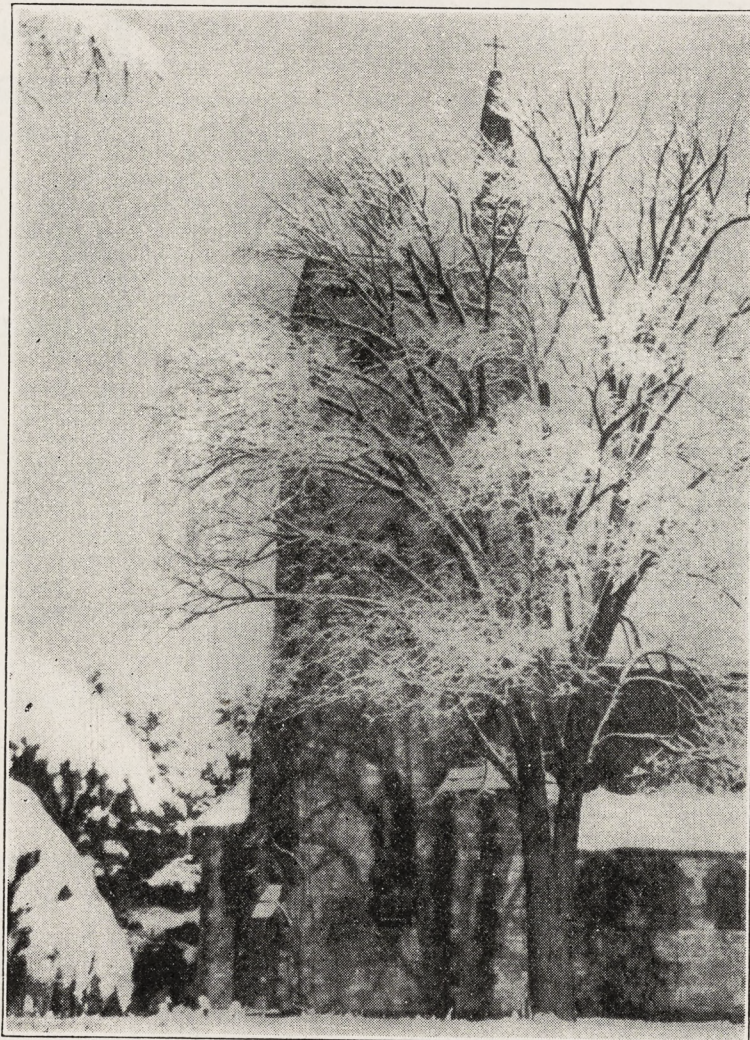


WHY I RESIGNED—DEAN GRANT

The **WITNESS**

CHICAGO, JULY 8, 1926

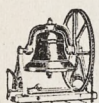


THE CHAPEL, HOOSAC SCHOOL

Moller Pipe Organs

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

M. P. MOLLER
Hagerstown, Maryland



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



CASSOCKS

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

J. M. HALL, Inc.

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

Pilcher Pipe Organs

Known for their deep, rich, dignified religious character of tone, and every modern feature of practical value.

For Churches

Henry Pilcher's Sons, Inc.

106 Years Organ Building Experience
920 Mason St. Louisville, Ky.



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

MENEELY & CO.
BELLS
WATERVLIET, N.Y.



Church Bells, Chimes and Peals
Unequaled musical qualities

AUSTIN ORGAN CO.

Hartford, Conn.

Designers and Builders
of

PIPE ORGANS

noted for their superior tonal qualities
and mechanical reliability.

Correspondence Solicited

ST. HILDA GUILD, Inc.

151 E. 47th St., New York

CHURCH VESTMENTS

ECCLESIASTICAL EMBROIDERY

Conferences with reference to the adornment of churches.

Telephone Vanderbilt 8761

The Taylor Bell Foundry

LOUGHBOROUGH, ENGLAND

The World's Leading Bellfounders

CHURCH BELLS

SINGLY OR IN PEALS
CHIMES OR CARILLONS
AUTOMATIC OPERATION

Unequaled for Musical Qualities

Yale University
Andover
Morristown
Harvard University
Germantown, Etc., Etc.
INQUIRIES SOLICITED.

CHURCH VESTMENTS

Cassocks, Surplices, Stoles

EMBROIDERIES

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

COX SONS & VINING

131-133 E. 23rd St. New York



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

Jacoby Art Glass Company

Dept. 47 2700 St. Vincent Ave., St. Louis, Mo.

Giannini & Hilgart

Stained Glass

English Artists

550 & 552 W. HARRISON ST. CHICAGO



J. WIPPELL
J. & COMPANY LTD:

EXETER

and 4 & 5 Duncannon St.
Charing Cross LONDON

**ECCLESIASTICAL
ART WORKERS**

in
Embroidery
Wood
Stone
Metal and
Stained Glass



MASONIC

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

REDDING & COMPANY

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

Heaton, Butler & Bayne
GLASS STAINERS

By appointment to the late
KING EDWARD VII.

Stained Glass Windows
Memorial Brasses, Etc.

Designs and Estimates
on application to

Heaton, Butler & Bayne

(N. Y.), Ltd.

Knabe Building

437 Fifth Avenue New York

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



**ART STAINED GLASS
WINDOWS**

ESTABLISHED 1883
GRAND PRIZE ST. LOUIS WORLD'S FAIR

SEND FOR OUR 48 PAGE BOOK ECCLESIASTICAL
ART IN MEMORIAL WINDOWS

FLANAGAN & BIEDENWEG
312 - 318 W. ILLINOIS ST. CHICAGO, ILL.



THE WITNESS

A National Paper of the Episcopal Church

Vol. X. No. 46

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 CHURCH AND HER CRITIC

A Few Facts To Keep In Mind

BY BISHOP JOHNSON

THE Church is confronted with the most difficult task of any institution in the world. That is why its failure is so often pronounced. In business, men are fighting poverty; but poverty is a most unpleasant condition and in the United States rather easily overcome, for if men may not acquire wealth readily, they may acquire a competency with reasonable industry.

In school, men are fighting ignorance and ignorance is something which we feel to be disgraceful. It is not difficult in the United States to learn to read and to write and to have some knowledge. In the Church men are fighting against sin, and while all forms of sin are not respectable, yet some of the most grievous sins are defended by some of the most plausible people.

It is not reputable to be a drunkard or a profligate; but it is quite respectable to be arrogant and covetous and ill-natured. So much so that we have quite respectable terms for these offences. We speak of people who commit these sins as the "social set" or "successful financiers" or "temperamental folk," until the bewildered spectator can scarcely distinguish sin from culture.

It is not easy to persuade such folks that they are sinners, especially when they succeed in covering their sin with a veneer of religiosity, as they frequently do.

The Church has a titanic task in converting those who are satisfied with themselves or in popularizing virtues which so many regard as weaknesses.

There are few who really want to be humble; or who are anxious to practice self-sacrifice; or who really want to ameliorate their dispositions. Even the Master found it almost impossible to make the Pharisees love

Him, or the Sadducees follow Him.

It took Him three years to gather a self-supporting congregation for the number of names then was but 120.

It was so hard for Him to convince men that they were sinners and that they needed to be born again if they hoped to live with Him in His kingdom.

Of course if Heaven were to be composed of those who felt that they were entitled to abide there, it would be a very populous place, for I have met few people who did not feel that they were good enough to go there, if any one else did.

This self-esteem is probably the chief bar to spiritual growth, for when you admit that you are worthy, you do not feel the need of forgiveness, grace or salvation.

As a matter of fact, none of us deserve to go to Heaven, for we are all sinners. But there are two kinds of sinners; first, those who are conscious of sin and want to get rid of it, and, second, those who are conscious of their own rectitude and wish to justify it.

