not possible for any other to teach religion with the same authority and the same background of history and of devotional practice. The Church is supreme in her own field and it is an immensely important one with a wider range over conduct than any other field of education. If, in addition a Church School has teachers of proved ability in the more general branches of knowledge with a fair gift of imparting their knowledge to young and receptive minds, it has established its position as an educator that can hardly be assailed.

As the greatness of its youth, so great will be the nation. The Church School appreciates this truth; that the development of character in all of its phases must be the basis of educational work. It is a school of sound, sensible teaching which tolerates no fads nor fancies.

That is what St. Mary's Hall in its generations of young life has in some real measure accomplished. We cannot measure the extent of its quiet influence, the depth of its impress on the life of past generations in our country. We believe that in it, and the Church Schools like it in many parts of our land, lies the solution to the most pressing problem now occupying sober minds, how to turn the restlessness of youth into the strength of maturity, to curb its follies and to direct and sanctify its energies. Our girls are facing a freedom and an appearance of power never before accorded to women. How much are they going to have to pay for it? What may we do to help



O BENHEIMER HALL

in the readjustment of a political and social world so suddenly and heavily overbalanced on its economic and governmental side? Certainly we need more than ever the Church School with its insistent emphasis on the responsibility of power, and that the true definition of power is service and of liberty, sacrifice.

Cheerful Confidences

THE SPRINGFIELD CHURCH SURVEY

II.

By George Parkin Atwater

LAST week I have a few paragraphs from the book entitled "The Springfield Church Survey," which is a report of the survey made of the Protestant Churches of Springfield, Mass. I believe that this book should be studied by all who are responsible for the progress of the Church in cities of the general size of Springfield. I am venturing to give a few more paragraphs from the opening chapter.

"The worst interpretation that can be put upon the foregoing findings is very bad indeed. It may be said, with some color of justification, that the survey shows Protestantism in Springfield to be an organized religious movement of doubtful success, with incoherent and inefficient units working with poor command of the facts, and deficient in the moral qualities that lie under institutional strength; that the churches are illogically related to the city geographically, having only one common principle consistently followed, namely, to get as far off as possible from the socially undesirable areas.

"But such a conclusion ignores a vast mass of favorable evidence. The Survey shows in convincing detail the actual growth, progress and varied service of Protestantism. Protestantism's stronger and more progressive elements are far in advance of its mere average, and its best examples

are conspicuous for originality and leadership.

"On the strict basis of the verified and objective facts, the best interpretation which the Survey can put upon the situation is that *Springfield Protestantism has a fighting chance*. The evidence is presented in detail in succeeding pages warrants no more hopeful conclusion than this.

"Furthermore, the Survey is compelled to conclude that the chance of success is conditional. It can be attained only through co-operation.

"Such co-operation is the pivotal factor in any effective action in view of the Survey's discoveries."

The conclusion of the survey is that the Protestant Churches of Springfield have a fighting chance. The significance of this should be apparent. After many generations of labor all that is left to the fighting forces is a fighting chance. It has certainly been a failure of policy. My own belief is that the most important duty before the Episcopal Church today is to scrutinize carefully its records for twenty-five years and to adopt a definite policy for the future based upon the experience of the past twenty-five years. Any haphazard program arising out of the determinations of the minute will surely fail in the end.

Preacher, Pulpit and Pew

By E. P. Jots

EPITAPHS are queer places to look for amusement yet the following, all reported genuine, should bring a smile:

* * *

Sacred to the memory of James Horton, who died August 6, 1800. His widow, who mourns as one who can be comforted, aged twenty-four, and possessing every quality for a good wife lives at Bloomfield Road, 236.

* * *

Here lies Madam Nash, wife of M. M. Nash, master blacksmith. The railing around this tomb was manufactured by her husband.

* * *

Both the following are on the same monument, the first by the wife, the second by the husband after he had married again:

Weep not for me, my dearest dear.
I am not dead but sleeping here;
Repent, my love, before you die,
For you must come and live with I.

I will not weep, my dearest life,
For I have got another wife;
I cannot come and live with thee,
For I must go and live with *she*.

* * *

Here lies my wife, here let her lie;
She's now at rest—and so am I.

A LETTER TO A PENITENT

The Purpose of God's Grace

BY BISHOP JOHNSON

My dear Friend:

You asked me the other day, "What is the purpose of it all?" I have asked myself the same question, innumerable times, and have come to certain conclusions which I will try to put down.

And first, it is a good deal like journeying in a forest: When you get lost by reason of personal deviations from "the way," then you cannot see the woods because of the trees.

One must come to his conclusions free from the bias of prejudice, passion or despair, which are internal conditions. When one is sick, he cannot see the beauty of the scenery because the mind does not register correctly all that the eye sees.

Looking at life from the viewpoint of the heights and not from the depths, I have come to the conclusion that before God can regenerate us we must become very humble.

Herein lies the great danger of mere religiosity. It remains static in its sense of attainment.

"Except a corn of wheat fall into the ground and die etc."

The psalmist pictures this when he says: "Then gat I to my Lord right humbly."

The kind of people to whom our Lord gave pardon and assurance of fellowship were not those who attained, but those whose sense of non-attainment possessed them.

From this standpoint, sin has a spiritual value, not in itself but in its reactions.

Sin is like the antidote for poison—poisonous in itself, but corrective of the deadlier poison.

So the serpent in the wilderness is the sign of redemption, although the serpent is the symbol of the fall. It is in a real sense an antitoxine.

But St. Paul says, "Shall we commit sin that God's grace may abound." "God forbid" for that would be like taking a drug to correct a bodily pain. The drug habit would become worse than the original disease.

The moment our sin becomes intentional it degenerates into a deadly habit. The physician prescribes the antitoxine sparingly and only at the moment when the antitoxine is needed to correct or prevent a greater evil.

It is the mystery of evil, like the mystery of disease, that at certain times, like will cure like.

The great object in life is to become humble, for until then we are not in a condition to receive grace. But conscious virtues like sinful habits, have a tendency to produce self-sufficiency.

In either case the victim is apt to say, "I am living my life in a perfectly satisfactory way. I need no new birth. I am what the Lord made me." Whereas God would have us to become that which He cannot make us—humble.

Humility is the death of the grain of corn in the soil of the human soul. "Except a corn of wheat die it abideth alone; but if it die, it bringeth forth much fruit."

It is possible to be made humble by a sense of dependence upon God for any virtues which we may possess; failing that, we can be made humble only by a sense of the insufficiency of our virtues to hold up.

We think we are strong, and just where we fancy our strength lies, there is where our deficiency becomes most apparent.

Moses who was the meekest man, loses his temper; Samuel, who was the most just of men, fails to have good sons; David, who was the purest man, falls into immorality.

We fail because of the limitations of our virtues.

Humility is the sole basis of fertility. It is the breaking up of the soul or soil, so that the seed may grow.

So Brother Lawrence saw clearly when after sinning, he thanked God that he had been prevented from committing a worse sin and prayed God that he might be pardoned for the sin which he had done. The sense of our own impotency is the motif for the need of God's grace. So, we are all sinners alike, the difference lying not in the heinousness of our sin, for he that sinneth in one thing sinneth in all; but in the reaction following our sin.

Pharaoh hardened his heart after each pardon, and softened it only when the penalties of his sins overwhelmed him.

