

QUEST OF THE SANGREAL—TUCKER

# *The* **WITNESS**

CHICAGO, SEPTEMBER 1, 1927



THE INTERCESSION, NEW YORK



## Henry - Wynd - Young Inc.

314 East 34th St. New York



work in glass mosaics church decorations

### For "Daylight Projection"

of Slides, Opaque Objects and Films in

## BALOPTICONS

There is a model for every projection purpose. Write for literature on modern projection methods and apparatus. Bausch & Lomb Optical Co., 65 St. Paul St., Rochester, N. Y.



Tower Chimes Played From Electric Keyboard at Organ.

Church Bells — Peals

McShane Bell Foundry Co.  
Baltimore, Md.



## Vestments

For the Clergy and Choir. Altar Hangings. Tailoring  
Inquiries given prompt attention

J. M. HALL, Inc.

174 Madison Ave. (Suite 403)  
(Bet. 33d & 34th Sts.) N. Y.



MENEELY BELL CO.

TROY, N.Y. and 220 BROADWAY, N.Y. CITY

## BELLS

## MENEELY & CO.

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.

131 E. 47th St., New York

CHURCH VESTMENTS

ECCLESIASTICAL EMBROIDERY

Conferences with reference to the adornment of churches

Telephone Vanderbilt 8761

## Memorial Windows

Monuments and Church Furnishings

IN WOOD, METAL, STONE, FABRICS, COLOR

## CHARLES F. HOGEMAN

45 Seventh Ave., Bet. 13th and 14th Sts.  
NEW YORK

460 and 474 Main Street, ORANGE N. Y.

## Church Furniture

MEMORIALS IN CARVED WOOD  
• PEWS • ALTARS • PULPITS •  
• SUNDAY SCHOOL •  
• SEATING •

**American Seating Company**  
1024 LYTTON BUILDING CHICAGO



## CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes  
CLERICAL SUITS  
Hats, Rabats, Collars  
Specialists in Church Vestments and Embroideries for half a century.

## COX SONS & VINING

131-133 E. 23rd St. New York

## 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

## The Ellwood Potts Studios

5438 Market Street Philadelphia, Pa.

MEMORIALS IN STAINED GLASS, MOSAICS, and MURALS

If interested write for cuts of some of our recent work.

**Giannini & Hilgart**

Stained Glass Artists

English Artists

550 & 552 W. HARRISON ST. CHICAGO

## Windows of Merit

Beautiful Groupings  
Colorful Combinations of Color  
Well executed by

**The Van Geerichten Studios**  
Columbus, Ohio New York City

## The Charm of Golden-Voiced Chimes

is within reach of your church, too!

Imagine the rich, musical tones of

**Deagan Tower Chimes**

coming from the belfry of your church—a constant inspiration to worship; a golden voice eagerly awaited by multitudes every day. Write for plan.

Standard Sets \$5,000 and Up.

J. C. DEAGAN, Inc., 161 Deagan Building, Chicago, Ill.

## 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.

French Building

551 FIFTH AVE. NEW YORK

**R. GEISLER, INC.**

56 W. 8th STREET, NEW YORK, N.Y.

## Church Furnishings

IN CARVED WOOD AND  
MARBLE • BRASS • SILVER  
FABRICS • WINDOWS

## THE ROSSBACH ART GLASS CO.

— OFFICE AND STUDIO —

221-223 E. FULTON ST. — COLUMBUS, OHIO.

DESIGNERS AND BUILDERS OF ECCLESIASTICAL  
MEMORIAL WINDOWS.

— PHOTOS, DESIGNS AND ESTIMATES UPON APPLICATION —

ESTABLISHED 1905.



# THE WITNESS

A National Paper of the Episcopal Church

Vol. XII. No. 2

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; BOOK EDITOR, REV. CHARLES L. STREET; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, REV. FRANK E. WILSON, REV. A. MANBY LLOYD, REV. H. P. ALMON ABBOTT, BISHOP STEVENS, REV. W. A. JONNARD

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 QUEST OF THE SANGREAL

### *The Purpose of Summer Conferences*

BY REV. IRWIN ST. JOHN TUCKER

*I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ: that in everything ye are enriched by him, in all utterance, and in all knowledge. I Cor. 1. 4.*

*I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all making my supplication with joy, for your fellowship in the gospel from the first day until now. Phil. 1. 3.*

While the benediction of Summer Conferences is still upon us, let us take stock of our gains from them, and the obligations that result therefrom. Never while we live, will we forget the fellowship in the gospel which was nurtured there; the joy of the early eucharist in the quiet of morning, and the blessed good-night of compline, and all the frolic that alternated with study in things of God.

Fellowship in the gospel was the great joy of St. Paul, as he waited in his Roman prison for the sentence of Caesar. Fellowship in the Gospel buoyed him up, in whatever sea of perplexity and suffering he chanced to meet shipwreck. And it is this fellowship, growing sweeter and saner and ever more precious, that the summer conferences, spreading wide and far over our church help to foster and deepen.

Never was there more need for it. We have come upon a time like that horror of great darkness which fell upon the people of Israel when their Temple was destroyed, and the sacrifices came to an end, and the priesthood was no more. Darkness in the heaven, and upon the earth perplexity, with the sea and the waves roaring, and men's hearts failing them

(A sermon preached at the Racine Conference Reunion, Church of the Advent, Chicago.)

for very fear. When the armies of Titus destroyed the Temple, there were many who cried "There is no God!"

When Jesus was crucified, those who had believed in him felt that the world had been turned upside down, that God had been dethroned, and that the Roman Caesar had set his seat in the heaven of heavens.

But then came the joyful message, "He is risen!" and the fellowship of the Gospel began to send its mighty pulsings to the ends of the world, with its ringing message that defeat for the cause of God is victory indeed.

We have come upon such a time, when the faith of our fathers has seemed to fall before an onrushing wave of blackness; when the cry has gone forth across the world, "There is no God, there is no good, and there is no evil! there is neither hell nor heaven!"

#### ARTHUR AND HIS KNIGHTS

Such a time came in Britain, when the Roman legions were withdrawn to guard the city by the Tiber against invading armies from beyond the rivers. For four hundred years Britain, a Christian land, had lain in security behind her wall. Churches, convents, monasteries, arose everywhere. Then when the armies were withdrawn, the seamen came swooping down from the east and north, harrying and destroying all that pleasant land.

There was no court, there was no judge, there was no right arm of defense left them. Churches were burned, convents sacked, villages went up in flames before the Northmen. The litany of that time gave utterance to their anguished fear in the words, "*De furore Normannorum, libera nos, domine!*" ("From the fury of the Northmen, good Lord, deliver us!")

Back, and still further back the Christian believers were driven, until out of the mountain fastnesses of Wales a Christian king made headway against them, with a band of warriors whose fame has rung round the world. Arthur is the name whereby we know this Welsh prince, and we are familiar with the names of his chief warriors, Launcelot, Tristram, Gawaine. But so daintily has romance woven the tapestry of their lives that we are apt to think of the knights of the Round Table as spending their days in a pretty Maytime picnic, with bright colors and mincing courtesy, instead of in the stern, rough, deadly desperation of mortal struggle which really was their life.

When Arthur arose the land lay prostrate and terror-torn beneath the ravaging barbarians. Everywhere towns were deserted, roads unsafe; the people cowered in holes and corners. Arthur sent out his men to overthrow robbers, to re-establish justice on the spot, with every knight his own judge and executioner as well. To keep them faithful to their trust, he swore all to fealty by the oath of the Sangreal.

The Sangreal, frequently called the Holy Grail, was the sacred chalice in which Christ celebrated the last supper. The Latin word for chalice is "cratella," a diminutive form of "crater," a bowl. "Sancta Cratella" became softened down to "Saint Graal,"—"Sangreal."

Joseph of Arimathea, in whose upper room the Last Supper was held, was a rich man. Jews of that day became rich in only one way—by trade. Wherever Rome's law went, Jews went as merchants and financiers. Rome had taken over Britain more than half a century before, chiefly to control the tin mines of Cornwall and the wool of Southdown. Roman settlement proceeded rapidly, and it is



evident, from the nature of things, that Jews, who financed Julius Caesar, had a hand in the mercantile affairs of Britain.

