

ABOUT PRAYER—BISHOP JOHNSON

# *The* **WITNESS**

CHICAGO, AUGUST 19, 1926



REV. E. N. SCHMUCK

## 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



## CASSOCKS

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

**J. M. HALL, Inc.**

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



**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

## ST. HILDA GUILD, Inc.

181 E. 47th St., New York

CHURCH VESTMENTS

ECCLESIASTICAL EMBROIDERY

Conferences with reference to the adornment of churches.

Telephone Vanderbilt 8761



**HAND-PRINTING**  
Ecclesiastical Documents  
Grand Resolutions Lettered  
in Gothic or Old English.  
Designs and Alphabets.  
Margaret Howell Maull

2227 DeLancey Place - Philadelphia, Pa.

## 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.



## CHURCH VESTMENTS

Cassocks, Surplices, Stoles

## EMBROIDERIES

Silks, Cloth, Fringes  
CLERICAL SUITS  
Hats, Rabats, Collars

## COX SONS & VINING

181-183 E. 23rd St. New York

## 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

Legal Title for Use in Making Wills.

The Protestant Episcopal Cathedral Foundation  
of the District of Columbia



## 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

Colorful Combinations of Color

Well executed by

The Von Geerchten Studios

Columbus, Ohio New York City

## DEAGAN TOWER CHIMES

PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD

## THE MEMORIAL SUBLIME

LITERATURE, INCLUDING TESTED PLAN FOR  
SECURING CHIMES SENT UPON REQUEST  
STANDARD SETS - \$6,000 AND UP

J. C. DEAGAN, INC.

161 DEAGAN BUILDING, CHICAGO

## J. WIPPELL & COMPANY LTD:

EXETER

and 4 & 5 Duncannon St.  
Charing Cross LONDON

## ECCLESIASTICAL ART WORKERS

in  
Embroidery  
Wood  
Stone  
Metal and  
Stained Glass



## 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. GEISLER, INC.

NEW YORK

56 W. 8. STREET.

CHURCH

FURNISHINGS

WINDOWS - TABLETS

FABRICS - EMBROIDERIES

MEMORIALS

## ART STAINED GLASS WINDOWS

ESTABLISHED 4 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. 52

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

## WHAT CONSTITUTES PRAYER?

### *A Family Relationship*

BY BISHOP JOHNSON

PEOPLE have such a curious idea about prayer. It is much like that of the boy who goes off to school and writes an affectionate letter to his father when he is out of money.

It is teasing God for something we particularly want when we want it.

So many people enjoy spending money that they haven't got. They call it credit in the business world. And they spend the rest of their time complaining about the things which they still lack.

There is no joy in such an attitude toward God. Prayer is talking to God about things that we are trying to do for Him, and thanking God for things that He has done for us, and asking God for the needs that we have discovered in some of His children, and letting God know how fully we realize our failure to use the things that He has given us in order that we may be of service.

A priest, recently talking to a group of church workers expressed this thought very happily. He was walking along the main shopping street in a large city with another priest. They were looking at the beautiful things in the shop windows when one of the priests who has no money said to the other, "What fun it is looking at these wonderful things that we don't want."

Of course if they had really wanted them the covetous desire to have them would have introduced just a little pain into the joy of looking at them.

It is so in God's universe. What joy it is to be in the presence of God when you really do not want anything but just His fellowship,—the sense of His nearness and the comfort of His presence.

So prayer is not teasing God for

something. It is merely talking over with God what you are doing, just as a son, recently admitted into partnership with his father, might talk over the business with his father.

We illustrate that in the business world every day. Someone comes into your office and asks you for a loan. He never has visited you on any other occasion.

You may give him the loan to get rid of him but there is no joy in the process. It is quite different when a friend of long standing comes in and in the course of the conversation you find some way in which you can really help him, either personally or in some project in which he is vitally interested.

Prayer must have behind it something else beside the mere dilemma that causes it.

You should not come to God merely because you are in need, for while He is patient and may hear you, the granting of your petition establishes no deeper relationship than that which is established between a tramp and his benefactor, or between a selfish son and an indulgent father.

Prayer is reverence for God but it must proceed from self-respect, and self respect should teach us to visit God when we are not in need, if we are going to call upon Him when we are in trouble. You do not tell your troubles to a stranger but you may find great comfort in telling them to a friend.

Back of true prayer, there should be this sense of friendship with God, which has in it more of adoring Him for His goodness than of imploring Him for His aid.

There is no place where the difference between real fellowship with God and a mere casual acquaintance

is brought out as in cases of great bereavement or disaster.

I have ministered to people in trouble for nearly forty years, and I am ready to testify that fidelity to God's presence in His Church during the years when nothing happens, is the real preparation for those trying hours when everything seems to have gone from under their feet.

It is at such times that we need the habits of a lifetime to feel the comfort of God's peace in our sore need.

Our prayers are heard when they are the natural expression of our faith, our hope and our actions. It is like the definition of the difference between elocution and oratory. A man whistles to a dog; if the dog comes to him it is oratory; if he runs away it is merely elocution.

God hears a great deal of elocution which passes for prayer—but which does not attract God to the one who prays.

Prayer is not casual conversation with God for a personal purpose; it is rather a habit of friendship which does not specialize in personal wants, but proceeds on the basis of a mutual understanding.

### *About Books*

#### RELIGIOUS DRAMA VOLUME II

*Compiled by the Drama Committee of the Federal Council of Churches The Century Company, \$3.00.*

Review by the

REV. PHILLIPS E. OSGOOD

The work of the Drama Committee of the Federal Council of Churches deserves our gratitude. It is indeed a pity that it must now cease to be,

unless something still better and even more according to the ideals of its more churchly-minded members may be resurrected.

"Religious Dramas, Volume I" had a wide reception. On the basis of this previous volume most of us will automatically buy the second. Pity 'tis that volume two will not quite so amply reward the buyer. Of course, volume one included plays selected from the whole array since the recent revival of interest in religious drama, while this one had only one and a half year's array from which to choose. If one might still further discriminate, volume one was compiled from plays most of which were published or put forth on their merits, while volume two is too largely concerned with plays which were submitted either in the Committees own prize contest or in that of the Drama League. And the material sent in for a prize contest may not be of such calibre as that which is issued because of proven value in acting experience.

There are very fine plays in this second volume. "St. Claudia," in the opinion of many, is the best. Very valuable missionary presentations are among the plays.

It is not really a criticism of the volume to remark in a Church paper, however, that by such a group of plays we are made aware again that our criteria are different. The distinction between religious drama and plays with religious subjects is very vividly demonstrated by the complete absence of the former in this book. The plays herein contained are excellent for parish house use (which is a legitimate and most worthy use) but there is not one that could be enacted as a part of worship in the chancel. Many of them have been given in churches of other affiliation as a part of their services. Yet we do not mean to be Pharisaic when we aver we could not countenance this variety of play in our church worship; we simply state a liturgical or aesthetic conjunction.

There have been some members on The Federal Council Committee who frankly have said that they felt the need of such a point of view as ours, that sentiment for drama of the standards of the ancient Mysteries might be increased until the supply should follow that demand. When a recent book on religious drama was written it included the mention of our well-nigh unique ideals of "sacramental or mystical drama." Decidedly we have a contribution to make.