The crux of the sinner's experience is whether, when pardoned, he is humble still, or merely presumptuous.

We are all sinners and go on the road to death, but with this difference, that in one, pardon hardens the soil, and in the other, cultivates it.

The sun and rain of God's grace

is the same on all, but one field is baked and hardened by the sun and rain, while another field is fructified by the same agencies. The difference lies in the hardness or mobility of the soil.

So we find in the 51st psalm of David not the justification of sin but the redemption of the sinner.

Death is a calamity in itself, but in the case of the grain of corn, it is essential to rebirth.

There can be no rebirth so long as the corn abideth alone.

The various processes of rebirth in nature have always been at the price of mortification. The old species must die in the new species that arises from its tomb.

If man is descended from the animal, he can be perfected as man, only as the animal nature dies within him; and the sense of the presence of that animal nature is broadcasted by its recrudescence from time to time.

The grace of God operates to replace these animal traits, as we confess our own impotency because of our own failures. Redemption, therefore, is not something outside of man, but something which Christ lived in His human nature, by which He crucified in man the flesh and all of its tendencies; which in Him were not sin because He ruled those tendencies; but which in us is sin because we control them not.

He died that we might have courage to die; He rose in order that we might have power to rise in Him, and not in ourselves.

Therefore, if this life is all, then we may call the success of physical sensations life, and live in them, because we have no faith or hope in the recreative powers of God; but if we believe God can raise us from the dead, then we strive to acquire that property in us, which makes resurrection possible; and that is the power to put off the old man with its affections and lusts that we may put on the new man who is embodied in the life of Jesus.

His human life is not the product of His environment, but a new creature, fresh from the hand of the Creator; the seed of a new race who rise out of the soil of an human nature.

"The Word was made flesh and dwelt among us" that we might become new creatures, by conforming ourselves unto His life, which is a death unto sin and a new life unto righteousness.

England Now Turns To Discussion Of Strike

England Was Practically Free of
Crime During Fourteen
Days of Strike

COMMENTS

By the Rev. A. Manby Lloyd

For fourteen days the whole of the London Press was gagged, although the *Daily Mail* and other papers managed to publish a sheet, best described as a rag. In that period there was nothing to do but bite one's nails and read back numbers of THE WITNESS, during which (for the first time) I came across a severe criticism of your English news correspondent, many moons ago, and was amused to see that another critic says I know nothing about the British Isles. Perhaps! P'raps not.

I was born in London, bred in Warwickshire (Shakespeare's country), spent 5 years on the borders of the Black Country, 5 in Kent, 4 in the Vale of Evesham, and odd periods in the slums and suburbs of London, in Essex, Wales, Devon and Cornwall.

So that I hesitate to write about the Coal Strike and the General Strike, for I have never been to the Scilly Isles or John O'Groats. But I may perhaps be pardoned for quoting the views of Labor leaders to show their different points of view.

In *Forward*, Mr. Macdonald says the term "unconditional surrender" if applied at all—and it ought not to be—is more applicable to the Government's position than to the Trade Unions. He sums up: "In fact the General Strike can only be a demonstration and the best help the trade unions can give each other is money."

In the same paper Mr. Wheatley says that the workers have sustained a smashing reverse.

"The nerve of the leaders failed them," says Mr. H. M. Brailsford in the *New Leader*, "and in their anxious haste to end a struggle which was too big for them they snatched at the straw of the Samuel settlement and sank. The tragedy is the moral failure of three leaders."

* * *

G. W. Chesterton has supported the strike and is unrepentant. There may be some ground for thinking (he says) that the Trade Union Congress took too much for granted or that the Government has let them down, but he has no doubt that the miners are in a stronger position than they were on May 3. They have had to pay a high price for victory, but so have the Combine, whom it cost in cash about five times what it cost the unions.

Mr. E. S. P. Haynes (a well-known writer on Liberty, Politics, etc.) a

correspondent, asks that the miners may be saved from their friends. "The strike combines gross breach of contract and a conspiracy to bully the community by brute force. It would not have been possible but for the cowardice of the Liberal Party in passing the Trades Disputes Act, 1906. If that Act is not repealed the country will have, for all intents and purposes, a Soviet Government."

* * *

The *Daily Express* has an article, "Meddlesome Bishops," by the Rev. E. L. Macassey, Vicar of St. Andrews, Stoke Newington. Whether or no this gentleman is acquainted with the British Isles, I know not, but it is pretty plain speaking. He begins by purring like a cat. "Good pussy," he says to some of the Bishops. Pretty pussy. But His Lordship of Winchester and ditto Southwark. Rats!

They issued a pronouncement on the coal crisis before the general strike. He has good reasons for knowing that grave embarrassment was caused by the statement.

"Every point of view seems to have found a voice except the Christian point of view." With tempers at fever heat, was it fair to publish such a statement!

It is not the business of the Church (says this good old relic of Georgian days), to interfere in political matters, or to suggest to governments how secular problems are to be approached. The statesmanlike and virile pronouncement of the Cardinal Archbishop of Westminster and the Chief Rabbi are in striking contrast with the feeble and foolish trumpeting of some of our Anglican prelates. "Any stockholder could assure our ecclesiastical leaders that the bloated and iron-fisted capitalist is a figment of the imagination." I can read no more.

It ends with the usual eulogy of the Bishop of London. The Reverend writer forgets that the famous Westcott settled a coal strike far more serious than this one. And fancy asking Ananias to give Barabbas a character. Not in the British Isles, anyway. It simply can't be done. Shucks! Saul also was among the stock brokers!

* * *

The church papers are not published this week in time for mail, for the printers' strike lasted 14 days. So I am dependent on the secular press for my weekly pabulum. When the Bishop of London said in the course of a recent address, "If a young man takes you out to dine and offers you a cocktail, never go out with that young man again," he probably did not realize that he was plagiarising Dame Flaxen's "Advice to a Young Girl."

"When you are settled in your chair
(Continued on page 16)

Mexican Leader Tells Of Conditions There

Mexican Educator Says That There
Is More Crime in America
Than in Mexico

RELIGIOUS DEVELOPMENTS

Dr. Andres Osuna, educator and former governor of Tamaulipas, Mexico, made a few interesting comments at a recent dinner given in New York by the commission of International Justice and Good Will of the Federal Council. First Mr. Osuna said that he had no idea there was so much crime in America, robberies, holdups, murders. He then spoke of the efforts of the Mexican government to free the people through education and more humane laws, which will give them one days rest in seven, and which will prevent the exploitation of child labor. For centuries the wealth of the country has gone to foreigners who have done nothing to develop the country or its people. Americans, in recent years, have been most active in this exploitation, and these interests are now actively at work attempting to poison the mind of Americans against Mexico. Dr. Ralph Diefendorfer, missionary, also spoke and declared that missionaries have had but little trouble in recent religious developments in Mexico; that those who have been in trouble seem to have mixed in politics, and that the government gave every encouragement to religious schools.