#### JOSEPH OF ARIMATEA

Joseph of Arimathea very possibly had derived his riches from Britain. In any event, the story is so persistent and universal as to be accepted by the Catholic church as a part of authentic tradition that Joseph of Arimathea carried the chalice in which the Lord's supper was celebrated to Britain, where he enshrined it at Glastonbury. In the ground beside it he planted the spear with which the Lord's side was wounded, and it took root and blossomed. This spear was made of thornwood; and the holy thorn of Glastonbury still grows. A cutting from it has been transplanted to Washington Cathedral, where it flourishes.

The Church in the British Isles was founded direct from the Table of the Last Supper, and from Calvary, and the Sepulchre, and the Resurrection.

But when the Northmen began to ravage the isle, the holy chalice disappeared. Doubtless some devoted guardian carried it away and hid it in a mountain fastness of Wales, where it has remained hidden until this day; although it may be that some barbarian raider found the sacred relic and melted it down.

Whatever its fate, the quest of the Sangreal kept the knights of Arthur true to their obligation. The quest of the Sangreal has passed into our language, as the expression of the search for the ideal, for the truth, for sacred things hidden from the common gaze.

It is in this quest that we of all the Church conferences are engaged. We are seeking for the blood of God in the lives of men; for the red current of living truth that pulses out from the heart of Christ, and makes all things good worth sacrifice to attain.

#### ORDER OF THE SANGREAL

Never, I say, was there more need for an Order of the Sangreal. It is fashionable to ridicule truth and to deny goodness. The press teems with echoes of the flippancy of the age toward anything sacred. And those who by their Christian fellowship are pledged to seek good and to deny evil, too often stand dumb and incapable, helpless to tell the truth they believe because they do not know enough.

"I thank God," St. Paul wrote to the people of Corinth, "that in everything ye are enriched by him, in all utterance and in all knowledge." How seldom the two go together! Richness of utterance all too often means poverty of knowledge. Those who talk the most know least. The shallows babble, but the depths are dumb. St.

### Our Cover

ONE OF THE most beautiful churches in New York City is the Chapel of the Intercession, one of the churches of Trinity Church Parish. The church, of which the Rev. Milo H. Gates is the vicar, is also the largest in New York with a communicant list of over three thousand. The picture shows the organ built by the Austin Organ Company of Hartford, which is a masterpiece of the art of organ building. The hand-carved organ casing is the work of the firm of Irving & Casson-A. H. Davenport Co. of New York and Boston.

James makes an interesting comment which is obscured by a faulty translation. "Lay aside," says he, "all superfluity of naughtiness." The words should read "all overflowing of nothingness." It is only nothingness which overflows, like the fizz on top of soda water. Rare, indeed, is it to find those enriched both in knowledge and utterance; knowing, and able to tell what they know.

Into such a fellowship of the Gospel, rich both in knowledge and in utterance, these summer conferences call us. But the light we have shared upon the Mount of the Transfiguration fades quickly away. We have studied, and have played, and have worshiped, and been lifted up. But the glory departs all too soon.

Let this be our care and joy, to perpetuate this fellowship of the Gospel in an Order of the Sangreal; of those who seek for the truth of God in the affairs of men. Our games and laughter may be the means of praise: as the last psalm says, "Praise God with cymbals and with dances." Francis of Assisi and his followers who turned the world upside down, called themselves "Joculatores domini—jesters of God."

But let our fun, and our pageantry, and our singing, and our study of missions and of social service, lead up by graded steps to the altar of God where burns the chalice of His blood, which sanctifies us and makes us clean. Let us bind ourselves together, all we who have attended these summer conferences, to defend the truth of God by a fellowship of the Gospel which believes, and therefore speaks; rich first in knowledge, then in utterance, that it may uphold the truth of God.

Youth: "I tore up the sonnet I wrote last week."

Damsel: "Tore it up? Why, that was the best thing you ever did."

### Preacher, Pulpit and Pew

One day there came to a hospital clinic a negro woman with a fractured jaw. The surgeon, intent on discovering the exact nature and extent of the injury, asked numerous questions, to all of which the patient returned evasive answers. Finally she admitted that she had been "hit with an object."

"Was it a large object?" asked the physician.

"Tol'able large."

"Was it a hard object or a soft object?"

"Tol'able hard."

"Was it moving rapidly or slowly?"

"Tol'able fast."

Then, her patience exhausted, she blurted out: "To tell you de troof, doctah, Ah wuz jes' nachelly kick' in de face by a gentleman friend."

\* \* \*

It is related that a certain man, who apparently didn't like Buddha, came up to him and called him a lot of very ugly names. Buddha listened quietly until his reviler had quite run out of epithets, and then said to him:

"If you offer something to a man, and he refuses it, to whom, then, does it belong?"

The man replied, "It belongs, I suppose, to the one who offered it."

Buddha said, "The abuse and vile names you offer me, I refuse to accept."

## George B. Kerwan

Lay Reader

Harriman, Tenn.

"THE WITNESS is exactly the paper I need to give to those who know little or nothing about the Episcopal Church. I have used the Bundle Plan for two years and will continue to do so."

THE BUNDLE PLAN: Ten or more copies to one address. Sell for a nickle at the church. Pay for them quarterly at three cents a copy.

## The Witness

Quality — Brevity — Price



# AUTHORITY, INFALLIBILITY AND ANARCHY

## *The Clash Between these Conceptions*

By

BISHOP JOHNSON

IT IS A matter of regret and a cause of controversy that people, who differ as to what the Christian religion essentially is, should attempt to argue as though they were talking about the same thing.

These controversialists start from different premises and so they cannot hope to arrive at the same conclusion.

To one group, the Holy Catholic Church is the Kingdom of Heaven on earth, founded by Christ, endowed with the gift of the Holy Spirit and possessing the permanence which His promise seemed to imply.

To the other group, the Christian religion is a personal matter, the Church is more or less of a voluntary association and imposes no binding obligation on the individual Christian. He may belong to this society or that, so long as he makes a public confession of Christ in some form—

To one group, the Gospel is something that comes to us from Christ embodied in an institution, which is the interpreter of Holy Scripture, and to the other group it is something that comes embodied in a book which each group may interpret as it sees fit.

To one group, the Church is the pillar and ground of the truth; to the other group, their own particular interpretation of the Bible is the basis of faith and action.

The first group therefore regard the Church as something which is inspired by the Holy Spirit to guide us into all truth and to keep us from fatal error; while the other group believe that inspiration is a purely personal matter which comes to any individual or collection of individuals who pray and study the Bible.

Both groups regard the Bible as inspired, but the former look upon the Church as the final interpreter and the latter believe that Holy Scripture is a matter of private interpretation.

The Roman Catholic and the Fundamentalist are the extremists of these positions.

The former attaches infallibility to the Papal interpretation of the Bible and the latter attaches finality to their own interpretation, whereas the Church has no theory of infallibility, either of Church or Bible, but it does exact obedience to its authority.

This may seem to be a distinction without a difference but you can

easily understand the difference if you transfer your thought to the state which we believe to be an institution having authority but not infallibility.

If you will think of the Constitution as your political Bible and the Courts as the Church, you will have an intelligible analogy.

An absolute monarchy, claiming divine right, might assume that the constitution was infallible and the authority of the monarch final. Such has been the political theory in Russia—

Or, having overthrown this theory of government, the Soviet may think that his own theory of government is absolute and any who resist this theory should be executed.

But we Americans take a different position. We do not hold either constitution or courts to be infallible, but we do believe them to have authority, even though sometimes the element of human error may creep into the decisions of the court.

In other words, infallibility is not a human attribute and we need not expect it in any institution which men are called upon to interpret, or to rule.

It is just as thinkable as to claim impeccability to the human head of a human institution. The results do not justify the theory.

So we believe that the Church is an institution founded by Christ, endowed with the Holy Spirit, possessing authority over our spiritual lives insofar as authority is necessary for corporate faith and concerted action, but not to the point where it destroys the personal liberty of the individual in a fraternity whose service is perfect freedom.

In order to have a corporate faith and concerted action, we must have a body politic in which there are the necessary officers to perpetuate and direct it.