It is quite the fashion today to abuse the Church because it accomplishes so little. Whereas we ought to praise the Church because it accomplishes anything at all. Workmen have told me that the Church was not interested in labor; whereas the real difficulty is that labor is not interested in the Church.

For the Church is not a nursery and labor a sick infant; but the Church is a democracy in which those who are interested in its founder and in His mission are invited to give their assistance to its aims.

If labor were interested in the mission of Christ, it would take possession of the institution which the Master founded and make it an exponent of justice and mercy.

If capital has taken possession of the Church in any period, then the Church has merely expressed that which its human constituency represents, for it cannot do anything else but express the convictions of those who take possession of it.

If labor, instead of pitying itself and instead of complaining that the Church does not cultivate it, would take the kingdom by force, then the Church would inevitably manifest that which the working man would communicate to it.

It is a mistake to think that any human institution will produce dividends for those who give it absent treatment.

The Church is not a miraculous slot machine into which you feed successful financiers and pull out strenuous labor agitators.

Unfortunately, as it stresses business virtues, it would be far easier to insert unpeccunious day laborers and take out successful financiers.

I am not at all sure that the Master founded the Church in order to solve the world's economic problems in spite of the emphasis placed thereon by our experts in social service. I am much more inclined to believe that the Master founded the Church in order to give us the forgiveness of sins and eternal life, and that the economic by-product will depend upon the universality of its membership. In short, it is a question as to which is the cart and which is the horse.

I am more inclined to harness the horse first and then trust that the horse will pull the cart, than I am to believe that the cart will carry the horse.

I think that the horse in this case is "whosoever will" and that the cart is the world's economic problem.

Unless labor is willing to take hold and pull, I am sure it has no griev-

ance if the cart remains stationary.

It is a curious fact that the more the congregation is convinced of the supernatural power of religion, the less it talks about the poor and the more it does for them individually.

I have never yet seen a society organized for ethical culture which did not treat the poor in a very academic and analytical fashion, loudly protesting as to the wrongs and complacently abstaining from intimate personal contact with the injured.

It reminds me of the talk of a noted modernist to a select group of approving high-brows on "how to reach the masses." While in the near vicinity a Catholic priest was reaching them in his way by the hundreds.

The Church is not a debating society, but rather a living organism which reflects the spiritual experience of its integral factors.

Whatever those factors are, will determine by the grace of God the nature of the Church's influence and the sphere of its operation.

When Christ induced fishermen into discipleship. He did not, as St. Paul intimates, reach many noble or many great, but He did reach the masses, and the masses in turn revolutionized Roman society.

According to the modern theory, He should have organized the leaders of society and then made them the benefactors of the poor, but He knew better. The poor would have become mere dependents on this bounty.

The Church's mission to the individual, be he rich or poor, is to change him from a self-centered materialist into a God-centered Spiritualist. The Church's mission to society is quite a different thing which depends, I take it, upon the way in which society treats the Church, which is His body, and so experiences the reaction.

If society, or any portion of it, stands off, and in a censorious way tells what the Church should do, then society will be disappointed in its achievements; but if society, or any part of it, becomes His disciple, then the whole lump will be leavened thereby.

But no one but a romancer would expect the Church to be responsible for a group who regard it with suspicion and treat it with contempt.

For Christ identifies Himself with His Church, for better or worse.

If the Church is weak, we should remember that He is not ashamed to regard "the least of these" as His sheep—and even if they are sinners, they are those for whom He lived and died.

The tendency to separate the institution which Christ founded from the interest and concern of Him who founded it, is to make Him a weakling whose promises are impotent, be-

cause His grace is not sufficient for the task.

He pledged Himself to the fortunes of His Church and while undoubtedly those who belong to the Church are very imperfect in their discipleship, yet they are His, bought with His blood and endowed with His Spirit, and He will yet present it to the Father, cleansed from the sins of those who believed in Him and are faithful to Him.

Let's Know

A. A. A. A.'S

Rev. Frank E. Wilson

SOME months ago the newspapers told us of a petition for incorporation presented to a New York judge by an organization of bulging foreheads known as the "American Association for the Advancement of Atheism." The purpose of the organization as set forth in the petition ran as follows:

"In prosecuting its work, which shall be purely destructive, the society shall hold public meetings and erect radio stations for the delivery and broadcasting of lectures, debates, and discussions of the subjects of science and religion; publish and distribute scientific and anti-religious literature and conduct a general propaganda against the Church and the clergy. Specializing as it does in mental reconstruction, the society shall contribute to the building of a better civilization by operating as a wrecking company, leaving to others the designing and establishing of the new order. Especially shall it endeavor to free American scientists and statesmen from the necessity of patronizing religion."

This original petition was denied by the court and it looked for a time as though the A. A. A. A.'s might have to get along as an unincorporated society. A second attempt, however, was more successful. I do not know whether their position was modified or whether the decision of the court was reversed. At any rate they are now corporately active. They have applied for an injunction to prevent the government from appropriating funds to pay chaplains for the Senate and House of Representatives and also military and naval chaplains. They are further reported to be organizing atheistic groups in the universities throughout the country under some such euphonious title as the "Society of Damned Souls."

Have these men got their tongues in their cheeks? From all reports they appear to be extraordinarily serious. Except for possible legal technicalities, I see no reason why

they should not be incorporated just as our six per cent of illiterates might well be justified in incorporating the American Association for the Increase of Ignorance. To be sure the A. A. I. I.'s would be obliged to use intelligent methods to promote their campaign of ignorance and the A. A. A. A.'s would have the machinery of a Christian civilization to cut the civilization's own throat. But that's all right. Fight fire with fire. If you don't like strawberries, eat them all up and there will be none left to disturb you.

Of course these gentlemen know that, under the constitution, all scientists and statesmen are privileged to be just as irreligious as they please. But perhaps they think that the religious pressure of public opinion is embarrassing to the atheistic cravings of these same scientists and statesmen. It appears as though the Dayton evolution trial may have got somewhat under their skins. They ridiculed that trial to their heart's content and now they are making themselves equally ridiculous by accepting the despised challenge. New York versus Dayton, Tenn. How the rest of New York must love it! Lewis Carroll was prophetic when he wrote:

"Tweedledum and Tweedledee
Agreed to have a battle."

God give the atheists a little sense of humor.

Cheerful Confidences

GET THE CHILDREN

By George Parkin Atwater

ONE of my usual experiences on a fishing trip is to be on the wrong side of the boat. When my comrade, "the Professor," is pulling them in every few minutes, I am being beguiled by a deceptive weed, that pulls like a two-pounder. While we use the same bait the Professor seems to use it properly to camouflage a hook, while my bait seemed as if it might prompt the fish to call out, "Grub time, boys! Here is Kellogg, the breakfast food man again."

When the successors of the Apostles go a-fishing for men they must be sure that they are skilled fishermen.

A generation ago the Church treated children with such severity and gloominess that today countless thousands of those children, now men, are alienated from the Church. My own experience was more happy. My first contact with an Episcopal clergyman was in Cleveland. I was playing ball in the street with neighbor boys. Along came the man whom we knew to be the rector of St. John's

Church. The ball slipped past us and rolled near him. He gathered it in, wound up, and hurled it to me with such force that after I caught it my hands stung for two hours and I loved him from that moment. It was probably not on a Sunday, but I wish now it had been.

The surest way today to make our missionary parishes grow is to capture the children and to stick by them. Its a slow but sure way. When this old Church wakes up to this fact, the future is secure.

Tommy may seem a scrub of a boy and he may seem to absorb as much as a marble foot-warmer but some one loves him, and is interested in

what he is doing. Tommy is your best apostle to the Gentiles, the indifferent household.