NATIONAL MEETING OF CHURCH CLUBS

Twenty-four delegates from six dioceses attended the meeting last week of the National Federation of Church Clubs held in Washington, D. C. A resolution was passed urging the establishment of Church Clubs in the large cities of the country. Stress was given to evangelism. Mr. E. A. Harriman of Washington was elected president, Senator George Wharton Pepper was elected first vice-president, Mr. William Mather of Cleveland second vice-president and Mr. R. M. Everett of Massachusetts was made third vice-president. Addresses were made by Bishop Freeman, Dr. W. C. Sturgis, educational secretary of the department of missions, Dean Bratenahl and Mr. Henry Goddard Leach, the editor of *The Forum*.

PROMOTING MISSIONS

The Brotherhood of St. Andrew in New Orleans is fostering three missions in suburbs of the city, members of the organization lay reading.

Comments On Recent Events of the Church

Diocese of New York Is Giving Generously for Many Worthy Projects

BISHOP COOK

By Rev. H. P. Almon Abbott

There is such a thing as fertilizing the soil of generosity. Once we learn the joy of giving we achieve the habit of giving, and ever more and more. This has been evidenced by what has happened within the diocese of New York. For the cathedral construction almost \$11,000,000 has been secured, and efforts are being made to complete the fund to \$15,000,000. The amount pledged by Bishop Manning for the national deficit, \$250,000, has been fully subscribed, and \$241,000 of it has been received. The quota of New York, \$640,000, is in fair way of being met, and \$560,000 is already assured. It is all very wonderful, and it shows what our good Christian people can do when their minds, hearts and consciences are touched.

* * *

We are hearing much in this part of the world of the forthcoming Sesqui-centennial Exposition in Philadelphia, which opened on June 1st. The original intention to hold a congress of religions has been abandoned. But, in October three addresses will be given on the subject of the contribution of religion to American government and American progress during the one hundred and fifty years since 1776. These addresses will be delivered by a Roman Catholic, a Protestant and a Jew. It is rather hard that our Church will not be represented. We are numerically small; but, we were rather prominent numerically in the signing of the Declaration.

* * *

I see that Shoran S. Singha, an Indian Y. M. C. A. secretary in India, asserts that it is Christ, not Christianity, in India today. His observation is in league with what Stanley Jones says in that wonderful book of his, "The Christ of the Indian Road." It is not "the What" in India. It is "the Whom." After all, there is a vital distinction between the Christ of Christendom and the Jesus of the Gospels. The former is what men have said about Jesus, and the latter is Jesus speaking for Himself. It rather looks as though India were going to educate us into the personality of Jesus. We need it. Aye, we need it sorely. Just to fall at His feet and worship and adore Him, with systems and controversies forgotten—how much we demand that for our soul's life, and for the reconsecration of the work that we are attempting



HON. G. W. PEPPER,
Elected Officer of Church Club

to do in His Name! "So many ways, so many minds, so many paths that wind and wind"; but, only ONE Jesus.

* * *

The diocese of Pennsylvania has made a wonderful showing in the children's Lenten offering for missions. The total sum raised in 1926 was \$75,000. This is truly remarkable. And, the goal set for next year is \$100,000. With the children's annual offering and with the women's united thank offering the men of the Church, save for the fact that they are represented indirectly in both offerings, seem to be somewhat out of it. Why not institute something of a specific character for our devoted laymen

* * *

Speaking of bishops, there is another bishop who has so endeared himself to his flock that the sheep thereof are willing to express their love and appreciation in monetary terms. At the recent 140th annual convention of the diocese of Delaware, it was announced that the Episcopal endowment fund has been increased by \$61,000. "First a man, then a gentleman, and last a clergyman," such is the exhortation of Bishop Hall to candidates for the ministry. I always think of it when I think of Bishop Cook. He is a MAN, and the rest follows. It is evident that his people in Delaware appreciate him at his true masculine worth.

* * *

Commencement at Tabor College was held on June 9th. Bishop Longley gave the commencement address.

News Paragraphs Of The Episcopal Church

Princes of the Roman Church to Come to Chicago for Congress in Splendor

CLERICAL CHANGES

By Rev. W. B. Spofford

Cardinal Bonzano, papal legate to the 28th international Eucharistic Congress in Chicago June 20 to 24, and his party of Roman prelates will make the trip from New York to Chicago aboard a special train of seven cars, the entire train painted a cardinal red. The train will leave New York June 16 and will have the right of way across the country to Chicago, arriving the next day. Stops are planned in some of the larger cities to permit Catholics along the route to greet the papal legate.

The cardinal legate's private car will have five rooms, in which all the appointments will bear his insignia. Fine drapes and rugs, special woodwork in furniture and wall panels, and a score of unusual features combine to make this car probably the handsomest ever built in American railway shops.

The dining car will be fitted out with fine linens and beautiful table silver engraved with Cardinal Bonzano's coat of arms. A combined smoking and library car will include in its furnishings a collection of books especially selected for the distinguished prelates. Three cars will have six compartments and three drawing rooms each. Another will have ten finely appointed compartments.

* * *

Several passages of the New Testament come to mind after reading the above account which was printed in daily papers last week. Others will doubtless occur to you, but I suggest that you will find an adequate antidote in the following verses:

St. Matthew, chapter 5, verses 1-12.

St. Matthew, chapter 6, verses 24-34.

St. Matthew, chapter 23, verses 1-15.

St. James, chapter 5, verses 1-6.

* * *

An unusual amount of Church building is now going on and is being planned for the immediate future. Clergy-house at St. Andrew's, Denver, \$20,000; St. James', Hartford, Conn., has sold their plant and are to build in another part of the city (crowded out by business); new rectory is now under construction for St. James the Apostle, New Haven, Conn.; Christ Church, Milford, Delaware, Rev. G. L. Hill, rector, is building a rector and have plans for a

parish house; parish houses planned for St. Elizabeth's, Elizabethtown, Pa.; also parish house for St. John's, Marietta, Pa.; extensive building program has been launched for Bethany Home, Glendale, Ohio; the General Seminary has started a campaign for a million dollars, the money to be used, among other things, for new buildings. In Brooklyn, New York, ground has been broken for the new St. John's Hospital and Chapel, which, when completed, will represent an expenditure of several hundred thousand dollars.

* * *

Certainly one of the most active dioceses in this regard is Chicago with the following projects either now under construction or soon to be started; buildings at St. Alban's School, Sycamore, \$125,000; St. Chrysostom's, Chicago, \$350,000; Budd Memorial, for the Sisters of St. Mary at Libertyville, \$100,000; new Emmanuel, La Grange, where the church costing over a quarter of a million has been completed and where new memorials of various sorts are planned; parish house for St. Peter's, Chicago, \$100,000; plant for the Advent, Chicago, \$125,000; new parish house for St. Paul's, Chicago, nearly completed at a cost of \$125,000; parish hall for the Redeemer, completed, at a cost of \$75,000; St. Margaret's, Chicago, hopes to begin soon on a new plant to cost close to a quarter of a million; the Mediator, Morgan Park, is now building a parish house and expects to follow with a new church; Holy Comforter, Kenilworth, is building a cloister to enclose the Eugene Field Memorial, and this does not by any means complete the long list.

* * *

Who wants to play tennis or golf with the Bishop of London? He is to visit America in the Fall to devote

himself almost exclusively to talks to the students in our colleges and universities, and in a recent letter he makes this suggestion: "You might also arrange for me to play tennis or squash rackets or golf with some of the students as I am still playing all of these pretty well." Bishop Ingram is 68 years old.