The above must not be understood to imply derogatory criticism of the plays in this book. We are merely

### Our Cover

Elmer Nicholas Schmuck, a field representative of the National Council, was born in Peoria, Illinois, in 1882. The first part of his ministry was served in Minnesota, first in charge of St. Peter's, New Ulm, and then as priest in charge of All Souls, Sleepy Eye. From 1906 to 1911 he was rector of St. Paul's, Owatonna, being called from there to be the rector of St. John's, Minneapolis. In 1923 he went to Denver as the rector of St. Mark's, leaving there for his present position last year.

pointing out to our home constituency in what sub-department of religious drama they fall. To many in our own communion the fact that they are so exactly of the type we can use in parish-house or semi-secular ways will be the praise they desire. These plays will be precisely of the sort they require for their purposes. And for us all they should be utilized (at the least four or five of them) as of the genus we should none of us neglect, even if we love best the worship drama according to ancient type. There are not many of these latter plays now being written: the classic examples are still the best and are easily available. For other use newness is always essential; classic examples are not to the point; we should constantly welcome selections from contemporary sources. Such a work has been well done by the Federal Council Committee; would that this volume were not probably its swan-song one.

Worship drama ought we to have done, if we are interested in the religious drama movement, but surely we should not want this other kind left undone. Both are needed, and this we have.

### Young People's Column

Edited By W. A. Jonnard

#### FIELD OF THE COMMUNITY

THE following list of service items shows what is being done in the *Field of the Community* by members of more than 500 young peoples societies, and is a composite illustration of the practical Christianity being rendered by the young people of the Church:

Gave party for foreign-born girls.  
Partial care of family.  
Hospital work: (Children's Hospital, City Hospital, T. B. Hospital.)  
Work in local institutions, such as waif's home, orphanages, and hospi-

tals, national soldiers' home, seaman's bethel, marine hospital, juvenile detention home, fresh air home, etc.

Baskets of food for needy.  
Singing Christmas carols.  
Furnishing regular callers at old ladies home.

Reading to the blind and the sick.  
Collected magazines for prisons.  
Easter and Christmas services held in prison and hotel; and song service in city parks.

Teaching in city mission.  
Volunteer assistants for children's playground.

Served suppers at Y. M. C. A., Y. W. C. A., community chest drives etc.  
Kept church lawn and flower beds attractive for the community.

Valentines and Easter cards distributed.

Monthly donations to milk fund.

Benefit entertainments.

Boy Scout troop sponsored.

Weekly visits to old and infirm, to read to them and write letters for them.

Furnished clothing and bought books for children to go to school.

Copies of WITNESS and other church papers sent weekly to the public library.

"Movie Parties," birthday parties, and socials given children living in institutions.

Medicine and other necessities and comforts furnished youth at hospital and bedside services held for him.

Six leagues in one way or another, "adopted" a child in some institution.

Contributions and assistance given to hundreds of "drives," and "tag days," especially Red Cross Seals.

Four leagues in one place took turns about teaching Sunday school afternoons at a children's T. B. Institution, each serving four to six weeks.

Organized city unions and participated in inter-parochial community projects, as well as inter-denominational work and conferences.

A young girl was furnished glasses by one society, and a young boy an expensive steel and leather brace by another, while a third gift of a wooden leg was made by still another society.

Scrap-books, toys, etc. made at "Work meetings" for various institutions.

One League operated a moving picture machine and showed pictures every month at an Old Soldiers' home.

Contribution of \$40.00, by one league to a community playground, owned by a local parish. "Emergency Kits" made for this playground by the girls, while the boys paid for the material.

# ST. AGNES SCHOOL FOR GIRLS

## *A Modern Church Institution*

BY FLORENCE WOODS

"WHENEVER a man discovers something greater than himself to which he gives his life, there religion has struck in its roots. He who faithfully serves the More-than-self has, in so far, found religion." In this confession of faith by Harry Em-

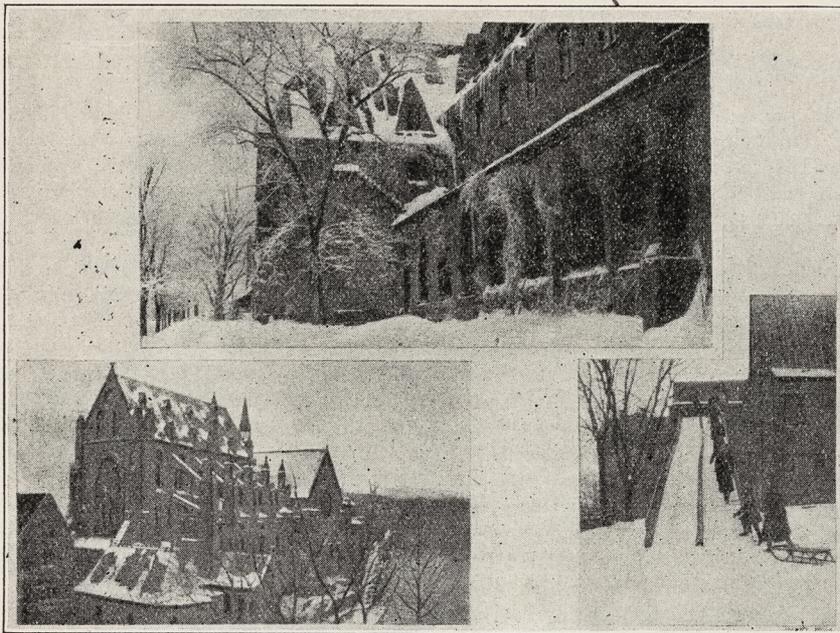
memories that are more than merely pleasurable.

Although the new educational psychology was yet to be discovered when in 1872 the Rt. Rev. William Croswell Doane founded St. Agnes School, Bishop Doane's ideals of education were

cultivated. Today no educationists deserves the appellation who does not recognize the importance of administering to the creative instinct of the child. And in so far as this is possible in conforming with college entrance requirements, this is done at St. Agnes School. Tests are given and a careful study is made of each pupil and every effort is made to arrange for her a course of study that seems best to her needs. And when a careful study of a girl shows her not to be particularly equipped for college life, she is encouraged to work along lines which will develop any special gift she may possess, which will better orient her to her environment; that she may go out of the school, eager, happy, courageous and purposeful.

The situation of St. Agnes School offers opportunities that are unique for its work. Opposite, is the Library of the State Education Department, a library almost unexcelled for educational purposes. Directly across, is the Cathedral of All Saints where the girls sing daily evensong. The Cathedral provides a beautiful atmosphere for devotional inspiration. And the connection which the pupils have with it and with Bishop Nelson and Bishop Oldham provides one of the finest advantages the School enjoys.