It is not the function of an institution to suppress liberty but to produce such cooperation as may be necessary to insure it. It has never been the tendency of those who leave the Church to promote liberty but rather they have resented the freedom in the Church and substituted a system of regimentation for the liberty to which they objected. They have almost invariably narrowed the faith and practice of the Church to suit their own theories.

It is the reaction from this suppression which today has produced the hostility to any creed and any authority in religion, and so taken away the institutional values of the Church.

Institutions are not limitations of human life and liberty, they are rather that which give permanence and continuity to human action.

And on the other hand the absence of institutions is not a sign of superior refinement but rather a reversion to our barbaric ancestry.

The absence of conventional ceremony is not a sign of culture but of boorishness.

And the abuse of government is no argument for its abandonment but rather for its correction.

There are those who see in the power of Christ an absolute monarchy in which all initiative and personal liberty is submerged into the Nirvana of passive obedience to any misrule which may have the label of authority.

There are those who crave a certain uniformity of type in order to bolster up their sense of consistency.

There are those who want no restraint or constrain in their religious life and practice, but as a rule such persons are apt to be intolerant of those who disagree with them. The barbarian is not necessarily amiable because he lacks convictions.

There are those who believe that there should be enough authority to restrain license and enough freedom to insure liberty and who do not worry their heads about a certain diversity in religious faith and practice—

As a mere matter of comfort I much prefer to associate with the last group and as a matter of conviction I believe they most nearly approximate the value of authority and power on the one hand and of initiative and liberty on the other.

Such persons do not fit into either picket fence, but then I am not so sure that God intends us to be pickets on a fence. I rather suspect He prefers us to bear fruit in the garden which is properly fenced but not all fence, and which has a diversity all its own.

Real authority I believe comes somewhere in between infallibility and anarchy. In Church and state I want authority; not too much, but some, and I want that authority impersonal and not prejudiced.



# YOUR PLACE OF WORSHIP

## *Interwoven With Precious Memories*

GEORGE PARKIN ATWATER

**Y**OUR church may stand on some broad avenue, stately and imposing, or it may nestle among meagre dwellings on a side street; it may be of stone and have a great tower, with clanging bells, or it may be of wood, with a little rickety pair of steps and a wobbly steeple, but it is your church, and you love it.

If it is a small church so much the better. Every good workman wants a tool that fits the hand and a small church is more often better adapted to the workers and more suited to the service of the plain people than a large one. A large church may become too much like a public institution, while a small church gives a sense of brotherhood that strengthens the impression of the Fatherhood of God. Fortunate is the large church that can give the feeling of human interest to the worshipper. Many, no doubt, do so, inspired as they are by large-hearted and sympathetic leaders, and they are blessed in their work.

The furnishings of your church may be simple, but you have furnished it gloriously for yourself. A thousand precious memories have woven themselves into its fabric. Here in its hard pews you sat as a child gazing with open-eyed wonder at the awful figure of a Sunday School Superintendent, and amazed at his confidential relationship with the Lord. You are especially awed by his intimacy with Abraham, Moses, Saul, and David. Did he not tell that David thought on a certain occasion and how scared he was in his heart when he saw Goliath approaching? You did not like to ask but you did want to know whether that Superintendent was on the side of Israel or in the camp of the Philistines to see the fight. Perhaps you looked in the picture book in an attempt to discern his face among Israel's heroes. At least the teacher of the Bible Class, with his precise manner, and air of authority, must have advised Solomon about building the temple.

When you grew older you stayed to Church. Was that Willie Jenkins in the choir in his white cotta? He had pulled your ear at Sunday School and now he stood up there singing like a saint. You grew slightly drowsy, and the sustained cadence of the prayers was interwoven with the impression made upon your eye by the curious pattern of the chancel window. Once a strange minister



DEAN CHALMERS  
*Teaches at Evergreen.*

came, and the periods as he read them did not quite correspond to the pattern and you were confused. He was not in the same place in the chancel, either. (Later you would have thought this an evidence of High Church, and would have written to the Bishop.) Yes, the temple was making its impression.

During the sermon you always watched the little broken pane of glass in the side window. You could see the sparrows flitting about outside. What would happen if a sparrow should discover that window and come into the church? You nourished that hope for many a Sunday. You had an idea that the solemn usher would be scandalized and might perhaps try to catch the sparrow with the little bag fastened on a pole which was used to take up the collection. That pole interested you, too. It was such a graceful bit of ceremony to take up the offering with the pole delicately poked between the rows of people. For two years, as it was swung along, by the barest fraction of an inch had it missed hitting the bald head of the man on the end of the second seat in front. The pole certainly had its possibilities. You did not know that the pole was not used in another church in the whole state. But it was a memorial pole and could not be supplanted.

Then the solemnity and beauty of the service began to impress you. You grew to love the familiar words and the splendid tunes. You wondered how soon you, too, would approach the Altar with reverence and receive from the hands of the Priest the sacred elements of the Holy Communion. The time came at last and with a group of your companions you approached to receive the blessing of Confirmation. The little temple that night became a great Cathedral and the kindly Bishop a veritable Apostle.

The day came also when, with rejoicing, you stood before the Altar again, this time with the one who was to be the partner of your life's joys and sorrows.

How indifferent you are to the appearance of that church as it appeals to the casual visitor. It has been furnished by you from the precious treasure chest of memory and every imperfection has a glory of its own. If it were not so we should be strangely affected by our Churches. For not many of them have any claim to abstract beauty. They represent the height reached by our people in appreciation of architectural excellence. A sturdy building committee gets what it likes and the result is what was called a building of the Graeco-baptist style of architecture. When prosperity came to your land and people began to travel, there arose an imitation of the luxuries of unaccustomed surroundings, and home and church were erected and furnished in the style so felicitously called "early Pullman or late North German Lloyd."

How does the parson feel about his church? He loves it. His people gather there. His message is delivered there. There, by Baptism, he brings the children into the Kingdom of God. But he does not want it to be fussy, to have a hanging garden of brass ornaments for a chandelier and a box of jig-saw scroll work for a pulpit. He wants simplicity, dignity, peace. He desires the pews to be furnished with God-fearing men and women. He wants them to love the church because it shelters the Altar, to which all may bring their burdens. It is the temple of the Living God, and there is the Altar of reconciliation, and the spot made sacred by the real presence of the Saviour.



## Are Small Colleges Being Wiped Out?

By Rev. Frederick W. Clayton

WE ARE living in an age of centralization, amalgamation and standardization. Almost every department of national life has been touched by these things. Mr. Ben C. Clough of Brown University, writing in *The Saturday Review of Literature*, says:

"Although the Commencement speakers did not say much about it, the American college is, this year, at the turning of the ways. The large utilitarian university has come to stay on the American scene, by the same token the small liberal college is fast disappearing, but most people do not realize what has happened and is daily happening. It may well be that mass production of university degrees is desirable (though that remains to be demonstrated), but no intelligent middle-aged American who will reflect on the matter can doubt that something unique, precious, and American is going to join the stage-coach and the Sagamore."

Several factors are bringing about the passing of the small college. One of the most important, of course is the financial one. It is true that a great many small colleges have not been successful in keeping their educational standards on a very high level of efficiency. The North Central Association of Accredited Colleges was founded to remedy this defect in the central states. Much good work has been done by the members who make up the Association. They are for the most part connected with large state universities and tax supported schools of the Central States. They are accustomed to handling large sums of money which they are not responsible for raising and, of course, do not feel the burden of financial worry. Consequently in putting up the standards of the colleges within its territory they have made it very difficult for the small college to spend on education the amount of money they have imposed upon them. Quoting from *The North Central Association Quarterly*, I find that eight colleges have been dropped from the Association during the year. They are all old colleges but owing to the financial stress of the times have not been able to raise the necessary endowment to meet with the standardized requirement. It may interest the readers of this paper to know what these requirements are. Therefore I am printing them here.

"The college, if a corporate institution, shall have a minimum an-



REV. F. C. GRANT  
*Takes up his new job.*

nual income of \$50,000 for its educational program one-half of which shall be from sources other than payments by students, and an additional annual income of \$5,000, one-half of which shall be from sources other than payments by students, for each 100 students above 200. Such colleges, if not tax-supported, shall possess a productive endowment of \$500,000 and an additional endowment of \$50,000 for each individual 100 students above 200. Income from permanent and officially authorized educational appropriations of churches and church boards or duly recognized corporations or associations shall be credited to the extent actually received as 5 per cent income toward the endowment requirement, but to an amount not exceeding the average annual income from such appropriation in the preceding five years, provided, however, that this shall not apply to more than the amount required in excess of \$300,000; and provided, further, that colleges electing to qualify under this interpretation be subject to annual review for accrediting."

