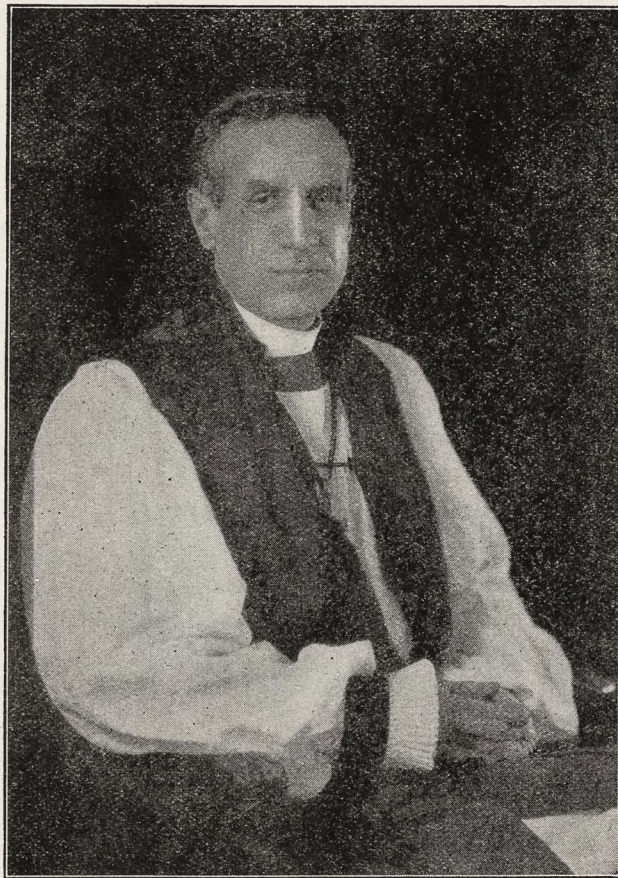


The **WITNESS**

CHICAGO, MAY 27 1926

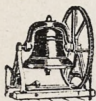


BISHOP S. S. BOOTH

Moller Pipe Organs

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

M. P. MOLLER
Hagerstown, Maryland



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



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

COX SONS & VINING
181-183 E. 23rd St. New York



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

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

Church Bells, Chimes and Peal
Unequaled musical qualities

AUSTIN ORGAN CO.

Hartford, Conn.

Designers and Builders
of

PIPE ORGANS

noted for their superior tonal qualities
and mechanical reliability.

Correspondence Solicited

JOHN T. COXHEAD

Makers of Church Furniture

ALTARS : : PULPITS : : RAILINGS
ROOD SCREENS

213 Cedar St. Yankton, S. D

ST. HILDA GUILD, Inc.

151 E. 47th St., New York

CHURCH VESTMENTS

ECCLESIASTICAL EMBROIDERY

Conferences with reference to the adornment of churches.

Telephone Vanderbilt 8761

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 including 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



CASSOCKS

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

J. M. HALL, Inc.

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

Memorial Stained Glass

Windows

Franz Mayer
of Munich, Inc.

Joseph H. Kelly, President

Sole Agents for the United States and
Canada for

Mayer & Co. of Munich

1220-1222 Woolworth Bldg., New York

Telephone Whitehall 3631

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

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

Windows of Merit
Beautiful Groupings
Gorgeous Combinations of Color
Well executed by
The Von Gerichten Studios
Columbus Ohio New York City

J. WIPPELL
& COMPANY LTD:

EXETER

and 4 & 5 Duncannon St:
Charing Cross LONDON

**ECCLESIASTICAL
ART WORKERS**

in
Embroidery
Wood
Stone
Metal and
Stained Glass



MASONIC

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

REDDING & COMPANY

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

Heaton, Butler & Bayne GLASS STAINERS

By appointment to the late
KING EDWARD VII

**Stained Glass Windows
Memorial Brasses, Etc.**

Designs and Estimates
on application to

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

Knabe Building
637 Fifth Avenue New York

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



ART STAINED GLASS WINDOWS

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

THE WITNESS

A National Paper of the Episcopal Church

Vol. X. No. 40

Five Cents a Copy

\$2.00 a Year

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

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

Published Every Week

EPISCOPAL CHURCH PUBLISHING CO.

6140 Cottage Grove Ave., Chicago

THE TREASON OF SILENCE

A Sermon Preached at Kenyon College

BY REV. FREDERICK C. GRANT

Isaiah lxiii.1. For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth.

"For Zion's sake," "for Jerusalem," here speaks a love that enlarges a man's heart, that swings the tiny current of his private being into the mighty tide of one of the purposes of God. That man's life took on meaning; that man's mind was lifted up; that man had come into union with the "great Not-ourselves that makes for righteousness." He lived at a dreary time, when Israel was in exile; but his heart was full of joy and hope, for he realized that a better day was coming, that God had great things in store, and that his duty was to hold fast till God's day arrived. He had found his duty, and his own soul, and the meaning of his life, in this great love for his city. And he breaks forth into a joyful song about it.

I want to speak on this very theme: the love of an ideal institution or cause as a force that gives meaning to our lives and courage as we face the future.

I

The cynic will tell you that life is an aimless, meaningless affair. He has reached the conclusion that the world is in a pretty bad way. Mankind has made a sorry mess of it. Good triumphs no oftener than wrong. There are ups and downs in history, and in private life; but no great controlling purposes. What has been will be again. The fortunes of civilization, and of private life, run in cycles. Fortune's instrument is a wheel—a roulette. No use protesting about it; no use crying or fussing, or being a baby. Make the best of it! Get what you can of happiness out of it.

The materialist will give you a philosophical reason for this. He will explain that "matter is the only thing that matters," that the soul is only a fanciful and quite unwarrantable hypothesis of the vital principle in man. No more reason exists for thinking man immortal, or his notions of morality absolute, than the "spirit" of a waterfall or a sunset, or the response-mechanism of a yellow moth.

But the cynic and the materialist are not the only men with a right to speak. In fact, they are far in the minority, if the roll is called of the great thinkers of the world, past and present. The great and overwhelming majority are the men of faith, the men, i.e., who have believed in the reality of the spiritual world, and the fact of a real purpose running through all existence. True, life is somewhat of a puzzle. If it were not, there would be no reason for faith, no call for any moral courage in tying up one's private will with the great Supreme Will. But in spite of the puzzle, they have told us that there is a solution; that life has a meaning; that every man's life is intended to fit in somewhere into the great plan.

*These endless tides of life, that seem
In wayward, aimless course to trend,
Are eddies of the mighty stream
That rolls to its appointed end.*

II

Now, then let us ask how it comes to pass that a man finds this to be true. What voice of revelation speaks to him? What train of reasonings makes it clear and evident? How do you know all this?

If we stop to reflect upon the way in which most of our beliefs were acquired the answer comes at once: It is a social creed. That is, other persons helped us. An institution, our

home, our family, our school, our community, the environment in which we were brought up, the Sunday School, the Church, our club, our fraternity: these did more to mould our actual beliefs than all the thinking we ever did. No one lives for or by himself. His life is woven-in with the lives of others, inextricably.

Now comes someone who says, "Pooh; so that's the source of your beliefs, is it? Well, then, be a man and put away such childish things." To which we reply: "My dear fellow, I can no more put away the ideas and beliefs upon which I was nurtured in youth than I can change the color of my eyes or the stature of my body. Alter them as I will, their mark, their mould, is permanent. I can correct them, and discount their percentage of error. But I simply cannot change the fact that I was born and grew up so and so and not otherwise. Great changes are possible, both mental and moral, and physical; but not enough change to make me another and totally different person."

Nor do I wish such a change to take place. The faith I'm to have has got to be 100 per cent mine. It must grow out of my life, my experience, no one's else. None of Carlyle's description of the Jesuit for me: "Another man's mind perambulating in my suit of clothes." Such as it is, the society I have known—home, school, church, college—unless they can reveal to me this secret of the meaning of life, I won't wait for news from other and unknown sources.

Thus the Church, the institution so often berated and belittled today, so often charged with obscurantism and blind devotion to tradition, has, after all, a place, a real place, in man's acquirement of faith. I willingly grant the Church is not what it ought to be. It never has been that. The trou-

ble with the Church is with its raw material—human nature. The treasure is still “in earthen vessels.” But the Church can be, and must be, a far more vital force in the world, and in our own lives, than it has hitherto been. Much as we owe the Church, and we owe it the best part of our civilization, it can and must become a truer instrument of the divine purpose than it has hitherto been. And if you men catch a glimpse of this potential future, if you make up your minds and say, with the ancient prophet, “For Zion’s sake will I not hold my peace, and for Jerusalem’s sake will I not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth;” if you say that, and really mean it, you can help bring in a day of justice and righteousness and truth that hasn’t been hitherto. An army can move no faster than its artillery. The Church can advance no faster than the men of conviction who speak for her.