The large grounds of the School afford space for out-door games, and



*All Saints Cathedral*

*The School*

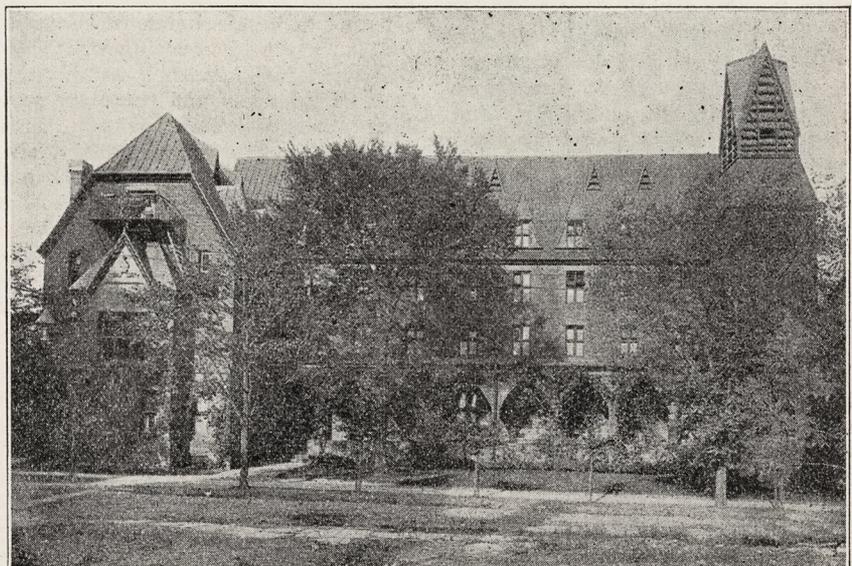
*Toboggan Slide*

erson Fosdick may be found the basis of the religious training which is given at St. Agnes School for Girls. In other words, the school seeks to show to the student that life holds an infinite variety of fields for human effort and interest, achievement or creation in any one of which builds the human soul.

Thus in this school where every one is expected to contribute to the happiness and growth of the community, there is an atmosphere of joy, the inevitable result of a happy effort to create with and for one's fellow beings.

As evidence of the part this environment has played in the lives of girls at school here, may be mentioned the real sentiment the hearts of former students, known informally as "old girls," hold for the place. Very few days in the year pass that do not bring a visit to the school from some "old girl" who comes back to sit again for a moment in the school room, or wander through the corridors or on to the terrace renewing

in many ways in accord with those of progressive educationists today. He believed that the creative instinct in the pupils should be encouraged and



*The Main School Building*

the open country is easily accessible.

Albany itself as the Capital City offers many advantages to the student. The pupils in civics may follow the course of important measures introduced and debated in the Legislature, and the many matters of civic interest that necessarily are

brought to a focus in the capital of the largest state of the union.

To the visitor it would seem that the school sought in every way to give the pupils a part in the life of the community, which they may carry on more and more successfully and efficiently as they grow into maturity.

The Head of the School said to me with a confident smile as I commented on this phase of her training. "O yes, we hope we are training future writers, musicians, painters, teachers, business women, and perhaps lawyers and stateswomen; but above all good mothers."

## EVANGELISM IN THE ENGLISH CHURCH

### *The Purpose of the Movement*

BY VERNON F. STORR, M. A.

*Canon of Westminster*

I gladly and gratefully avail myself of the kind suggestion of the editor of THE WITNESS that I should contribute to that paper some articles about the evangelical movement in the Church of England. I have no doubt that a similar movement is going on in the United States, or any rate that the tendencies which have produced the movement over here are at work in America.

The movement as an organized endeavour is of quite recent birth. For some twelve or fifteen years what was known as the group movement had been in existence. This consisted of an association of clergy with evangelical sympathies who met in local groups for study and fellowship. The association was never on a narrow, party basis, but included men of varying opinions, all of whom, however, were seeking to keep in touch with the advance of knowledge and might be called liberals.

In the summer of 1923 at the annual conference of the groups it was decided that the time had come for a forward movement and a definite public policy. Three causes led to the taking of this decision.

(a) The Anglo-Catholic movement was holding a series of congresses throughout England, and was making a determined effort to capture the Anglican Church. We evangelicals felt that a stand should be made to preserve the comprehensiveness of the Church, and that Anglo-Catholicism was not suited to the genius and character of the English people. Nor, in our judgment, were some of its teachings in harmony with the mind of Christ. (b) The revision of the Book of Common Prayer, which has been going on for years, was reaching its final stages. We wished to make public our views upon this all-important matter. (c) For a long time we had felt the justice of the reproach brought against the Evangelicals taken as a body, that they had failed to baptize modern knowledge into the

name of Christ. The Evangelical school in the Church of England has a famous name and a glorious heritage, but it has been timid, hesitating, often reactionary, and has stood apart from intellectual movements. Of recent years it has produced few scholars and few great books. Its Evangelistic activities have been as strenuous as they ever were, but intellectually it has been content with a theological position which the growth of thought has left behind. We, as liberals, were anxious to remove this reproach from the school and to show that Christianity had nothing to fear from new knowledge.

Earlier in 1923 some of the members of the Group Movement published a volume of essays entitled *Liberal Evangelicalism*, in which they tried to explain what evangelicalism meant, and in the light of it discussed some of the central articles of the Christian Faith. The volume had a striking success. It is now nearing its fourth edition; and in the autumn of last year was followed by a second volume of essays called *Liberal Evangelicalism. The Inner Life*. In this volume personal religion is discussed with a view to discovering what continuity of belief exists between Liberal Evangelicals and the older representatives of evangelicalism on such points as conversion, assurance, sin, grace, and the like. Evangelicals are told that they have no real title to the name Evangelical, that they have abandoned the position characteristic of evangelicalism. In my second article I shall try to show that this is not true.

We decided, then, to come out into the open, and took the following steps to make our position public. We began the issue of a series of pamphlets on the Christian faith in its dogmatic and practical aspects. These pamphlets are intended to be popular, but at the same time thoughtful; and are meant to give help to the thousands who are bewildered at the

growth of new knowledge which they are unable to relate to traditional belief in which they have been brought up. They are written with an evangelical emphasis, but are entirely free from the partisan spirit. Not all the authors of them are members of the movement. We sought to enlist the aid of all who might be described as men of moderate opinion and felt the importance of effecting a synthesis between traditional beliefs and modern knowledge. These pamphlets have been well received. They are written by men of standing and ability. They have called attention to the movement, which has in consequence received a large number of recruits from among the clergy. In my concluding article I say more about them. Here I would only express the hope that they may have some sale in America.

In the matter of Prayer Book revision our group memorialized all the diocesan bishops, expressing to them their views upon proposed changes in the service of Holy Communion, and protesting against any legalizing of the practice of reservation of the sacrament, except for purposes of communicating the sick. Some of the pamphlets which were first issued dealt with this subject of revision. But Prayer Book revision is a matter of local interest to the Anglican Church; so I will say no more about it.

Public lectures on religious and theological questions are being arranged in the big towns, at which the cause of evangelicalism is being expounded, and the pamphlets are being pushed in the parishes through the parish clergy who are members of the movement. We are a young movement, but we have a big future before us. In the succeeding article I shall try to make clear what evangelicalism is and what are the principles which underlie it.

*(To be continued)*

## Comments on Recent Events of the Church

Figures Give Encouragement in Facing Question of the Church's Value

### COLLEGE WORK

By Rev. H. P. Almon Abbott

In moments of despondency, when the oft-repeated question "is the Church making good?" finds an echo in our own hearts, it is a comfort to realize such facts as these: Church membership in the United States has increased five times as fast as our population. One hundred years ago there was one church member in fifteen of our population. Today the ratio is one in three. Excluding the children, one person is a church member in every two persons in our population. In the year 1500 there were one hundred million Christians. In the year 1900 there were five hundred millions. The Church has grown more in the last one hundred years than in the preceding eighteen hundred years. Moreover, it is certain that the Church has never more efficiently or wisely preached the Gospel than today. The whole immense missionary enterprise, administered by a vast host of consecrated, self-sacrificing men and women is the current expression of the devotion of the Church to the purpose for which the Church was primarily founded. To face the facts without fear or favor is calculated to send us out once more with renewed enthusiasm to conquer the world for Christ. Always remembering that the great business of the Church is to preach the Gospel—that soul-service and not social service comes first.

