

LOVING PEOPLE — By S. M. Shoemaker

The **WITNESS**

CHICAGO, ILL., JULY 4, 1929



DONALDSON SCHOOL

Henry - Wynd - Young Inc.

514 East 34th St. New York



water-glass-mosaic-church-decoration



Tower Chimes Played From Electric
Keyboard at Organ
Church Bells — Peals

McShane Bell Foundry Co.
Baltimore, Md.



Vestments

For the Clergy and Choir.
Altar linens, embroideries,
clerical and lay tailoring.
Materials cut to measure
and stamped for others to
work.

J. M. HALL, Inc.
174 Madison Avenue
Bet. 33rd & 34th Sts., N.Y.



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

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

DEAGAN

Tubular Bell
Tower Chimes



Standard Sets \$1375 up.
A living memorial—a lasting tribute.
Write for information.

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

Played Direct From Organ Console

MEMORIAL TABLETS

"of enduring worth
and attractiveness"
in genuine cast bronze.
MODERATE IN PRICE • BOOKLET ON REQUEST
ELLISON BRONZE CO. INC.
JAMESTOWN, N. Y.

AUSTIN ORGAN CO.

Hartford, Conn.

Designers and Builders
of

PIPE ORGANS

noted for their superior tonal
qualities and mechanical reliability

Correspondence Solicited

BUYERS SERVICE

Readers planning to make purchases for their
church or parish house are invited to get in
touch with the leading firms through THE
WITNESS. Write us of your needs, great and
small, and we will send you a list of the
recommended firms.

THE WITNESS

6140 Cottage Grove Ave.

CHICAGO

Moller Pipe Organs

The highest standard of musical
excellence. Every organ designed
and built special for the particular
Church and service and fully guar-
anteed. 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, MOSAIC and MURALS

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



R. GEISSLER, INC.

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

Church Furnishings

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

J. WIPPELL & COMPANY LTD

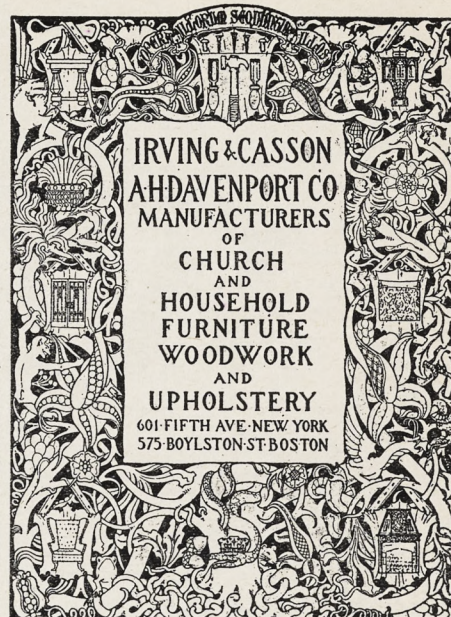
EXETER—Cathedral Yard.

MANCHESTER—32 Victoria St.

LONDON—Duncannon St. W. C.

Craftsmen
in
Wood, Stone
Metal, Glass
Sculpture
Embroidery.

Designs and
inclusive estimates
sent on application.



IRVING & CASSON
AND DAVENPORT CO
MANUFACTURERS

OF
CHURCH
AND
HOUSEHOLD
FURNITURE
WOODWORK
AND
UPHOLSTERY

601 FIFTH AVE. NEW YORK
575 BOYLSTON ST. BOSTON



CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Em-
broideries, 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

Heaton, Butler & Bayne

Stained Glass Artists

By appointment to the late
KING EDWARD VII.

Stained Glass Windows
Memorial Brasses, Etc.

Designs and Estimates

Heaton, Butler & Bayne

(N. Y.). Ltd.,
French Building

651 FIFTH AVE. NEW YORK

Stained Glass Windows

Beautiful Groupings • Well executed
Gorgeous • Combinations • of Color

The Van Gerichten Studios
New York City Columbus, Ohio



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. XIII. No. 47

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, RT. REV. F. E. WILSON, REV. GEO. CRAIG STEWART, REV. A. MANBY LLOYD, REV. IRWIN ST. JOHN TUCKER.

Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under Act of March 3, 1879.
Published Every Week EPISCOPAL CHURCH PUBLISHING CO. 6140 Cottage Grove Ave., Chicago

LOVING PEOPLE

By

REV. S. M. SHOEMAKER, JR.

THE word "love" in religious vocabulary has become so stereotyped, or so sentimental and generalized, that the life has almost gone out of it, and when one wants to rivet an idea in people's minds, he had better use a word with a sharper edge to it. Nevertheless, it remains the comprehensive and classical word for that activity of the human personality in which it seems to find most certainly its own significance and the fulfilment of its own felt destiny. There is no use in seeking for a completely satisfactory synonym for love—there is none. The word stands for the highest and deepest and truest and most satisfying experience of our lives, and we must rescue it from any associations with sentimentalism and unreality which have attached themselves to it.

What does it mean to love people? Christianity took this word, with a pagan connotation of lust, redeemed the word, and then set out to redeem the world with the word. If one sought to express the whole of the Christian religion in one word, the first word he would reach for would be love. The first word our little children learn about God and their Christian duty is to love God and one another, for this is the simple heart and essence of the Christian religion.

Love for humanity drops all racial, political, social and international barriers, and looks upon man as man, whether it be British nobility or Australian bushmen. Love never says anything about defective capacities, but only seeks to distend those capacities to the utmost. Love is too busy with doing all that can be done for any race of people to dwell long upon their inherent and national defects. This attitude lies behind much of our foreign missionary program, and it also will be the leaven which will one day do away with war. We can never see these people, perhaps never know one member of their race. But human blood flows in their veins. A human smile lights their faces. They warm to kindness, and they suffer from human pain. From a distance we can send forth wide, expansive, inclusive thoughts, feelings, prayers for these people whom we

shall never see. In our little way we can send something of our possessions to encircle the earth with more good-will and draw us all together with tighter bands of love.

THE INDUSTRIAL ORDER

What is your attitude to be towards the unemployed of this country incarnated for you in a man who asks you for ten cents to get a cup of coffee? First, I think, that our industrial order is wrong, being based upon a system which keeps a certain percentage of people always out of work; we may be able ourselves to do nothing immediately about that, but we can continue to disapprove in our innermost hearts and in what we say of the way our society crushes life out of people. But when a man asks you for a cup of coffee, you will generally find other factors present than unemployment; you will sometimes find the unwillingness to work, or disease bred of sin which makes work impossible, and what the man needs is the remaking of his whole personality. Badly off as he may be economically, about which we may be able to do nothing, he is also badly off in his morale and perhaps his character. And if the man were remade, it might put a different face upon his economic chances for success. The only kind of charity I believe in for the needy men who ask for help in our streets is the charity which has for its end the personal redemption of that individual; all else is sentimentalism and pleasing our own sympathies. Because I know of no other basic means of regeneration than religion, I believe that the best of all charity is to bring men into touch with their Maker. I always wish that charity might be personal, in the sense that each of us might establish a true relationship with those who come to us in need, and carry them over out of their difficulty. But this is not possible. There must be men and institutions whose aim is the relief of these lives.

DEALING WITH INDIVIDUALS

It seems to me inevitable and intended that we should find some people more congenial than others, and form our friends out of them. But I do not believe that any

follower of our Lord Jesus Christ can remain permanently in the position of not liking any other one person in the world. It may be painful to go to them and talk the matter out, but it can be done. And while or if it cannot be done, God can give us toward that person a thoroughly unselfish and redemptive attitude—not one of cold well-wishing, but of warm concern and spiritual interest; and prayer is the place where attitudes like that are born.