III

But right here is the main difficulty. Most of us recognize that both the cynic and the materialist are wrong; certainly, we’re all still young enough at least to keep at the puzzle a while longer, and not give up. Yes, and more than that; we do believe life has a purpose, and that this purpose is more or less truly expressed in the traditional views associated with Christianity. We believe the Church is right, at least in the main, and that it can do more for the world than it does at present. Nevertheless, we feel that the task is so great, and our lives so small, that we can do nothing to alter the whole. “What does it matter whether I take a stand or not? My influence doesn’t count; I can live my own life; and it won’t make any difference.”

So, no doubt, once reasoned the inhabitants of a little village in northern Palestine in the days of the war with Jabin and Sisera. The crisis was real, and tremendous; but what could they be expected to do about it? They were only a few folk in an isolated village. If the war was won, they wouldn’t have been needed; if lost, they couldn’t have saved it; and either way, they could make their peace.

The war was won; heroic men under Barak and Deborah fought and won. And forever the men of Meroz are pilloried in the Song of the Prophetess:

*Curse you Meroz, said the angel of Jehovah,
Curse ye bitterly the inhabitants thereof,
Because they came not to the help of Jehovah,
To the help of Jehovah against the mighty.*

Some such arguments, no doubt, appealed to the Thebans and Malians in

The Cover

Samuel Babcock Booth, the Bishop Coadjutor of Vermont, was born in Philadelphia in 1883. He graduated from Harvard in 1906 and from the Alexandria Seminary in 1909. He then went to Idaho as the rector of Grace Church, Nampa. He then returned east to become the rector of St. Luke’s, Philadelphia, where he served until the war took him to France as a chaplain. Upon his return he served two years as the assistant at St. Mary’s, Philadelphia, and then became the head of the Rural Mission at Wrightstown, Penna. He was consecrated Bishop last year.

the days when Xerxes and his Persian tide were stemmed for a day by Leonidas and his heroic three hundred in the pass at Thermopylae. And for generations after, Thebes, though it was the birthplace of Pindar, remained a subject of execration to all true Greeks. There was something lacking in that tribe; they were shoddy, and not real human stuff.

Suppose such arguments had appealed to the early Christians, or to the Dutch Protestants under Spanish tyranny, or to the Anglican Reformers, or to Washington, or to Lincoln, or to any of the men who have stood in the gap and turned the tide of battle? Easily they might have done so! For example, in Washington’s day, men might have asked, “What difference does it make whether we pay taxes to a king or to some local congress or parliament? Let us wait for a new government in England, a new king, a new body of ministers. Patience, tact, resignation—these bring peace, and prosperity. Let us do nothing hastily, or come to an open breach with the king.” Or suppose Lincoln had said, “I’m only one; and what difference does my opinion make? I don’t believe in slavery, I don’t admit the principle of secession it spells ruin to the Republic—but I don’t see why I should do anything about it.”

Great men are not always supermen; nor are their environments always extraordinary. The great man is primarily the man of right choices, right motives; he is the ordinary man, often, faced with the same problems that fall to other men, but reacting positively, dynamically, creatively. That is what marks off the real man, the true leader, from the herd who only follow.

The study of the art of leadership, the creation of a positive, dynamic personality, the rising of the individ-

ual out of the mass: that is the highest purpose and end of education. If you don’t gain that, no amount of examination credits, no string of degrees and other honors, no amount of cleverness at small talk, will make you an educated man. And to be that sort of a man you have got to take a stand. You must stand against the evil and for the good wherever you encounter them locked in struggle, in the lives of your fellows, in the institution you love, in the college, in the Church. For the sake of the ideal Zion, the city that may be, you must forego ease in the present Zion, the city of half-accomplishments and of slackening ideals. Wherever tyranny and oppression are seen, whether in political life, or ecclesiastical, or academic, or industrial; wherever man attempts to brow-beat man with appeal to tradition or custom or the appeal to his fears and weakness; wherever the group threatens to rob the individual of his freedom, or to paralyze his conscience, or to smear over the windows of his soul with lamp-black and smut, there—if you are a real man—you must stand up on your two legs and resist. Don’t pretend to be a man any longer, if you can’t do that. Of all despicable human creatures, the coward, and the sneak, and the hypocrite, are the three most damned. The true aristocracy is not of wealth, or of power, or of inheritance, or even of intellect, but of moral courage and character; and to the true aristocracy such loathesome creatures simply do not and can never belong.

IV

These two truths, then, stand out clear and evident: It is loyalty to an institution, a group, an ideal that is social and super-individual, that brings us closest to the meaning of life. Your home, your college, your Church mean more to you, consciously or unconsciously, than all the books you ever read or all the private meditations or speculations you ever indulged in. But your loyalty must be active, dynamic, positive. No one goes to a college that is “no worse than any other”; no one reflects any real credit on his family when he says they are “as good as any other.” You must have something definite to stand for, something you really and truly love, and for which you are prepared to live and die; and then you must stand. You can’t be a “man without a country,” morally and spiritually, and amount to anything. You’ve got to find your Zion, your Ideal and Beloved Community, the object of your heart’s true devotion—find it or make it—your Church, your moral and spiritual home. And then having found it, you’ve got to love it and serve it and work for it and stick-up for it through thick and thin. “You have your choice,” life says to each

one of us: "you have your choice — either to be a real man or a cypher, a personality or a suit of clothes, a creative mind or a rag-bag full of other men's cast-off prejudices and opinions; you can be one or the other, but you can't be both. Take a stand for the right; rebuke the wrong by word and by example; think for yourself: be a man."

Let's Know

STAINED GLASS

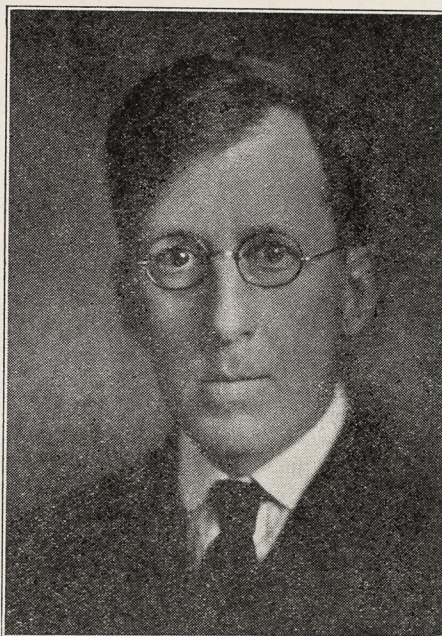
By Rev. Frank E. Wilson

OF course it isn't "stained glass" at all. It is painted glass but the name has been so generally used for it that no other quite suggests the same thing.

Colored glass was made and used in very ancient times, though not for windows before 300 B. C. The opening of the Christian era brought a truly artistic field for the use of stained glass windows. The old pagan temples were not built for public assembly. They were merely to house pagan altars. But Christian churches were erected for public worship and the windows at once became important.

In the early Christian centuries stained glass windows were made of small pieces of colored glass arranged in mosaic patterns and held together with strips of soft lead. After a while someone began to paint pictures on the glass but these early paintings were not capable of standing the weathering process and had to be protected with covering windows of plain glass. It was 979 A. D. when a colony of Venetian glass workers, living in France, discovered a means for firing painted glass so that the paint was fused into the surface and acquired some real durability. The Church of St. Denis, in Paris, first made use of the new process for its windows and the results were so satisfactory that other churches of Europe soon took it up.

When Gothic architecture was introduced, the real opportunity arrived. One of the features of Gothic is very large window openings and correspondingly reduced wall spaces. With less of wall for embellishment, the emphasis fell all the more on the windows. Then came the mullions or stone tracery which divided the windows into sections and made possible greater variety of effect. During the cathedral building period of the thirteenth and fourteenth centuries these windows reached a very high point of



REV. THOMAS CASADY
Has a Very Gratifying Experience

excellence. But the outbreak of the Reformation put a stop to the building program and the art of stained glass went into a decline. Many of the fine old windows were destroyed by fanatical groups of reformers who had a grievance against anything beautiful. Cromwell, for instance, in England, had an ingrained aversion to sculpture and ornamental windows and many an English cathedral today bears its silent testimony to his destructive proclivities.