\* \* \*

The Lutheran Church seems to be waking up to the Church's duty to college youth. I rather imagine that the example of the Episcopal Church in this field of ministry is exercising a beneficent influence upon other Christian bodies. One prominent Lutheran divine says that "only the church with her Gospel wisdom and the Gospel treasures, can keep the head of the student above water. The church has a plain duty of following her youth wherever they may happen to go. She must perform this duty willingly and well for her own sake—to secure her future, or to forever lose her youth." The *Lutheran Standard* places the source of danger to the faith of modern youth with the home and parental training, and says: "We cannot help but feel that there must have been something radically wrong with the home training

of the young man or woman who is in great danger of making shipwreck of his faith in a few years of college life at some state institution. What sort of flabby religion is it in a young man of eighteen or twenty that cannot stand up against college life temptations?" These are pious words; but—I wonder! It largely depends upon the particular young man; does it not? And, the safeguarding would seem to be a spiritual environment at College as well as in the home. We cannot too greatly multiply the efforts on behalf of making religion as real and as manifest to the young man as to the boys or the middle-aged. College years are *hard* years, years when the Devil appears in all his fascination as an Angel of Light, and the Church must do her part in making the years endurable for Christ. And, the Church should do this not to "save her own skin," but to save Immortal Souls for whom Christ died.

\* \* \*

A Hebrew paper places the Jewish population of the world at 14,163,543, about one per cent of the entire population of the hemispheres. Of this number 3,500,000 live in the United States and 9,232,576 in Europe. We are amazed. There seem to be many more Jews in the world than that! Think of it—only 3,500,000 in the United States. Why, we thought there were 4,000,000 in New York alone! It just goes to show that appearances are deceptive.

\* \* \*

The American Bible Society reports the remarkable total of ten and one-half billion copies of the Bible sold in 1925. This is in excess of the record of any previous year. Increased sales were shown in China, Japan and throughout the Far East. Russia was the only country in the world which declined to admit the Bible as an influence for good. Unquestionably, the *Bible IS* "the best seller"; but how many of us are reading the Bible, systematically, thoughtfully and under the sought for influence of God the Holy Ghost? In many homes the Bible is an exhibit, that and nothing more, and many of us are reading *about* the Bible in preference to reading the Bible itself!

Trinity Church, Newport, R. I., the Rev. S. C. Hughes, rector, celebrated its two hundredth anniversary on August first. Bishop Perry preached. The church contains many objects of an historic value, including an organ which dates back to the British occupation. A new parish house, said to be the best in the diocese, was dedicated during the celebration.

## News Paragraphs From The Pacific Dioceses

Pacific Divinity School Plans to Move Nearer to the State University

### BROTHERHOOD CAMPS

By Bishop Stevens

The proposed removal of the Church Divinity School of the Pacific to Berkeley from San Francisco is of interest to Church folk throughout the West. Following the analogy of other professional schools it has been maintained hitherto in metropolitan rather than academic surroundings. It is the plan now to move it to Berkeley to a site contiguous to the University of California and to the Pacific School of Religion, the latter an institution somewhat of the character of the Union Seminary in New York. The school deserves the support of the entire Church. When one realizes that most of the seminaries of the coast are grouped in a relatively small area one sees the importance of supporting the two or three struggling institutions of the West. The dean of the Church Divinity School has done a fine piece of work on the foundations laid by Bishop Nichols.

\* \* \*

Several communicants of the Church are on the board of the new Scripps College for Women at Claremont, Cal. President Blaisdell, of Pomona College, has conceived the plan of creating an American Oxford, a university on the English plan rather than the American. Of the affiliated colleges, Pomona will be the first unit and Scripps College for Women the second. Others will follow, possibly a college for men, possibly another co-educational school. Scripps College is made possible by gifts from Miss Ellen Scripps of La Jolla, whose generosity was responsible for the beginning of the Bishop's School for Girls at La Jolla.

\* \* \*

California camps of the Brotherhood of St. Andrew both report successful seasons. Until this year one camp for the whole state was held. This season there have been two—Camp Nichols in the diocese of California, and Camp Kirk, in the diocese of Los Angeles. The change has been a happy one. Camp Nichols had nearly as many as the combined camp last year and Camp Kirk had several more. Mr. Walter MacPherson was in charge of both camps. This field of the Brotherhood's work is of great importance and should receive the support of Church people everywhere.

## Mr. Bernard Shaw Has Seventieth Birthday

Rev. C. Lloyd Evans of Dorset  
Advises a Duke to Migrate  
To Germany

MR. CHESTERTON

By Rev. A. Manby Lloyd

Mr. Bernard Shaw attained his 70th birthday and was entertained to dinner at the House of Commons. The British Broadcasting Co. proposed to broadcast his speech, but the government required a pledge that his speech should be innocuous—an undertaking that could not be given. They thereby deprived themselves of a splendid advertisement, for Shaw is one of the few people left who believes in the Great State, and this is what he said:

"We must get seriously to work and get a technique of government, to know our business and to be ready when the time comes. There are many things to be done. We shall want a civil service in this country with the loyalty of an army and with the devotion of a religious order. Everybody will belong to the civil service more or less in one capacity or another."

\* \* \*

The sneers at the intervention of the Bishops and Free Church leaders in the general strike which filled the columns of the English press were voiced in Parliament by Mr. Austin Hopkinson, who termed himself a pagan, and other cranks, but the speech of the day came from Sir Henry Slessor, late labor solicitor-general, and it is described by a *Guardian* writer as the most courageous speech he had heard delivered in the House for many years, except perhaps some of Lord Hugh Cecil's. He declared that the economic problem was also a moral problem and defiantly asserted that the Church was no longer going to let the warring greed of warring parties dominate the social life of the country, but that it was going to challenge the worship of the god of commercial success. He boldly defended the archbishop.

\* \* \*

Outside the House there has been a duel between the Rev. Dr. C. Lloyd Evans, of Dorset, and the Duke of Northumberland. Before accepting Dr. Evans' challenge to debate, the Duke accuses him of want of good taste, the lack of a sense of humor and want of honesty, for in attacking "royalties," he overlooks the fact that he is in receipt of twenty-six pounds per annum from the same source. In reply Dr. Evans, who was the first

chairman of the Dorset Laborers' Agricultural Union, accuses the Duke of trailing red herrings and says:

"I am really sorry for you. You are so evidently living in the clouds that you forget that dukes are only two a penny nowadays. The royalties will be abolished sooner or later and the land restored to the people. So take a friendly tip, as you decline a sporting offer. Sell while you have a chance and emigrate to Germany, where you will still find people who believe in an aristocracy and all that twaddle."

\* \* \*

Mr. Stanley Baldwin gets a severe wiggling from Mr. Chesterton (who usually admires him) for laying down the axiom that the bishops ought not to interfere in the coal dispute, because they would not like the coal owners or coal experts to intervene in a controversy between the Church and the chapels.

"We cannot tolerate this thesis: that the two things have merely to keep to their own departments. Obviously we cannot have the pirate saying to the priest: 'You are master in your church and I am master in my ship. I should not think of interfering with you when you make people walk in the procession, and you must not interfere with me when I make people walk the plank.' Yet the argument is no more absurd about the privateer than about the profiteer."