If a schedule of games can be worked out for the Lord Bishop I shall have material for another paragraph on THE WITNESS sport page.

* * *

Conferences start this Saturday at Evergreen, Colorado, and run almost continuously through the summer. This first one is for high school boys, and it is to be followed immediately with a conference for high school girls. From July 2nd through the 12th the 2nd annual conference of Young People's Fellowships of the province is to meet. July 19th to 31st comes the Church Workers' conference; then the School of the Prophets until the 14th of August. This is followed with a retreat for the clergy from the 16th through the 20th.

* * *

A fifth archdeaconry was recently organized in the diocese of Albany, comprising the parishes and missions in the old archdeaconry of Albany. At a recent meeting the Rev. C. E. S. Rasay of Little Falls was elected archdeacon.

* * *

Commencement this week at St. Katharine's School, Davenport, Iowa. Bishop Longley preached the baccalaureate on Sunday last.

Great conference on religious education was held on May 21st and 22nd at Christ Church, Dayton, Ohio, under the direction of the Rev. Maurice Clarke, educational secretary of the diocese. The general subject was "The Problem of Home Co-operation."

* * *

At a meeting of Church school officers recently held in New Jersey suggestions were made on methods of increasing attendance and promoting punctuality. Possibly you will remember seeing this item reported here several weeks ago. In any case the suggestions were: (1) make the schools interesting, (2) teachers be prompt, (3) parents co-operate. *The Chimes*, the parish paper of Christ Church, Macon, Georgia, now adds another suggestion, as follows:

"If every school would have a fifteen-minute prayer period for the officers and teachers before the opening of the school the teachers would not only be there on time, but the spirit of the school would be such that there would be no need of holding conferences to insure attendance and punctuality."

Are there any other suggestions?

* * *

Mr. William Elwell was ordained deacon by Bishop White of Springfield (Illinois) on the 30th in St.

EVERGREEN, COLORADO
Annual Retreat for Priests
Conductor, the Rev. William Pitt McCune, P. H. The Retreat begins on Monday, August 16th, at 7:30 P. M. and closes Friday morning. Address the Rev. Winfred Douglas, Evergreen, Colorado.

The Spirit of Missions

G. WARFIELD HOBBS, Editor.

KATHLEEN HORE, Assistant Editor.

Vol. XCI.

JUNE, 1926

No. 6

Contents

Frontispiece: Westminster Abbey

The Spirit of Missions Salutes the S. P. G.

The Beginning of the Society..... Rev. E. Clowes Chorley, D. D.

Foundation of the Church in Connecticut..... Hon. Burton Mansfield, D. C. L.

St. George's Church, Flushing, N. Y..... Lewis B. Franklin

Bishop Brent Is Anniversary Preacher.....

List of S. P. G. Parishes Still Functioning.....

The Fighting Line of the Fading Frontier..... Very Rev. William McM. Brown

Is This Mountain Work Worth While? (Virginia) Deaconess Maria P. Williams, U. T. O.

A "Captain Courageous" and a Churchman Faithful..... Bishop Remington

Recruits for the Mission Field.....

Kyoto's Third Bishop Consecrated..... Rev. J. Armistead Welbourn

Bishop Creighton Holds His First Convocation (Mexico).....

A Valedictory from Dr. Pott (St. John's, Shanghai).....

PICTORIAL SECTION, EDITORIAL, THE NATIONAL COUNCIL.

Subscription Price: \$1.00 a year in advance, postpaid in the United States and dependencies. Postage to Canada, 25 cents a year extra. For other countries 35 cents should be added for postage.

Address communications to THE SPIRIT of MISSIONS, 281 Fourth Ave., New York.

Be Sure To Come
Lake Wawasee
Indiana

June 12-13, 1926 for the
Young People's Convention
and

June 13-19, 1926 for the
Wawasee Conference

Y. P. Registration \$1.00
Y. P. Entertainment \$3.50
Conference Registration \$3.00
Conference Entertainment \$17
For the Whole Period \$23.00

Paul's. Sermon was preached by the rector, the Rev. Edward Haughton.

* * *

Personal religion is to be the keynote of the new Blue Mountain Conference for Church workers which is to meet at Hood College, Frederick, Maryland. Among the leaders: Bishop Overs, retired diocesan of Liberia, Rev. Dr. G. C. Foley of the Philadelphia Divinity School, and the Rev. Dr. S. A. B. Mercer of Toronto.

* * *

The Commencement at St. Mary's School, Concord, New Hampshire, is to be held on Saturday of this week.

* * *

Churches throughout the world are to hold a conference on slavery and forced labor next September in Washington, and the Federal Council of Church has recently issued an invitation to churches to send delegates to this meeting which will help, it is hoped, liberate the peoples of Africa and elsewhere that "have been so long and so ruthlessly exploited by greed and avarice."

* * *

The Rev. Murray Bartlett, D.D. and now S.T.D. also, for he was honored with that degree by the General Theological Seminary last week, in recognition of his unusual work in the field of education in the Philippine Islands and at Hobart College, where he is president.

* * *

The Rev. Robert Kreitler, rector of St. Luke's, Scranton, Pa., has resigned as the chairman of the municipal bureau of recreation due to the pressure of parish work. Mr. Kreitler has been the head of this bureau for twelve years during which time remarkable strides have been made in the development of city play grounds and recreational centers. Local newspapers in announcing his resignation, deal with it editorially with the most

complimentary tribute to Mr. Kreitler for the service he has done the city.

* * *

Here we are . . . the Famous Living Episcopalian for this week . . . written by the Rev. William T. Sherwood, the rector of St. John's, Lancaster, Pa., who has been sent a nice book for his kindness. Next week we shall confer the degree of F.L.E. upon Charles Rann Kennedy (that is if you write a letter about him) and the following week I hope that we may print a letter from some reader telling us why Henry Fairfield Osborn is a F.L.E. Here is Mr. Sherwood's letter:

"My conscience would positively hurt me if I failed to write you about Mr. A. B. Houghton. Nearly everyone now knows the main facts of his career—how, fresh from philosophical studies in Germany, a graduate also of Harvard, he took over the presidency of the Corning Glass Works, his father's and grandfather's institution before him—still a comparatively small thing, as modern industry goes—and so thoroughly put it 'on the map' that Corning is known far and wide as the 'Crystal City.' A conspicuous success here, he became congressman from his district; once more outstandingly successful, was appointed by President Harding as Ambassador to Germany at the very time we needed just such a man; and is now, by appointment of President Coolidge, Ambassador to the Court of

St. James, the highest post in our diplomatic service.

"The whole world knows this, the 'famous' side of A. B. Houghton; but not so many have had the opportunity of personally knowing the 'Episcopalian' and the pre-eminently 'living' side of the man. I have known him as the modest but always devoted vestryman and unfailing attendant at services, in Christ Church, Corning, N. Y.; have preached to him—the raw efforts of a young curate—and received always sympathetic encouragement, a real incentive to the best in me; have worked under him—he, the superintendent of one of the largest and best-organized Sunday Schools in the Diocese of Western New York; myself, teacher of a large boy's class; and when you work under a man, you learn something of his real calibre. I have known him too as the devoted trustee of both St. Stephen's and Hobart Colleges, quietly but persistently helpful with money and sound advice. I can't

Washington Cathedral

A Witness for Christ in the Capital of the Nation

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Education, Charitable, for the benefit of the whole Church.