But people could not remain forever indifferent to things of beauty and Christians could not long refrain from offering their best to God. So there came a revival of churchly art about a hundred years ago and a new generation of craftsmen has appeared who can produce stained glass work comparable to the best of the Middle Ages.

We have just unveiled another very beautiful window in my own church of about a size of fourteen by seven feet. It contains approximately eight hundred pieces of glass, each of which has been painted and fired several times. The makers tell us that some of the pieces have been subjected to the fire no less than twenty-five times, which means a window of very delicate coloring and made to last indefinitely. Such adornments to a church are an incentive to the worship of God. The beauty of architecture in a church is meant to inculcate the beauty of holiness in the lives of the worshippers. Such memorials to the faithful departed can serve a better purpose in a church than in a cemetery.

The Council's Work

THE PENALTY OF SUCCESS

By Rev. Alfred Newbery

DID you ever humbly essay to amuse a small child and attribute to yourself an uncanny knowledge of child nature when you saw that he was delighted at your capers? It yields a pretty good feeling, doesn't it? But your adult nature palled long before his did. That genuine tribute to success, "Do it again," which was music to your ears the first time, grew less musical and more tyrannical with each repetition, and the caper which began as a free will offering at the shrine of childhood had become at the tenth encore hard work.

And that isn't all. For every time he sees you, the glad light of recognition comes into his eyes, and with pleasant recollections he shouts, "Do it again," and do it again you must, no matter how you feel, unless you want to join the large group he has formed in his mind of those who have not made good.

The penalty of success is responsibility. As soon as you have demonstrated a particular skill, you can in ordinary cases, expect an increased demand on that skill. As soon as you have succeeded in getting people to see your good motives you can expect more opportunities to exercise said motives. By the fact that you have shown yourself faithful in small things it is not merely a reward it is your duty to take on the job of being ruler over many.

Just as when you buy a phonograph you have incurred the further responsibility of buying new records, so when you have a parish house, you are under the responsibility of going out after more children for the Church School. You cannot add to your equipment one item without proportionately increasing your responsibility for more work.

For example, you send a priest to the missionary field, and his work is abundantly blessed. He then asks for an assistant, and some more equipment. Suppose he gets them. The cost of maintaining that item has risen and presently, the two workers will be crying out for more help.

You create an office in your parish or diocese or in the General Church, and the person who fills it, is, let us suppose (rare though such a supposition may be) successful. We find that his success cannot result in—nay, reside in, anything other than a wider field of work, and the office begins to cry out for expansion. Of course this is not to say that every office which cries out for a larger budget is by that token successful.

The reverse, however, is generally true that every successful organization is under the constant necessity of expanding.

But the temper of the Church at large is not in accord with that principle. We have budgeted all existing work, and we speak frequently of our obligation to maintain it and to meet the budget. If we succeed in maintaining it financially and if the work is maintained with proper vigor by the workers, it must expand. That is the penalty of success, and by putting such expansion needs into a separate item called "Advance Work" as distinguished from the "Budget" we must be careful to realize that in a great many circumstances the two grade into each other, and it is dangerous to feel that either can be left undone. By maintaining a work at all we incur some obligation to fulfill the promises it holds out by its very existence.

Cheerful Confidences

BUY BOOKS

By Rev. George Parkin Atwater

PERHAPS the most available of all incentives to new experiences and fresh adventures and strange achievements, is the alert perusal of the advertisements of new books. This practice brings to the consciousness the desire to do, say, or feel many things. Ambitions that lie hidden within the central sanctuaries of mind or heart suddenly poke their heads into the line of vision. The rapidity with which one changes from a desire to travel in Japan to a desire to know about old furniture is stimulating, even though the futurity of either is quite apparent.

"French at a Glance" is the alluring title of one book. It must be a glance of exceeding coyness to woo and win French in one outburst of optic fascination. I have taken several glances at French in my life time but French still remains unmoved by my attentions. So after ruminating upon the satisfaction of being able to astound my fellowmen by glanceful French, I turn to the next column where I am informed that I can learn to write short stories. No doubt many persons have learned to write short stories. It seems that the first five years are the hardest. Just as I am about to make up my mind to embark on that career—my eye catches a new occupation. "Build and Beautify Your Own Home." French and short stories become a thing of the past at once, and before I examine the merits of this book I

rush to see whether the hammer and saw are in their usual places, or whether they have been borrowed by a neighbor in order to assist him in establishing friendly communication with the interior of a can of maple syrup. No, they are in the tool drawer, and the book seems to take on added impressiveness. What I need is a home with several modern conveniences. It must first have a device which will prevent the morning paper from disappearing within five minutes after it has been retrieved from the wettest corner of the front porch. If you have one damp area on the porch, no matter how small, the paper boy can always land a paper on it from the middle of the street. Then I would have a home in which a lead pencil would remain on the same floor on which it is habitually used. I wouldn't mind the presence of a few antiques if I could arrange that the discarded telephone book would not periodically turn up to confuse us all by furnishing the numbers long ago abandoned by the telephone company. Telephone books seem to have nine lives.

Cogitating over such modern conveniences in a home I inadvertently turn the page of the catalog and am entranced by a new prospect. "Build your own radio." To be sure. I could begin right away. A trip to a ten cent store, and six or eight boxes laden with curiously diverting instruments are all that are needed, if you have time enough. One winter will do it, and a neighbor's boy will set it going after you have finished the wire entanglements. Just as I am about to act, suddenly a new vista opens up before me. I am urged to increase my vocabulary by using a new dictionary.

Now, here is a real achievement to be attained at a small cost per day. I remember with shame the devices by which I have concealed my knowledge of certain fields of information, and at the same time given the impression of profound learning. If some inquiring person says to you, "What kind of a tree is that?" do not admit ignorance—but say with elaborate politeness, as if mitigating the depth of his disadvantages, "Why, it is a rhododendron, is it not?" And it is generally not, but the very word rhododendron is impressive, and he will think that you could not possibly use such a word unless simple words like oak, or ash, or maple, had become beneath your notice. So when you see a case, boldly break out with the inquiry, "Is not that mapolica?" The wise will set you down as a supreme humorist, and the otherwise will admire your knowledge of cases. So it is safe to call any feminine adornment from an aigrette to a shoe-buckle by the alluring title of "lavalier." In other words, in any depart-

ment of knowledge, or art, you need now but one imposing word in order to cover your ignorance as with a mantle. So I need that dictionary to add a few specimens to my limited museum of high-power words.

But my eye runs on to new fields and "The Story of the Operas" arrests my attention before I have decided whether to pay for my dictionary in installments, or not at all. The operas indeed. That would be cultural, and if introduced in exactly the right way would paralyze the crowd at the "Round Table" at the City Club!

So it goes. I wind up with not ordering any book at all. That is a mistake. Every family in America ought to buy at least one new book each month. Money saved on movies and duplicated newspapers might well be spent on books. There are enough books today, so you could even buy one a week, and not have to buy the same one twice. Try it and see.

Preacher, Pulpit and Pew

By E. P. Jots

A little girl, the daughter of a minister, being of an inquisitive turn of mind, wandered into her father's study one day while he was writing at his desk the sermon for the Sunday service.

"What are you writing, Daddy?" the child asked.

"My sermon for next Sunday, my dear," her father replied.

"And does God tell you what to say, daddy?" the inquisitive one asked.

"Of course, my child," said her parent.

"Then, daddy, why do you keep on scratching words out?"

* * *

At Sunday School the teacher asked the children what song they wanted to sing.

Francis spoke up: "There is no use saying what I'd like to sing because you won't sing it. I want to sing 'Jingle Bells.'"

* * *

A certain preacher once talked for over an hour on the four Greater Prophets, and then, when his exhausted congregation though he was finishing, he took a long breath, turned a fresh page, and, leaning over the pulpit, said: "We come now to the more complex question of the Minor Prophets. First, let us assign to them their proper order. Where, brethren, shall we place Hosea?"

An irascible man in a back pew rose, took his hat and stick, and said, as he departed: "Place him here, if you want to. I'm going!"

About Books

THE TRUTH AND THE LIFE, and Other Sermons, by Joseph Fort Newton, D.D., LL.D. George H. Doran Co., \$2.00.

REVIEW BY REV. F. W. CLAYTON
President of Tabor College

And still they come and will continue to come till the end of time, volume after volume of sermons. Dr. Roland Cotton Smith in his Preface to his book concerning "Preaching as a Fine Art," says, "If the fault were with the man we might lose hope, but every preacher has in him the power to move the human soul. If the trouble lay in the message, we might well despair, but the message wears the same glory yesterday, today, and forever." This volume of sermons by Dr. Newton has a real message. Everything that should be found in really great preaching is here. Preaching is the creation of the nature of man into the image of God, as expressed in the person of Jesus Christ, by means of words issuing from the preacher's inner spirit. The great burden of his message is just the thing we need today.