Tommy can bring Dad to some function or other. Tommy can get mother to bake a cake, and come and help serve it. Tommy can remove the barriers between the family and the Church, and can take the moth-balls out of Dad's purse.

If you don't get Tommy, you might as well stop fishing for the family.

But it is slow work. It must be begun with large capital of money, love, ingenuity, considerateness, joyousness, and persistency. The first few years are the hardest.

Our trouble is that we try to carry on our work with such meagre resources that about the time we are ready for the harvest—we have no reaper. Many of our methods develop emergencies and require exhausting emergency measures from their inception. To suggest a long-time program is about as futile as to offer a hungry man a few seeds and a corner of your garden. He can't wait so long for a meal.

Some day we may come to a realization that we can't plant today, and reap tomorrow. We must wait for months for a harvest. Is it too much to ask the Church to plan an effort that will give the favorable forces time to bring results.

WHY I RESIGNED FROM BEXLEY

A Statement by the Dean

VERY REV. F. C. GRANT

BEXLEY HALL has just completed raising a fund of \$300,000 for additional endowment. This addition to the endowment fund was authorized by the board of trustees of Kenyon College, of which institution Bexley Hall is the divinity school, a year ago. A statement was issued by the trustees, dated June 25th, 1925, in which the present condition and needs of Bexley Hall were pointed out, and seven objects set forth which the increased endowment was to under-write. These were as follows:

1. The salaries of Bexley professors to be brought up to the Kenyon maximum of \$3,000 per annum, with house;
2. An additional professor to have charge of the department of practical theology;
3. A librarian;
4. A larger library fund;
5. An increased scholarship and loan fund;
6. A fund for discretionary purposes;
7. The obliteration of the annual deficit.

The trustees' committee of the theological school was appointed and charged with the duty of raising this fund, and the Dean of Bexley was made chairman. The response to the appeal on the part of Churchmen and Churchwomen in Ohio, and outside, has been most generous and gratifying.

At the meeting of the theological school committee on June 8th, 1926, I reported the completion of the fund. I also submitted a report covering the 102nd academic year, now

concluded. Bexley has had a notably successful year, with 34 students in residence — including the largest entering class in all its history. The curriculum has been revised, and a number of elective courses provided. The generous pledge of \$3,000 a year for five years, towards the library, made by Mrs. Thomas J. Emery of Cincinnati, has made possible a considerable development in the library. The progress of the school during this last year has been marked, and the faculty and student body, as well as the alumni and other friends of the institution, have been unanimous in their enthusiasm over its future. In addition to his report I submitted a number of recommendations, including a proposed budget for the institution. This proposed budget included a number of the items proposed by the trustees in their statement of June 25th, 1925, for which income upon endowment thus far received was already available. These included, for example, the increase in the salaries of professors, the establishment of a chair of practical theology, the engagement of a librarian, the expenditure of the Emery library fund, the engagement of a full-time janitor, the water-proofing of the library basement walls, etc. All these recommendations were approved by the theological school committee, a few of them in a somewhat modified form.

At the same time, the president of Kenyon College, representing the finance committee of the board of trustees, submitted a plan whereby the old "General Endowment," of which Bexley Hall had hitherto enjoyed one-third of the income, was

to be used for "Corporate Expenditures." Without waiting for authorization by the board of trustees, this plan was made retroactive, and governed the expenditures of Kenyon and Bexley during 1925-26, as shown by the treasurer's report, dated June 1st, 1926. In theory, Bexley is a part of Kenyon College, and the college is therefore entitled to require Bexley to share in the "general overhead" expenses of the institution. Under the proposed plan, however, the charges assessed against Bexley Hall for such purposes, are increased about four times—to approximately \$8,100. This charge for overhead approximates one-fourth of Bexley's entire income, whereas the charge for overhead assessed against the collegiate department is less than one-ninth of its total income.

I at once protested against this proposed plan, and pointed out the gross injustice which it involved. Since, however, the plan was submitted in the name of the finance committee, the theological school committee felt that it could take no action other than to submit the Dean's protest to the board of trustees. A hearing was granted the Dean of Bexley Hall before the board of trustees, at their annual meeting on June 19th, 1926. At this meeting the finance committee presented its proposed revision of the method of accounting (already inaugurated in the treasurer's report, and made retroactive to cover the year 1925-26), and claimed in its behalf a greater efficiency in the administration of the institution, as a whole. According to the printed report of the treasurer, the "General Corporate" income and

expenditure "includes only the indivisible overhead, or general corporate expenses of the institution. The heading 'salaries' includes the whole compensation of the Guardian Trust Company, the water-works engineer, the farmer, and also one-half of the compensation of the president, assistant treasurer, supervising engineer, and superintendent. One-half of the administrative travelling expenses, and one-quarter of the expense for publicity are included in this account. The other expense charges are made up of specific items." In reply to this statement, the Dean pointed out the following facts:

1. That Bexley Hall has heretofore received one-third of the income of the "General Endowment" of \$324,000, and that it was with this explicit understanding that he became Dean of Bexley Hall, and also undertook to raise \$300,000 of additional endowment;

2. That the proposed plan, by removing from the assets of Bexley this third of the "General Endowment," a sum amounting to \$108,000, to a large extent nullifies the recent increase in Bexley's endowment;

3. That the donors of the additional endowment fund of Bexley Hall have made their gifts for the express purpose of enabling Bexley to accomplish the aims set forth in the "Statement from the Trustees," dated June 25th, 1925, and that these aims cannot be accomplished if the proposed plan is adopted.

4. That the additional income of Bexley Hall is already sufficient to provide for several of the items listed in this statement, a number of the checks having passed through his own hands, and been made payable to the treasurer of Kenyon College.

5. That although Bexley certainly should be expected to contribute its share towards overhead, the charge for overhead under this present plan is several times larger than Bexley's contribution heretofore, and it is not clear that any return is to be made for this added expenditure; and that it is far in excess of any reasonable or justifiable expenditure on the part of Bexley Hall for general overhead, being one-fourth of its total income, as shown in the figures presented in the treasurer's report.

6. That the plan was not proposed until Bexley had completed raising more than \$300,000 of additional endowment, which is apparently a tacit admission that the plan is inimical to Bexley's interests.

7. That the so-called "General Endowment" was not given for the purposes for which it is now proposed to use it.

8. That the objects set forth in the "Statement from the Trustees," widely

used in the Bexley campaign, as the objects of our additional endowment campaign, cannot be accomplished if this plan is adopted.

9. That this is unfair to the donors of this fund, as well as unjust to Bexley Hall.

The protest was received by the trustees, the chairman of the finance committee only contesting the statement that Bexley has received heretofore one-third of the income of the "General Endowment." By the admission of the members of the theological school committee, however, including the president of Kenyon College, the fact appears that Bexley has received this amount in the past. The dean then inquired of the chairman of the finance committee whether or not the income of Bexley Hall, given in the treasurer's report for the year 1924-25, an amount totalling \$18,495, included this third of the income from the general endowment; whereupon the chairman of the finance committee replied, "I don't know."

Immediately following the trustees' meeting, the theological school committee met, and reported to Dean Grant the action of the board of trustees. The proposed budget, submitted by the committee, had been referred to the finance committee—the committee which had proposed the new plan of accounting, and the treasurer's report for 1925-26 had been accepted. The Dean then submitted his resignation which was printed in THE WITNESS last week.

After considerable deliberation, and one or two adjourned meetings, the committee reluctantly recommended to the Executive Committee the acceptance of his resignation.

About Books

REVIEWS BY DEAN CHALMERS

The Ascetic Works of St. Basil—Translation by W. K. L. Clarke, D.D., S. P. C. K., London. (The MacMillan Co.)