"Mr. Baldwin, who is in many ways the best sort of Victorian, is here the very worst. That is, he is an Individualist about the very thing in which we must all be Communists. We must all be Communists about the sun and moon, about the world and the weather; and consequently about the general nature of the life we live. The Victorian merchant wanted to have a private sun and moon, and something which he called 'his' Bible and 'his' God. And there sprang up that strange idea—that a religion is a hobby, a hole and corner affair that can be eccentric to any extent without affecting our neighbors."

\* \* \*

The Dean of Lincoln (Dr. Fry) celebrated his golden wedding and the occasion was marked by the receipt of a cheque for 5,000 pounds from an American who has given the amount anonymously toward the restoration of Lincoln Cathedral.

Arizona plans to give more attention to work among the Navajo Indians. Archdeacon Ashley of South Dakota, an authority on Indian work, recently visited the district and has submitted to Bishop Mitchell a report on the state of the present work with recommendations for the future.

## News Paragraphs of The Episcopal Church

Group of Theological Seminarians  
Take in the Sunday Meetings  
On Boston Commons

BISHOP BRENT

By Rev. W. B. Spofford

A couple of Sundays ago I spent the afternoon on Boston Common, accompanied by a half dozen seminary students, listening to the various outdoor meetings being held there. There were a half dozen religious meetings going on, a Roman Catholic lecturer was telling those who would listen to him of the trouble in Mexico, and a "Red" was speaking from the platform of the Workers Party on the sins of capitalism. At the conclusion of the day's outing we sat down to a pow-wow on the merits of the various speakers and meetings. Strangely enough we agreed unanimously that the only one who talked any sense at all was the communist. Mind you that was the opinion of a half dozen seminarians and not merely mine. Interesting place, Boston Common, on a Sunday afternoon. Take it in if you go that way. And a real place to try out young preachers. We lost one of our men and finally found him, surrounded by fifty or sixty eager listeners, debating with a Jewish gentleman over something or other which I couldn't get near enough to discover. Tom-foolery doubtless, yet I am inclined to think that the seminarian is the better for the experience.

\* \* \*

Professor Thomas Pearce Bailey, professor of psychology at the University of the South (Sewanee), who will be remembered by many churchmen for his fine courses at the Sewanee Summer School, has been elected professor of Ethology at Rollins College, Winter Park, Florida. A noted churchwoman has also been called to this growing institution, Prof. Emilie W. McVea, former president of Sweet Briar College. Dr. Hamilton Holt is the president of the college.

\* \* \*

The second annual retreat-mission was held at the beginning of the month at the shrine of the Transfiguration at Orknew Springs, Va., under the leadership of the Rev. W. E. Cox, rector of the Holy Comforter, Richmond. Others to take part in the mission were the Rev. W. L. Woodward, the rector; the Rev. C. J. Gibson of Lexington, Va.; the Rev. Dr. Tyndall of Memphis, Tenn.; and the Rev. Frank S. Persons of the moun-

tain mission at Yancey, Va. Close to 500 persons attended the mission.

\* \* \*

A new course in comparative religion has been announced at Dartmouth College, with Prof. S. L. Joshi, well known to Church people because of his lectures on India, as the head of the department.

\* \* \*

Bishop Brent of Western New York, in charge of the American Churches in Europe, asks that we do whatever is possible to run down the untruth that any split is likely in the Church of England over Prayer Book Revision. He quotes the Archbishop of Canterbury on the subject of revision as follows:

"Hardly any task more anxious, hardly any duty more sacred, can be laid upon the episcopate. And I am bold to claim that the House of Bishops is discharging it with a due sense of its importance. I have during the last half century sat more, I suppose, than any living man upon central Church committees and councils, mainly episcopal. I have never known any in which the proceedings have been carried on—though with plenty of thoughtful and most wholesome difference of opinion—with more complete harmony and mutual consideration."

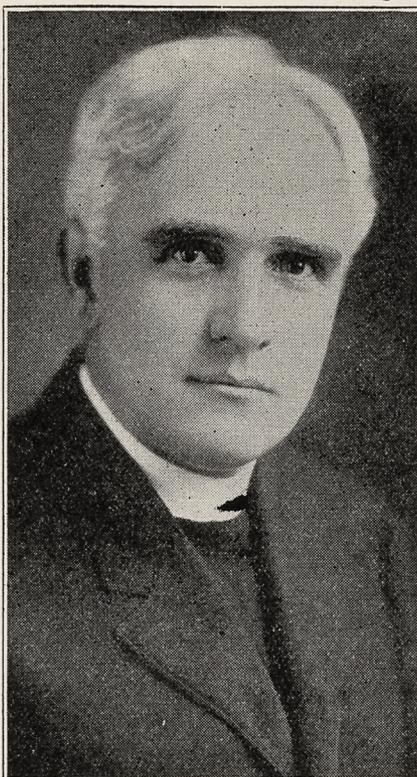
"In some newspapers I have seen articles about the strife of bishops at Lambeth, with a not very thinly disguised hint that a large schism was impending. A friend has asked me whether it was not an exaggeration. I said, 'It is not—it is a baseless and bare-faced invention.' All parties have pulled together and I have every expectation that in a reasonable time they will present a group of suggestions which will be found to commend themselves generally to religious people."

\* \* \*

Miss Maude Royden, famous English woman preacher, has been the first woman to preach in an English Cathedral. She preached in the Liverpool Cathedral on July 4th before the largest congregation ever to attend a service there.

\* \* \*

According to a report in the *Christian Century*, Bishop Brent, who has been in Europe all summer, has written the secretary of war informing him that he has changed his mind in regard to the ratification of the treaty of Lausanne. It will be remembered that a petition was signed by over one hundred Episcopal bishops opposing the treaty on the ground that Turkey was a power with which no Christian nation should deal. After careful investigation in Europe and after consultation with Americans living in Turkey Bishop Brent



DEAN POWELL  
*Of the Pacific Divinity School*

writes that he is convinced that there is no evidence in support of any of the most serious charges made against the Turks.

\* \* \*

The twentieth anniversary of the founding of St. Ann's, Bridgehampton, L. I., was celebrated on August 8th. The parish was started in the Sandford Homestead, the summer home of Miss H. J. Sherlock, of Cincinnati. It was a venture of faith on the part of a devoted Churchwoman, now dead. Out of this venture has developed a parish with three well appointed churches, St. John's at Southampton, St. Mary's, Hampton Bays, and St. Ann's. Another work is now under way at Westhampton Beach. All of the work is under the direction of the Rev. Samuel C. Fish.

\* \* \*

Steps have been taken by the vestry of Grace Church, Chicago, to acquire property to the south of St. Luke's Hospital, with a view to building thereon. The Rev. Robert Holmes is the rector.

\* \* \*

The rapid growth in recent years in public interest not only in religious healing but also in the whole area of the relation of religion to health, has led the New York Academy of Medicine to invite the Federal Council of Churches to appoint a committee for conference with a committee of the Academy looking toward a joint study. This request has been

approved by the administrative committee of the Federal Council, which has authorized the Department of Research and Education to appoint such a conference committee.