"No fact is more clear than that Jesus had to do with materials out of which it would have been impossible for him to build his Church, unless he could provide, and continue to provide, the power by which it was to stand. That is to say, the Church of Christ is a living temple, building and built upon, and it is upheld today by the same power that first lifted it into being. What impresses even the casual student is that Jesus not only laid the foundation of his Church upon the tragic necessities of human life, but that he had to make the material out of which it was built."

Dr. Newton is here at his best, at once a musician, a poet, a philosopher, together with the insight of a mystic, and the virility of a prophet.

SCRIPTURE READINGS FOR TIMES OF RETREAT

By Rev. George O'Neill; Frederick Pustet Company, \$1.50

REVIEW BY BISHOP BOOTH

One picks up "Scripture Readings for Times of Retreat," by the Rev. George O'Neill, S. J., with large expectation; and while one appreciates that the selections have been chosen most carefully, and in many cases the translations are just enough different from the King James version to be quite suggestive, yet one feels a great lack in this volume of some two hundred pages. It is arranged for readings during a retreat of four weeks. Each day has three separate selections, usually including the Old Testament, the New Testament, and

The Transfiguration is the subject of the stained glass window, illustrated here, which was recently unveiled in Christ Church, Eau Claire, Wisconsin. The window is the work of the well-known firm of glass stainers, Heaton, Butler and Bayne, and was placed by the ecclesiastical department of Spaulding and Co.



not infrequently the Apocrypha. What one misses is a sense of continuity between these various readings. They are all excellent in themselves. But they are neither intended as material for meditations, nor are they so arranged as to lead one along any consecutive line of thought. Possibly Roman Catholic Retreatants may feel the need of this book, but it seems doubtful whether Anglicans with their excellent lectionaries will find it very useful. One feels that the care and scholarship put into this book might easily have been expended to greater profit to the average reader.

Witness Fund

A LETTER, of date April 29th, arrived at this office from a clergyman now living in Florida. For fifty-two years this man, with his wife, served the Church as missionaries in Japan. The story of their lives is one of heroic self-sacrifice for the Kingdom of Christ. This missionary, now 81 years of age, and his wife, age 76, are now living in Florida. For several years he did supply work and was able to earn a little. Now because of his age this has been cut off and he is forced to live on a pension

from the Church Pension Fund, amounting to \$600 a year. He writes not to complain, not to tell us that he feels that soldiers in Christ's Army should be retired with greater consideration. A letter merely to inform us that it will be impossible for him to renew his subscription to THE WITNESS, and to tell us that the weekly visits of the paper will be missed in his home.

He will continue to receive the paper as long as he cares to have it. So will many others who write us similar letters, because WITNESS readers, more fortunate, are sending in money with their renewals to make it possible for us to continue these papers. We aim at raising \$500 annually for this purpose. We acknowledge with thanks the following donations to the WITNESS FUND:

Mr. H. M. Booth	\$ 3.00
Miss Sarah H. Lindley	3.00
Miss Margaret D. Kittel	3.00
Mrs. W. E. Lamb	10.00
Miss Alice I. Gilman	2.00
Rev. W. J. Gardner	3.00
Miss H. E. Blakeston	1.00
M. A. B.	2.00
Miss N. L. Moore	1.00
Mrs. O. H. L. W.	5.00
Mr. J. M. Hannan	2.00
Miss Marian Becker	2.00
Mr. J. C. Readman	1.00
Total for 1926	\$94.00

Older Men Are Being Called To Churches

Yale Professor Declares That Man Was Never a Tree-Living Animal

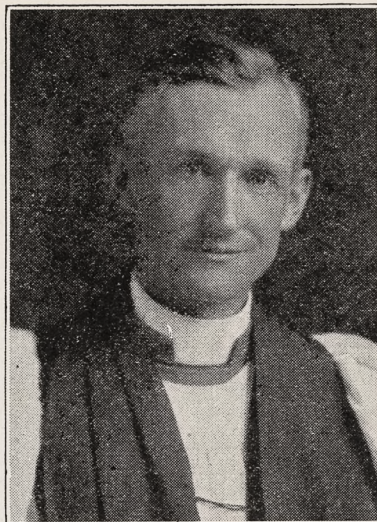
FREEDOM

By Rev. H. P. Almon Abbott

"Pushing back the ministerial deadline"—so runs the caption in an eastern paper. Many Presbyterian Churches are requesting pastors who are around fifty years of age. "There was a time not long since," says Dr. Hillis, "when a man fifty years of age had very little chance of obtaining a hearing before Presbyterian congregations. The entire call was for young men. According to records compiled by the Presbyterian General Assembly's department of vacancy and supply, it is apparent that churches are asking for men further along in years than they requested some time ago." This is good news for those of us who are approaching the deadline! The tendency may spread to the Episcopal Church. After all, a man who is worth anything, is worth much more at fifty years of age than at thirty-five years of age.

Dr. Dudley J. Morton, a professor in Yale University, has recently declared before the American Anthropological Association that the erect posture of man is found in the very earliest fossil evidence, indicating that our ancestors did not go on all fours, nor swing by their tails from trees. He further stated: "Man is the only animal today that grows straight up like a lily on a stem. Arboreal man, as a tree-living human being, must be considered a myth, for the characteristics which definitely mark the human being as man are ones which are associated with terrestrial bipedism." This is a comfort. We may well hope that Mr. William Jennings Bryan is apprised of the fact!

We have a real Governor in Maryland, the Honorable Albert C. Ritchie. He delivers many speeches, and he always has something to say. Speaking before the Boston City Club, last week, he said: "The tendency to use the long arm of the federal government, particularly in what is really the field of morals, has been anything but helpful to the natural agencies of social advance. By trying to control by force the normal activities of men, their morals and their habits, we have undoubtedly weakened the power of the real agencies for human betterment,—the church, religion, education and individual conscience. Centuries of experience have taught



BISHOP MOULTON
"An Ute Indian Chief"

us that in all times and all places these, after all, are infinitely more effective than are the letter of the statute, or the policeman's club." These are my own sentiments, and I believe that they find an echo in many hearts. "The Kingdom of Heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." "The Kingdom of Heaven is like to a grain of mustard seed," etc. There were many ways in which Jesus sought to establish goodness on the earth, but, surely, chiefly, by infusing a spirit of holiness and love that would operate upon human society and bring about its transformation.

We all know something about the splendid work of the China Inland Mission. It is a significant fact that for sixty years the mission has never had a debit balance, nor an overdraft at the bank. And yet, it takes no collections, and makes no appeal for money. It needs two thousand dollars a day to maintain its small army of missionaries, and experience has proved that God has never failed to supply all that is necessary. Prayer is the secret of the mission's support. The Rev. William Austin Smith, former editor of *The Churchman* once nobly said: "The one thing the Church can do without is money." But, without faith in God the Church would perish. "To your knees, O Israel." Let us "pray without ceasing." Conviction in prayer—that is what we need almost more than anything else in our Church today.

The Summer Training School for Workers, Sewanee, Tennessee, will be held this year at Sewanee from July 27 to August 25. The young people's division will be from Tuesday, July 27 to August 11.

Bishop Acheson Wins Connecticut Election

Bishop Acheson of Connecticut Is Elected Coadjutor on the Fourth Ballot

SHERRILL RUNNER-UP

By Rev. Horace Fort

Rt. Rev. Edward Campion Acheson, suffragan bishop of Connecticut, was elected bishop coadjutor of the diocese last Wednesday. The election took place on the fourth ballot when Bishop Acheson received 89 of the 147 votes cast. The house of laymen immediately ratified the election by a unanimous vote. There were nineteen candidates placed in nomination, including Dean Robbins of the Cathedral of St. John the Divine, New York; Bishop Paul Jones; Rev. Fleming James, professor of the Berkeley Divinity School; Dean Forbroke of the General Theological Seminary; Rev. William Hooper of St. John's, Hartford; and the fear was expressed by many that with such a large field there would again be a deadlock as there was a year ago. However, Bishop Acheson ran two to one throughout, increasing his strength on each ballot. The votes for the four leading candidates were as follows:

	1st	2nd	3rd	4th
Sherrill, H. K. . . .	31	34	40	41
Gardner, W. J. . . .	24	25	21	8
Drury, S. S.	14	10	6	5
Acheson, E. C. . . .	63	68	71	89

Bishop Brewster, in his annual report, called upon the convention to remedy the present method of electing a bishop. Under the present Canons the clergy alone elect, the laity merely having the power either to ratify or veto their election. The convention, acting upon the bishop's suggestion, passed a new canon which will enable the two orders to ballot for candidates separately, a concurrent majority of both orders being necessary for election. It will be necessary for the matter to come before the convention again next year.