When it comes to those who have wronged us, most of us let the matter drift, nursing ill-will and doing nothing. Or we hear Christ's words about forgiving until seventy times seven, and we say to justify ourselves, "Yes, but that person must *want* to be forgiven," and by that we mean that we would forgive if they came grovelling to us and begged for it. Not often is there sufficient wrong on one side and right on the other to demand any such complete humiliation on the part of those who have wronged us; and the renewing of strained and broken human relationships is much too difficult to be accomplished without the full whole-hearted effort of both sides.

THOSE WE HAVE WRONGED

Of course the hardest people in the world to love are neither those whom we do not like, nor those who have wronged us, but those whom we have wronged; those people we want neither to love nor to forgive. Here we cannot love without making the first move, and ourselves suing for forgiveness and being in the place of the humiliated. But if any one of you has ever faced your guilt honestly and sought forgiveness of such a person, you know how in the very seeking love began to come into your attitude, and even when you were coolly received there was a sense of rightness and of being honest with yourself and the other person which both cleared your own soul and started a train of new thought in the mind of the other party to your difficulty. Love certainly means not letting these broken relationships lie as they are, but rather in such prayer and action on our part as opens the way to a clear, Christian relationship of understanding.

THE FAMILY

What does love mean in the family? The problem of the family seems to lie in the inevitable tension between the older and younger generations, the older wishing to let their superior age and wisdom mould decisions, the younger seeking to find their own independence and make their own lives. All relationships partake of reality, not only by their intimacy but by their astringency. This tension is the medium of co-operative independence. And love will keep this tension healthy, toned-up, happy. It will find parents eager to relinquish personal hold over children and to help them to become selves that stand upon their own feet. It will find children, not wresting but gracefully accepting the increasing freedom, mindful of the day when those on whom they have leaned will suddenly and perhaps unknown to them begin to lean on them. Love in the family does not mean ownership or possessiveness. Such possessive affection, all over-consciousness of the obligation of others to ourselves is not love at all, but only selfishness bap-

tized with the name of love. I have seen parents who would not hear of their sons going into the foreign mission field under the pretext that the boys would be so much happier and more useful at home, when the real motive was to keep their sons by them as long as they lived. And then too I have seen sons and daughters who were never found at home on the pretext of being concerned with large affairs, when the real motive was that they did not wish to be bothered with the family. The secret of real love in a family seems to me to be the acceptance of a great common purpose. Within that unity, the greatest diversity can obtain, and often enriches the family where it does obtain. But the thing which divides and devastates families is totally different values and standards. Let complete conversion to Christ come into a family, so that each member of it seeks to do the will of God first, so that the climate of the home is Christ, and the free cooperative communion between the several members of the family is assured. Love in a family is not spoiling and coddling, not domineering on one side and submission on the other, but each seeking for the other the fully realized will of God, the creation of true selves, the sympathy and comprehension which understands, but also the expectation and divine ambition for one another which will not accept second-best.

Love has an outward sacrament which it wears at all times, and that is a sweet spirit, a spirit free from that irritability and close-to-the-surface temper which makes of so many otherwise fine people briery companions and impossible co-workers. Anybody can get over irritability if they will. All of us with nervous energy have to contend with it. It ruins many a useful life, and infects like a poison many a home which without it would be full of happiness. A gloomy spirit, a quick harsh tongue, a touchy, resentful disposition—how many husbands and wives, how many children and associates, how many business acquaintances and fellow-workers have been needlessly tormented to exasperation because someone would not face this thing in himself and root it out! I say that it is no use to possess the larger virtues of love if we lack this grace which alone makes all human contact happy and healthy: it is like slapping a man in the face at your front door, and still expecting him to come in and enjoy a banquet at your board.

Notes on Worship

By

IRWIN ST. JOHN TUCKER

MEDITATION

THE Prayer Book is the Gospel in action. It presents the Bible to us in such form that we can live it, experience it, prove its truths by acting them out.

Of all the texts between Genesis and Revelations, the one fact most important to the worshiper on entering the church is the fact stated by the first of the Sentences with which the actual book begins:

"The Lord is in his Holy Temple: let all the earth keep silence before him!"

Put this to the test. Enter the church when it is empty, some time before public prayers begin. Kneel down, or sit down quietly, and bring your mind to the contemplation of the fact: "I am in the presence of God."

He is there, the eternal, immortal, invisible one. He from whom all life comes, and to whom all life returns: in whom we live and move and have our being: He is there. He from whom all holy desires, all good counsels, and all just works do proceed: you are in his living presence. God, who is the author of peace and lover of concord, in knowledge of whom stands our eternal life: He is here, and you are before him.

At the moment you grasp this truth, "the earth" begins to keep silence before him. All the worries and fears, the cares and perplexities with which you entered the building, begin to slip and fade away into nothingness. What do these things matter? God is eternal, and because you are a part of Him you are eternal, too.

God is everywhere and in all things: this is true. But in these sacred places which we have set apart in his name, it is easier for us to realize His presence. They are like rifts in the clouds through which we can always see the sun, knowing that the sun is always beyond through the clouds.

In time your own body will become the temple in which the presence of God is always felt, and "the earth"—vexation and fretfulness and fears—will fade away forever before His peace.

Rich and Poor

An Editorial by

BISHOP JOHNSON

AMERICAN big business, thoroughly secular minded, is anxious that the Church shall take care of the illiterate in order that the wheels of big business may run smoothly. The result is that neither capital nor labor can or will respect an institution which they have come to regard merely as a convenience. Almighty God, if He be all powerful, will not bless those who pervert something that He has given from the use to which He dedicated it.

You cannot utilize an institution intended to set forth the gospel of love on the foundation of self-interest and hate.

The rich as a class expect the Church to keep the poor from becoming disagreeable and dangerous, and the poor look upon the Church as inimical to their interests.

The first do not believe in its effectiveness and the latter do not believe in its sincerity, and neither the rich nor the poor realize that God is patiently waiting for them to contribute to the Church the qualities that they have to give.

It wouldn't make a particle of difference if this kind of poor were rich or if that kind of rich were poor;

their reactions would be identically the same. One could sympathize with the working classes if one felt that they would be any different if they suddenly became rich, and one could warm up to the rich if one could feel that they would not become bitter if they suddenly became poor.

I wonder if the parable of Dives and Lazarus is not descriptive of the world and the Church in all ages. Certainly the Church is full of sores and dependent upon the crumbs that fall from the rich man's table and the dogs are fond of licking these sores.

After all did Christ care much whether men were rich or poor? He fraternized more with the poor, yet He frequently loved those who were rich. He did not condone the poor man who was bitter any more than He commended the rich man who was selfish. Each group are prone to have the sins peculiar to their kind and each seem to be equally culpable in His eyes. He seemed to take as little interest in the poor thief who was bitter, as He did in the man who wore purple and fine linen and fared sumptuously every day but who felt no responsibility for social conditions.

In short the man without love is the man who is missing his opportunity. The Church is merely an opportunity. You take it or you leave it whether you be rich or poor. You leave what the Church is here to give. But the abundance of its giving is dependent upon the quality of our love. Indifference, suspicion and hate are qualities that prevent the Church from becoming what Christ intended it to be, wherever these qualities are dominant. Yet He has never left the Church so destitute that the man who sought love and joy and peace could not find it, although sometimes at very great cost.