I have no quarrel with the intellectual standard set by the North Central Association. That is very good and can be lived up to by most small colleges. The only difficulty is in this everlasting race for financial supremacy, the alumnae of most schools today are being continually bled for funds. There must be an

end somewhere, else the small college will soon become a thing of the past. Quoting from a paper read by President Smith to the College Presidents Association at Des Moines, May 4, 1927:

"The North Central Association of Colleges and Secondary schools, in my judgment, is manipulating plans and methods that are intended, if possible, to squeeze out every denominational college in its territory. I think the colleges who have joined that association have put their heads into a noose that will strangle them to death. That association, composed over-whemingly of superintendents and principals of high schools, sets itself up as the dictator to the colleges within its membership. They are stating how many teachers you must have. They are practically saying how much you shall pay those teachers. They are saying how much endowment you shall have. They fix the requirements of the teacher's training. All this is done without the permission or consent of the denomination, Board of Trustees, or the college authorities, themselves. Thus the denominational schools and the independent colleges are in the clutch of the tax-supported schools of the central states of this Union."

The failure of Tabor College was a financial one. It was utterly impossible to meet the requirements of this Association and at the same time keep the school open. A boy leaving Tabor College and wishing to enroll as a student in another college must have his credits transferred and accepted by the other college. In most instances the colleges in the North Central Association would not accept our credits because we could not meet their financial requirements. Consequently the students got very disappointed and while they enjoyed their college training, the religious life of the institution, and the general moral tone of the place, they felt it was useless to go on when other colleges would not recognize our standards.

We are drifting to an educational autocracy. The intention of the self-styled educators of today is to educate the upper half only of those who take the intelligence tests. No republic can live under such a system. It is the high intelligence of the average citizen of America that keeps our republic on a sound and substantial basis. It is the training of character in terms of religious truth. It is the training of the heart and soul as well as the mind that makes a complete man. This cannot be done entirely in the classroom.

Buy from  
WITNESS ADVERTISERS



## LONDON IN THE DOG DAYS

*News from the Other Side*

Reported by

REV. A. MANBY LLOYD

LONDON in the Dog-days! Everybody out of town—so runs the legend. Still, even in August you can hardly cross the street in safety; the Strand, Oxford Street, theatres and cinemas, "Lords" cricket ground, the White City—all packed.

The four men who were arrested during the Sacco-Vanzetti demonstration in Hyde Park and round the American Embassy were charged before Mr. Gill, the magistrate at Westminster Police Court. They included a cook, a waiter and a seaman, and they got off with five "bucks" apiece.

There was a big demonstration in Hyde Park to celebrate the S.-V. respite. The whole attitude was triumphant and good-tempered, finishing up with "hare and hounds"—the "hares" being several young Fascists who were identified by the crowd and hunted by several hundred Communists who "hounded" them to a bus. The facts of the case were summarised in a column letter published in the *Times*, and it may safely be said that all classes, equally fed-up with Anarchism, are dissatisfied with the conduct of this case.

The proceedings at Trafalgar Square (which I witnessed) savoured of the ludicrous. An electric chair was exhibited and Tom Mann obliged with a revolutionary Chinese song. Frankly, I preferred the entertainment at Maskelyne's, with the vanishing lady trick and the Chinese conjuror.

\* \* \*

Professor Nicholas Murray Butler's interview with a London journalist has provoked much discussion. According to American opinion, says the *Evening News*, the world's six greatest men are Mussolini, Edison, Marconi, Orville Wright, Henry Ford, and George Bernard Shaw.

"Looking again at the names of the 'Big Six' we feel bound to doubt whether our own choice would have included any of them except Signor Mussolini.

"Bernard Shaw is certainly one of the foremost playwrights of his day as well as one of its foremost intellectuals. As a force in English literature, however, he no more compares with Rudyard Kipling than H. G. Wells, as a novelist, compares with Thomas Hardy.

"As to Edison, Marconi and Orville Wright, all these men have supplied

valuable links in the chain of scientific research that has led up to some great and commercially exploitable discovery or invention; but it is impossible to apportion the credit between them and those who broke the ground before them. Had there been no Langley there would have been no Orville Wright. William Friese-Green invented the cinematograph. The names of Reis and Graham Bell are recalled by the telephone, and those of Chappe, Cooke and Wheatstone, Morse and Oersted by the telegraph. Clerk-Maxwell Hertz, Fleming, De Forest, Poulsen and other scientists have helped to perfect wireless. As for Henry Ford, he anticipated others in the mass production of a cheap motor-car, but is not thereby better entitled to be considered greater than—if he exists—Mr. Woolworth.

"Now it is possibly true, at least to some extent, that posterity is the best judge of who was great. History shows us, however, what sort of men come to be reckoned great finally. Looking over the great names—Shakespeare, Napoleon, St. Paul, Abraham Lincoln, Confucius, Aristotle, and a hundred others—we discover that they became great not only because they had outstanding genius, but because there was ample scope in their age for greatness. There is still scope for it, as Signor Mussolini has shown.

"A new religious revival, a new jurisprudence, a new philosophy, another golden age of art and literature, new social and economic structures—there is room for all of these things. But their creators are not at present in evidence."

\* \* \*

Roughly speaking, there are three economic and ethical ideals trying to put the world right. Citizens sharing equally in Communism; citizens owning equally in Distribution (the philosophy of Belloc and Chesterton); citizens competing equally was the old idea of the Manchester School. To-day they are all up in arms against the common enemy—Monopoly, The Boss, The Trust, or whatever alternative name you have for the Devil.

A controversy has arisen from the clash between the first two schools of thought at the recent Anglo-Catholic Summer School. Their sub-divisions are legion, but since Maurice B. Reckitt went over to the Distributionists

there has been more scope for word-play.

Social health and truth, he says, (in a letter to the *Church Times*) will be essentially the fruit of a synthesis. Mr. H. N. Brailsford has something vital to suggest to G. K. C.; so have Major Douglas, G. D. H. Cole, A. J. Penty, and even Henry Ford.

My friend, Paul Stacy, is a convinced Douglasite, who puts his finger on a weakness in most discussions at the Summer School, by pointing to the fact that everything is now in the hands of the central control of finance through privately manipulated banks.

\* \* \*

It was fifteen years ago since I went to the Monday evening services at St. Albans, Holborn. In those days it was to hear the saintly Fr. Stanton, an orator whose Olympian eloquence was only matched by his Franciscan simplicity. We shall not look on his like again. So one was prepared for disappointment in his successor, Dr. Ross. The two men are as different as chalk from cheese, but Dr. Ross is also among the prophets. Built on different lines, physical and intellectual, he must be ranked among England's foremost preachers.

He preached from the Benedicite—"all ye children of men, bless ye the Lord."

Rapidly sketching the philosophy of evolution (which he accepts with reservations) and the anthropological discoveries of the last 50 years, he said, after all what marks man at every stage, from the rest of creation is his *mind*. In bulk the elephant may beat him; the eagle in sight, the peacock in beauty—but in mind man stands pre-eminent.

The sermon was an analysis of mind and spirit too lengthy for recapitulation; too connected to be abbreviated. It was delivered with fire worthy of a Methodist minister, and in a pronounced Cockney accent he hit out at modern vices, and was especially hard on the gambling element. He related how he was walking round his parish only that week and passed a number of workmen repairing the roads. Suddenly one of them blew a whistle and called for an early sporting edition of the evening paper. The men all "downed tools" and began eagerly discussing the sporting news and the betting odds.

(Continued on page 15)





# NEWS OF THE EPISCOPAL CHURCH

## *In Brief Paragraphs*

*Edited by*

WILLIAM B. SPOFFORD

**E**ARLY in November, 1877, Elizabeth Mason Edson, in her father's parish, St. Anne's, Lowell, Massachusetts, took the first step in the venture of faith which resulted in the creation of the Girls' Friendly Society in America.