He also praised the work of the diocesan department of religious education, and the department of social service, about which he said: "There will soon, I hope, be a committee to promote knowledge among our people of the great Catholic principle, which had something like a relapse at the Reformation, that Christianity, while never getting away from the personal, is nevertheless essentially social to promote study of social facts and conditions of general life."

Industrial Matters Uppermost in England

The Bishop of Whitby Speaks on the
Christian Conception
of Work

EULOGIZES ROTARY

By Rev. A. Manby Lloyd

I have been privileged to attend a convention of the Exeter division clergy at Plymouth, and Dr. Waggett's address on education was so original and entrancing that I omitted to take any notes. I did better with Canon Peter Green, of Manchester, who has been recently attacked severely for squaring Evolution with the Fall of Man.

His subject was the "Christian Conception of Wealth." Christ did not condemn wealth or riches, as such, but *trusting* in riches, i.e., judging everything by a money standard. It is not a question of what you have, but what you want to have. He gave an instance he had come across from the United States—A very rich person connected with the Armour Canning Co., who said to him, "I have no interest in life. I go to the office first and leave last, but beyond the making of money, I have no pleasure, no desire, and when I die, no one will be sorry." That man, said Mr. Green, was worth 35 million dollars when he died, and he never made a friend.

He gave another sample from his experiences in Manchester, where a woman he had known for many years died not long ago. Her house was full of rubbishy furniture and knick-knacks, which she was always cleaning and dusting. She made it an excuse for not coming to church. She had no friends and apparently no relations. But one turned up before the funeral and before her body was really cold, he carted the rubbish on which her best efforts had been spent to the nearest pawn-shop and sold it for a mere song.

When Christ said set your affections on things above, we should understand He was hinting at a revolution in our standard of values. Wealth was good and proper when it was shareable; e.g., you cannot share a peach, but you can share a poem or a symphony.

The Bishop of Whitby (Dr. Woolcombe) spoke on the "Christian Conception of Work" and began by stating the Buddhist conception as stated by a famous monk, "Religion is a device to bring peace of mind to conditions as they are."

The principle at the basis of the industrial system should be that industry was made for men, and not men for industry. If we admire the business man who has merely "made

his pile," we thereby tempt the business man to go on doing it.

The English country gentleman once thought it derogatory to put his son into business. Would the doctor, the parson, or the judge be such honored professions if they thought only of the emoluments? Then why should not industry be equally honorable? The fact is, we want a new test of success. What about the Glory of God and the good of the community? He eulogized the Rotary Clubs which have for their motto, "Service Above Self."

The Bishop suggested other tests: (1) Human personality is infinitely sacred. All men of equal value in God's eyes. There must be decent conditions of labor and its due reward. When Lord Shaftesbury began his campaign it is recorded that only one merchant prince and one parson could be found to stand by him at first. He had been told by someone acquainted with conditions in the Japanese factories that out of 100 girls only 25 live to be over twenty.

(2) Industry is a great partnership between capital, management, and labor. "All the cards should be laid on the table." The root trouble is the suspicion in the mind of the worker.

(3) The Sense of Responsibility. Bad as things are, it is growing. He remembered climbing to the attic of a slum in the East End of London (many years ago) and found a woman making matches at two-pence farthing a gross.

But the men must give a fair day's work for a fair day's wage. "If work is what makes wealth (as the workers claim) then the workman is bound to work hard. If shirkers must be condemned, neither has any one a right to be a parasite. People with private means often give voluntary services, but there are thousands who do not.

Obviously the Bishop has no use for Mussolini. "He wants to chain human wills; we want to change them." He had been called a Socialist Bishop. "Don't you see," he replied to these people, "how you give yourself away?" Socialism was a particular economic theory—it may be right or wrong. Social reform is bound up with no particular economic theory. The obvious answer to such people was, "If only people interested in social reform are Socialists, then you ought to be a Socialist."

A very fine speech, as full of epigrams as a Scotch bonnet is full of bees.

* * *

The Rev. H. F. Runacres, vicar of S. Silas, Holbeck, has joined the Labor Party and has just been elected by the unanimous votes of all parties chairman of the Leeds Board of Guardians.

News Paragraphs Of The Episcopal Church

Nash, Cincinnati Manufacturer, Calls
on Churches to Unionize
Their Plants

LABOR LEADS CHURCH

By Rev. W. B. Spofford

Whenever clergymen gather to discuss industry the name of "Golden Rule" Nash eventually comes up for discussion. For many years he operated a clothing shop in Cincinnati along lines which he considered Christian. Some failed to go all of the way with him, pointing to weaknesses in his scheme of things. Recently, however, Nash startled everyone by urging his employees to join the union of the clothing industry, The Amalgamated Clothing Workers of America. The effect of this move on the part of Mr. Nash on union leaders is an interesting story. I know of several who are reconsidering Christianity because of it; one man telling me only the other day, "Well, if the Christian religion can make a man do what Nash is doing, then there must be something to it, in spite of appearances."

Speaking before a meeting of church and labor leaders in Montreal the other day, Mr. Nash stated that the church has not known how to carry into effect its protestations of interest in the righting of industrial wrongs, and that it should call on the labor unions to lead it into effective service in this sphere.

"When we undertake to make a comparison between what the organized church has done to bring about a right social order and justice upon this earth, and compare it with what organized labor has done and is doing, we are made to blush for shame," said Mr. Nash. "Let us frankly lay aside all of our pietistical claims and look at the situation as it is. Has anyone ever known, can we point to a single instance when the toiling masses have been struggling for a mere pittance, when poverty and the diseases that go with it have been rampant, that the organized church has taken up the work and made the fight for justice and righteousness in behalf of the poverty-stricken toiling masses, or must we confess that in every instance this fight has been taken up by organized labor, and that the church, if it has had anything to say, has advised against doing anything that would interfere with industry or property and especially against any semblance of violence?"

"I am aware that there are those who are ready to rush to the defense of the organized church and say that

there are and have been ministers that have raised their voices and that the Federal Council of Churches has undertaken to enter this situation. All of this I am thoroughly familiar with, but I know that the ministers who have raised their voices have not been the recognized leaders of the church; they have usually been chastised by the church, some of them most severely, and that the Federal Council of Churches, instead of having the whole-hearted co-operation of the organized church in the things that it has undertaken along this line, has been severely criticized and has received little co-operation in its work from the organized church.

"The question may now arise, what would I have the church to do? I can only answer in one way, and that is when I saw this situation as it is, I could only find one conscientious answer, and that was to say to organized labor, 'We will turn over all of the problems of our workers to you. You have studied this situation. You have been the son that has worked in this vineyard and we will be obedient to your commands.' I wish that my voice might ring out around the world when I say to my brother churchmen that our great opportunity is now here and if we will turn to this other son, I mean by this every church publishing house and church institution, and say that we have a job to be done for the toiling masses and you are the students of their problems, and we are willing to be obedient to your commands in dealing with our workers, and then we set about the job of getting across to them the greatest spiritual side of the work of the kingdom."

To date, \$25,000 has been raised in the Diocese of Springfield (Ill.) for the chapel at the University of Illinois.

At the convocation of the missionary district of New Mexico and Southwest Texas the Women's Auxiliary formed a House of Churchwomen, and when there were matters before the convocation affecting the women as well as the men they were invited to sit in joint session. Bishop Howden described conditions, physical and spiritual, as being the best in many years.

Lenten offering of the Church Schools of Connecticut was presented at a service held at the Cathedral in Hartford which was attended by 1200 children. The total of the offering was about \$18,000.

The Rev. J. Arthur Glasier was installed as dean of St. Luke's Cathedral, Portland, Maine, on the 17th.

The Church Club banquet, held annually in connection with the diocesan convention, was addressed by Dean Glasier and the Rev. Alfred Newbery, associate editor.

Bishop Burton of the diocese of Lexington (eastern Kentucky) receives splendid co-operation from other churches. On a recent trip he was loaned the Presbyterian church at Hazard, the Methodist church at Pikeville, and the Methodist church at Louisa.