If our educational institutions are ineffective it is because we do not finance them adequately, support them intelligently and use them purposefully. Our religious institutions stand or fall by the same standard. It is futile to blame an institution for the faults of its potential constituency.

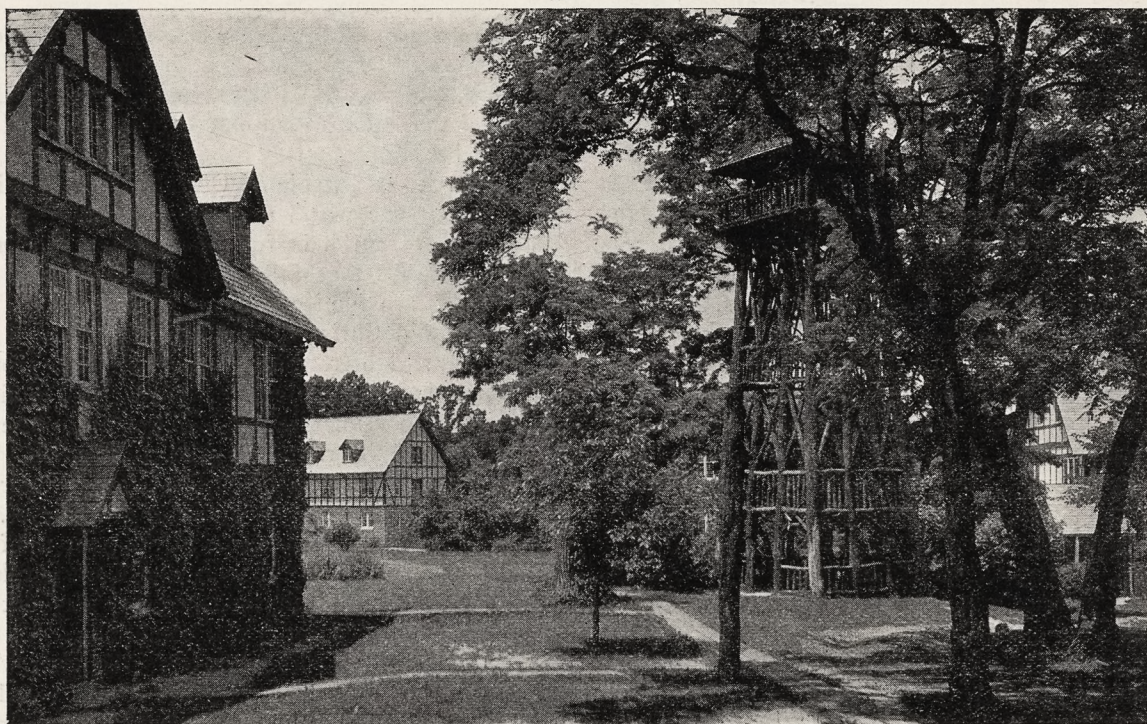
Comments and Observations

OF DISTINGUISHED PEOPLE

HENRY FORD: "The majority of people are not in the world to pioneer but to be as happy as possible. If pioneering in a course brings discomfort they would rather not be among the pioneers. They would rather stand on the side lines and, in the combat between truth and error, wait and see which proves the stronger."

* * *

RAMSEY MAC DONALD, prime minister of England: "The war failed lamentably, as it was bound to fail, in settling moral issues and changing the spirit of humanity. It has not established democracy nor a spirit of democracy, but has left a confidence in dictatorship and force and an impatience with ordered progress and national good feeling."



THE DONALDSON SCHOOL

By

RICHARD W. BOMBERGER

THE DONALDSON SCHOOL was founded in 1906 at the suggestion of the late Frances Donaldson of Baltimore, who supplied the necessary funds and later created an endowment. The purpose in its foundation was to establish a boys' school in which the full meaning and worship of the Episcopal Church should be set forth. To make this as permanent as possible, the School was made a part of Mount Calvary Church, Baltimore, and placed under the supervision of its rector, at that time, the Rev. Robert H. Paine. The Rev. William A. McClenthen was the first Headmaster of the School. In 1908 Dr. McClenthen became rector of the parish, succeeding to the general supervision of the School, and the Rev. H. S. Hastings was appointed Headmaster. He rendered the School able administrative service for eighteen years. In 1926 he retired to go into parish work and for two years thereafter the School was under the management of Mr. Theodore N. Denslow. Upon the resignation of Mr. Denslow in June, 1928, the Board of Trustees authorized the appointment of the present Headmaster who at that time had completed his eighth year in the School as English Master.

For six years after its founding the School was successfully conducted in a large house in Baltimore City, with its membership limited to twenty boys. The founders early recognized the need for an enlargement of usefulness and very wisely determined to secure for the School the advantages of country life. In 1912

the Trustees purchased a magnificent estate, comprising one hundred and eighty acres, situated on elevated ground near Ilchester, Howard County, Maryland, twelve miles from Baltimore and thirty-three miles from Washington. The boys live apart from distracting city influences, while the city may readily be reached for necessary purposes. Easy of access to those who wish to enjoy its privileges, the School derives all the benefits that nature can bestow upon it. The climate is ideal. It is subject neither to the extreme cold of the North nor to the intense heat of the South. In this healthful and beautiful environment boys are enabled to spend the maximum amount of time in the open air and sunshine. As a result the health record of the School has been remarkably good. During the years of its existence there has been a very small amount of sickness. It is not an exaggeration to say that the campus of the Donaldson School with its wide lawns and fine old trees, located as it is in the midst of rolling fields and woodlands, rivals in sheer natural beauty that of any institution in America. It seems almost as if nature worked with consummate care in fashioning this spot as the proper place for a boys' school.

During the twenty-two years of its growth Donaldson has developed a group of buildings admirably suited to the requirements of a college preparatory school for boys. There are ten buildings—the administration house, chapel and assembly hall, schoolhouse, two dormitories, three residences for married masters,



THE SCHOOL HOUSE

laundry and servants' quarters and power house. The gymnasium was destroyed by fire on May 11th. A new gymnasium will be erected this summer and it is hoped that it will be ready for use shortly after the opening of School in the fall. As can be seen from the accompanying illustrations most of the buildings are of Elizabethan design and are in rare architectural harmony. The material equipment is in every respect adequate to the needs of the School. The interior appointments of the dormitories, laboratories and class rooms are of such excellence as invariably to elicit words of commendation from the visitor. The athletic field provides ample facilities for football, baseball, soccer and lacrosse. There are three tennis courts. An out-door swimming pool, fed by running water, provides swimming during the warm weather and skating during the winter months.

The Donaldson School seeks to cultivate in its boys habits of industry and accuracy in study, to give thorough training in the subjects required for entrance to college and to inculcate a sense of responsibility that shall function in later life. The development of sound character should be the prime objective of any school. The Donaldson School believes that this can best be achieved in boys through wholesome association with each other and with preceptors of scholarship and integrity.

It is perhaps a truism to say that a school is as great as its faculty. A good faculty is the first and chief essential and should be selected with the greatest care. A schoolmaster, if he is to be successful in teaching boys, must have a sound and extensive knowledge of his subject and a wide sympathy with scholarly pur-

suits. He must have enthusiasm for his subject in order to gain the interest of his students and he must have the determination and patience to drill the information which he has to impart into their minds with never ceasing endeavor. The masters at Donaldson are men of talent and experience and to an unusual degree of devotion to their work. Constant effort is made to teach boys how to apply themselves to their work. It is the aim of the faculty to start boys on their lives calmly, soberly and deliberately. With an enrollment limited to seventy-five boys small classes and personal attention make it possible to achieve the best possible results.