In November, 1927, the Society, now fifty years old, will meet in Boston to keep its fiftieth anniversary, to commemorate its foundress, to give thanks for the first half century of its work, and to plan for the future which, like the future of all that relates to youth, is full of problems and of promise.

The vision of a Society working under the Anglican Church and composed of all girls who would accept and promise to uphold a high standard of character had come first in England in 1873, to Mrs. Townsend, a young woman whose interest in the girls on her husband's estate had given her a realization of their needs and of the possibility of meeting them through an organization in which they would find friends and companions, adult leadership and a strong religious influence.

Mrs. Townsend was far in advance of a time when organized social work was almost unknown, but her enthusiasm, her clear vision and her zeal quickly won friends for the movement and in 1874, five people met at Lambeth Palace and the Girls' Friendly Society came into being. Enrollment began in England on the first of January, 1875.

A little more than two years later, Miss Edson read of the work, saw its possibilities and at once took steps to begin it in her own country by calling together the first branch at St. Anne's. Her correspondence shows that from the first she visualized and planned for a national organization, a fact which explains to a great extent the rapid and uniform development of the American work.

In 1886, the existing units of the Society met in New York and the Girls' Friendly Society in America came officially into being, although the work had virtually existed for several years.

The picture is of those attending the School of the Prophets at Wash-

ington Cathedral this summer.

Let's see—Bishop Rhinelander in the center, he being the boss of the party. At the extreme left in the front row is Dean Bratenahl of the Cathedral. And 'way in the back is Sam Booth—the Rt. Rev. Samuel Babcock Booth of Vermont. And there are others I recognize—Louis Pitt of Newark, Frederic Fleming of Providence, Al Lucas of Philadelphia—but go ahead and pick them out for yourself.

\* \* \*

New evidence has come to light that these columns are actually read. Several weeks ago we ran notice that the Rev. Louis Hirschon of Maumee, Ohio, had some choir vestments which his parish would gladly give to some mission. A card from him: "Pull out that notice please. I have had letters from about every state in the union asking for the vestments. Believe me if I ever have anything to advertise I am going to use THE WITNESS."

\* \* \*

Evergreen, a little Church hostel, twenty-five miles from Denver, situ-



ated in the mountains beside a running stream, has housed more than three hundred guests this summer who attended its various conferences. There has been in addition a large number of transient guests.

Evergreen consists of four dormitories, a meeting house and a refectory. Its summer program consists of a diocesan conference for high school boys and another for high school girls; a Church workers conference for any who care to attend; a School of the Prophets for the clergy; a Retreat for the clergy.

The high school conferences are under the direction of a diocesan committee consisting of Bishop Ingley, Malcolm Lindsay and Miss Elspeth Rattle. They were not large but the enthusiasm and response from those who attended made its promoters very happy. The Church workers conference had an excellent faculty consisting of Dean Chalmers of Dallas, the Rev. Don Frank Fenn, who was the chaplain, Professor Gared Moore of Western Reserve University, Cleveland, the Rev. Boyer Stewart of Nashotah, Dean Brown of Colorado, and several others. Canon Douglas was in charge of music and Bishop Johnson lectured on Church history in the evening. About fifty attended. Following this conference was one for the clergy, attended by twenty-five, under the same faculty. Courses were also provided for the

ladies who accompanied them. For charm and profit and economy combined these conferences have an unique place in the life of the Church. They are largely due to the generosity of Canon and Mrs. Douglas that the diocese of Colorado possesses such an adequate plant for the purpose.

\* \* \*

The new dean of the Western Theological Seminary, The Rev. Frederick C. Grant, has taken up residence at 2145 Orrington Avenue, Evanston. This will likewise be the editorial address of the Anglican Theological Review.

\* \* \*

The Rev. Thomas J. Lacey of

Brooklyn, New York, famous for his work with the foreign born, remained in the city during the summer. His excellent little parish paper gives the reason:

"The rector remains home through the summer because he desires to make common lot with the congregation, few of whom get away for a longer period than two weeks. Brooklyn is by no means deserted during the heated spell. A ride in the subway during the rush hours will disillusion the sceptical."

\* \* \*

An English Dean was recently the visiting preacher at the Cathedral in Denver. During a conversation with Bishop Johnson he said: "What

## St. John's Military School

ESTABLISHED in 1887 by the citizens of Salina, Kansas, under the auspices of the Episcopal Church. It is a preparatory school for boys from 8 to 18 years of age. The capacity is one hundred and twenty boys, who are instructed and sponsored by a faculty of ten men. The course of study and text books are those adopted by the State Board of Education. About fifty percent. of the boys are from Kansas, the rest live in Colorado, Oklahoma, Wyoming, Montana, Missouri, and Nebraska.

A modified military system is used as a means of developing neatness, obedience and self-reliance in the cadets. Athletics are offered for all of the boys. Time devoted to studies and recreations is supervised by competent instructors. The aim of St. John's is to develop well rounded men of character.

Address:

THE SECRETARY,

**St. John's Military School**

Salina, Kansas.

### MRS. A. A. GUTGESELL'S CHRISTMAS NOVELTY GIFT BOOK

Established 1912

If your Church or Society needs money, we offer

#### A Safe and Attractive Plan

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

The new 1927 Christmas Novelty Gift Book contains a beautiful line of colorful, engraved, hand colored and printed Christmas Cards, Enclosure Cards, Seals, Ribbons and Tissue Paper for Christmas Packages, also many Novelties—all arranged in attractive display.

#### Your Profit Is Fifty Percent

Originator and pioneer of this plan for Church and Benevolent Societies.

Sixteen years experience in getting out annual lines for this purpose.

Creative Artists and Designers of well known ability.

Our own perfectly equipped plant for manufacturing.

An organization of efficiency that maintains throughout the season a service nationally known for its promptness and reliability.

For information and testimonials address

MRS. A. A. GUTGESELL, Inc.  
521-529 So. 7th St.,  
MINNEAPOLIS, MINN.



queer names you have, really I am quite unable to fathom you people. Fancy calling a place Tombstone." To which remark he received the following come back: "No funnier than your own. Take Liverpool for instance. Why didn't you call it Stomachpump and be done with it." To which the dean could reply only with his broadest "Fancy."

\* \* \*

Twelve stained glass windows have been placed in St. Luke's, Gladstone, New Jersey, since the beginning of the year.

\* \* \*

A bronze statue of the late Booker T. Washington a replica of the famous Keck memorial at Tuskegee Institute, has been unveiled on the grounds of the Booker T. Washington High School at Atlanta, Ga., the gift of white and colored citizens of Atlanta.

\* \* \*

Here is a Modern Lullaby, clipped from a Boston paper and sent in by a generous helper:

Hush-a-by baby, pretty one sleep,  
Daddy's gone golfing to win the club sweep,

If he plays nicely—I hope that he will—

Mother will show him her dress-maker's bill.

Hush-a-by baby, safe in your cot,  
Daddy's come home and his temper is hot;

Cuddle down closer, baby of mine,  
Daddy went round in a hundred and nine.

\* \* \*

Bishop Gailor of Tennessee confirmed a class of twelve men and nine women at St. Paul's Church, Chattanooga, Sunday, August 7th. He stated that he had occupied the office of Bishop for thirty-three years but that this was the finest summer time class that had ever been presented to him. It was the first time during the Rectorship of Dr. Oliver J. Hart that the Bishop has ever held confirmation at St. Paul's.

The size of the class and the unusual time of its presentation showed

## 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

evidence of the loyalty and enthusiasm of the Men's Service League of St. Paul's and the fine spirit of appeal that Dr. Hart is making to his congregation and to the city of Chattanooga generally.

\* \* \*

A cable from Shanghai, dated August 16th, reads: "Soochow Academy occupied Chinese soldiers."

When it became necessary for the entire American staff at Soochow to leave the city after the Nanking incident of March 24, Soochow Academy continued in operation under the direction of a committee of Chinese teachers. This plan was adopted at the request of the Chinese themselves. For a time, the experiment seemed to be justified. Later, difficulties developed and it became necessary to close the institution

**ST. ANNE'S** Open Air School,  
Box W,  
Charlottesville, Va.  
Beautiful location in far famed Blue Ridge Mountains. College preparatory and elective courses. Fully accredited by State Board of Education. Open gymnasium allows sports in the fresh air in all weather. Riding taught by expert. Music. Art. Bishop of Virginia, President of Trustees. Laura Lee Dorsey, Principal.