Two weeks passed, and I heard from nobody in regard to Dorothy Canfield Fisher, F.L.E. (famous living Episcopalian). However, no sooner was the letter of Mrs. Studwell's in type than fully a dozen answers were received. Oh, well, that's the way it goes. Tell me about Vida D. Scudder, the name I gave you last week; also of Mr. A. B. Houghton. The best letter about the former will be printed next week, and the best about the latter in the issue of June 10th. Books as prizes to winners.

The World Alliance for International Friendship through the churches is to hold a conference on world peace in Chicago, June 10th and 11th. Dean Shailer Matthews of the University of Chicago is to be chairman, with a list of some twenty prominent leaders on the program, including Bishop Rogers, coadjutor of Ohio.

The Ascension, Sparta, Georgia, closed for many years, has been remodelled and was opened last month, with the Rev. F. H. Harding, rector at Milledgeville, in charge.

Bishop Mikell recently conducted a preaching mission at St. James', Ceddertown, Ga.

St. Mark's, Denver, observed its patronal festival with a two-day program. One of the events was a dinner, attended by nearly two hundred people, when the choir supplied entertainment by singing a number of Negro Spirituals. Bishop Ingley, coadjutor of the diocese, formerly a rector at St. Mark's, gave the address.

The Incarnation, Atlanta, has purchased a rectory for their new rector, the Rev. L. W. Blackwelder.

The Ascension, Denver, won the Bishop's banner for the greatest per capita increase in Lenten offering over 1925. The largest offering was presented by the Cathedral, while the Transfiguration, Evergreen, again presented the largest per capita offering.

Over two hundred men attended

the Churchman dinner of the diocese of Springfield (Illinois) at Alton on May 11th. Mr. Lewis B. Franklin, treasurer of the National Council, and Rev. George H. Thomas, rector of St. Paul's Chicago, were the speakers. Mr. Arch Bassett of Albion was elected president for this year, and the following were honored by being elected vice-presidents: Mr. H. M. Andre of Jacksonville; Mr. John Ibbotson of Granite City; Mr. R. G. Chaney of Alton; Mr. Wilmer Chance of Centralia; and Dr. A. R. Crathorne of Urbana.

Bishop Darst, chairman of the committee in charge of the Bishop's Crusade, thrilled the Synod of the Pacific by his description of the possibilities of the undertaking. It was the high spot of the Synod which met at Long Beach, May 5th through the 9th. Among important action was a recommendation to the committee on Increased Power to Provinces that when a bishop resigns a missionary district within the Province that the Synod be allowed to nominate for the office. The subject of marriage and divorce was discussed at length and a resolution passed calling upon more definite teaching on the subject of the sacredness of marriage. A dinner, attended by six hundred persons, was one of the features of the Synod. Addresses were made by Bishop Barnwell of Idaho, and Dr. F. C. Moore of the University of California, Southern Branch. A great meeting for missions was held, the largest hall in the city being packed. The addresses were made by Bishop Mitchell of Arizona, Bishop Cross of Spokane, and Bishop Moulton of Utah and Nevada. One of the Los Angeles papers reported that Bishop Moulton appeared at this meeting "in the full regalia of a Ute Indian chief, an honor recently given him by the tribe." To be sure Bishop Moulton has received that honor for his splendid work among the Indians, but, nevertheless, his garb at the meeting was the sombre one of a bishop.

The next meeting of the Synod is to be held at Seattle.

The School of the Prophets, which was to have been held at Bethlehem, Pa., in July, has been cancelled and those who expected to attend are invited to apply to Bishop Rhinelander for admission to the School for Preachers, Washington.

Great convention of young people at Helena, Montana, early in the month, with over a hundred present, representing parishes and missions from all over the diocese. A dinner, of course, with short speeches, the usual songs and cheers. A dance, too, in addition to the more serious business that brought them to Helena.

The speeches were by Rev. John G. Spencer of Anaconda, Rev. L. K. Smith of Livingston, the Rev. T. W. Bennett of Missoula, Rev. Douglas Matthews of Billings, Mrs. W. L. Fitzsimmons of Warm Springs, Miss Edna Eastwood, diocesan educational secretary, and Rev. Franklin L. Gibson of Deer Lodge, who was chairman of the conference. The guest of honor was Bishop Fox.

* * *

Deaconess Wile, founder of the Church Home for Children in Los Angeles, was buried from St. John's on May 11th. Bishop Stephens and the Rev. Dr. Davidson, the rector, taking the service. Under the inspiring leadership of Deaconess Wile the Church Home for Children grew from a few rooms in a private house to an institution of three modern buildings on twenty acres of property.

* * *

The New York Training School for Deaconesses, which is in St. Faith's House on the grounds of the Cathedral of St. John the Divine, held its services for commencement and for the setting apart of deaconesses, last Friday, in the Chapel of St. Ansgarius in the Cathedral. Five were graduated from the school and were given certificates by Bishop Manning. Twelve graduates who have spent the required year in the field received diplomas. The sermon was preached by the Rev. Frank Gavin, professor of ecclesiastical history in General Theological Seminary. Bishop Manning officiated at the setting apart of Mrs. Eleanor Pilcher Smith and Miss Margaret Susanna Bechtol as deaconesses.

* * *

Dean Chalmers of Dallas, Texas, addressed the meeting of the Chicago Church School directors' association last week.

* * *

The Ven. Harry Lee Virden of San Antonio was recently elected president of the Texas Conference of Social Welfare.

* * *

The 110th anniversary of the American Bible Society was celebrated last week with a service in Christ

Church, Philadelphia, one of the oldest parishes in the country. Dr. William I. Haven, secretary of the society, gave the address.

* * *

The Reformed Church of Hungary is the latest communion to appoint representatives to attend the World Conference on Faith and Order to be held at Lausanne, Switzerland, next summer.

* * *

The Rev. Harrison Rockwell, assistant at the Transfiguration, New York, is leaving there the end of this month in order to devote all of his time to All Saints', Henry Street, New York. All Saints' is a fine old church that has been practically closed for some time. Located in one of the most difficult fields in New York it calls for unusual devotion to leave the attractiveness of the uptown parish to tackle the problems of Henry Street.

* * *

Miss Alice Alexander is a new field worker in the Diocese of Michigan, her particular job being to organize schools and to promote the work of the women's organizations.

* * *

Forty-five communicants of All Saint's, Omaha, made a pilgrimage last week to Tabor College. A luncheon, a concert, an inspection of the buildings, a lecture by one of the professors (a Master of Arts from London University, incidentally) and now the following comment by the rector, the Rev. Thomas Casady:

"We cannot sufficiently express our appreciation for the hospitable man-

ner in which we were received by the people of Tabor and the College. It is a very gratifying experience to see Congregationalists and Churchmen working together with such unity of purpose and fine feeling. All who know the situation intimately as does the writer feel that too much praise cannot be given President Clayton for his fine leadership and to the people of Tabor, the Congregational Church and the College for their splendid spirit of co-operation. It is an inspiration as well as a pleasure to be one of this party and to see the process of reclaiming an institution that was almost ready to close after more than two generations of distinguished life and service. There is every rea-

Pilcher Pipe Organs For Churches



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

For 106 Years

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

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

First Mortgage Real Estate Bonds

Protected by Large Earning Power

This investment is secured by seventeen Chicago warehouse properties which have been leased to responsible and experienced companies at an annual net rental of \$360,000, or nearly 2½ times the maximum annual interest on these bonds. The margin of security is ample.

An exceptionally desirable investment which we recommend after careful investigation, based on sixty-one years' experience with real estate financing.

Yields 6% to 6¼%.

Peabody, Houghteling & Co.

Established 1865

**10 South La Salle Street
CHICAGO**

UNIQUE

is the expression used by some in reference to the service of

THE HEWITT COMPANY
Tribune Tower Chicago

We do raise money for Churches, Colleges, and Hospitals, oftentimes after others have failed.

Why not let us discuss with you the problem of raising the money your institution needs? It will not place you under obligation.

son to believe that the experiment in Christian co-operation will go forward to a successful conclusion and that the two bodies working so happily and faithfully together in the cause of Christian Education will be largely blessed in their undertaking for Christ and His Cause."

Christ Church, Jordan, New York, expects soon to begin the erection of a \$10,000 parish house. The money is in.

Conference of Church school workers of the Diocese of Ohio was held at Christ Church, Dayton, on May 21-22. The Rev. John W. Suter, Jr., executive secretary, was present.

A new church has been erected on Harsen's Island, near Algonac, Michigan. It is to be opened by Bishop Page on June 27th. Rev. E. L. D. English is in charge.