This is a most interesting and valuable work—one might almost say a book of surprising interest. One reader at least opened it up with a preconceived idea that it would be rather tedious, and seldom has he experienced a more agreeable disappointment. The wide range of Dr. Clarke's scholarship and the great care which he has devoted to this work, are constantly in evidence, not only in the masterly Introduction, and the copious notes, but still more in the success which he has attained in producing a translation so helpful and readable for many who can make no claims to scholarship—and are therefore all the more in his debt for this work. "The Shorter Rules" alone

make the book invaluable as an aid to the devotional life of the pastor, and will furnish constant suggestions for sermons and instructions on Personal Religion.

* * *

The Vatican Mission Exposition, by the Rev. John J. Considine, S. T. L. (N. Y. The MacMillan Co.)

How it ought to be done! The very ideal of a popular book to arouse enthusiasm for the cause of world wide missions. Full of real fervor, written in a clear and attractive style and profusely and beautifully illustrated. Would that the Anglican Communion throughout the world might produce an equally attractive book regarding an equally comprehensive exhibit to be held—perhaps at the next Lambeth Conference!

I think WITNESS readers may be interested in two quotations from this book: "I met a young Canadian student in the Paris Seminary and asked him if any of his companions ever thought of martyrdom. 'It is like this,' he answered quietly. 'Paris has sent out about three thousand missionaries, and of those something over two hundred—about one in ten—have met with violent deaths; while eighty—about one in forty—have been martyred. A Paris Father in China at this moment is lost among the bandits and we have had no news from him for months. The latest priest martyred was Father Castanet, in 1911. Now, we number at present in this house eighty-five. We may feel quite sure, you see, that seven or eight of us will be killed at our work, and, who knows, perhaps one or two will meet with martyrdom. And why not hope it will be oneself?'"

Are our young men and women facing the call to the Mission Field in this spirit? Do we keep our heroes and martyrs before their minds?

And then, remembering the bitter hostility of many American priests of the Roman Church to everything British, the following testimony is interesting, to say the least: "There is no Anglophile, however rabid, who will dare defend without exception the British Empire's ethics in the history of her colonies. None will call her an active champion of the Gospel. And none will grant her a monopoly among the nations for whatever good is being done, though her opportunities far exceed those of all others. Perhaps her aid resolves itself into the simple old principle of *laissez faire*; but the fact remains, many observant missionaries claim, that in few missions not under the Union Jack, and one hundred and thirty-eight of our three hundred and sixty-seven fields are in British territory, are government policies healthier for the solid progress of missions."

THE SPIRITUAL SIDE OF EDUCATION

Stressed at Hoosac School

BY MR. CHARLES E. MARSHALL

EDUCATION may be defined as a system derived from the mental and moral development of children which by the Grace of God thus far they have been able to survive. A survey of the history of education will go far to support the definition. If educators were right in Athens or in Rome, they are wrong now, and it would be difficult to reconcile a school-master of the Renaissance with the school-master of today.

Individual results in history are equally disconcerting. Alexander, who took away the liberties of Greece

synthesis. In a material age and in a world devoted by "big business" education naturally shrinks to mental development at the expense of the spiritual and the ideal. The school, that should lift the child out of the materialism of home and communal life, is most profoundly affected by those conditions, and John and Tom too often find themselves at school trying to pull themselves up by their own bootstraps — a futile proceeding and very disastrous to John and Tom.

The foundation of Hoosac School at Hoosick, N. Y. some thirty odd

sired note of idealism, the prominence of the spiritual, the value of Christian character and Christian cultural influences. Hoosac School has given its best to the housing of religion in its midst.

If character is the first end sought in education, personality becomes a matter of the greatest importance. Great English Schoolmasters made the Great English Schools, and Dr. Tibbits, a pioneer in American school development, has made Hoosac, for Hoosac is the result of his personality. Any boy is far more impressed by a man than by a lesson. Any boy reacts more readily to a life in touch with his own than to any other influence — a tremendous consideration for good or bad in education. This is the old secret of success in pedagogic science, though discoverable in the exception rather than in the rule, for true school-masters do not crowd the walks of life, being characters born and not made.

Hoosac has a foundation tradition and personality, in patient and successful teaching in Christian idealism, on which should now be reared an institution as enduring as the hills that will make up its environment.

Preacher, Pulpit and Pew

By E. P. Jots

Little Jackie took the church collection very seriously, and every Sunday morning he saw that his penny was ready.

One day just as the usher began to take the collection Jackie noticed that a guest in the family pew was not duly provided. Sliding along the seat he whispered: "Where's your penny?"

"I didn't bring one," replied the woman.

Time was short, and the matter was urgent, but Jackie came to a decision with great promptitude. Thrusting his penny into the woman's hand, he whispered: "Here, take mine! It'll pay for you, and I'll get under the seat."

Lady: "I want a nice book for an invalid."

Bookseller: "Yes, madame. Something religious?"

Lady: "Er—no—no—er—he's convalescent!"



HOOSAC IN WINTER

and poisoned her life with oriental luxury, had the immortal Aristotle for his school-master, and the hand of Seneca fashioned in youth the character of Nero.

Perhaps it is wrong to say "The Character." Perhaps, to be correct, we should say the mind of Nero, for all during the ages it would seem to be the mind that is the supreme object of education to the disparagement of the character. Yet it is the educated character rather than the educated mind that life, individually and universally depends on for any results outside a barren though often brilliant materialism. The development of mind and character in proper relation and proportion is the desired although as yet unattained

years ago was a noteworthy attempt to lift the spiritual side of education to a plane even above the mental and to combine the two in the desired synthesis. The ideal mission fell into the hands of the Reverend Edward Dudley Tibbits, the younger son of an old family who had established itself two generations before on one of the large landed estates of the Hoosac Valley. The school was built under the protection of the ancestral home and in the shadow of the Parish Church of which Dr. Tibbits has been rector all his life. The noble tower of the old stone church is the most notable feature in the school buildings, and the church with its massive construction, beautiful appointments, and stately ceremonial gives the de-

News Paragraphs of the English Church

**Noted Author Says Bishops Should
Do Something to Stop Intoning
of Services**

WOODBINE WILLIE

By Rev. A. Manby Lloyd

Mr. St. John Ervine, adjudicating in the elocution classes at Hull Musical Festival on Saturday, said: "If I were archbishop I would immediately unfrock every priest who intoned." He had noticed that several competitors, when asked to read a portion of Scripture, spoke like clergymen. He attributed it to the fact that the Liturgy was so often murdered in the church. He had been reviled, he added, for describing the "refained" voice as the Oxford voice. Dr. Inge was one of the great intellectuals of the English Church. He would read anything the dean wrote, but he would not listen to anything he said, because he had got the most "regained" voice in the English Church.

* * *

Writing to the *Guardian*, Mr. J. Wilcockson says the miner does not get the wages he is supposed to get and quotes figures to support his contention. Further, the mine owners have within twenty years had their capital (200 million pounds) returned to them twice over in the shape of interest (400 millions). Only two periods in recent years—1921 and 1925—have shown losses over the whole country; but immediately the mine owners suffer a loss, they throw the whole industry of the country into a crisis. We have lost more in mine crisis, subsidies, etc., than the whole value of the mines, and our home industries are being ruined through the refusal of the mine owners to put their house in order.

The political correspondent regrets that Mr. Baldwin, despite his scathing rebuke to the coal owners, does not stand forward and definitely defy the dark elements in his cabinet, who have definitely put down their foot against the carrying out of the Samuel Report in its entirety.

The Roman Archbishop (Keating) of Liverpool, has been saying that the only security against still more menacing outbreaks is to substitute for the modern gospel of class-hatred, the original gospel of the Golden Rule. "The Family Living-Wage in an industrial state, is the most fundamental precept of social justice. 'What the industry can afford,' may be accepted as a fair basis for the higher grades of workers, but cannot be accepted as a basis for the remuneration of the lowest grade, if

it would seem to entail a starvation wage."