Chartered under Act of Congress. Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops. Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban Washington, D. C., who will receive and acknowledge all contributions.

St. Catherine's School

For Girls who wish a high standard of excellence in College Preparation. A liberal course for girls not going to college. Beautiful buildings and grounds. Much out-door life. A Church school in a delightful suburb of Richmond. Catalogue and information on request. LOUISA de BERNIERE BACOT, Head Richmond, Virginia

Legal Title for Use in Making Wills
The Protestant Episcopal Cathedral Foundation of the District of Columbia

National Cathedral School

A Home and Day School for Girls The Bishop of Washington, President Board of Trustees. Jessie C. McDonald, Principal. Helen L. Webster, Ph.D., Academic Head. Mount St. Alban, Washington, D. C.

THE RACINE SCHOOL OF RELIGION

The Reverend M. Bowyer Stewart, D. D., Dean Taylor Hall, Racine, Wisconsin July 13 to August 3, 1926

COURSES OFFERED:

- CHRISTIAN DOCTRINE
Belief in Christ
The Rev. M. Bowyer Stewart, D. D.
- NEW TESTAMENT
The Epistles of St. Paul
Professor A. Haire Forster
- CHURCH HISTORY
The Medieval Church; The Continental Reformation
Professor Percy V. Norwood
- MISSIONS
Dr. Carroll M. Davis
- MINOR COURSES
In Biblical, Historical, and Moral Theology

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

INSTITUTIONAL FINANCING

is broadly discussed in

THE CHART BOOK

a new publication describing the most efficient methods of raising money for denominational, educational and other publicly supported institutions.

It will be sent on request without obligation



THE HEWITT COMPANY
TRIBUNE TOWER
CHICAGO

ALL SAINTS SCHOOL (Episcopal)

An accredited boarding and day school for girls, including High School and Junior College. Open to all girls, regardless of church affiliation. Miss Eunice D. Peabody, Principal, Sioux Falls, So. Dak. Write for catalog.

FOR GIRLS

ST. ALBANS

The National Cathedral School for Boys WASHINGTON, D. C.

A Church boarding and day school for boys with full college preparatory course. Bishop of Washington, President of the Board of Trustees. Send for catalog.

quite think of anyone, in short, who better measures up to every possible ramification of the idea of a F.L.E."

* * *

A Church Conference was held this past week for the people of Western Colorado at Paonia. An unusually large number of laymen had places on the program, including Mr. James Pershing, a member of the National Council. Mrs. Irving P. Johnson also had a prominent place on the program, as did also the bishop coadjutor of the diocese, Rt. Rev. Fred Ingley.

* * *

Chantry, organ and windows were dedicated last Sunday at St. John's, Beverly Farms, Mass., by Bishop Lawrence.

* * *

St. Matthews, South Boston, is to celebrate its 110th anniversary on June 20th. Bishop Lawrence is to preach.

* * *

American Quakers have entered upon the novel task of adjusting some of the difficulties to peace that exist between Poland and Germany. Two conferences have been held already in Warsaw.

* * *

Members of St. James, South Pasadena, Calif., on Whitsunday, received with enthusiasm the announcement of Rev. C. Rankin Barnes, rector, that the parish had received a gift of \$10,000 for an altar and reedos. The donor is Mrs. Caroline W. Dobbins, one of the senior members of the parish.

* * *

In the opinion of the men recently chosen to represent the Episcopal Church at the World Conference on Faith and Order, the question of a united faith should be the leading topic considered at the Lausanne meeting in August, 1927. This is the principal recommendation resulting from their first meeting, held on May

20th, in New York. The Episcopal representatives spent nearly the whole day discussing the draft agenda prepared for Lausanne by the continuation committee at Stockholm last August.

* * *

An effort is being made in Minneapolis by the council of churches to start a national protest against the holding of public weddings as a means of gathering a crowd for carnivals and festivals of various sorts. In many cases local merchants have given housekeeping outfits of various sorts to the marrying couple. The ministers urge their brothers not to be drawn into such publicity stunts, contending that they are a degradation of the sacred rite of marriage.

* * *

Can you just imagine . . . last week six past and present officers of the Knights of Columbus were the guests of the men's club of the First Congregational Church of Detroit. Not only that, my dear. Here is Rabbi

Stephen Wise preaching the bacca-laureate sermon at Swarthmore, a Quaker college. Some enterprising person ought to call these events to the attention of the Kland Kluck Kluck Kluge.

* * *

Recent clerical changes: Robert Lawson, student at Cambridge, to be in charge of the Church of the Good Shepherd, Boston, starting September first; Gardiner Day, now in charge of the Good Shepherd, Boston, to be curate at Trinity, Boston; H. A. U. Powell, assistant of St. Mary's, Augusta, Ga., to be rector of St. Mat-

BOARD AND ROOM
SISTERS OF THE HOLY NATIVITY—
House of Retreat and Rest. Bay Shore,
Long Island, N. Y. References required.

ALTAR FURNISHINGS
THE CATHEDRAL STUDIO AND SISTERS
of the Church (of London, England). All
Church embroideries and materials. Stoles
with crosses from \$7.50 up; burse and veil
from \$15. Surplices and exquisite Altar linens.
Church vestments imported free of duty. Miss
L. V. Mackrille, 11 West Kirke St., Chevy
Chase, Washington, D. C. Tel. Cleveland 52.

A. R. MOWBRAY & CO., LTD., 28 MAR-
garet Street, London, England. Craftsmen
in Ecclesiastical Art. Woodwork, Metal Work,
Vestments, Embroidery. Information and all
particulars can be obtained through their dis-
tributor, Mr. Adrian A. Buck, 665 Fifth Ave-
nue, New York City.

THE WARHAM GUILD WAS ESTABLISHED
in 1913 for the making of all "Ornaments
of the Church and of the Ministers thereof."
It supplies Surplices and Vestments, and fur-
nishes Altars, etc. All work designed and
made by artists and craftsmen. Descriptive
leaflet from The Secretary, THE WARHAM
GUILD, Ltd., 72 Margaret Street, London,
W. I., England.

ALTAR AND SURPLICE LINENS. NEW
low price list issued on all Pure Irish
Linens for Church uses. Send for sam-
ples and latest quotations to direct im-
porter, MARY FAWCETT, 115 Franklin
St., New York City.

SHATTUCK
A CHURCH SCHOOL FOR BOYS

For 68 years Shattuck has been a leader among college preparatory schools of the highest order. It is particularly noted for

High Scholarship
Manly Character
Christian Citizenship

A Military Boarding School founded to train boys for service, not for profit. Boys may be entered at Mid-year or fall. Address the Rector, Shattuck School, Fairbault, Minn.

Pilcher Pipe Organs
For Churches

Are noted for their dignified and religious character of tone, nobility of design, durable construction, dependable service, and the integrity and responsibility of the house that builds them.

For 106 Years
the House of Pilcher has been continuously engaged in designing and building pipe organs for the most discriminating churches in America. Ever having been alert to the adoption of every modern development along the lines sanctioned by the world's greatest organists, it has established an enviable reputation for instruments of superior tonal qualities and ease of manipulation. Church officials will find it greatly to their advantage, in the selection of a new organ, to avail themselves of the many helpful suggestions that these long years of practical experience enable the House of Pilcher to submit. No obligation. Address:

HENRY PILCHER'S SONS
929 Mason St. Incorporated Louisville, Ky.