The School is a member of the Association of Colleges and Secondary Schools of the Middle States and Maryland and is fully accredited by the Maryland State Board of Education. Graduates of Donaldson in recent years have entered the following colleges and universities: Harvard, Yale, Princeton, Brown, Williams, St. Stephens, Columbia, Kenyon, University of Pennsylvania, University of Rochester, Colgate, Pennsylvania State, Franklin and Marshall, University of Virginia, University of Cincinnati, Washington and Lee, University of Maryland, Johns Hopkins, Lafayette and Cornell.

Although Donaldson emphasizes hard, honest work, it also appreciates the fact that the mind is only one part of a boy that needs training. Each boy is required to participate in some form of organized and supervised athletics. The object of this required training is not primarily to build up winning teams by developing small groups of especially trained athletes. It is rather to make all the boys in the school physically fit.

Dramatics, debating, literary and journalistic work and music help the boys to develop their aptitudes and grow into leaders.

The School has cultivated and steadily maintained traditions of honor and high character. Boys are taught to be unselfish; they are taught to be useful and helpful; they are taught that obedience is the surest way to self-control and future success and they are taught that courtesy is the chief mark of their own dignity. The life of the School is arranged to secure simplicity and to avoid luxury and self-indulgence.

As the years go on the conviction deepens that by plain instruction in the order and simplicity of the Church's sacramental system boys can be taught how to find God. Every boy has his aspirations, and these can be met by a religion of worship made beautiful by the historic treasures of the Church.

Let's Know

By

BISHOP WILSON

THE ELECT LADY

ANOTHER question—"Who was the 'Elect Lady' to whom the Second Epistle of St. John is addressed?"

The easiest answer to this question would be to say that nobody knows. However, it has been a subject of discussion for at least sixteen hundred years and in that time some interesting theories have been advanced.

1—"To an elect lady", meaning some unknown and un-named person who was an example of Christian devotion in surroundings where all the pressure was in quite the opposite direction. This would make the letter a bit of St. John's private correspondence, like the Third Epistle, which was preserved and circulated thru the Church by some of his successors.

2—"To the elect Kyria", meaning a Christian woman by the name of Kyria. The difficulty with this is that such a name was practically unknown in those days and also the form of address would not be good Greek.

3—"To the lady Electa", meaning in this case a woman by the name of Electa. This was the interpretation given by Clement of Alexandria who represents the letter as written to a Babylonian woman of that name. This is possible tho in here again this particular name is not found among the names of women current in those days.

4—Still another suggestion is that the person addressed bore both names—Electa Kyria. This too might be possible but it complicates the matter still further by assigning two strange names instead of either one alone.

5—The final theory, which is held by some of the most eminent students of the Bible all the way from St. Jerome down, is that the name is a symbol representing the Christian Society and that the letter it-

self is really an epistle to the Church—"the Bride of Him who is the Lord". This is perhaps the best explanation and fits in well with the general theme of the letter. It also accounts for the use of the singular number in some portions and of the plural in other portions.

In any case the contrast suggested by the epistle is a wholesome one. St. John was the bishop of Ephesus which was notorious for its dissolute style of living. "The Ephesian Widow" was something of a proverb for everything evil, even in an age that was corrupt to the core. About the same time that St. John wrote this letter there was a pagan writer named Petronius who was responsible for a story called the Ephesian Widow which was an insult to all feminine decency. Whether deliberately intended or not, this epistle is a healthy antidote to such a prevailing spirit and must have served a good purpose as it circulated from Church to Church in those early days. "This is love", says St. John, "that we walk in His commandments". "He that abideth in the doctrine of Christ, he hath the father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds". All of which might well have been written either to an individual Christian or to the Church itself including its individual members. In either case the Elect Lady is a type and example for the twentieth century.

Heroes of the Faith

SADHU SUNDAR SINGH

SADHU SUNDAR SINGH was born in India in 1889, his father, a Sikh, being a landlord, bringing up his son in luxury. A month after he was baptized at the age of sixteen he became a "sadhu," or homeless preacher, giving up his luxury and travelling over the country preaching Christ. His family, feeling disgraced by their son's actions, took every means of dissuading him, an uncle finally offering him unbounded wealth if he would but renounce his faith and carry on the family tradition. Of course he refused, whereupon he was made an outcast. They turned to the Rajah who also did his best to get the boy to renounce Christianity but to no avail. He therefore was given a meal, being compelled to eat outside his father's house, given a few coins and told to be gone. He went at once to a missionary's home, where he fell violently ill. It was then discovered that his family, rather than to be disgraced by this son, had ordered poison placed in his food. The physician said he surely would die, and was so surprised at the recovery of the boy, which was attributed to prayer, that he himself became a missionary and is today one in India. Singh from that day on became a powerful preacher of Christianity, going by foot throughout the country, often persecuted, but winning unnumbered souls by the power and the simplicity of his message.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

THAT meeting of the House of Bishops which is to take place at Atlantic City in the Fall is to be quite an event one discovers. It was announced here a few weeks back quite casually as though it was just a matter of bishops getting together again. But this meeting is to be a *Little General Convention*, with many of the side-shows that go with the bigger affair held every three years. In case it may not have been called to your attention perhaps it should be explained that the General Convention in Washington provided for these annual meetings of the Bishops, this one at Atlantic City, October 2-4 being the first. We'll have to wait a bit to find out just what the important matters are to be. Of course we know there are to be two elections: Bishops for Wyoming and Honolulu. Then too other boards and commissions are arranging for sessions there about the same time, with the missionary bishops and bishops receiving aid from the National Council meeting September 28-30. So Atlantic City will be pretty much given over to the Episcopal Church from September 28th through October 5th. All of which will, we hope, be adequately reported in this paper.

* * *

All sorts of important people were on the program of the Northfield Conference for New England College men which was held last week, with Bishop John Dallas of New Hampshire as the chairman; Dr. Henry Sloane Coffin of Union, Dr. Sherwood Eddy, Dr. Kirby Page, Rev. Leslie Glenn, Dr. Jerome Davis of Yale Divinity School, and lots of others. The fire-works of the party were furnished by Kirby Page who ran an open discussion for three days on Peace—it is a question just what did furnish the most excitement, these discussions or the baseball games in the afternoons of the conference.

"Armies and navies cannot be consistent with the spirit of Jesus," Mr. Page said. "Let your mind run back to the Army camps, the villages and homes from which the soldiers of each side during the last war came, and you will discover on both sides Christians were praying to the same God for success in the slaughtering of the other side. You cannot reconcile that. Christians should never again try to reconcile war with religion.

"See what war does to truth," he continued. "Does anyone maintain

that you can fight war on a basis of truth? It must be fought on distortion, exaggeration, falsehood and lying. My conviction is this—if Christians would recognize the irreconcilability of the way of war and the way of Jesus, they would not abandon Jesus but they would abandon war, build up and maintain instruments of peace and would go ahead to build up a world-wide temper to use those instruments of peace."

Asking the question, "Does the method of Jesus ever permit the use of physical force?" Mr. Page said, "Tolstoi has answered that all resisting, all force is a denial of the true spirit of love. That of course leads to anarchy. If you do not believe in any force or any restraint then you are an anarchist. I for one cannot accept that basis. It seems to me for the spirit of the home one member of the family is justified in restraining another member in the spirit of love. Some types of restraint may be for the good of the person being restrained and the good of the household. Under certain circumstances and in certain ways force may be used without breaking down the family spirit.