* * *

The Bishop of Colchester presided at a big Conference of the Industrial Christian Fellowship. The last speaker was he of the "Rough Rhymes" and the disconcerting parables—the Rev. G. A. Studdert Kennedy. His is ever the stuff to give any spineless Christians who might have lurked in that great audience of idealists. The deepest prayer of all men and women, he said, should be to be delivered from the tyranny of things over people.

"I hate warming my hands at a fire, the coal for which has been grubbed out of the ground by men who are unable to live in proper dignity; I hate living at all in a world made up of cities in which there is a nice end where presumably all the nice people live, and an end of dirty, ramshackle pig-sties where apparently the nasty people live.

"Are we to be as the man who stands in front of his motor-car and says, 'The beastly thing's bust, and I can't make it go. And that's that?' Or are we going to set to work, and make it go? Shall we leave it or alter it? No amount of prayer will get more than a pint out of a pint pot, or more coal out of a mine than is in it. We have to deal with people, not things. We have to ensure that the activity of the creature is directed to the best means and highest purposes. The problem of industry is mainly a problem of misdirected or insufficient energy. The only thing that will build the Kingdom of God is work, i. e., the expenditure of energy. Every bit of energy that has gone into the trade unions as fighting machines is pure wasted energy, and the same may be said of the employers' associations, if they are regarded in that light. To make and keep peace calls for constant patience, and vitality, and sympathy. Fighting is always easier than thinking, you know. Why have 'negotiations broken down?' Simply because they have lost their energy and got fed up and irritated. There is nothing sentimental about the love of God. He says, 'Wake up and work,' the whole time. He does not let you fold your hands on your stomachs and go to sleep. The object of the I. C. F. is to pump some of that energy into the world, so that we may have fat, chubby children, nice pure women, and good strong men, and let them know that they have got God behind them."

Rev. H. J. Walter Coutu, who graduated from Berkeley Divinity School, Middletown, Conn., this month, has been called to Grace Church, New Bedford, as assistant to Rev. John M. Groton, rector.

Better Homes Being Provided for Poor

**Group of English Clergymen Buying
Property in Order to Provide
Good Homes**

BISHOP TEMPLE'S COMMENT

Clergy on the staff of St. Mary's Church, Somers Town, England, and the Magdalen College Mission, are carrying on a housing scheme which will interest some of our Church people and which would be practicable in some churches in this country. The *London Church Times* quotes an account of it written by Sheila Kaye-Smith. They have determined that some, at least, of the poor people in Somers Town shall be enabled to move from foul, over-crowded tenements into decent homes. Their idea was to acquire as much derelict and undesirable slum property as possible and to pull down old, bad, houses and rebuild them. The work has been started and old tenement houses are being converted into workers' flats. These consist of two or three bedrooms and a sitting room each. There is also a bathroom and lavatory and a good water supply on each floor so that the dreadful old back yard conditions are over. These flats will be let to the "single room" tenants at the same rent they were paying for their rooms, so there is no fear of the new flats falling into the hands of a different class from those for whom they were intended. The clergy are the friends of these people, are continually welcome in their homes, and know what is going on there, so there is no fear that the new conditions will be abused. This effort takes the form of a St. Pancras House Improvements Society, Ltd. The Magdalen College Missioners have already raised 8,000 pounds and they are working to secure 50,000 in Company shares.

The Bishop of Manchester writes of this: "Everyone who considers the conditions making for the welfare or otherwise of our country knows that the housing problem is the most serious social problem of the time. The suffering, the irritation, both personal and political, and the moral deterioration resulting from overcrowding are familiar to all students of the question. In its main outlines, of course, it can only be dealt with by the public authorities, but there is also a vast scope for private effort, especially in dealing with the needs of the very poorest people, who cannot pay an economic rent for a decent house at current prices. This effort is exactly the kind that ought to command the support of all citizens of good will."

Comments on Recent Events of the Church

Should a Man Retire at an Early Age or Stick It Out to the End?

BUTTON, BUTTON

By Rev. H. P. Almon Abbott

Southern Baptists, at their convention recently held at Memphis, adopted the following resolution: "This convention accepts Genesis as teaching that man was a special creation of God, and rejects every theory, evolution or other, which teaches that man originated in, or came by way of, a lower animal ancestry." That was a perfectly safe resolution for the Baptists to pass; for—who knows? If the Baptists are wrong, the chances are that they will never be found out! There is food for thought in Chesterton's words: "The dogmatism of Darwinians has been too strong for the agnosticism of Darwin; and men have insensibly fallen into turning this entirely negative term (The Missing Link) into a positive image." Those of us who accept "The evolutionary hypothesis," accepting it as an hypothesis and nothing more, must have observed that there has been a soft pedaling of "The evolutionary hypothesis" of late! It would seem that, so far as evidential evidence is concerned, there is about as much to be authoritatively said on the one side as on the other. The mistake of the Baptist Convention at Memphis is that they dogmatise where dogmatism by the very nature of the case is reasonably inadmissible.

I read that "The Mennonites Face Modernist Issue." The facts are as follows: "The Mennonite fashion, in conformity with a simple religious belief, has always forbidden the use of buttons, favoring instead the hook and eye. The younger element, however, has grown restless under the dogma of plainness and has demanded abolition of the Hook and Eye Decree, but the fundamentalist wing of the sect are offering spirited opposition."

An old man said to me yesterday, "Why should I work? I am living on borrowed time. I have done my bit." And, he seemed quite happy about it. I made enquiries, and I discovered that he has a hobby. The hobby is evidently the secret of his contentment. Sir Oliver Lodge, at the age of seventy-five, believes that when a man retires he becomes younger. "I am feeling younger today than I did when I was in the harness. Everyone should retire in good time, for there is no tonic like

it. You want to retire before you are played out, for it gives you so much more opportunity to do all that you desire." And, yet, this question of retiring depends chiefly on a man's mental resources. We have known so many active men who have retired, and their fate does not agree with the dictum of Sir Oliver Lodge. Missing the routine that once chafed them, they have gone suddenly to seed. The mentally big man may retire, for the paradox is that he cannot retire. But, the mentally small man should not attempt to retire; for he is in danger of extinction, in body, mind and soul. Now that Sir Oliver Lodge has retired, no one expects him to sit with folded hands and do nothing. He is bound to immerse himself in philosophic speculation and scientific investigation. He cannot help himself. He has the resources within himself to escape from himself. The average man, on the contrary, is "out of it" when he is "off" the familiar job. There is little for him to do except to seek consolation by reading Cicero's "De Senectute," and endeavor to lengthen his miserable days by a low diet! The moral is to be found in the wise words of Sir Bruce Bruce-Porter, "Every boy should learn a hobby to save him in his middle life."

The recent revelations in the Pennsylvania primary would suggest that Theodore Roosevelt was right in losing his confidence in the direct primary as a method for the regeneration of politics and the promotion to high office of more worthy men. One could scarcely conceive of a more sordid story than that which appeared in the papers of the country on Sunday, June 13th. A professor in the University of Pittsburgh is on the stand. He tells us that in his home city he saw the paying off of the "watchers" for Vare and Pepper. The workers, paid at the rate of from two hundred to three hundred an hour, emerging from the cashier's room with rolls the size of glass tumblers, for which they had given in exchange little slips of white paper. It was like a run on a bank. The Vare people handed out five dollar bills, and the Pepper people handed out ten dollar bills. At the two headquarters there must have been fifty thousand "watchers" paid off. All this according to the testimony of a reputable man, Professor Beutel, of the University of Pittsburgh. It is a scandal that has astounded the nation. Senator Newberry is lost in the distance of time, and—comparative virtue. There will be a defense, of course, but what the defense against such charges may be one cannot at present foresee. The moral shines clear. He who FLIES can read. In politics, as in all things, "Play the Game."