**Make Your Money do Double Duty
to Yourself
to Humanity**



Bible Annuity Bonds
Yields as high as
9% Income for Life
according to age

During many years, men and women have found a doubled satisfaction in investing their money in Bible Annuity Bonds—the income to go to them and their families during their lifetime—and the principal to be devoted later to the great uplifting work of the New York Bible Society.

YOU CAN INVEST \$100 UP

Business men and churches recommend Bible Annuity Bonds as the soundest of investments. They never fluctuate. You have no anxiety. May be issued on two lives—husband and wife, mother and daughter, etc.

The New York Bible Society has distributed millions of copies of the Scriptures free—in many languages and in raised type for the blind. They have brought comfort and inspiration to countless immigrants, seamen, prisoners, the sick, the blind and aliens. All sections of the country, all races of humanity, receive untold benefits.

New York Bible Society, Dept. 33,
5 East 48th Street,
New York City.
Gentlemen: Without obligation, please send me descriptive pamphlets about your Bible Annuity Bonds.

New York Bible Society
5 East 48th St. New York City

Name

Address

SERVICES IN LEADING CHURCHES

CLEVELAND

Trinity Cathedral

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).
8 P. M.—Baptisms.
8 P. M.—Evening Prayer and Sermon.

CHICAGO

Grace

Rev. Robert Holmes, Rector
St. Luke's Hospital Chapel
1416 Indiana Avenue
(Until New Church Is Built)
Sunday Services: 7 and 11 A. M., 7:45
P. M.

St. Paul's

Dorchester Ave. at 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 C. 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.
From Chicago, get off at Main Street, one
block east and one north.

BOSTON

Trinity

Copley Square.
Rev. Henry K. Sherrill, Rector.
Sundays: 8:00, Holy Communion; 9:30,
Church School; 11:00, Morning Prayer and
Sermon (first Sunday of month, Holy
Communion and Sermon); 4:00, Service
and Address; 5:30, Young People's Fellow-
ship, 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, Wed-
nesday, Friday; Eucharist, Thursday and
Holy Days.

NEW YORK

*Cathedral of St. John the
Divine*

Sunday Services: 8:00, 10:15, and 11:00
A. M.; 4 P. M.
Week-day Services: 7:30 and 10 A. M.;
5 P. M. (Choral except Mondays and Sat-
urdays).

The Incarnation

Madison Avenue and 35th Street
Rev. H. Percy Silver, S. T. D., Rector.
Sundays: 8:00, 11:00 A. M., 4:00 P. M.

Trinity

Broadway and Wall Street.
Rev. Caleb R. Stetson, S. T. D., Rector.
Sundays: 7:30, 9:00, 11:00, 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 8 P. M.
Saints' Days: Holy Communion, 7:30 and
11:00 A. M.

St. James

Madison Ave. and 71st St.
Rev. Frank Warfield Crowder, D.D., Rector.
Sunday Services: 8, 11 A. M., 4 P. M.
Week-day Services: Wednesday, 12 M.,
Morning Prayer and Litany; Thursday,
12 M., Holy Communion; Holy Days, 12 M.,
Holy Communion.

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D. D., Rector.
Sundays: 8:00 and 11:00 A. M., 4:00 and
8:00 P. M.
Week Days: 8:00 A. M., Noonday.
Holy Days and Thursdays: 11:00 A. M.

CINCINNATI

Christ Church

Rev. Frank H. Nelson and Rev. Warren
C. Herrick.
Sundays: 8:45 and 11:00 A. M. and 7:45
P. M.
Daily: 12:10 P. M.
Saints' Day: Holy Communion, 10 A. M.

DALLAS

St. Mathew's Cathedral

The Very Rev. Robert S. Chalmers
The Rev. Robert J. Murphy
The Rev. H. K. McKinstry
Sundays: 8:00, 9:45, 10:45 A. M. and 7:45
P. M.
Daily Service: 7:00, 9:30 A. M. and 5:30
P. M.

ATLANTA, GA.

St. Luke's

Peachtree St., Between Currier and Pine
Within walking distance of all hotels.
N. H. R. Moor, Rector.
James Alderson, organist and choir director.
Services on Sunday: 8:00 and 11:00 A. M.;
7:30 P. M.

NEW YORK

Grace Church

Broadway and Tenth Street
The Rev. W. Russell Bowie, D. D., Rector.
Sunday: 8 and 11 A. M., 4 and 8 P. M.
Daily: Noonday Services and Address,
12:30, except Saturdays. Holy Communion,
12 on Thursdays and Holy Days.

MINNEAPOLIS

Gethsemane

4th Avenue South, at 9th Street.
Rev. Don Frank Fenn, B.D., Rector.
Sundays: 8:00 and 11:00 A.M., 7:45 P.M.
Wednesdays, Thursdays, and Holy
Days.

ALBANY

All Saints Cathedral

Swan and Elk Streets
The Very Rev. Charles C. W. Carver, B.D.,
Dean.
Sundays: 7:30 A. M.; Church School,
9:45 A. M.; Sung Eucharist, 11:00 A. M.;
Choral Evensong, 4:00 P. M.
Week Days: 7:30 A. M., 9:00, and 5:30
P. M. Wednesday and Friday, the Litany
after Matins, Thursday and Holy Days,
the Holy Eucharist, 11:00 A. M.

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.
Very Rev. B. D. 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

Corner 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 5:00.
Gamma Kappa Delta Club, 6:00 P. M.
Sheldon B. Foote, Mus. Bac., F.A.G.O.,
Choirmaster.
Wells-Downer Cars to Bellevue Place.

PHILADELPHIA

St. James' Church

22nd and Walnut Streets
Rev. John Mockridge, Rector.
Sundays: 8:00 and 11:00 A. M., 8:00 P.M.
Week Days: 7:30 and 9:00 A. M., 6:00
P. M.
Thursdays and Holy Days: 10 A. M.

tias, Ashville, N. C.; Laurence F. Piper to be executive secretary of diocese of New Hampshire taking the place of Arthur Dunstan, resigned (Mr. Dunstan is to continue as arch-deacon in the diocese); Capt. C. H. Dickins, chaplain of Navy Yard, Philadelphia, to be chaplain general of the U. S. Navy; Benjamin Ramsay, assistant at Christ Church, Springfield, Mass., to be rector of St. Peter's, Mountain Lakes, N. J.; G. Wallace Ribble, archdeacon of Southern Virginia, to be rector of Trinity, Bessemer, Ala.; C. A. Thomas, from Brownsville, Pa., to rector of Grace, Pittsburgh; A. R. Berkeley, rector of St. Paul's, New Orleans, to rector of St. John's, Roanoke.

* * *

Bishop Wing, coadjutor of South Florida, laid the corner stone on May 17th for the new St. Matthew's, Delray.

* * *

President Butler of Columbia University on June 1 awarded honorary degrees to Bishop Murray, Presiding Bishop, Bishop Stires of Long Island

MARGARET HALL

Versailles, Kentucky
In the Heart of the Blue Grass
College Preparatory School for
Girls
Sara McDowell Gaither, A.B.
Principal

Hannah More Academy

THE DIOCESAN SCHOOL OF MARYLAND
Founded 1832

A Country School for Girls, fifteen miles from Baltimore. College Preparatory and General Courses. Music, Art, Supervised Athletics.