"I believe there is a place for municipal, state and national police forces," he continued. "But the function of an army is an entirely different thing from that of a police force. The function of an army is to deal with similarly organized bodies in another group of society. The function of a police force is to deal with individual wrongdoers. The army does not proceed against individual or collective wrongdoers alone but against a similarly organized body or against a group of people, attacking the guilty and innocent indiscriminately. The consequences of war are against the innocent and guilty alike."

While the soldiers are told that they are going to war for the protection of defenceless women and children, in reality there is nothing in the world which is so damning to the minds and bodies of women and children the world over than war, he asserted. "The most terrible atrocities of the world war were not the submarines, the poisonous gases, the Zeppelins, the tanks, or the flame throwers—the most terrible atrocity of the war was the blockade whereby thousands of children by the slow process of starvation were damned into eternity and thousands more who did not die were left to live

crippled and maimed for life. When any one talks to you glibly about defending virtue, women and children, by war, try and get them to face realities. If you will study you will find that there is no evil that damns the lives and bodies of children, girls, and women more than war."

Mr. Page advocated that a department of peace equal in rank and power as the existing Departments of War be established in the United States and in every country of the world. "If we would give to a department of peace the six hundred billions of dollars we are spending on our army and navy we could have a kind of safety and security at the end of ten years that we never could conceive of having by spending that on armies and navies. You can never cast out evil by doing evil."

The speaker accused militarists the world over of stirring up fears and rumors of war and invasion during the present peace time in order to gain thereby the consent they desire for financial appropriations. "We have come to a stage in the development of mankind," he said, "where the only kind of great war that will consciously be evolved by the people is a war of self-defense." Realizing this fact the military leaders are continually stressing the dangers of invasion and the necessity for further building of armies and navies. If they did not do so the people of the world would never sanction the building of such huge war machines as exist today.

"The greatest danger to America today is not invasion but the fear of invasion," Mr. Page said. "The people of most countries fear lest they will be invaded if they do not arm. It is on this basis that we build our huge armies and our navies. It stands to reason the argument runs that we soon would be overrun, our property and liberty taken away from us, and we ourselves placed in some kind of bondage unless we have an adequate army and navy. It is on this assumption that we build up a whole group of reasons to justify a large army and navy."

Mr. Page then asked his audience to suppose that the entire British navy and army were sunk to the bottom of the sea today, would America immediately invade England he asked. If the same destruction should come on the army and navy of Japan would America rush to attack that nation? It is the fears which have been aroused in us that

lead us to the fallacy of believing that our armies and navies are our best protection.

* * *

The Rev. R. W. Woodroffe of St. John's, Detroit, received a doctorate the other day from Hillsdale College, a Baptist institution. In the citation it was pointed out that Dr. Woodroffe is the rector of one of the oldest of the churches in Detroit, and that he is not only a beloved pastor but a leading citizen as well.

* * *

And while we are on this subject of Peace perhaps you would like to read a manifesto issued recently in England and signed by such people as Lord Cecil, Lord Balfour, Bishop Barnes, Sir Philip Gibbs, Sir Gilbert Murray, Mrs. Lady Asquith, the Bishop of Woolwich, Bernard Shaw, H. G. Wells and others. Here 'tis:

Ten years have passed since the conclusion of the great war and the disarmament of Germany. That disarmament, so the allied Powers solemnly assured Germany, was to be the prelude of their own. Yet they remain armed as though nothing had changed in the situation; the attempt to secure a general disarmament by the League of Nations, so far, has failed; and everything points to a resumption of that competition in armaments which, as is now generally agreed, is a principal cause of war.

On the other hand, by the Pact of Paris the Powers have solemnly agreed "that the settlement or solution of all disputes or conflicts, of whatever nature, or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means." If this pact is intended to be observed there can be no further use for armaments, except for the purposes of police; so that a willingness to disarm will be the acid test of the sincerity of the signatory Powers. This view appears to be accepted by Mr. Hoover, who has said that the pact should pave the way for the limitation of armaments, "the offer of which," he added, "we sincerely extend to the world." It remains, however, to complete the pact by agreements for the peaceable settlement of disputes.

In view of this situation we urge upon our political leaders the crying necessity for decisive measures of disarmament. To secure these a British government could and should take the lead, first by actively urging a large measure of disarmament, by land, on sea, and in the air, to be affected in a near future; secondly by offering to enter into agreements, with any state or states, to settle finally, by peaceable means, all dis-

putes without exception. As an earnest of our good faith there should be an immediate reduction of our armaments at home.

Further, and in particular, the British government should strike at the root of the naval competition threatening with the United States by accepting the freedom of the seas, except in the case of a power recognized both by them and by the League as an aggressor.

We believe that governments today have before them opportunities never offered before of freeing mankind, in the present and the future, from the material and spiritual evils of war. But these opportunities are fleeting and the future progress of civilization depends on their being taken without delay.

* * *

A layman's conference on religion and service is to be held at Kanuga Lake, North Carolina, July 19-21 under the auspices of the Brotherhood of St. Andrew.

* * *

We are trying to find just what did happen to Bishop Cook's suit case. He certainly had it with him when he left his home in Wilmington, Delaware to go to the consecration of Bishop Abbott in Lexington. But when he arrived and opened it to don his Episcopal vestments, behold it was filled with articles of women's apparel—and what apparel! It seems that somewhere along the route his suit case was exchanged with that of another by a porter. He borrowed the necessary vestments, though just who had them to fit a

man of Bishop Cook's size is another mystery that needs to be investigated. I shall try to trace it down and let you know later.

* * *

There will be many readers of this paper who will recall the Rev. Herbert A. Grantham, for we never have had a man who worked as hard in securing subscriptions for the paper. He pretty well covered Long Island, calling from house to house, with hundreds of subscriptions coming in as a result. He died recently in a hospital in Jacksonville, Florida, in his 77th year. In spite of his advanced years he was an untiring worker for the paper since his retirement from parish work a number of years ago; working with the enthusiasm of a man who believed that he was serving well by introducing a Church paper into the homes of Episcopalians. May he rest in peace.

* * *

The Rev. John Mockridge of St. James, Philadelphia, was the preacher at the 25th anniversary of St. Lukes, Kensington, Philadelphia, celebrated June 13th. It was very much of an affair with ten choirs, totalling 200 voices, furnishing the music and the rectors of scores of churches about Philadelphia adorning the sanctuary.

* * *

Epiphany Chapel, Guntersville, a mountain village in Alabama, was the scene of an unusual ordination on June 23. There are about a dozen faithful communicants, and two of these were ordained Deacon

DONALDSON

An Episcopal School on an estate of 180 acres near Baltimore and Washington. Limited to 75 boys, ages 10 - 18.

**Emphasis on sound preparation for
College Entrance Board Examinations
and on vigorous athletic activity.**

11 buildings with new fireproof lower form house. 23rd year. Gymnasium and swimming pool.

Address

Richard W. Bomberger, M. A.
ILCHESTER, MARYLAND

at the same time by Bishop McDowell: Joseph Hodge Alves, Jr., a graduate of Sewanee and the Virginia Seminary, and Robert Comer Fletcher, a graduate of Gallaudet and the Philadelphia Divinity School. Mr. Fletcher who will become Deaf-Mute missionary in the Province of Seewanee is the son of a Baptist minister who was present at the ordination. Mr. Alves will work for the present under Bishop Seaman in North Texas.

* * *

A social service conference was held at Camp Washington, Conn., over the last week-end. Camp Washington is a most delightful spot in the lower Berkshire hills, marvelously well equipped for all sorts of Church gatherings. During the summer months it is a boys' camp but it is hoped that it may be used more extensively in the Spring and Fall for Church conferences. The Rev. Floyd S. Kenyon of West Haven, Connecticut, is in charge, and was also the chairman of this social service conference.