News Paragraphs of The Episcopal Church

Rev. Charles E. Byrer Is Elected Dean of Bexley to Succeed Dr. Grant

CAMBRIDGE COMMENCEMENT

By Rev. W. B. Spofford

The Rev. Charles E. Byrer, professor of Church history at Bexley Hall, the theological department of Kenyon College, has been elected dean to succeed the Very Rev. Frederick C. Grant, whose resignation was printed in this paper last week, and whose statement as to the reasons for his resignation appear in this issue.

Dr. Byrer previous to coming to Bexley four years ago was the rector of Christ Church, Springfield, Ohio.

It is hoped by the new administration of Bexley that most of the student body will return to the institution another year, though it is thought that several of the men will seek other seminaries. At the present time it is not known how many men there will be in the entering class.

Everyone who attempts to write, and many too wise to attempt it, dream of editing a column. Fame has come to a few by that route; easy fame, we think, in our moments of envious ambition. B.L.T. still means much to a million or more living miles of Chicago; F.P.A. is as famous in the east.

The Church press has here kept within shooting distance of the secular papers. We have long had Blue Sunday Musings by Presbyter Ignotus in the *Living Church* and more recently Gargoyles in the *Churchman* by a clever person who wants us to call him Percy Sylvester Malone. And now Around the Clock by Evelyn A. Cummins competes with Presbyter Ignotus for the favor of readers of the *Living Church*. I am interested in her jibes and jests not alone for their own sake. She furnishes as well a study in feminism; nothing less, I gathered from a recent conversation with a group of eminent laymen who spoke of her easily as "Ev" and of her husband as "Alec," himself no mean columnist. Which naturally brings to the front the question of feminist: "Can 'Ev,' true modern, write independently of her husband, or must we look for the hand of him who is, I gathered from the foresaid group of E. L., something of an ecclesiastical strategist, out for other things than amusement?" We shall see.

Meanwhile I must continue to dream of my column. I have the

name. For a time it was called "Around the Hot Stove," a natural name to hit upon since I was raised in rural New England where rustics gather nightly to swap gossip over cider made warm with a red hot poker. Recently I changed it to "In Rectors' Studies," thus giving it an ecclesiastical connotation. Here, dared I do it, I would set down for your weekly consumption the bits of gossip picked up so freely in such places; bits well flavored with envy, hatred and all uncharitableness. The comment made by the Rev. Dr. Blank on the sermon preached by the rector of St. John's; the Rev. Mr. Sourface's opinion of Mr. Youngman, recently called, at a salary of \$5,000, to be the rector of St. Paul's. "The women called him; they run that parish anyway; and Youngman with his handsome face was always popular with them. The husbands will discover that in time. Not an idea in his head; just a half hour of oratorical bunkum in place of a sermon. A ridiculously high salary too; why, I have been here for eight years and now get less than half that." There would be frequent paragraphs of that sort.

And of course I would tell you of Dr. Bigger's reported ambitions for the purple; and of the "plots" of the highs to deliver the Church to Rome, and of efforts made by modernists to scuttle the ship.

The column is a mean dream, fed on such remarks, too frequently heard. But it will remain a dream. I am not brave enough to read the denunciations that would rightly fill the morning mails. Yet I am enough of a cynic to believe that it would help our circulation.

* * *

It isn't often that a stranger is allowed to enter the sanctum of the Cambridge Theological Seminary represented by the alumni banquet. But

EVERGREEN, COLORADO Annual Retreat for Priests

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

Attend the Evergreen Conference

LAYMEN'S WEEK-END
July 31st to August 1st
SPEND AN INSPIRED VACATION!
Write for Programme and Summer Rates.
CONFERENCE REGISTRAR
605 Insurance Bldg. Denver, Colo.

the word "press" covers a multitude of nerve and on the strength of it I planked myself down to eat chicken with a hungry seminary professor on my left and a dignified college president on my right. Goodness, the amount of spicy gossip one can gather on such an intimate occasion, none of it to be printed, of course, else the next time I would find myself at the sacred hour chewing the customary ham sandwich at the Harvard square emporium. But I am allowed, I take it, to mention a very gracious speech by Bishop Slattery in which he said that the intellectual standard of Cambridge was no higher than that of other seminaries, the alumni to the contrary notwithstanding, but he did feel that the spiritual life there was on a very high plane, also despite opinions to the contrary. He felt that quantity was needed as well as quality, and pledged himself to 100 students by 1935; not such an idle boast in view of the fact that twenty are to enter this fall, most of them rounded up by the Bishop.

Dr. Edward Staples Drown, acting dean, gave a great speech telling of the intimacies of seminary life in charming style. Rev. J. Howard Melish, president of the alumni as toastmaster, told the customary stories a little better than they are generally told, and bawled the crowd out pretty hard for their neglect of all matters coming under the head of social service and industry. Then the class of 1916 through an official spokesman, told of their achievements, with special stress on a total of twenty-five children for a graduating class of six

men, which all goes to prove that modernism was not as flourishing in years gone by.

Rev. Smith Owen Dexter spoke for the class that graduated 25 years ago, and told in very simple words of a heroic fight that has just been waged in Concord, Mass., his parish, for the right of free speech. It seems that the patriots, represented chiefly by the American Legion, objected to a discussion of peace, possibly on the grounds that they had already won the "war to end war" and there is nothing further to do along that line. In any case Smith Dexter invited them into his parish house, stood the gaff, won the support of what he called "the finest vestry in Massachusetts" so that the peace meetings are being held right this minute in the parish house of Trinity Church, Concord.

Then there was a speech by the Rev. John Magee of China, a missionary. I do wish there was space to report it adequately. Let me say that the impression it left upon me was "these foreign missionaries certainly make the rest of us so-called Christians look like a bunch of pikers." I trust you understand that language. But it was a story of heroic work, and intelligent work, simply and humbly told. He even had a hard time finding the right words; I imagine because he is now more at home with the Chinese languages. It was a great occasion; with other matters that should be mentioned. The sermon by the Rev. J. A. Leighton, professor of philosophy at Ohio State University, on the important matter

Your Church NEEDS a Bulletin

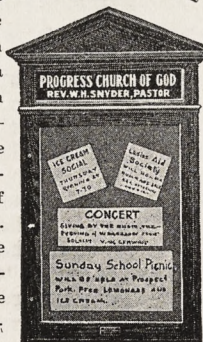
And a Winters' De Luxe Church Bulletin serves both as a changeable steel sign and a poster board—the poster frame can be inserted without disarranging the text of the regular bulletin. Investigate this feature—it means an important additional service at your instant command.

Steel sign section with letters, and poster frame to fit are sold separately. You can make your own cabinet.

Catalogue on request

H. E. WINTERS SPECIALTY CO.

907 Pershing Ave. Davenport, Ia.



Start Your Boy Right—

St. Alban's School

(Thirty-sixth year)

Sycamore, Illinois

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

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

Sixteen states represented last year; our graduates are going to Princeton, Swarthmore, St. Stephen's and other leading schools.

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

Non-Military Moderate Rates

Write

THE HEADMASTER
Box 1001, Sycamore

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

of the conflict between Behaviorism and Christianity; and the commencement address by the Rev. Frank Nelson, rector of Christ Church, Cincinnati. The latter I did not have the good fortune to hear; the former I did not possess the intelligence to understand, which makes this a good place to stop.

The Rev. Charles Breck Ackley, rector of St. Mary's, New York, received the degree of doctor of Sacred Theology from Hobart College at their recent commencement.