Principal, Miss LAURA FOWLER, A.B.
Reistertown, Maryland

CAMP CASADY

LAKE GILMORE, Wisconsin
For Boys 8 to 14 years of age.

A constructive vacation for your boy
For further particulars address

THE REVEREND THOMAS CASADY
506 South 26th Street
OMAHA, NEBRASKA

ST. MARY'S HALL

FARIBAULT, MINNESOTA

Founded by Bishop Whipple in 1866.

New fireproof building and gymnasium. College preparatory and General Courses. Junior College. Superior advantages in Music and Art. Outdoor Sports.

The Rt. Rev. Frank A. McElwain, D.D., Rector.
MISS AMY LOUISE LOWEY, Principal.

KICUWA CAMP

Church Camp for Boys, 11-15.
IN THE HEART OF THE ROCKIES
Write about free Scholarships

June 21st-August 21st.

REV. C. HERBERT SHUTT, Director
FT. COLLINS, COLO.

and Miles Farrow, organist of the Cathedral of St. John the Divine.

* * *

If you should happen to be driving through Philadelphia on a Sunday afternoon during July or August, and should see a large crowd gathered on the Parkway, you may be reasonably sure that it is an outdoor service conducted under the auspices of the Cathedral Foundation. And if you are not in too great a hurry you had better stop for the preacher will be worth listening to. Here is the list: Capt. Mountford, an officer of the Church Army from England, Bishop Garland, Dean Hathaway, Rev. Joseph Fort Newton, Rev. F. M. Taitt, Rev. L. N. Galey, Dean Cox and Rev. P. R. Stockman.

* * *

Rev. Frederick Fleming, rector of the Atonement, Chicago, was granted the honorary degree of Doctor of Divinity at the commencement at

WYKEHAM RISE

WASHINGTON, CONNECTICUT

A Country School for Girls

Will open for the twenty-fifth year
Sept. 30th.

FANNY E. DAVIES, LL. A., Principal.

The New York Training School for Deaconesses

Prepares Women for Service in the Church as Deaconesses, or as Trained Workers in Parishes and Mission Fields.

The course includes Field Work in both Religious Education and Social Service.

Address

DEACONESS DAHLGREN or
DEACONESS GILLESPIE
St. Faith's House 419 W. 110th Street
New York City.

St. Anne's School

Episcopal. Girls 8 to 18 receive well-rounded education, including religious training. College preparatory with Music, Art and Dramatics courses. High standards. Beautiful location in far-famed Blue Ridge Mts. Health-building climate with fine cultural environment. Rate low for superior advantages afforded. For catalog address Box W, Charlottesville, Va.

THE CHURCH TRAINING AND DEACONESS HOUSE OF PENNSYLVANIA

Trains Women for Foreign, Domestic or City Mission work, church Social Service, leaders in Religious Education, Parish workers and Deaconesses.

ADDRESS

DEACONESS CLARA M. CARTER
708 Spruce St. Philadelphia, Pa.

Nashotah on May 27th. The Rev. F. D. Butler, rector of St. John's, St. Paul, Minnesota, was elected head of the alumni association, and the Rev. Don Frank Fenn was made secretary. The Rev. MacKinley Helm, fellow at the General Seminary, was elected instructor in the New Testament.

* * *

The service of the Holy Communion has been translated into Arabic by the Rev. Dr. H. H. Spoer for the use of Arabic-speaking communicants in the parish of Christ Church, Detroit.

* * *

Money is being raised for a new pipe organ for the Cathedral at Reno, Nevada, Edward T. Brown, dean.

ST. MARGARET'S HALL

KNOXVILLE, ILLINOIS

A Church boarding school for LITTLE GIRLS 7 to 12. An ideal home-school. Motherly care for every pupil. Delightful surroundings. Rate, \$520 for the school year. For catalogue address the Principal.

CAMP METEDECONK

For Boys

Six Years and Older

Ocean County, New Jersey

Pine groves, sea shore. All sports, including horsemanship and sailing. One reasonable fee. Operated by church people. For literature write

M. L. Dryden, 128 West 34th St.,
Bayonne, N. J.

E. B. Whelan, DuBose School,
Monteagle, Tennessee.

CAMP CARRINGTON

For Girls 7 to 14 Years

On beautiful Portage Lake, Mich. Usual sports. Best of food. Careful oversight. 8 weeks' term, \$160. No extras. References required. CATALOG of Dr. and Mrs. F. W. Carrington, St. Mary's and St. Margaret's Schools, KNOXVILLE, ILL.

ST. MARY'S HALL

Burlington, New Jersey

A Church Boarding School for Girls on the banks of the Delaware River. Lower, Middle and Upper School. Special Emphasis on College Preparatory and General Courses. 90th year opens September 29, 1926. For catalog write the Principal, Sister Edith Constance.

CHICAGO CHURCH TRAINING SCHOOL

To prepare women for Church work
ADDRESS:
DEACONESS FULLER, Chase House
211 South Ashland Blvd., Chicago

Saint Elizabeth Of-the-Roses A Mother School

Episcopal—open all year, one hour from New York. Children 3 to 12 years. Usual studies, out-door sports camp, sea bathing. Mrs. W. B. Stoddard, Directress, Shippan Point, Stamford, Conn. Telephone 2173—Ring 14. "The School that develops initiative."

SCHOOLS :—: COLLEGES :—: SEMINARIES

The General Theological Seminary

Three - year undergraduate course of prescribed and elective study.
Fourth - year course for graduates, offering larger opportunity for specialization.
Provision for more advanced work, leading to degrees of S. T. M. and S. T. D.

ADDRESS

THE DEAN

1 Chelsea Square New York City

Episcopal Theological School
CAMBRIDGE, MASS.

Affiliated with Harvard University
For catalogue, address
THE DEAN

Berkeley Divinity School

Middletown, Connecticut
Address:
REV. WILLIAM PALMER LADD, Dean.

DIVINITY SCHOOL IN PHILADELPHIA

Undergraduate and Graduate Courses. Privileges at University of Pennsylvania.
Address:
DEAN BARTLETT, 42nd and Locust Sts.

SEABURY-CARLETON

THEOLOGY LIBERAL ARTS
Best Training — Minimum Cost
For information and catalogue write
REV. FREDERICK KRAMER, Ph.D., D.D.
Seabury Hall, Faribault, Minn.

The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information address the Dean.
REV. BERRYMAN GREEN, D.D.
Theological Seminary Alexandria, Va.

NASHOTAH HOUSE

Founded in 1842
Theological Seminary and Collegiate Department.
Academic Year Begins Sept. 29th.
For particulars address The Dean,
NASHOTAH HOUSE
NASHOTAH, WIS.