At Cambridge, Okio, Mr. A. J. Bennett, senior warden, bought two houses, located on property centrally located. One is being made into a modern rectory. The other will be torn down and a church built. When the parish raises the money for the church building, Mr. Bennett has agreed to hand over the deeds.

Bishop James Craik Morris of the Panama Canal Zone, is in the States addressing meetings on the work of his district.

"Here beginneth the fourteenth chapter . . ."

The Rev. George Gilbert had no sooner the words from his mouth at a recent service at Killingworth, Connecticut, than a boy rushed into the church yelling, "The church roof is on fire." Whereupon Pastor Gilbert calmly said, "Here endeth the service," took off his vestments, and led the congregation in putting out the fire. My informer does not state the extent of the damage done, but if Pastor Gilbert is as good a fireman as he is a farmer, little harm was done. I had a meal at his house not so long ago and everything we had, and it was a bountiful meal, was raised on his farm except the coffee.

Rev. Stephen Webster, son of the rector of Christ Church, Waltham, Mass., graduates from the seminary at Alexandria this June. After a summer in New England he sails for Liberia for seven years of missionary work.

Rev. George Israel Browne has resigned as rector at Plainville, Conn., because of illness.

Great missionary meeting for children was held Whitsunday in St. Paul's Cathedral, Detroit. Nearly

1300 children from ten Church schools attended the service.

They're off; here is the first to be reported:

"The Rev. William H. Dewart, rector of Old North Church, Boston, has gone on his summer vacation, to be gone until Fall."

Read that bit, clipped from the daily, to the plumber, the carpenter, yes, and to the president of the First National, also. See how quickly they say: "Sure a privileged lot, you parsons."

Bishop Murray, presiding bishop, was the guest of the convention of the diocese of Rhode Island which met in Providence last week.

Funds for the clearing of the debt of \$85,000 on the property of St. John's, Bangor, Maine, have been raised.

The funeral of Miss Nellie Lewis, eighty-four years of age, was held at the Church of Our Saviour, Plainville, Connecticut, last week. For over fifty years she served as the organist for the church. *Notable service.*

How many rectors get results from the dotted lines that are printed in parish bulletins? You know what I mean, "I wish to pledge \$... to the support of the parish," "I wish to join the Men's Club," etc., etc., with a line for the name and address. Dean Johnson, installed as dean of St. Paul's, Detroit, in March, says that over \$2,000.00 has been pledged to the work of the parish from the

form he runs in his bulletin; another coupon headed, "For the Convenience of Strangers," has added fifty new members to the church; while a third has brought to him the names of twenty boys and girls away at college, thus enabling the Dean to keep in touch with them.

Bishop Fiske thinks that, with all the faults of our Bishops and clergy,

THE HENRY STREET CHURCHMAN.
A copy of the first issue (June) will be sent to anyone upon receipt of name and address. Number contains article by Fr. Hughson, O.H.C. Magazine address: 292 Henry Street, New York.

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

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

A. R. MOWBRAY & CO., LTD., 28 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. I., England.

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

Make Your Money do Double Duty to Yourself to Humanity

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

YOU CAN INVEST \$100 UP

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

The New York Society has distributed millions of copies of the Scriptures free—in many languages and in raised



New York Bible Society

5 East 48th St. New York City

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

type for the blind. They have brought comfort and inspiration to countless immigrants, seamen, prisoners, the sick, the blind and aliens. All sections of the country, all races of humanity, receive untold benefits.

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

Name

Address

SERVICES IN LEADING CHURCHES

CLEVELAND

Trinity Cathedral

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

BALTIMORE

Grace and St. Peter's

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

CHICAGO

Grace

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

St. Paul's

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

The Atonement

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

St. Chrysostom's

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

EVANSTON

St. Luke's

Rev. G. C. Stewart, D. D., Rector.
Sundays: 7:30, 8:15, 11:00 and 4:30.
Daily: 7:30 and 5:00.
All sittings free and unassigned.
From Chicago, get off at Main Street, one
block east and one north.

BOSTON

Trinity

Copley Square.
Rev. Henry K. Sherrill, Rector.
Sundays: 8:00, Holy Communion; 9:30,
Church School; 11:00, Morning Prayer and
Sermon (first Sunday of month, Holy
Communion and Sermon); 4:00, Service
and Address; 5:30, Young People's Fellow-
ship, 7:30, Service and Address.
Wednesdays and Holy Days: 12:10, Holy
Communion.

ATLANTIC CITY

The Ascension

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

NEW YORK

Cathedral of St. John the Divine

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

The Incarnation

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

Trinity

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

**Church of the Heavenly Rest
and CHAPEL BELOVED DISCIPLE**

Rev. Henry Darlington, D. D., Rector.
Sundays: 8, 10, 11 A. M. and 8 P. M.
Saints' Days: Holy Communion, 7:30 and
11:00 A. M.

St. James

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

BUFFALO

St. Paul's Cathedral

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

CINCINNATI

Christ Church

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

DALLAS

St. Mathew's Cathedral

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

ATLANTA, GA.

St. Luke's

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

NEW YORK

Grace Church

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

MINNEAPOLIS

Gethsemane

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

ALBANY

All Saints Cathedral

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

DENVER

St. John's Cathedral

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

MILWAUKEE

All Saints Cathedral

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

St. Paul's

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

St. Mark's

Hackett Ave. and Bellevue Place.
Rev. E. Reginald Williams, Rector.
Sundays: 8:00, 9:30, 11:00, and 5:00.
Gamma Kappa Delta Club, 6:00 P. M.
Sheldon B. Foote, Mus. Bac., F.A.G.O.,
Choirmaster.
Wells-Downer Cars to Bellevue Place.

PHILADELPHIA

St. James' Church

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

Church people have something to be thankful for. Among other things are traits such as are displayed in the following letter from a Protestant minister of Utica.

"To the Elliot Addressing Machine Company:

"In going about His Father's Business the Lord would have used an Elliott Addressing Machine if He could have gotten one. Then, too, imagine, if you can, the numbers of letters of St. Paul, if the Elliott Addressing System had been at his command.

"Yours for Better Business in the Father's Business."

Arnold F. Kellar.

* * *

No comments on the proposed observance of the Festival of the Kingdom of Christ for several weeks, not because none have been received but because we have failed to print them. It will be recalled that the day, placed on the calendar of the Roman Church, falls on the last Sunday of October, and that on that day the clergy are asked to point out the social, international and industrial implications of the teachings of Jesus. Several interesting letters about it this week, with more to follow in another issue. This from Bishop Brent, written on the steamship Republic, on his way to Europe; "I agree that

it would be a most telling thing for the churches to observe the Festival of the Kingdom of Christ. I shall do my best to bring it about."

Bishop Cross of Spokane writes: "Though every festival of the Church is essentially a 'Festival of the Kingdom of Christ,' it is true that many of them fail of interpretation and application in this light. In the hope that the proposed Festival may help illuminate the true meaning of all other Festivals, I would be thankful to see a special day set apart under such a title. In view of the fact that the Roman Catholic Church has appointed a Sunday for such a festival I think we are here given a special opportunity for an act of co-operation which will serve to manifest the breadth of our own spirit as well as our ready response to a suggestion of great merit."

Bishop Moulton, Bishop of Utah

SHATTUCK

A CHURCH SCHOOL FOR BOYS

For 68 years Shattuck has been a leader among the country's college preparatory schools. It is particularly noted for High Scholarship, Manly Character, Christian Citizenship. A military boarding school founded to train boys for service, not for profit. Boys may be entered at Mid-year or fall. Address the Rector, Shattuck School, Faribault, Minn.

The New York Training School for Deaconesses

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

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

Address

DEACONESS DAHLGREN or
DEACONESS GILLESPIE

St. Faith's House 419 W. 110th Street
New York City.

St. Anne's School

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

THE CHURCH TRAINING AND DEACONESS HOUSE OF PENNSYLVANIA

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

ADDRESS

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

and Nevada, writes: "I shall be very glad to keep the Festival of the Kingdom of Christ and any other feast that will help to bring the Churches of Christ together. It is an interesting note of the times."