* * *

Rev. H. J. Pearson, rector of Detroit City Mission, has resigned to accept the rectorship of the Church of the Messiah, Detroit.

* * *

Mr. Spence Miller, Jr., who is the secretary of industrial relations of the National Council, is to be one

of the delegates to the World Conference on Adult Education to be held at Cambridge, England, in August.

* * *

The Rev. Henry Mottet, for fifty years the rector of the Church of the Holy Communion, New York, died last Thursday, and was buried from this historic parish, Bishop Manning conducting the service.

* * *

Rev. Mark Brusstar of Waterbury, Connecticut, is to join the staff of the Seaman's Church Institute in New York in September.

* * *

Rev. Percy T. Edrop, rector at Belmont, Mass., has been elected dean of the Cathedral in Springfield, Massachusetts, succeeding Dean McGann who is to retire from that work September first.

* * *

One of the happy surprises of the diocese of Springfield was the announcement to the company assembled at the dinner held at the country club at Champaign, by Bishop White that the quota allotted to the diocese for the corporate gift of the Woman's Auxiliary had been raised in full, nine months before the date set for its completion. He read telegrams of congratulation from Miss Grace Lindley, general secretary, and Mrs. Edward Burkham, national chairman, on having done the work

so well and promptly. This places Springfield among the first twenty-five in the national campaign.

* * *

Trinity Church, Whitinsville, Mass., Rev. H. M. Rogers, has started the construction of a new church. Charles C. Coveney of Boston is the architect.

* * *

Dean Jacobs of Trinity Cathedral, Reno, is to be in residence at Bishop McVickar House, Providence, during July.

* * *

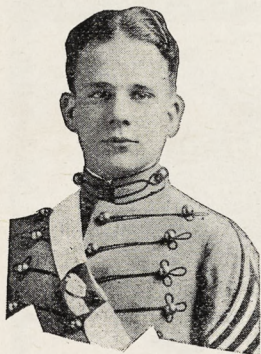
Bishop Partridge and Mrs. Partridge of West Missouri are on their way to Iceland for their summer vacation.

* * *

Another crusade—this time by the young folks, to be called the Crusade of Youth. It was planned at the conference of Young People held at Taylor Hall, Racine, and was proposed by Miss Virginia Zimmerman of Ohio.

The purpose of the plan is first, identifying one's self with Christ as a great spiritual adventure; second, the daily following of Christ as a challenge to the world; and third, the offering of one's self as a channel through which Christ may reach others.

The five periods of the plan, which follows the Christian year, are: First, Preparation; second, the Ad-



A Clean Mind in a Sound Body

Every Howe Boy Recites Every Lesson Every Day

Thorough preparation for leading colleges in a wholesome Christian atmosphere of honor and high scholarship. Business courses for boys not going to college. Boys taught **how** to study. Complete modern equipment. Forty-acre campus for healthful outdoor life. Football, baseball, track, basketball, under experienced coaches. Beautiful lake near by for water sports. Diving, swimming carefully supervised. Separate school for smaller boys in building especially designed for this purpose. Summer school. Rev. Charles Herbert Young, S.T.D., Rector. For illustrated catalog and additional information address The Chaplain, Howe, Indiana.

Association with
manly, sympathetic
instructors inspires
each boy to do his
best and to be open-
hearted, clean and
honest.

HOWE SCHOOL

venture in Service; third, the Adventure in Fellowship; fourth, the Adventure in Worship; and fifth, the Adventure in Life.

The chaplain of the convention, Bishop Campbell Gray of Northern Indiana, opened the meetings with a vigorous challenge to youth to uphold the ideals of Christian living, setting as their ideal the Christ-like life. In speaking on the subject of "Prayer," Bishop Gray said, "It takes at least two to carry on a conversation. Prayer is conversing with God. Do not rush through your prayers, but listen for God's answer."

* * *

Rev. Henry Sloane Coffin, president of Union Seminary, was the preacher last Sunday morning at Trinity Church, Boston.

* * *

Bishop Oldham of Albany doesn't like that idea of snobbery recently put out as an ideal for college men by Professor Rogers of M. I. T., and he said so in his address at St. Stephen's College the other day.

"The most unfortunate and unnecessary bit of advice I have ever known given to college graduates," said Dr. Oldham, "was that they should be snobs. The supply of that commodity already exceeds the demand, and much in our modern life tends to increase it alarmingly. The demand for quick results on every hand tempts multitudes to pretend to qualifications they do not possess.

"Our magazines fairly strick at us their short cuts to desirable ends. One should learn French, and may do so with fifteen minutes a day, not for the sake of acquiring entrance to a wider culture, but to impress the boss and get a raise in salary. One may become acquainted with the classics, not for their wisdom and beauty, but to make a hit with one's hostess by a display of fictitious learning.

"There is altogether too much of this sort of pretence, this bluff and bluster, this putting on of airs, this keeping up with the Joneses, all of which is characteristic of that most pathetic and despicable of creatures,

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

the snob. College education could scarcely sink lower than to aim at such a product; and, if that is the best our colleges can do, the sooner they close the better.

"What the world supremely needs today is reality, not appearance; honesty, not pretense; and it has a right to look to our educational institutions for help in just this direction. Our colleges should aim more at building character than just imparting knowledge, at teaching men how to live rather than simply to make a living, at encouraging every individual to be his own best self rather than to seem or pretend to be something other. Thus and thus only will they be making the best contribution to the individual and to the world."

* * *

The story comes out of England of a gentlemen visiting that country from an African college that badly needed funds. He was unusually successful in securing the amount desired by selling the degree of bachelor of divinity to the clergy and to many laymen as well, for the substantial sum of fifty dollars. That sort of thing happens over here also. Recently a Baptist clergyman received a communication offering him a doctorate from the "National University of America" for a thesis and about \$125. He therefore sent in the name of an elevator boy. Immediately the reply came back that

the degree would be granted for a thesis and \$125. So another letter was sent informing the "university" that the young man preferred not to be bothered with a thesis. He was then told that in that case the degree would be conferred "honora causa" but that the fee would be a bit more. The Baptist clergyman took up a collection for the elevator boy, the money was sent to the "university" and in a few days the degree was conferred "in absentia" and the elevator boy became a D. D. The clergyman then arranged to have the correspondence and the boy's picture, and a photograph of the degree, printed in a daily newspaper, much to the amusement of the public and to the chagrin of other clergymen who held degrees

OUR ECONOMIC MORALITY

by Harry F. Ward

A book which should be read by every Churchman. \$2.50

WITNESS BOOKS

6140 Cottage Grove Ave.
CHICAGO

WHERE LIVING IS A PLEASURE



Bernard Hotel

200 OUTSIDE ROOMS EACH WITH BATH

LOCATED ON CHICAGO'S MOST BEAUTIFUL BOULEVARD
3 BLOCKS from LAKE MICHIGAN

CONVENIENT TRANSPORTATION - 15 MINUTES TO THE LOOP

RATES PER DAY \$2.00 SINGLE \$3.50 DOUBLE
No Ups

VERY ATTRACTIVE WEEKLY RATES

It is Advisable to Make Reservations In Advance

BREAKFAST 40¢ LUNCHEON 50¢ DINNER 75¢

JOHN S. SMITH
Proprietor

CHICAGO

THE
CHURCH TRAINING
and
DEACONESS SCHOOL
of Pennsylvania

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

Address
DEACONESS GERTRUDE STEWART
708 Spruce Street Philadelphia, Pa.