ST. STEPHEN'S COLLEGE

A CHURCH COLLEGE OF ARTS AND LETTERS, with four years' work, leading to the degree of B.A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpensiveness of living, intimate personal companionship of professors and students, and sincerity.
The fees are: For tuition, \$250 a year; for a room, furnished and heated, \$125 a year; for board in hall, \$225 a year; a total of \$600.
The College is equipped for teaching men who, after graduation, are going into business or into post-graduate schools of medicine, law, theology, journalism, or into classical, social, or literary research.
Address **Bernard Iddings Bell, President,** ANNANDALE-ON-HUDSON, N. Y. (Railway Station: Barrytown)

HOBART COLLEGE

GENEVA, NEW YORK
"The Oldest College of the Church"
Founded 1822
Courses leading to the degrees of A.B. and B.S. A Faculty of thirty; equipment modern and complete. Accredited by the principal educational associations of the United States. Pleasant living conditions and moderate expenses.

For information, address
Rev. Murray Bartlett, D.D.
President.

TRINITY COLLEGE

HARTFORD, CONN.
For 102 Years a Personal College.
Courses Leading to B.A. and B.S.
For information, Address the Registrar

The Donaldson School
Ilchester, Md.

CHURCH SCHOOL FOR BOYS
College Preparatory and General Courses. Religious Instruction along Catholic lines. Individual Guidance.
Rector,
Rev. William A. McClenthen, D.D.
Rev. Herbert S. Hastings, Headmaster.

RACINE COLLEGE SCHOOL

Founded 1852
Six-year College Preparatory Course, beginning with Seventh Grade. Enrollment strictly limited to twenty boys per class. Every boy recites every lesson every day. Personal instruction, individual attention. Atmosphere that of a Christian home. Modified Military System. Strict requirements for admission.
Address: The Warden,
Racine College School, Racine, Wisconsin

KEMPER HALL

KENOSHA, WISCONSIN
Under the care of the Sisters of St. Mary. An Episcopal school for girls on North Shore of Lake Michigan, one hour from Chicago. College Preparatory and general courses. Music. Art. Domestic Science. Outdoor and Indoor Sports. Address, The Sister Superior.

Virginia Episcopal School
LYNCHBURG, VIRGINIA

Prepares boys at cost for college and university. Moderate equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of the founders. For catalogue apply to
REV. WILLIAM G. PENDLETON, D.D.

St. Mary's School

Concord, N. H.
A HOME-LIKE SCHOOL FOR GIRLS
College Preparatory and General Courses
MARY EVERETT LADD, B.L.,
Headmistress

A Clean Mind **HOWE SCHOOL** In a Sound Body
HOWE — INDIANA

A Thorough and Select CHURCH SCHOOL for Boys.
Special attention given to College Preparation. The Lower School for Little Boys Entirely Separate in New \$100,000 Building.
Rev. Charles Herbert Young, M.A., Rector.
ADDRESS P. O. BOX S, HOWE, IND.

BETHANY COLLEGE

A HOME SCHOOL FOR GIRLS
Topeka, Kansas
The Rt. Rev. James Wise, D.D.,
Bishop of the Diocese, President
Accredited High School and Junior College. Unusual advantages in Music and Dramatic Art. 20 - acre campus — out-of-door athletics.

St. Katharines School
DAVENPORT, IOWA

Under the care of the Sisters of St. Mary
A thorough preparatory course for a limited number of girls.
School recommended by Eastern Colleges. Beautiful grounds. Outdoor sports and riding. Address
THE SISTER SUPERIOR

TABOR COLLEGE

REV. FREDERICK W. CLAYTON,
President.
The Only Co-educational Liberal Arts College Under Church Management
Located 30 miles suburban to Omaha.
Applications for admission in September, 1926, are now being received by the Registrar.
Liberal Arts — Commercial — Normal Conservatory of Music
Expenses Are Moderate.
For information and catalog, address
The Registrar
Tabor College, Tabor, Iowa

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL
Peekskill-on-Hudson
Boarding School for Girls
Under the care of the Sisters of Saint Mary. College preparatory and General courses. New modern fireproof buildings. Extensive recreation grounds. Separate attention given to young children. For catalog address **The Sister Superior.**

Manby Lloyd's Letters

(Continued from page 8)

To dine with some young millionaire,
And waiters stand attentively,
He'll say, 'br-now, what shall it be?
A 'Bronx,' a 'Manx,' a 'Night's De-
light,'
Or something with a stronger bite?"
My dear, be firm and seize your
chance,
Give him a cold, informal glance
And answer him, without being
rude,
"Proceed directly to the food."

* * *

One of the most interesting news "stories" since the strike was published in the *Daily Graphic* of May 18. Scotland Yard chiefs, it says, have been discussing a mystery which has baffled not only "The Big Four," but every detective in the force. It lies in the question: "Where do the crooks go during strike time?" The *Daily Graphic* tells us that from May 3 to May 17 there was no crime worth mentioning in London. "Cat burglars deserted Mayfair, and family jewels remained undisturbed. Warehouse thieves and motor bandits downed tools. Confidence tricksters . . . also suspended operations.

It appears, says the *Daily Graphic*, that when the strike was declared, the crooks of London, at a secret meeting at Hackney Marshes, decided to offer themselves as volunteers for emergency work. Thus, while some of the crook community were trundling milk churns at King's Cross, others were unloading ships at the docks."

LAND

IN THE OZARKS

"The Land of a Million Smiles."

—o—

BEAUTIFUL HOME SITES

—o—

40 Acres or More at \$10 Per Acre.

—o—

Mild Climate Healthful Location

—o—

Write for information to

Francis P. Baldwin

**403 College Avenue
Fayetteville, Ark.**

Now you have been regaled with the views of all and sundry I will tell you how the business strikes me. Lookers on see most of the game. Labor strategy was good. Its tactics were shocking.

In theory the "right to strike" and the free state must go together. In practice, it acts like a boomerang. It never touches the rich man. It comes back and hits the poor man in the back and sends his wife and children sprawling to the Relieving Officer.

Now, if they seized a dozen dukes and locked them in the Tower, or a dozen merchant princes and drew a tooth every day! Well, we might get on with it. But the Labor Party is not made of the Revolutionary stuff,

and it is lacking somewhere. Not in courage. Is it brains?

The Witness Fund

Money sent to this fund is used to pay for the subscriptions of those who would otherwise have to be without the paper. It is hoped that readers will bring the total of this fund to \$500 annually. We acknowledge with things the following donations:

Mrs. F. P. Fuller	\$ 1.00
Mr. F. C. Crofts	3.00
H. W. K.	5.00
Mrs. E. D. Spangler	3.00
Canon McGrath	2.00

Total for 1926\$110.00

St. Augustine's School

A Junior College

RALEIGH, NORTH CAROLINA

Founded 1867

* O *

Affiliated With the American Church Institute for Negroes.

St. Augustine's aims to prepare capable youth of the Negro race for positions of leadership and responsibility.

* O *

ENROLLMENT, 1925-1926 — 502

* O *

Courses Offered: Junior College, Teacher Training, Academic and Vocational.

* O *

Accredited by the North Carolina State Board of Education.

* O *

The St. Agnes Training School for Nurses and Bishop Tuttle Training School for Church and Social Service Workers are connected with the Institution.

It is hoped that it will be possible to provide a four-year College Course for students entering the College Department as Freshmen in the fall of 1926. To accomplish this purpose the Institution is engaged in raising a fund of \$500,000 for buildings, equipment and additional endowment.

* O *

For Catalog, Etc., Address the President,

REV. EDGAR H. GOOLD M. A.