**HARCOURT**  
Church School for Girls  
Recently Incorporated  
GAMBIER, OHIO  
The Rt. Warren Lincoln Rogers, D. D.  
Chairman of the Board of Trustees  
Miss Harriette Merwin  
Miss Marion Eloise Lasher  
PRINCIPALS

shortly before the regular date of closing for the summer holiday.

Soochow Academy was established in 1902 by the Rev. B. L. Ancell. Next to St. John's Middle School, it is the oldest middle school in the Missionary District of Shanghai. Under the headmastership, first of Dr. Ancell and then the Rev. Henry

**THE NEW YORK TRAINING SCHOOL  
FOR DEACONESSES**  
419 West 110th St. New York  
Prepares women for life service in the Church as Deaconesses, or as Trained Workers.  
Two-year Academic course.  
Field Work in both Religious Education and Social Service.

## HARVARD SCHOOL Los Angeles, California

A school for boys under the auspices of the Episcopal Church. Fully accredited, R.O.T.C., 28th year opens September 20th. Outdoor sports in a fine climate. For all information address the Rev. Robert B. Gooden, D.D., Headmaster.

## CHURCH TRAINING and DEACONESS HOUSE of Pennsylvania

For the training of Deaconesses, Missionaries, and Parochial Workers.

President, The Bishop of Pennsylvania, Warden, The Rev. Edward M. Jefferys, S. T. D.

Address

Deaconess Clara M. Carter  
708 Spruce St. Philadelphia, Pa.

## St. Albans School

SYCAMORE, ILLINOIS

Diocese of Chicago

Sixty miles west of Chicago.

Five miles off the Lincoln Highway

### SCHOLASTIC:

Best of preparation for college. Boys this fall will be entered at Dartmouth, M. I. T., Yale, Princeton, Columbia, St. Stephens, Hobart, Kenyon, Annapolis, University of the South, Knox, Beloit, Michigan, Wisconsin, Illinois, Lafayette, Miami and Purdue.

### ATHLETIC:

Every boy has an opportunity to enter the sports — Foot Ball — Basketball — Tennis — Track — Golf — Baseball — The School for two years has had an enviable reputation.

### RELIGIOUS:

Great care has been given to have a good religious atmosphere. There are few obligatory services.

### HOME LIFE:

The School has been to capacity for six years. Great care has been used in the selection of boys. The group enrolled has made it possible to have a full honor system under a council and an atmosphere of an ideal home.

### CONFERENCES:

The Rector will be glad to make appointments at various centers during the summer. A visit to the school would be of value. The Chicago Office is Room 1411, Tower Building, Wednesdays, 10 a. m. to 1 p. m. Address the School for literature and information.

### ENROLLMENT:

Last year boys came from Ohio, Michigan, Illinois, Minnesota, Florida, Louisiana, Montana, Colorado, Wisconsin, Indiana, Pennsylvania, Iowa and Alaska.



A. McNulty, it has done excellent work. Several of its graduates have become clergymen of the Church in China. Some have studied and are studying medicine. Others are successful business men.

The student body normally numbers about 325, of whom approximately one-third are usually Christians.

\* \* \*

The world has not changed an awful lot since Joan of Arc was burnt at the stake, if you know what I mean. Some will.

\* \* \*

During September the preachers at the Church of the Incarnation, New York City, Rev. H. Percy Silver, rector, are the Rev. Carroll M. Davis, domestic secretary of missions; the Rev. Edward S. Travers of St. Peter's, Saint Louis; the Rev. Elmer N. Schmuck, general secretary of the field department. The rector is to preach on the 18th.

\* \* \*

The Rev. Walter E. Bentley, actor-preacher-missioner, has sailed for London to take charge during this month of Holy Trinity Church, Selhurst. He returns in October and is to conduct a mission at St. Mary's, Kansas City, Missouri, commencing the 15th.

\* \* \*

The Rev. Dr. Delany of St. Mary-the-Virgin's, New York, has some comments to make on modern sexual relationships in his sermon last Sunday. Here it is as reported in a New York paper:

"Two traditional Christian moral ideals are being subjected to a rapid-fire attack by the radicals of today: motherhood and virginity. These radicals would reverse the customary order of things. They try to persuade women that they may have as many children as they like if they are unmarried but if they are married they must not bear children at all. According to this new gospel motherhood is a sin if you are married, and virginity is a sin if you are not.

## SAINT MARY'S

Knoxville, Illinois

An accredited college preparatory school with special department for girls in the grades. Athletics. Music. Art. Expression. Secretarial and Business courses. For catalogue write to the Rector.

## FREEHOLD MILITARY SCHOOL

For 80 Select Young Boys

A school with the personal touch. Just enough military training to inculcate habits of obedience, promptness, orderliness, cleanliness and self-reliance. The students' comforts, pleasures and sports are as carefully considered as their mental training. Healthful location. 42 miles from N. Y., 66 miles from Phila. For catalog address. MAJOR CHAS M. DUNCAN, P. O. Box W. Freehold, N. J.

"Most of us have been brought up to believe that motherhood is one of the noblest of feminine vocations. It is the acme of unselfishness and sacrifice. There is no memory more highly cherished than the memory of a good mother. We are what we are today, for better or for worse, because of what our mothers made us to be before the age of six.

"The Christian religion has always proclaimed these ideals. Next to Christ, the Church has venerated Mary, who was both virgin and mother. The keeping of her feasts, like the feast of the Assumption, exerts a purifying and inspiring influence upon both women and men. Devotion to her through the ages has had a tremendous effect in making our ideals of womanhood what they are today.

"For Christian women there can be only two alternatives, motherhood or maidenhood. For Christian men also these two ideals are sacred. Every high-minded Christian man regards himself as committed to the duty of preserving them. He can do this best by reverencing in every woman or girl either the dignity of her motherhood or the sweetness and purity of her maidenhood."

No Christian is going to fight with him very much about that. I hope that next Sunday Dr. Delany will preach on "men and boys reverencing the dignity of fatherhood and the sweetness and purity of manhood." I have a lot of sympathy for women

## St. Albans

The National  
Cathedral School  
for Boys

Thorough Preparation for Leading Universities. Splendid equipment, unexcelled location on Mt. St. Alban overlooking Washington. Eight years' course. Athletics for Every Boy. Address: WILLIAM H. CHURCH  
Head Master, Washington, D. C.

## NURSING COURSE

of 2½ years, leading to R. N. degree.  
Classes enter Feb. and Sept. Enroll Now.  
Send for full information to  
DIRECTOR, SCHOOL OF NURSING  
Hospital of St. Barnabas,  
Newark, N. J.

## MARGARET HALL

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

## SHATTUCK

A CHURCH SCHOOL FOR BOYS  
For 68 years Shattuck has been a leader among the country's 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, Faribault, Minn.

who refuse to allow the entire burden for purity to be placed upon them.

\* \* \*

If you are interested in the rebellion of youth here is a story from China that contains the proverbial 'kick'. It is from Bishop Graves: "The training of students for the ministry in this Mission which in-

## Money in Old Letters

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices.

GEO. P. HAKES, 290 Broadway  
New York, N. Y.

## RACINE COLLEGE GRAMMAR AND PREPARATORY SCHOOL

Racine, Wisconsin

Founded 1852 as a department of Racine College and still conducted on original Foundation. Select non-military School for Boys. High Scholarship, atmosphere that of cultured home. Recommendations required. Terms: \$70 per month.

Address: Secretary

## ROWLAND HALL

A School for Girls in the Wasatch Mountains

Salt Lake City, Utah

BISHOP MOULTON, Rector.

## NASHOTAH HOUSE

Founded in 1842

Theological Seminary and Collegiate  
Department

For particulars address the dean

NASHOTAH HOUSE  
Nashotah, Wisconsin

PURE IRISH LINENS AT WHOLESALE prices, for Altar Guilds, Rectors, and others. Also Handkerchiefs. Samples on request, Mary Fawcett, 350 Broadway, New York City.