At a joint conference of physicians and clergy, recently held in New York looking toward this program of cooperation, it was apparent that leaders of the churches are becoming convinced that the relation of religion to the maintenance of mental health is an important part of the ministry of the Church; also that medical men of high standing are coming to realize that the spiritual resources of life constitute an important and largely unexplored asset in the practice of medicine and in mental hygiene.

\* \* \*

Apropos to my remarks last week on the Mexican affair, this from the daily press:

"As an instance of the great wealth within the church, and of some Catholic priests, Bishop Gillou of Oajacou, left property, consisting largely of ranches, valued at \$60,000,000. Bishop Montes de Oca in the state of San Luis Potosi has an estate valued at \$40,000,000. Both inherited the property. Msgr. Gillou, before his death about a year ago, was rated as the richest prelate in the world.

"It is said that property valued at many millions is held for the church by devoted Catholics, who pass as the owners in the eyes of the law. Previous governments often have winged at this practice, which was forbidden by the constitution of 1857."

\* \* \*

A prominent radio broadcasting station recently made an inquiry into the place of religion on broadcasting programs. Of 180 stations participating in the survey, 103 reported that religious services were regularly upon their programs. Fourteen of the total number are owned and operated by some church organization. Eighty-six stations broadcast church services on Sunday; the remainder have special religious programs during the week. Several stations reported resentment and jealousy on the part of churches which were not included in the broadcasting program, the complaint being that members of their churches remained at home to tune in on the big church services.

\* \* \*

A retreat for the clergy is to be held at Adelynrood, South Byfield, Mass., from September 24th to 27th, conducted by the Rev. Herbert Hawkins, O. H. C. Further particulars may be obtained from the Rev. A. E. Johnson, 32 Stewart St., Providence.

Miss Mary Fletcher, a California subscriber, writes of the summer Church conference held at Asilomar, as follows: "I wish I might write at length of the conference. It was the best yet, with a registration of 275. I do not know that you have listed Miss Grace Lindley in your Famous Living Episcopalians Club. If not please do so. I read the reports of Miss Maude Royden and wonder how many people know what a truly consecrated woman we have in the blessed executive secretary of the Womans Auxiliary."

Miss Lindley is herewith elected a F. L. E. It is her own fault that her picture does not appear in this issue. I asked her for one ages ago but she wrote me that she prefers not to have her picture in the papers. Maybe someone will help me "put one over" on her by sending a snapshot.

\* \* \*

During the month of June, 1927, it is planned to celebrate in York, England, the 1300th anniversary of the foundation of the minster and the revival of Christianity in the north of England.

\* \* \*

Extract from Bishop's diary: "June 12. Saturday. Brady. My son Sam and I arrived here in our Buick this afternoon at 3:45, having left home at 1:20. The distance between here and San Antonio is exactly 150 miles." (Church News—West Texas.)

Little over 62 miles an hour average. Sam is evidently "some driver." And we suppose there are no speed limit laws in Texas. For of course a bishop wouldn't break 'em if there were.

\* \* \*

The Diocese of Oregon, through its field department, is planning to hold an eight-day city-wide preaching mission in Portland, Oregon, from October 24th to 31st. The Very Rev. C. S. Quainton, D.D., Dean of Christ Church Cathedral, Victoria, B. C., is to be the missionary. The clergy and vestries of the city have pledged themselves to the support of the mission. The organization has been completed, an ambitious publicity campaign will be undertaken, and a thorough devotional preparation made.

The mission is to be held in Trinity Church, the largest church building in the city. Mr. Blaine B. Coles is the general chairman; Bishop Sum-

## SHATTUCK

### A CHURCH SCHOOL FOR BOYS

For 68 years Shattuck has been a leader among the country's college preparatory schools. 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, Faribault, Minn.

ner is honorary chairman, and Dr. Morrison, rector of Tinity Church, honorary vice chairman.

\* \* \*

Professor Cline of the General Seminary, who is the rector also of St. Peter's, New York, asks that a mistake be corrected. It will be recalled that this paper stated that action had been taken making it possible for women to serve on the vestry of St. Peter's. Dr. Cline writes: "By an error in the resolutions adopted the word 'male' was omitted in reference to the qualifications of vestrymen. This gave rise to the report that woman had been made eligible as vestrymen. This however would not be legal according to the religious corporations law of the state of New York. Whatever our chivalrous sentiments regarding the ladies we are old fashioned enough to believe in obedience to the law."

\* \* \*

The Bishop Payne Divinity School for the training of Negro clergy, which is not large, has included among its students this past year five men from various denominations, at least one of whom, as a result of his studies, hopes to enter our ministry.

\* \* \*

Notable Service, Miss M. Amelia Parkes retires in September from her position as organist of St. Stephen's Church, Millburn, N. J., in the middle of her fifty-fourth year of continuous service in that capacity.

Detroit has 81,000 Negroes. We have two Negro churches there, St. Matthew's and St. Cyprian's, in which Bishop Page last year confirmed 75 persons. St. Augustine's Mission is a third center, recently opened. St. Matthew's has raised \$20,000 toward a much needed parish house, the diocese having promised \$30,000 for it. St. Cyprian's is distressingly in need of adequate equipment.

\* \* \*

Among the forty-nine college students from Iowa in the congregation of St. John's Church, Ames, Iowa, 11 are from towns in which the Episcopal Church has no services. Besides 40 or more students from 13 other states, among the communicants present there are 1 Canadian, 3 Chinese, 3 Greek, 4 Armenian, 3 Russian, 2 from Serbia, also 1 East Indian not a communicant.

## Money Is Often Found in Attics

Search your attic or storeroom now. Don't burn old envelopes. Save or destroy contents and send to address below only the envelopes bearing U. S. or Confederate stamps mailed between 1845 and 1865. Do not cut off stamps or write dates on envelopes. Loose stamps not wanted. Pack envelopes carefully to prevent damage in mailing and forward to advertiser—a responsible private collector—for valuation. Good prices paid for both rare and common issues. Look today!

HAROLD BROOKS, Box 268, Marshall, Mich.

## HANDBOOKS on the MISSIONS of the EPISCOPAL CHURCH

A uniform series of books, generously illustrated, containing maps, reading lists, index, and provision for the annual supplements whereby they are kept up to date. No other publication tells so completely or so vividly the story of the Church's work in these missionary fields. Each book treats of a single field.

Volumes already issued are:

I China	40 cents
II Japan	40 cents
III The Phillippine Island	40 cents
IV Liberia	40 cents
V The West Indies	50 cents

The Set of Five, \$2.00 Postpaid.

Price Includes Annual Supplement Service.

Order From

## THE BOOK STORE

Church Missions House

281 Fourth Avenue

New York, N. Y.

"What sort of luck is it," inquires the young woman who is religious education secretary in Montana, "when I take charge of a mission service on the thirteenth of the month and just as I start preaching from the lectern a black cat stalks up and sits in the pulpit? I was not aspiring to be a second Maud Royden but I didn't expect the rector's cat to get a superiority complex."

The superintendent of schools in Nyssa, Oregon, enters the Virginia Seminary next fall, the first man from the District of Eastern Oregon to study for the ministry.

During nine months while Emmanuel Church, Cumberland, Maryland, has been looking for a permanent rector, a confirmation class of fifty-nine has been presented by the priest in charge, the Rev. J. B. Whaling, the second largest class in the long history of the parish. A processional cross has been given, and the Church school has moved up to second place in the diocese in the per capita amount of its Lenten offering. All of which would have been lost had the parish decided to remain inactive between rectors.