* * *

You folk down in North Carolina better get set for a fight on anti-evolution laws. George F. Washburn of Boston and Clearwater, Florida (that means possession of a tidy sum when you announce yourself as a citizen of two localities), is leading the fight to get the law through the legislature, and apparently, is willing to spend cash to tell the world of his righteous crusading spirit, judging by the expensive propaganda he sends to us. His society is the Bible Cru-

ST. MARGARET'S HALL

KNOXVILLE, ILLINOIS

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

CAMP METEDECONK

For Boys

Six Years and Older

Ocean County, New Jersey

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

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

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

CAMP CARRINGTON

For Girls 7 to 14 Years

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

ST. MARY'S HALL

Burlington, New Jersey

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

CHICAGO CHURCH TRAINING SCHOOL

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

Saint Elizabeth Of-the-Roses A Mother School

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

CAMP CASADY

LAKE GILMORE, Wisconsin

For Boys 8 to 14 years of age.

A constructive vacation for your boy

For further particulars address

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

ST. MARY'S HALL

FARIBAULT, MINNESOTA

Founded by Bishop Whipple in 1866.

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

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

KICUWA CAMP

Church Camp for Boys, 11-15.

IN THE HEART OF THE ROCKIES

Write about free Scholarships

June 21st-August 21st.

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

CAMP MONAUKE

LAKE SUNAPEE, NEW HAMPSHIRE

An Island Camp for Girls, 8 to 16. Water sports, hiking, horseback riding, trip to White Mountains, etc. Church services at St. James' Church, within walking distance. Booklet on request.

MISS MARGUERITE SPOFFORD
Stetson University De Land, Fla.

SCHOOLS

:—:

COLLEGES

:—:

SEMINARIES

**The General Theological
Seminary**

Three - year undergraduate course of prescribed and elective study.

Fourth - year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S. T. M. and S. T. D.

ADDRESS

THE DEAN

1 Chelsea Square New York City

Episcopal Theological School
CAMBRIDGE, MASS.

Affiliated with Harvard University

For catalogue, address

THE DEAN

**Berkeley Divinity
School**

Middletown, Connecticut

Address:

REV. WILLIAM PALMER LADD, Dean.

**DIVINITY SCHOOL IN
PHILADELPHIA**

Undergraduate and Graduate Courses. Privileges at University of Pennsylvania.

Address:

DEAN BARTLETT, 42nd and Locust Sts.

SEABURY-CARLETON

THEOLOGY LIBERAL ARTS

Best Training — Minimum Cost

For information and catalogue write
REV. FREDERICK KRAMER, Ph.D., D.D.
Seabury Hall, Faribault, Minn.

The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information address the Dean.

REV. BERRYMAN GREEN, D.D.
Theological Seminary Alexandria, Va.

NASHOTAH HOUSE

Founded in 1842

Theological Seminary and Collegiate Department.

Academic Year Begins Sept. 29th.
For particulars address The Dean,

NASHOTAH HOUSE
NASHOTAH, WIS.

ST. STEPHEN'S COLLEGE

A CHURCH COLLEGE OF ARTS AND LETTERS, with four years' work, leading to the degree of B.A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpensiveness of living, intimate personal companionship of professors and students, and sincerity.

The fees are: For tuition, \$250 a year; for a room, furnished and heated, \$125 a year; for board in hall, \$225 a year; a total of \$600.

The College is equipped for teaching men who, after graduation, are going into business or into post-graduate schools of medicine, law, theology, journalism, or into classical, social, or literary research.

Address Bernard Iddings Bell, President,
ANNANDALE-ON-HUDSON, N. Y.
(Railway Station: Barrytown)

HOBART COLLEGE

GENEVA, NEW YORK

"The Oldest College of the Church"

Founded 1822

Courses leading to the degrees of A.B. and B.S. A Faculty of thirty; equipment modern and complete. Accredited by the principal educational associations of the United States. Pleasant living conditions and moderate expenses.

For information, address

Rev. Murray Bartlett, D.D.
President.

TRINITY COLLEGE

HARTFORD, CONN.

For 102 Years a Personal College.

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

For information, Address the Registrar

The Donaldson School
Ilchester, Md.

CHURCH SCHOOL FOR BOYS

College Preparatory and General Courses. Religious Instruction along Catholic lines. Individual Guidance.

Rector,

Rev. William A. McClenthen, D.D.
Rev. Herbert S. Hastings, Headmaster.

RACINE COLLEGE SCHOOL

Founded 1852

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

Address: The Warden,
Racine College School, Racine, Wisconsin

KEMPER HALL

KENOSHA, WISCONSIN

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

Virginia Episcopal School
LYNCHBURG, VIRGINIA

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

REV. WILLIAM G. PENDLETON, D.D.

St. Mary's School

Concord, N. H.

A HOME-LIKE SCHOOL FOR GIRLS
College Preparatory and General Courses

MARY EVERETT LADD, B.L.,
Headmistress

A Clean Mind In a Sound Body
HOWE SCHOOL
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 5, HOWE, IND.

BETHANY COLLEGE

A HOME SCHOOL FOR GIRLS
Topeka, Kansas

The Rt. Rev. James Wise, D.D.,
Bishop of the Diocese, President

Accredited High School and Junior College. Unusual advantages in Music and Dramatic Art. 20 - acre campus — out-of-door athletics.

St. Katharines School

DAVENPORT, IOWA

Under the care of the Sisters of St. Mary. A thorough preparatory course for a limited number of girls.

School recommended by Eastern Colleges. Beautiful grounds. Outdoor sports and riding. Address

THE SISTER SUPERIOR

TABOR COLLEGE

REV. FREDERICK W. CLAYTON,
President.

The Only Co-educational Liberal Arts College Under Church Management
Located 30 miles suburban to Omaha.
Applications for admission in September, 1926, are now being received by the Registrar.

Liberal Arts — Commercial — Normal
Conservatory of Music
Expenses Are Moderate.

For information and catalog, address
The Registrar

Tabor College, Tabor, Iowa

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL

Peekskill-on-Hudson

Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and General courses. New modern fireproof buildings. Extensive recreation grounds. Separate attention given to young children. For catalog address The Sister Superior.

saders of America, of which, modestly, he calls himself the General. General Washburn announces that he is leading his forces into Raleigh, "the hot-bed of evolutionists," and that he proposes to make it "a fight to the finish." Maybe, if you folk on the other side will fight back with the same crusading spirit, we can have a *News From the Front* column to provide thrills for our deadly dull religious journals—at least enough to keep us going until we start our Church College Sports page in the Fall.

* * *

Rev. J. H. Griffith, archdeacon of western North Carolina, has resigned to accept the rectorship at Lenoir, N. C.

* * *

Mr. Monell Sayre, vice-president of the Church Pension Fund, addressed the 28th convention of the Diocese of Northern Indiana which met at St. Paul's Pro-Cathedral, Mishawaka, May 18th. A canon was adopted providing for a Chapter for the newly organized Cathedral parish. The Rev. F. S. Fleming, the Atonement, Chicago, addressed a large mass meeting in the evening.

* * *

The Rev. Charles Clingman, rector of the Church of the Advent, Birmingham, Alabama, has been called as rector of St. Thomas's, New York.

* * *

They are out to raise \$2,750,000 for the Seaman's Church Institute of New York.

* * *

The Rev. Granville M. Williams, one of the Cowley Fathers, has accepted the rectorship of St. Paul's, Brooklyn, New York.

* * *

Parishes in Delaware raised close to \$25,000 as an endowment for the Episcopate. Then along came a group of citizens and created another fund

of \$61,000, the income from which is to be paid the Bishop, and his successors, in addition to his salary.

* * *

Subscriptions amounting to \$27,000 have been gathered in Montana for the Episcopate Endowment Fund.

* * *

South Dakota has a committee at work raising an endowment for the Episcopate.

* * *

Not much excitement in diocesan conventions. The bishops all report things in flourishing condition. Many of them are speaking of Evangelism, and the coming Bishops' Crusade, and several are urging upon their clergy a more active support of peace movements.

ESSAYS TOWARD FAITH

By

REV. A. Q. BAILEY, B. D.

"A comprehensive introduction to Church Principles. Notable for its clearness, simplicity of treatment and reasonableness its temper is quiet and admirable."—THE LIVING CHURCH.

50c a copy, postpaid

WITNESS BOOKS

6140 Cottage Grove Ave. Chicago

Life Insurance At Net Rates

eliminates the necessity of having to pay for agents' commissions or other expenses which normally enter into the making up of premium rates.

The rates of this Corporation are the same as those of the Bureau of War Risk Insurance of the U. S. Government, and they are available to clergymen and their families and to layworkers and their families.

* * *

All inquiries should be sent direct to

The Church Life Insurance Corporation

14 Wall Street, New York

(Operated under the supervision of the Trustees
The Church Pension Fund)

Be Sure To Come Lake Wawasee Indiana

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

June 13-19, 1926 for the
Wawasee Conference

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