CATHEDRAL STUDIO, WASHINGTON and LONDON. Church embroideries, alba, chasubles, surplices, exquisite Altar linens. Altar hangings, etc. Stoles with crosses \$7.60 up, burse and veil \$15 up; Silk damask cope \$120; Silk damask chasuble \$40 up; Silk damask Mass sets from \$60, imported duty free, if for the Church. Miss L. V. Mackrill, 11 W. Kirke St., Chevy Chase Washington, D. C. Tel. Cleveland 52.

## HOUSE OF RETREAT

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

A. R. MOWBRAY & CO., LTD., 28 Margaret Street, London, England. Craftsmen in Ecclesiastical Art. Woodwork, Metal Work Vestments, Embroidery. Information and all particulars can be obtained through their distributor, 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 furnishes 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. L., England.



cludes the dioceses of Shanghai, Anking and Hankow, has been conducted in several places. Theological education in English has been carried on at Boone University and at St. John's University. Students educated in Chinese only have been sent to the Central Theological School in Nanking, which is the theological institution of the Chung Hua Sheng Kung Hui. Catechists have been taught in the schools for Catechists at Hankow and Wusih.

"In the destruction at Nanking on March 24, Dr. Ridgely, acting dean of the Central Theological School, had his life threatened, was stripped of his clothing, and had his house looted by soldiers of the Southern Army. He came to Shanghai with the other missionaries from Nanking. From that time on, the new buildings of the school have been occupied by one regiment of soldiers after another and great damage has been done to the buildings.

"In consequence of the evacuation of American missionaries the school for Catechists at Wusih had to be closed. On March 28 St. John's University had to close, being threatened from within and without, and the theological school there was suspended.

"The facts concerning the theological school at Boone University have

been published by the dean, Dr. Sherman, and are as follows: 'During April and especially during the early part of May, a spirit of insubordination to the school authorities grew rapidly in the Middle School. The students began to take things more and more into their own hands and by the sixth of May there was but a semblance of school discipline there. The students left the school for days at a time without permission from the teachers. They went out of the compound, which was ordinarily against the rule, any hour of the day or night. They demanded that the required school assembly and school prayers be not held in the

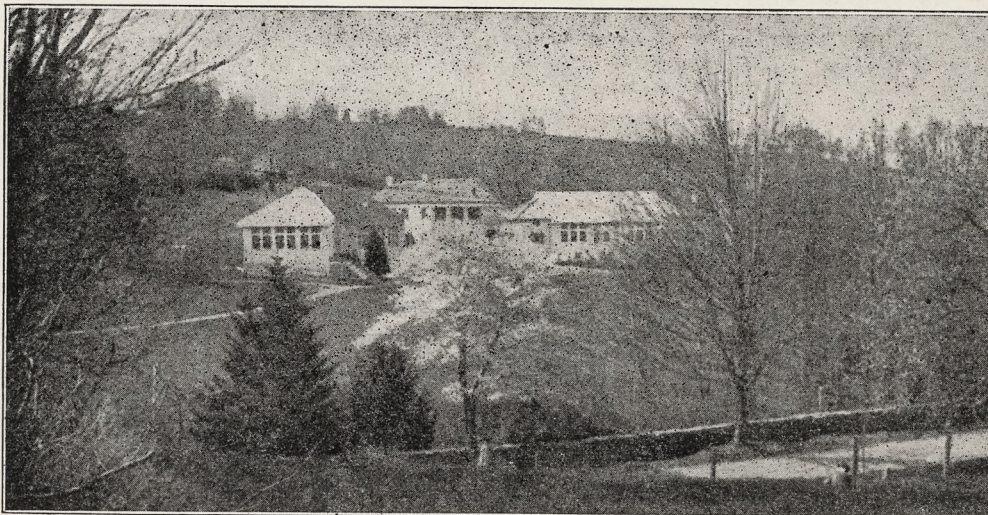
same hall. Then they used the school assembly to make speeches denouncing Christianity and denouncing their teachers if the teachers made any statement which the student body did not approve of. The culmination of this hostility came on Sunday, May



Illustrated Booklet and Samples Free  
Old Cushions renovated and recovered equal to new.  
Ostermoor & Co., Inc., Dept. C, 114 Elizabeth St., N.Y.

**The Taylor  
Bell Foundry**  
LOUGHBOROUGH, ENGLAND  
*The World's Leading Bellfounders*  
**CHURCH BELLS**  
SINGLY OR IN PEALS  
CHIMES OR CARILLONS  
AUTOMATIC OPERATION  
*Unequalled for Musical Qualities*  
Yale University      Birmingham, Ala.  
Andover              Gloucester  
Morristown          Cranbrook, Mich.  
                         Harvard University  
                         Germantown, Etc., Etc.  
INQUIRIES SOLICITED

**Altar Rails  
Memorial  
Tablets  
Grille Doors**  
*Made to order*  
**J.W. Fiske** IRON WORK  
ORNAMENTAL IRON WORK  
80 Park Place - New York  
ESTABLISHED 1878  
WRITE TO DEPT 5B  
SKETCHES AND  
ESTIMATES  
FURNISHED



THE MAIN BUILDING

## WYKEHAM RISE

Washington, Connecticut

A Country School for Girls in the Foothills of the Berkshires. Mid-way between New York and Pittsfield.

Re-organized under a Board of Trustees as a non-profit sharing corporation.  
College Preparatory and General Courses. Special courses in Music and Art.  
Horse-back riding, Tennis, Golf, Archery and all Winter Sports.

The twenty-sixth year begins September twenty-ninth.

**FANNY E. DAVIES, LL. A.**  
Head Mistress.



## Services

### Trinity Cathedral, Cleveland

Dean, Francis S. White, D.D.  
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

### Grace and St. Peter's, Baltimore.

Rev. H. P. Almon Abbott, D.D.  
Sunday, 8, 11, 3 (Baptisms) and 8.  
Holy Communion, 1st Sunday of month

### Grace Church, Chicago.

Rev. Robert Holmes  
St. Luke's Hospital Chapel until new church is built.  
Sundays: 7, 10:30 and 7:45.

### St. Paul's, Chicago.

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

### The Atonement, Chicago.

Rev. Alfred Newbery  
5749 Kenmore Avenue  
Sundays: 7:30, 9:30, 11 and 5.  
Daily: 7:30, 9 and 5:30. Also Friday 10:30.

### St. Chrysostom's, Chicago.

Rev. Norman Hutton, S.T.D.  
Rev. Taylor Willis  
Sunday, 8, 10 and 11 a. m.  
Sunday, 4 p. m. Carillon Recital.

### St. Luke's, Evanston.

Rev. George C. Stewart, D.D.  
Sunday, 7:30, 8:15, 11 and 4:30.  
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

### Trinity Church, Boston.

Rev. Henry K. Sherrill  
Sunday, 8, 9:30, 11, 4, and 5:30.  
Young People's Fellowship, 7:30.  
Wednesdays and Holy Days, Holy Communion, 12:10.

### The Ascension, Atlantic City

Rev. H. Eugene A. Durell, M.A.  
Pacific and Kentucky Aves.  
Sundays, 7:30, 10:30, 12, 8.  
Daily, 7:30 and 10:30.

### Christ Church, Cincinnati.

Rev. F. H. Nelson and Rev. W. C. Herrick  
Sundays, 8:45, 11, and 7:45. Daily, 12:10.  
Holy Days, Holy Communion, 10.

### St. Matthew's Cathedral, Dallas.

Dean Chalmers and Rev. R. F. Murphy  
Sunday, 8, 9:45, 10:45, and 7:45.  
Daily, 7, 9:30, and 5:30.

### St. Luke's, Atlanta.

Rev. N. R. High Moor  
Sundays, 7:30, 11 and 5.  
Church School, 9:30.

There is space here for two

## NOTICES OF CHURCH SERVICES

For the special rates write

THE WITNESS  
6140 Cottage Grove Avenue  
CHICAGO

8, when the Middle School students staged a demonstration against the Divinity School and its students. On Sunday morning, at the time of the usual Church Service, they had a procession around the compound with banners on which were inscribed "Down with Religion," "Theological students are social parasites," etc. They stamped through the first floor of the Divinity School building, shouting dire threats against the Divinity School students. The next day it was decided that it was impossible to carry on the Divinity School work and it was closed for the term.