The Bishop of London, soon to visit this country, sailed the first of August from Liverpool for Canada.

One hundred girls belonging to the Order of the Fleur de Lis are to take over the Sir Galahad camp in Maine from August 21st to September 4th.

Bishop Mitchell of Arizona recently made a survey of a large section of his district and discovered 400 Episcopalians there who are without spiritual ministrations.

The diocesan house in Brooklyn, Long Island, has been sold for a sum slightly over \$200,000. The diocesan headquarters are now in the Insurance Building, Clinton Street.

It is hoped that the new church

**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.

**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.

of St. James parish, Los Angeles, costing \$200,000 will be completed by October first.

The Rev. C. Rankin Barnes has been elected a member of the diocesan council of the diocese of Los Angeles, succeeding the Rev. E. S. Lane, recently elected dean of the cathedral at Phoenix, Arizona.

Rev. Raymond Cunningham, rector of Trinity Church, Hartford, Conn., has been appointed a chaplain in the organized reserve of the United States Army, with the rank of first lieutenant. He will serve with the 304th Infantry, Seventy-Sixth Division.

St. Luke's Church, Pawtucket, R. I., has just observed its silver anniversary with the dedication of a new \$75,000 edifice. Rev. Arthur J. Watson is rector. During his eight years in charge he has presented 627 persons for confirmation. The parish has fourteen parochial societies and operates on an institutional basis.

**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. AGNES**

*A Church School For Girls*

Its aim is, in accordance with the wishes of Bishop Doane the founder to give the training that develops character, inspires to a wide and purposeful outlook, and leads to a strong and useful womanhood.

COLLEGE PREPARTORY & GENERAL COURSES  
MODERN EQUIPMENT—OUT OF DOOR SPORTS  
SELF-GOVERNMENT — PHYSICAL TRAINING

**St. Agnes Primary School**

Children from six to ten years of age.

**RT. REV. RICHARD H. NELSON, D. D.**

President of the Board of Trustees

FOR CATALOGUE

**Miss Matilda Gray,**  
*PRINCIPAL*

**ST. AGNES SCHOOL**

**ALBANY, N. Y.**

Community evangelistic movements in cities throughout the United States this fall until next Easter, are urged in a co-operative program that has been adopted by representatives of the departments of evangelism of the denominations affiliated with the Federal Council of the Churches of Christ in America.

Under the leadership of Dr. Goodell, secretary of the Federal Council's commission, beginning in September, a group of denominational secretaries will visit a large number of cities where meetings and conferences on co-operation in evangelism will be stressed. All Christians are to be asked to read the gospel of Luke during January and the Acts of the Apostles during February.

The general co-operative program of the Federal Council's commission on evangelism and devotional life, contains in addition to the recommendations for community movements, suggestions for denominational movements and also outlines of an evangelistic plan for individual churches or parishes.

The general co-operative program with its suggestive plans for denominations, for individual churches and for communities, is issued because the Federal Council's commission "is led to believe that the time has come for the adoption of a common program and its early presentation by the evangelistic agencies of the denomi-

nations to their constituencies." The commission also expresses a strong desire and expectation that "all our churches will unite in carrying out this program and that they will adhere to its cardinal features, adapting it where necessary to their several needs."

\* \* \*

The Rev. Hoyt E. Henriques, the secretary of the department of religious education for the province of the Pacific, says that most of the clergy over his way *have* to stick on their jobs whether they want to or not. What vacations they do get is between Sundays. He adds that because of the withdrawal of funds which has previously been used for

the maintaining of mission property he is spending his vacation in painting the church and parish house of St. John's, Salt Lake City. "A vacation is said to be a change in work," he writes. "Mine is a real one as tired arms and shoulders will affirm."

\* \* \*

The Rev. George B. Gilbert, one of our great rural church leaders, conducts a column in one of the national farm papers, signing himself the parson. A subscriber in Iowa sends in the following clipping from it with the brief comment, "Them's my sentiments." Here 'tis:

"A bishop of our church was telling a story the other day about the minister who was giving a talk on the

# St. Mary's Hall on the Delaware

A Boarding and Day School for Girls.

—○—  
First Grade Through Junior College.

—○—  
Room for 120 Boarding Pupils.

—○—  
Enters Upon Its 90th Year September 29, 1926.

—○—  
FOR CATALOGUE AND INFORMATION APPLY TO  
Sister Edith Constance, Principal  
Burlington, New Jersey

JAMES POWELL & SONS (Whitefrairs), Ltd., London, England — Stained Glass. Designs and estimates submitted on receipt of full particulars. Distributor: Adrian A. Buck, 665 Fifth Ave., New York City.

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 up. Surplices and exquisite altar  
linens. Church vestments imported free of  
duty. Miss L. V. Markrille, 11 W. Kirke St.,  
Chevy Chase, Washington, D. C. Studio  
closed until October 15th. Address until then,  
16 Taylors Ave., Cleethorpes, Eng.

CASSOCKS, SURPLICES, VESTMENTS,  
Gowns, Choir Outfits, Clergy Wear. A. R.  
Mowbray & Co., Ltd., 28 Margaret Street,  
London, England. Information and all par-  
ticulars can be obtained through their distrib-  
utor, Mr. Adrian A. Buck, 665 Fifth Avenue,  
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.

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.

**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 and 11 A. M., 4 P. M.

BUFFALO

**St. Paul's Cathedral**

Rev. Charles A. Jessup, D.D., Rector.  
Sundays: 8:00, 9:30 and 11 A. M.  
Week Days: 8:00 A. M. and 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.

WATERBURY

**Trinity**

Prospect street just off The Green  
Rev. Henry Baldwin Todd, Rector  
Lord's Days: 7:30, 11:00 a. m.; 5:00 p. m.  
Wednesdays and Holy Days: 10:00 a. m.  
SUMMER SCHEDULE, Lord's Days: 7:30  
and 10:00 a. 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. J. Watson Rector. Rev. H. Watts  
Sunday Services: 7:30, 11:00 A. M.  
Church School, 9:30 A. 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.

parable of the Good Samaritan to a Sunday School. He got to the point where the priests went by on the other side. "Now," he cried, "why was it that they went right by and never went over to where the fellow lay? These priests were their ministers, corresponding to our minister, and they went right by, never going near him. Now why do you suppose the ministers never went near him?" A small boy raised his hand with a look of perfect assurance. "Now why was it that the ministers never went near him?" "Because," said the boy, "he had already been robbed—nothing left to go for."

Every day the Parson believes more and more that the churches smack too much of the dollar mark. Are they turning the beautiful and comforting feast of Easter into a money getting scheme? The Parson asked two



BISHOP BRENT  
*Writes a Couple of Letters*

## GUNSTON HALL

A Girls' School in the National Capital. Founded on the highest principles and highest scholastic standards. Under Church influence. Preparatory and academic courses. Two years graduate and college work. Music, Art, Expression, Domestic Science, Athletics. Mary L. Gildersleeve, Mary B. Kerr, B.A., M.A. Principals.

1916 Florida Ave., Washington, D. C.

## 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

## Start Your Boy Right—

### St. Alban's School

(Thirty-seventh year)

#### Sycamore, Illinois

A good start for a boy means a successful future. A bad start means failure. You want to send your boy to a school that develops his mind, body and spirit in the right direction. Why run the risk?