The Pioneer School for Girls
ROWLAND HALL
In the Wasatch Mountains
SALT LAKE CITY, UTAH
College Preparatory
A BEAUTIFUL SCHOOL

The Racine School of Religion

FIFTH YEAR

July 8 through July 25, 1929

for information write,
MRS. GEORGE BILLER
Taylor Hall Racine, Wisconsin

**Money Making and PLANS
Entertainment**

A monthly magazine full of new ideas for programs, parties, socials, fairs, bazaars. A Gold Mine for Society leaders. Sample 25c. Year \$2. Desk 29, 2346 N. High St. Columbus, Ohio.

150 Entertainment or
Supper Tickets
To New Subscribers

**THE NEW YORK
TRAINING SCHOOL FOR
DEACONESSSES**

Prepares Women for Service in the Church as Deaconesses, or as Trained Workers in Parishes, Rural Districts, and Mission Fields. The course includes Field Work in both Religious Education and Social Service.

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

ST. HILDA'S HALL
Old Charles Town, West Virginia

*The Chevron School for Girls,
located in the Shenandoah
Valley, in sight of Harpers
Ferry*

College Preparatory - Elective Courses
Music and Art - Open Air Classes
Individual Instruction - Athletics
Catalog

MARIAH PENDLETON DUVAL
Principal

from this same "National University of America."

* * *

The Chapel of the Beloved Disciple, a part of the great new church plant of the Heavenly Rest and Chapel of the Beloved Disciple, New York, was dedicated last Sunday by Bishop Manning. It is a beautiful building of buff Indiana Limestone, elaborately decorated within. In his address Bishop Manning said:

"What we need in American life today is faith enough, love enough and loyalty enough to stand up and stand out for those things in life for which He stands. That will give us certainly of the life to come.

"We have heard much of late of the conflict between science and religion, but we have no quarrel with science or modern knowledge. Most of the sermons reconciling science and religion are a waste of time. There is no need for reconciliation."

Asserting that science could not possibly conflict with the basic fact of religion, he pleaded, "Don't let us waste our time in arguments about religion that lead nowhere and leave us spiritually weakened. Let us put our full faith in Jesus Christ and believe in Him, not because external standards demand it, but simply because He is the truth.

"Our faith rests on truth and the everlasting spiritual authority and message of Christ," he reminded the congregation in asking that men and women commit themselves to the Saviour. The question often asked, "What do you think of Christ?" is of no importance compared to that of, "What does Christ think of you?" he declared, adding that the act of committing oneself to Christ was more than a matter of prayers, church services and holy sacraments, being a question as well of strength of will and force of character.

* * *

During the war the owner of a Pennsylvania worsted mill decided to find out how many different nationalities had had a share in the making of the large American flags he was shipping from the mill, day after day. Here is the result of his investigation. The flags were made of wool from American sheep. The wool (or later the flag) was—

Sorted by an American
Carded by an Italian
Spun by a Swede
Warped by a German
Dressed by an Englishman
Drawn in by a Scotchman
Woven by a Belgian
Inspected by a Frenchman
Scoured by an Albanian
Dyed by a Turk
Pressed by a Polander
Examined by an Irishman.

* * *

The Rev. Oliver J. Hart, rector

Hospital of St. Barnabas
SCHOOL OF NURSING

Offers 2½ years course leading to R. N. Degree. Classes enter Feb. and Sept. Enroll now.

For full information, address
DIRECTOR, SCHOOL OF NURSING
Hospital of St. Barnabas
Newark, N. J.

PURE IRISH LINEN FOR ALL CHURCH uses, yard or piece lengths at lowest import prices. New Special Number for Cottas .82½. Samples on request. MARY FAWCETT CO., 350 Broadway, New York.

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 WARHAM GUILD, Ltd., 72 Margaret Street, London W., England.

CATHEDRAL STUDIO, WASHINGTON and LONDON. Church embroideries, also 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. Kirk St., Chevy Chase, Washington, D. C. Tel. Wisconsin 2752.

**Vacation Camp
LAKE SUNAPEE
New Hampshire**

An ideal place for rest and recreation. No age limit. Business girls invited.

ELIZABETH SPOFFORD
Burkehaven, N. H.

NASHOTAH HOUSE

Founded in 1842

THEOLOGICAL SEMINARY AND
COLLEGIATE DEPARTMENT

For particulars address the dean

NASHOTAH HOUSE
Nashotah, Wisconsin

SHATTUCK
A Church School for Boys

For 69 years Shattuck has been a leader among college preparatory schools in the West. It is not operated for profit. It aims to develop

High Scholarship
Manly Character
Christian Citizenship

The military system trains for service and patriotism. Boys may be entered at mid-year or fall. Address The Rector, Shattuck School, Faribault, Minn.

Services

St. Paul's Cathedral, Buffalo

Rev. Wyatt Brown, D.D., Litt.D.
Sundays, 8, 9:30 and 11 A. M.; 8 P. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

Trinity Cathedral, Cleveland

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

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 5:00 P. M.
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. John Crippen Evans
Locum Tenens
Sunday, 8, 9:30 and 11 A. M.
Sunday, 4 P. M. Carillon Recital.
Holy Days, 7:30 A. M.

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.

The Ascension, Atlantic City

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

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays, 8:45, 11 A. M. and 7:45 P. M.
Holy Days, Holy Communion 10 A. M.

St. Matthew's Cathedral, Dallas

Very Rev. R. S. Chalmers, Dean
Rev. E. Caldwell Lewis
Sunday, 8, 9:30, 11:00 and 7:45.
Week days, 7 A. M.

Christ Church Cathedral,

Eau Claire, Wisconsin

Rev. F. E. Wilson, Rector
Sundays: 8, 9:30, and 11:00 A. M.
Holy Days: 10:00 A. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 7:45 P. M.
Tuesdays: 10:00 A. M.

of St. Paul's, Chattanooga, Tennessee, being the preacher at the 226th anniversary of the birth of John Wesley which was celebrated in the Methodist Church of that city had a lot of nice things to say about "John Wesley, Episcopalian." He stressed the fact that Wesley died in the communion of the Church of England and that he urged his followers never to forsake it.

* * *

The 100th anniversary of the consecration of St. John's, Wilkesville, Mass., was celebrated on June 2nd.

* * *

The interior of St. Stephen's, Pittsfield, Mass., is to be redecorated and a new lighting system installed during the summer. The work is to be done by Irving & Casson and A. H. Davenport of New York and Boston.

* * *

The 12th summer conference of the diocese of Michigan has just come to an end, the sessions being held at Hillsdale College as usual. Courses were given on the future of women's work in the Church, religion and health, missions, Church school work, art in religion and of course several courses on personal religion. The attendance was good.

* * *

It is nice to hear occasionally that the Church weeklies serve a useful purpose. We called attention to the fact that the cut in appropriations to the district of Mexico would mean cuts in the salaries of clergymen who were already receiving too little. Some generous person immediately made a gift to the district and the diocese of Long Island also sent Bishop Creighton money. In his journal the Bishop officially expresses his gratitude as follows:

"In this day's Journal, I want to record my sense of affection and gratitude to the Bishop of Long Island and the Diocesan Convention for their sympathetic interest in our dilemma and for considering Mexican needs worthy of a hearing during the busy Convention days. I am also grateful to the Church Papers for the publicity they gave us. Intimate news from the Field published from time to time, it seems to me, both stimulates and sustains interest in the General Church Programme as well as the work in a given District."