The following bishops are to be the preachers at the Cathedral of St. John the Divine during July and August; July 4th, Bishop Manning; July 11th and 18th, Bishop Johnson of Colorado; July 25 and August 1st and 8th, Bishop Darst of East Carolina; rest of August, Bishop McCormick of Western Michigan.

The Very Rev. Harvey Beal, dean of Trinity Cathedral, Havana, Cuba, has accepted a call to be the dean of St. Paul's Cathedral, Los Angeles.

A priest doing rural work in western Vermont, the Rev. A. G. Miller, along with his three regular missions, last summer opened an old Welsh church out in the country which had been closed for years, and held weekly services which aroused interest among those who used to attend it in the past. He hopes to do the same this summer. There are several Welsh among our communicants in that field.

Kristipad is the native name of a village in India. The native deacon in charge of the church spells it Christipad, which means, Sing Christ. This Indian pastor has in his care the congregations in twelve villages, about 1,000 Christians, a third of them communicants. He walks from village to village, teaching, preaching, judging, disciplining, baptizing. "Some Hindus mock us, laugh at us; some hear with earnestness. Some persecute us, throwing dust and coward at our faces, but we return home with cheerfulness."

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

A four-pinnacled Gothic tower is to be added to St. James Church, New York City, this summer as a result of a Lenten and Easter offering amounting to \$121,500. Several new stained-glass windows are also to be placed in the church. This added construction will bring the total expenditure for building to \$700,000. The Rev. Frank Warfield Crowder is the rector.

A tablet in memorium to the late Bishop Burgess of Long Island was dedicated in the Church of the Redeemer, Brooklyn.

The Rev. Joseph R. Walker, who has charge of a dozen missions or so down in Alabama, has worked out an extensive building program for them which is now being placed before the people of the various missions. Lots have been purchased in a number of the towns and it is hoped that building will start soon. Mr. Walker is doing an unusual piece of rural mission work.

There were twenty-six men in the graduating class at the Alexandria Seminary, a record number. Honorary degrees were conferred upon the Rev. Cameron McRae of Shanghai, China, and Bishop Thomas, bishop suffragan of Brazil. Bishop Fiske of Central New York addresses the graduating class.

Mr. Hutchinson, the head of the firm of James Powell and Sons of

WYKEHAM RISE

WASHINGTON, CONNECTICUT

A Country School for Girls

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

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

National Cathedral School

A Home and Day School for Girls

The Bishop of Washington, President
Board of Trustees.

Jessie C. McDonald, Principal.

Helen L. Webster, Ph.D., Academic Head.
Mount St. Alban, Washington, D. C.

ALL SAINTS SCHOOL (Episcopal)

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

FOR GIRLS

ST. ALBANS

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

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

London, was recently in Chicago to supervise the installation of nine stained glass windows in St. Luke's, Evanston, Rev. George Craig Stewart, rector. He also saw to the placing of a memorial window in the children's chapel of the Ascension, Washington, D. C., the first of a proposed series.

The diocese of North Carolina is to build a beautiful church for the deaf at Durham. The project is being promoted by the Rev. Roma C. Fortune, rector of St. Philip's.

This from a proud parishioner: "Speaking of records, how is this one in these days when five years is considered 'long' for a rectorship?"

"Nearly twenty years ago our rector, Dr. S. A. Wragg, came to Trinity Church, Columbia, Georgia, a young man. The parish then numbered 300 members. Today it numbers 700. The total contributions then were \$3500, with \$100 for missions. Today our people are contributing \$28,000, meeting the N. W. C. quota in full. The parish plant consisted, then, of a beautiful church, an antiquated church school building and no rectory. Since then, \$30,000 has been

From the weekly bulletin of

ST. PAUL'S, Huntington, Conn.

- - and - -

TRINITY, Nichols, Conn.

REV. GEORGE HILTON, Rector.

It is gratifying to know that the subscriptions to THE WITNESS still keep up to the level attained last Lent. Every family ought to take a weekly Church paper as naturally as they take an ordinary newspaper. The cost of THE WITNESS is 5c a week, out of which 2c is retained for our own parish. By this means, Miss Peet has already been able to hand over \$9.14 to the Nichols Altar Guild and Mr. Grant has raised \$8.20 for the Knights of Washington. Best of all, everyone who takes THE WITNESS likes it immensely, and the Church is benefited by a wider knowledge of its activities and needs.

Try the Bundle Plan

Three cents a copy, payable quarterly. The paper sells at the church door for a nickel.

THE WITNESS

QUALITY — BREVITY — PRICE

and, as a result

THE LARGEST CIRCULATION

of the

EPISCOPAL CHURCH WEEKLIES

6140 Cottage Grove Ave.
CHICAGO

expended in beautifying the interior of the church, a handsome rectory and valuable property adjoining the church has been purchased, all paid for, and today a handsome parish house, erected and equipped, at a cost of \$70,000, is being completed.

"The average confirmation class for the last twenty years is thirty-five. Within the last twelve months eighty-eight persons have been confirmed. Many of our 'five-year rectorship' men, perhaps, show a more brilliant accomplishment, but how many men can show such a record after twenty years' service in one parish?

"And he does not confine his work to the parish. He is active in all good works in the community; chairman of the juvenile court advisory committee; member of the pail committee of the state board of welfare; chairman of the inter-racial committee and director of the family welfare bureau.

"Let's have more 'long rectorship' men who will not only start things, but see them through and win a place not only in the Church life, but in the community at large."

Old Envelopes! Worth Money!

Don't burn or destroy old envelopes. Today, search thoroughly your storeroom and attic for old letters. Keep contents if you wish, but send envelopes bearing U. S. or Confederate stamps mailed between 1845 and 1865 to responsible private collector below for valuation. Do not cut off stamps nor write dates on envelopes. Loose stamps not wanted. Pack carefully to prevent damage. Immediate report on value given. Good prices paid for both rare and common issues by—

HAROLD BROOKS, Box 268, Marshall, Mich.

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.

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

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

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

No more worthy undertaking of the Church in the diocese of Chicago can be found than at St. Andrew's in Evanston. Out in Evanston the bishops have organized a church for colored people. The present priest is the Rev. W. J. Weaver, a product of our own Church School for Negroes at St. Augustine's, Raleigh, N. C. The church is in the center of a colored settlement of 8,000 persons, most of whom own their homes. The attached clipping is taken from *The Evanston Weekly*, a Negro paper published weekly:

"St. Andrew's Church should be supported by the community for the good which is being accomplished by the church, and its able leader. Out

on Darrow Avenue, where the Church property is located, we find a beehive of industry. The editor recently visited the work, and found the present house packed with eager faces. One could see their love for the Church expressed in every movement. The sincerity of worship, the dignity in the conducting of the service, and the wonderful teaching sermon gave every one present some helpful spiritual food. So, let's get behind the work, and lend every effort to aid this most worthy group in their building plans. The present house is far too small, and if the growth of the community continues, something will have to be done toward getting a church building."

Bishop Hopkins Hall

At Rock Point, on Lake Champlain

AN ENDOWED SCHOOL FOR GIRLS

COLLEGE PREPARATORY AND
GENERAL COURSES

MUSIC :: ART
ALL OUTDOOR SPORTS

RT. REV. A. C. A. HALL, D.D., BISHOP OF VERMONT,
PRESIDENT AND CHAPLAIN.

For Catalogue, Address the Principal
MISS BRENDA P. CAMERON, BOX W.
BISHOP HOPKINS HALL, BURLINGTON, VERMONT

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

The Atonement

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

St. Chrysostom's

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

EVANSTON

St. Luke's

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

BOSTON

Trinity

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

ATLANTIC CITY

The Ascension

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

NEW YORK

Cathedral of St. John the Divine

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

The Incarnation

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

Trinity

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

*Church of the Heavenly Rest
and CHAPEL BELOVED DISCIPLE*

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

St. James'

Madison Ave. and 71st St.
Rev. Frank Warfield Crowder, D.D., Rector.
Sunday Services: 8 and 11 A. M., 4 P. M.