St. Alban's offers these inducements: Vocational guidance; supervised study, insuring higher scholarship; self-help system, developing democracy; training in leadership and cooperation; sports that develop healthy bodies; adequate social life.

Eighteen states represented last year; our boys are entering Cambridge, Yale, Annapolis, Princeton, Swarthmore, St. Stephens, Hobart, Kenyon, Purdue, Wisconsin, Michigan, University of the South, and Nashotah.

Lower school (5th and 6th grades); junior high; upper school (10th, 11th, 12th grades); post graduates.

#### Non-Military Moderate Rates

Write  
THE HEADMASTER  
Box 1001, Sycamore

Conferences, Wednesdays, 10 to 2,  
Room 1410, 6 N. Michigan Ave.

ministers about their Easter services and saw one report stressed particularly the Easter collection. One of the ministers asked said: "We had a wonderful Easter. I asked the peo-

## BROWNELL HALL—Omaha, Neb.

### Boarding and Day School for Girls

Sixty-fourth year opens September 13, 1926. General and college preparatory courses. Small classes. Strong post-graduate year. Music, Art, Physical Training. Daily outdoor sports. Delightful home life. Modern fireproof dormitory. Eleven-acre campus.

ABBA WILLARD BOWEN, Principal

## VISIT PHILADELPHIA Through Your Church

Members of the Episcopal Church and others recommended by Episcopal clergy may secure comfortable rooms with all modern conveniences in the homes of refined church people of Philadelphia at from \$1 to \$5 per day. No profiteering allowed. No charge to guest or host for the services of the Housing Bureau; this is a courtesy extended by the Diocese of Pennsylvania. Let us know when you are coming, how many in the party and about how much you would like to pay per day per person. Address

JOHN G. HORTON  
DIOCESAN HOUSING BUREAU  
870 N. 19th St., Philadelphia

## 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.

ple for \$2,000 and got \$2,100." The other minister when asked said, "I had a great Easter, but not quite as good as I hoped for. I asked for \$1,800 and got \$1,700. That was not so bad."

The Parson has written so often how much he is opposed to the commercialized supper. Why cannot the whole church be run on a voluntary basis as well as part of it? Forever holding up the large families of the poor for money will not gain them.

Another thing that the Parson is perfectly convinced of and that is this, that if the work is being done in a church the money will come. The people do not want to pay for folders and trimmings forever nor for organs and buildings and additions alone."

## Clerical Changes

TUCKER, Rev. Herbert Nash, resigns the care of the churches in Mecklenburg County, Va., to become the rector of St. Paul's, Suffolk. Mr. Tucker is the son of the bishop of Southern Virginia.

GRESHAM, Rev. G. S., Huntington, W. Va., has been called to the Advent, Ocean View, Va., with charge of Emmanuel, Cradock.

HOLT, Rev. Harold, rector at Portsmouth, Ohio, declines an appointment as assistant secretary of the department of Christian Social Service, National Council.

DODGE, Rev. Arthur C., graduate in June of the seminary at Alexandria, in charge of St. Luke's-the-mountains, at Crescenta, California.

COVELL, Rev. David R., resigns as priest in charge of St. Mary's, Culver City, California, in order to give his full time to the diocese Los Angeles as executive secretary.

BODE, Rev. A. G. H., has resigned as rector of St. Michael's, Anaheim, California, to accept a call to be a canon at St. Matthew's Cathedral, Laramie, Wyoming. Mr. Bode will have charge of the music and also of the Cathedral Broadcasting station AFBY.

SMITH, Rev. A. J., resigns as rector of Christ Church, Redondo, California.

GRIBBIN, Rev. R. E., resigns St. Paul's, Winston-Salem, N. C., to be the rector of St. Peter's, Charlotte, N. C.

## MARGARET HALL

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

## 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

## CHICAGO CHURCH TRAINING SCHOOL

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

**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**

4 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, N. Y.

A Church college for men, founded 1822. Four year liberal arts course, leading to the degrees A. B. and B. S. High Standards; faculty of thirty. For catalogue and information address  
REV. MURRAY BARTLETT, D. D., Pres.

**TRINITY COLLEGE**

HARTFORD, CONN.

For 102 Years a Personal College.

Courses Leading to B.A. and B.S.

For information, Address the Registrar

**WYKEHAM RISE**

WASHINGTON, CONNECTICUT

A Country School for Girls

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

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

**RACINE COLLEGE SCHOOL**

Founded 1852

Six year College Preparatory Course, beginning with the Seventh Grade. Separate Lower School for Younger Boys. Enrollment strictly limited to twenty boys per class. Personal instruction, personal attention. Atmosphere that of a Christian home. Strict requirements for admission. Address The Headmaster.

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.

**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."

**Virginia Episcopal School  
LYNCHBURG, VIRGINIA**

Prepares boys at cost for college and university. Modern 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 In a Sound Body



**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 5, 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.

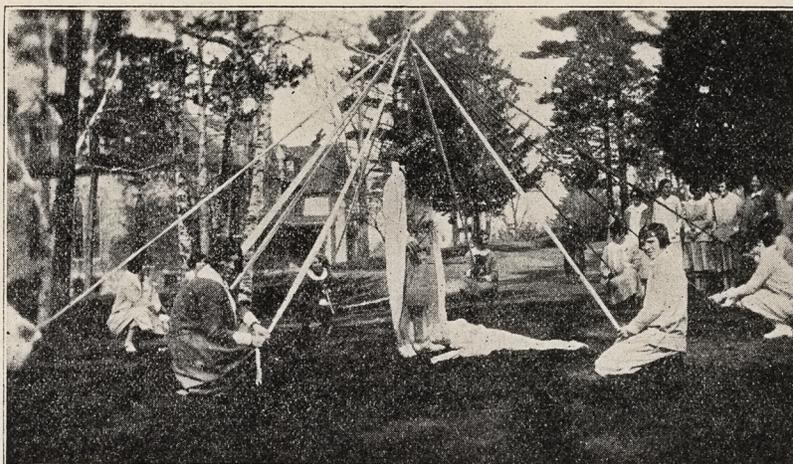
Liberal Arts — Commercial — Normal Conservatory of Music Expenses Are Moderate. For information and catalog, address  
The Registrar  
Tabor College, Tabor, Iowa

**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.



MAY DAY

**Bishop Hopkins Hall**  
**At Rock Point, on Lake Champlain**

AN ENDOWED SCHOOL FOR GIRLS

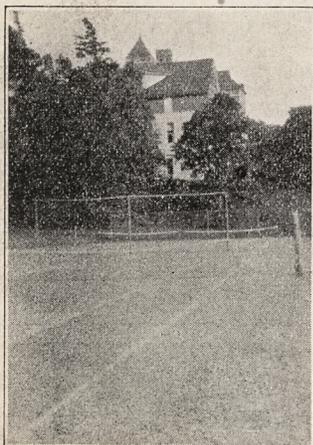
College Preparatory and General Courses

Music :: Art

All Outdoor Sports

RT. REV. A. C. A. HALL, Bishop of Vermont,  
President and Chaplain.

For Catalogue Address the Principal  
MISS BRENDA P. CAMERON, Box W,  
Bishop Hopkins Hall, Burlington, Vermont.



THE TENNIS COURTS



SNOWSHOEING ON LAKE CHAMPLAIN



THE OUTDOOR THEATRE