"It is unnecessary to comment on what happened to these various institutions at Nanking, Wusih, Shanghai and Wuchang. The facts speak for themselves."

\* \* \*

In the district of Anking there is not a single missionary at his regular station.

\* \* \*

There are thirty-five missionaries in the district of Shanghai.

\* \* \*

St. Mary's, Kansas City, Missouri, is to celebrate its 75th anniversary next month.

\* \* \*

Of the 177 missionaries who have left China eleven have been transferred to the Philippines (always have a tough time with that word; never know whether it is two "i's or two "p's") five to Japan and one to Honolulu.

\* \* \*

Diocesan conference at Little Rock, Arkansas, October 4th and 5th on the Church's Program. Rev. Loring Clark will be the leader.

\* \* \*

Conference for laymen is to be held at Racine, Taylor Hall, on September 30th-October 2nd. It is under the direction of the National Commission on Evangelism and Mr. Courtney Barber of Chicago is in charge. Nice place, nice food, a charming hostess in Mrs. Biller, and a good lot of leaders including the Rev. Alfred Newbery, Rev. D. H. Browne and Rev. H. W. Prince.

## Clerical Changes

ELLIOT, Rev. G. H., has resigned as rector of Christ Church, Somerville, Massachusetts, and has accepted a call to the Holy Nativity, South Weymouth, Massachusetts.

KENDALL, Rev. Ralph J., has accepted a call to St. John's, Albany, and St. Timothy's, Athens, Alabama.

MUNDY, Rev. Thomas G., rector of St. John's, Albany, and St. Timothy's, Athens, Alabama, has accepted a call to Troy, Alabama.

NEFF, Rev. E. R., assistant at the Advent, Birmingham, Alabama, has accepted a call to St. Wilfred's, Marion, Alabama. He will also serve as chaplain of the Marion Institute.

TABER, Rev. Grieg, chaplain of Pawling School, Pawling, New York, has accepted a call to All Saints', Ashmont, Massachusetts.

## Services

### Cathedral of St. John the Divine, New York.

Amsterdam Ave. and 111th St.  
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.

### The Incarnation, New York.

Madison Ave. at 35th St.  
Rev. H. Percy Silver, S.T.D.  
Sundays, 8 and 11 a. m.

### Trinity Church, New York.

Rev. Caleb R. Stetson, S.T.D.  
Broadway and Wall St.  
Sunday, 7:30, 9, 11, and 3:30.  
Daily, 7:15, 12, and 4:45.

### The Heavenly Rest and Beloved Disciple, New York.

Rev. Henry Darlington, D.D.  
Sunday, 8, 11, and 8. Church School, 9:30.  
Holy Days and Thursdays, 7:30 and 11.

### St. James, New York.

Rev. Frank Warfield Crowder, D.D.  
Madison Ave. at 71st St.  
Sundays, 8, 11, and 4.

### Grace Church, New York.

Rev. W. Russell Bowie, D.D.  
Broadway at 10th St.  
Sundays, 8, 11, 4, and 8.  
Daily, 12:30, except Saturday.  
Holy Days and Thursdays, Holy Communion, 12.

### St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.  
Sundays, 8, 9:30, and 11 A. M.  
Weekdays, 8 A. M. and Noonday.  
Holy Days and Thursdays, 11 A. M.

### Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.  
4th Ave. South at 9th St.  
Sundays, 8, 11, and 7:45.  
Wednesdays, Thursdays, and Holy Days

### St. John's Cathedral, Denver.

Very Rev. B. D. Dagwell  
Rev. Wallace Bristor  
Rev. H. Watts  
Sundays 7:30, 11, and 5.  
Church School, 9:30.

### All Saints' Cathedral, Milwaukee.

Dean Hutchinson  
Juneau Ave. and Marshall St.  
Sundays, 7:30, 11, and 7:30.  
Daily 7 and 5.  
Holy Days, 9:30.

### St. Paul's, Milwaukee.

Rev. Holmes Whitmore  
Knapp & Marshall Streets  
Sundays, 8, 9:30, 11, and 4:30.  
Holy Days and Tuesdays, 9:30.  
Wells-Downer cars to Marshall St

### St. Mark's, Milwaukee.

Rev. E. Reginald Williams  
Sundays, 8, 9:30 and 11.  
Gamma Kappa Delta, 6 P. M.  
Sheldon Foote, M.B., Choirmaster  
Magnificent new Austin organ.

### St. James', Philadelphia.

Rev. John Mockridge  
22nd and Walnut Sts  
Sundays, 8, 11, and 8  
Daily, 7:30, 9, and 6  
Holy Days and Thursdays, 10



### 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 Streets

### 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.

### 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. has one of the best pre-medical courses in the country; its excellence is proved by one-third of this year's entrance class preparing to study medicine. Of the nine honor men of a late graduating class at Yale Medical School, four of the nine honor men were Trinity College men who took the Trinity pre-medical course.

A Clean Mind **HOWE** 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, HOWE, IND.

### Manby Lloyd's Article

(Continued from page 8)

"What a scandal that men should leave their work and neglect their duty to absorb themselves in this filthy degradation of so-called sport."

Fr. Stanton took these things less seriously, and I was told the following story, hitherto unpublished. He was with his rough lads in what was known as his "Thieves' Kitchen." An urgent message came for him—some parish bore or some parish routine work. "Tell them," said the Father, "tell them that I'm busy with my ordination candidates."

It is humor and kindly common-sense that is going to win the world—not windy declamation.

\* \* \*

Lady Oxford has a grievance against American visitors passing through London. It appears they leave cards at 44 Bedford-square, but there is no address, and Margot is unable to trace them up.

In her "Lay Sermons," just published, these migrants are reported as saying, on return to their own country: "Well, we did think after the hen luncheons, the large dinners, the balls, the parties and the motor drives we gave Mrs. Asquith when she was in the States, she might at least have returned our cards. But I suppose now she is a Countess, she looks down on us."

Under the seriousness of these lay sermons lies a delightful gaiety. No doubt she would draw more people to St. Pauls than the Gloomy Dean. She is more versatile.

Thus, besides Isaiah and St. Paul, Pope and Wordsworth, she takes Margot herself for a text, telling us all sorts of things, such as the fact that she once designed an apron skirt for hunting women, and suggested an advertisement—rejected by her father—showing Lady Macbeth using Tennant's soap. She would have liked to be an interior decorator, and her doctor told her she had the "best sort of bad nerves." Again:

"I am a sportsman rather than a naturalist.

"I was born with a tempestuous nature, difficult to tame and hard to harness.

"I could have done many things rather badly and a few rather well.

"Neither my husband nor I have ever believed in the influence of the Press.

"I am always precise, seldom brilliant and never indiscreet.

"I am a great believer in holidays and do not think one can have too much fun in life.

"Accuracy is unknown to a woman. . . . My sex are born embroiderers.

"To be truthful when you are untempted is simple."

### 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.

For tuition \$250.00 a year; for a room furnished and heated \$150.00 a year; for board in hall \$250.00 a year; a total of \$650.00.

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)

### St. Katharine's 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, swimming and riding. Address

THE SISTER SUPERIOR

### 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

### 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 Dramatics.  
Art. 20-acre campus—out-of-door athletics.

### CHICAGO CHURCH TRAINING SCHOOL

To prepare women for Church work.

ADDRESS:

DEACONESS FULLER, Chase House  
211 South Ashland Blvd., Chicago

### ST. MARY'S SCHOOL

MOUNT ST. GABRIEL

Peekskill-on-Hudson

Boarding School for Girls

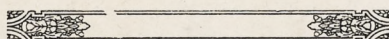
Under the care of the Sisters of Saint Mary. College preparatory and general courses. New modern fireproof buildings. Extensive recreation grounds. Separate attention given to young children. For catalog address THE SISTER SUPERIOR.





*Chapel of the Intercession.*

*B. G. Goodhue, Architect.*



All the interior wood trim, Chancel furniture and Organ Cases  
made and installed by

## **Irving & Casson—A. H. Davenport Co.**

Who have been making a high grade of woodwork, furniture, upholstery and draperies for more than fifty years, and would like to estimate on your requirements

Show Rooms and Offices at

**601 Fifth Ave., N. Y. C., and 575 Boylston St., Boston**