* * *

Summer conference for the diocese of West Texas was held at St. Mary's School, San Antonio, the first week in June, with a registration of fifty-seven and a lot of visitors. Courses were given by Miss Mabel Lee Cooper, Rev. F. G. Deis, both of the National Council, and Bishop Capers acted as the chaplain.

Services

Cathedral of St. John the Divine, New York

Amsterdam Ave. and 111th St.
Sunday Services: 8, 9, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation, New York

Rev. H. Percy Silver, S.T.D., LL.D., Rector
Madison Ave. and 35th Street
Sundays, 8, 10, and 11 A. M., 4 P. M.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 8:30.
Daily, 7:15, 12 and 4:45.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

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 Thursday, Holy Communion, 11:45.

Church of St. Mary the Virgin, New York

Rev. Selden P. Delany, D.D.
139 West Forty-sixth Street
Sunday Masses, 7:30, 9, 10:45.
Week-day Masses, 7, and 8.

St. John's, Waterbury

Rev. John N. Lewis, D.D.
Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sunday: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri., and Holy Days.

All Saints' Cathedral, Milwaukee

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

St. Paul's, Milwaukee

Rev. Holmes Whitmore
Knapp and 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

New Haven, Connecticut

Affiliated with Yale University

Address DEAN W. P. LADD
80 Sachem Street

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 catalogues 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.

St. Alban's SYCAMORE, ILL.

A progressive Episcopal school for boys from 5th grade through High School. Now in its fortieth year. Non-military. Limited enrollment. Thorough college preparation. Fully accredited. For catalog and information address
The Rev. Chas. L. Street, Ph.D., Headmaster
718 Somonauk Street Sycamore, Ill.

The first meeting of the Layman's League of the diocese, organized recently by the Rev. Henry N. Herndon, was held during the conference.

* * *

Commencement of the Western Theological Seminary was held on the 18th of June, the service being held at St. Mark's, Evanston, the Rev. A. E. Knickerbocker of Minneapolis being the preacher. The following received honorary degrees: Bishop Griswold and Mr. Knickerbocker, while doctorates in course were received by Revs. K. O. Crosby and J. H. Dennis. Dean Grant announced several gifts and stated that the new Bishop Anderson Chapel would be erected at once, in time, he hoped, to be consecrated on St. Matthias' Day, the 30th anniversary of Bishop Anderson's consecration.

* * *

There is but one church in Bladensburg, Maryland: our own. The Rev. Morris W. Derr was appointed vicar a year ago and in a year's time has made of it an independent parish. He presented 39 to Bishop Freeman for confirmation and has received 66 new communicants by letters of transfer. The parish has also built a new rectory during the year and are now planning a new church, having outgrown the present one.

* * *

A reception in honor of Rev. and Mrs. George Craig Stewart was given by the wardens and vestry of St. Luke's, Evanston, June 24th, commemorating the 25th anniversary of Dr. Stewart's rectorship.

* * *

A dozen new memorials have been given to Saint Luke's Church, Evanston, during the past few months, including stained glass windows, pulpit canopy, chancel ceiling, font cover, children's corner, passage-way for the clergy, transept lanterns, eucharistic vestments and a funeral pall.

* * *

The publicity committee of St. Luke's, Bartlesville, Oklahoma, keeps a scrap book in which are saved material that will be of interest in days to come.

* * *

Moving from private house to attractive chapel, and growing from a meager group to a thriving mission, is the history of work at Cleveland, Oklahoma, since the first of the year. It is served by the priest at Pawhuska, the Rev. S. L. Hagan.

* * *

Rev. D. F. Cameron, in charge of the Nativity, Mineola, N. Y., was presented with gifts from members of his congregation in recognition of the 25th anniversary of his ordination.

ST. STEPHEN'S COLLEGE (Columbia University)

A College of Arts, Letters and Science definitely and officially of the Episcopal Church but with no ecclesiastical restrictions in the selection of its student body; incorporated into the educational system of Columbia University and conferring the University degree.

It combines the advantages of University education with small college simplicity and inexpensiveness.

The College, founded in 1860, is equipped to teach men who, after graduation, are going into business or into post-graduate schools of medicine, law, journalism or theology, or into classical, scientific, social or literary research.

The fees are: For tuition, \$300 a year; for furnished room, \$150 a year; for board in hall, \$300 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders.

Address: Bernard Iddings Bell, D.D., Warden
ANNANDALE-ON-HUDSON, N. Y.

(R. R. Station: Barrytown)

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.

KEMPER HALL

KENOSHA, WISCONSIN

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

Virginia Episcopal School Lynchburg, Virginia

Prepares boys for college and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia. Charges exceptionally low. For catalogue apply to Rev. Oscar deWolf Randolph, Rector.

ST. KATHARINE'S SCHOOL



A thorough preparatory school for a limited number of girls. Recommended by leading colleges. Beautiful grounds. Outdoor sports, riding and swimming. Catalog.

2021 E. 10th St.,
DAVENPORT, IOWA

HARVARD SCHOOL

Los Angeles, California

A school for boys under the auspices of the Episcopal Church. Fully accredited. R. O. T. C. 30th year opens September 17th. Outdoor sports in a fine climate. For all information, address the Rev. Robert B. Gooden, D.D.

CHICAGO CHURCH TRAINING SCHOOL

President, The Bishop of Chicago

Director of Studies, The Rev. F. C. Grant
Unique opportunity for women graduates. Theology at Western Theological Seminary. Expert training in parish and social work.
Address: DEACONESS H. M. FULLER
211 So. Ashland Blvd., Chicago, Ill.

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL

Peekskill-on-Hudson

BOARDING SCHOOL FOR GIRLS

Under the care of the Sisters of St. 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.

RECEIVED AT

23 EAST 40th ST.
LEX. 8644-5

STANDARD TIME
INDICATED ON THIS MESSAGE

Postal Telegraph

(THE MACKAY SYSTEM)



ALL AMERICA
CABLES

COMMERCIAL
CABLES

This is a full rate Telegram or Cablegram unless indicated by signal in the check or in the

BLUE	DAY LETTER
NL	NIGHT LETTER
NITE	NIGHT MESSAGE
LCO	DEFERRED CABLE
NLT	NIGHT CABLE LETTER
WLT	WEEK END CABLE LETTER

NA209 53 CABLE

PARIS JUNE 5 1929

LCD WARDWELLS

NEWYORK (WARD WELLS DRESHMAN 475 FIFTH AVE NYC)

ANOTHER PARIS CAMPAIGN TREMENDOUS SUCCESS UNDER DIRECTION MISTER
KEEN STOP OUR EXECUTIVE COMMITTEE RECORDS HIGH APPRECIATION HIS
SPLENDID LEADERSHIP WHICH RESULTED IN OUR AMERICAN STUDENTS SOCIAL
CENTRE CAPAIGN EXCEEDING OBJECTIVE SECOND DAY OF EFFORT WITH FIVE
MORE DAYS TO GO

FREDERICK W BEEKMAN DEAN AMERICAN CATHEDRAL OF THE HOLY
TRINITY

531PM.

In the above cable Dean Beekman records the success of the most recent of
our many Episcopal Church campaigns, which is also our sixth campaign in
Paris where \$1,250,000 was raised for the American Hospital under our
direction.

In this latest campaign the objective was

\$175,000

final report — \$251,000

Consultation gladly given without obligation

WARD, WELLS & DRESHMAN

Philanthropic Organization and Finance

475 FIFTH AVENUE, NEW YORK CITY

Originators of the Intensive Method of Fund Raising