BUFFALO

St. Paul's Cathedral

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

CINCINNATI

Christ Church

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

DALLAS

St. Mathew's Cathedral

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

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.

Bishop Page of Michigan laid the cornerstone of Christ Church, Bloomfield Hills, suburb of Detroit, on Monday, June 21st. Forty of the clergy of the diocese were present. The church is the first unit of the Cranbrook School for Boys, the erection of which, to cost in the neighborhood of two million dollars, is made possible by the gift of Mr. and Mrs. George C. Booth. Work on the other buildings will be started in time for their completion for the opening of the school in the fall of 1927. One of the interesting features of the ceremony was the placing of a copy of the late Bishop Williams' book, "The Gospel of Fellowship" in the cornerstone, "with the prayer" said by Dr. Maxon of Christ Church, Detroit, "that this church may help to hasten the time of which this book is the prophecy."

* * *

Three of those who worked with Dean Johnson in Trinity Cathedral, Phoenix, Arizona, have joined his staff at the Cathedral in Detroit: John M. Garrison, as director of religious education; Mrs. Grover C. Suggs, as the financial secretary; Mr. Grover Suggs, as the assistant to the treasurer.

* * *

Thirteen clergy of the middle west attended the rural conference held at

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.

GUNSTON HALL

A Girls' School in the National Capital.

Founded on the highest principles and highest scholastic standards. Under Church influence. Preparatory and academic courses. Two years graduate and college work. Music, Art, Expression, Domestic Science, Athletics.

Mary L. Gildersleeve,

Mary B. Kerr, B.A., M.A.

Principals.

1916 Florida Ave., Washington, D. C.

Hannah More Academy

THE DIOCESAN SCHOOL OF MARYLAND

Founded 1832

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

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

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.

Manhattan, Kansas, from the 15th to the 25th of June. At the conclusion of their sessions they drew up resolutions calling the attention of the clergy to the great value of these rural conferences and urging more to attend another year. Also a rather pointed suggestion to the bishops that they might show at least sufficient interest in the rural work of the Church to find time for a visitation to the conference. They also requested that the National Council provide a leader for the Manhattan conference in 1927.

* * *

Bishop Reese of Georgia advanced to the priesthood the Rev. C. C. J. Carpenter in the Church of the Good Shepherd, Augusta, on June 24th. Mr. Carpenter is a graduate of Princeton and Alexandria, and is to be the rector of Grace Church, Waycross, Ga.

* * *

Religious educators of the south met in conference in St. Mary's Cathedral, Memphis, Tennessee, on June 23rd, to discuss matters of importance in the field of secondary education. They agree that a church school must measure up to the stand-

ards of secular institutions and must also provide a Christian atmosphere.

* * *

Now here is a letter from Mr. August Belmont of Philadelphia which seems to contain a very good suggestion; also a nice compliment, which you cynics can say is the real reason for its appearance:

"As there is so much to commend in the contents of THE WITNESS at all times it would keep one who appreciates it busy writing you complimentary letters—at least that is the way I feel about it.

"In the June 10th issue Dr. Abbott's column called attention to the annual offering of the Church Schools and the Women's United Thank Of-

St. Catherine's School

For Girls who wish a high standard of excellence in College Preparation.

A liberal course for girls not going to college. Beautiful buildings and grounds. Much out-door life. A Church school in a delightful suburb of Richmond.

Catalogue and information on request.

LOUISA de BERNIERE BACOT, Head
Richmond, Virginia

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.

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.

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."

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.

SCHOOLS

:—:

COLLEGES

:—:

SEMINARIES

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

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

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

ADDRESS

THE DEAN

4 Chelsea Square New York City

Episcopal Theological School

CAMBRIDGE, MASS.

Affiliated with Harvard University

For catalogue, address

THE DEAN

Berkeley Divinity School

Middletown, Connecticut

Address:

REV. WILLIAM PALMER LADD, Dean.

DIVINITY SCHOOL IN PHILADELPHIA

Undergraduate and Graduate Courses.
Privileges at University of Pennsylvania.

Address:

DEAN BARTLETT, 42nd and Locust Sts.

SEABURY-CARLETON

THEOLOGY LIBERAL ARTS

Best Training — Minimum Cost

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

The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information
address the Dean.

REV. BERRYMAN GREEN, D.D.

Theological Seminary Alexandria, Va.

NASHOTAH HOUSE

Founded in 1842

Theological Seminary and Collegiate
Department.

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

NASHOTAH HOUSE
NASHOTAH, WIS.

ST. STEPHEN'S COLLEGE

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

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

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

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

HOBART COLLEGE

GENEVA, 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. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate. Made possible through generosity of the founders. For catalogue apply to

REV. WILLIAM G. PENDLETON, D.D.

St. Mary's School

Concord, N. H.

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

A
Clean
Mind

HOWE
SCHOOL
HOWE — INDIANA

In a
Sound
Body

A Thorough and Select CHURCH SCHOOL
for Boys.

Special attention given to College Preparation. The Lower School for Little Boys Entirely Separate in New \$100,000 Building.

Rev. Charles Herbert Young, M.A., Rector.
ADDRESS P. O. BOX S, HOWE, IND.

BETHANY COLLEGE

A HOME SCHOOL FOR GIRLS

Topeka, Kansas

The Rt. Rev. James Wise, D.D.,

Bishop of the Diocese, President

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

St. Katharines School

DAVENPORT, IOWA

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

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

THE SISTER SUPERIOR

TABOR COLLEGE

REV. FREDERICK W. CLAYTON,
President.

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

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

For information and catalog, address
The Registrar

Tabor College, Tabor, Iowa

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL
Peekskill-on-Hudson

Boarding School for Girls

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

fering. He then suggests that something of a specific character should be instituted for devoted laymen. So allow me to make a suggestion. This is the 225th anniversary of the Society for the Propagation of the Gospel, organized for the purpose of sending missionaries to America to minister to the spiritual need of the people. Today we of the Episcopal Church are enjoying the blessings as a result of the self-sacrifice of those early missionaries of the S. P. G. How should we show our appreciation? Let us take some field of the Church's mission and stress and support the work there. For example the work among the American Indian. When our forefathers landed here in America they found the only inhabitant and owner the American Indian, and from that time to the present we have, as a people and a government, denied to the Indian his just due. Our Church has done much under the leadership of Bishop Whipple, Bishop Hare, Bishop Tuttle and our present bishops. But more needs to be done for which money is greatly needed.

"In what better way can we show our appreciation of what was done for us than to further the work among the original Americans, our brothers. Let us form diocesan organizations to be called the Layman's Thank Offering, to which laymen of the Church may contribute for a definite work, the receipts to be expended through the National Council for the extension of the work among the American Indian. And I would add, work also among the Indian of Alaska, under the care of that most wonderful shepherd of Christ, Bishop Rowe."

What about it men?

* * *

I was reasonable sure that I would receive this letter from the Rev. Edward G. Maxted, the rector at Indianola, Mississippi, when I asked the question, Why is Florence Converse

a Famous Living Episcopalian, since I have heard him express his enthusiasm for her work on numerous occasions. Here is his letter, for which the Reverend Father is receiving a nice book:

"I have kept silence from good words for a very long time, and it has been pain and grief to me. But as I like to see a good job done thoroughly well, even if I do it myself, I must at the last speak with my mouth.

"The living person I have in mind I am afraid is not famous, but ought to be, and I cannot imagine why she is not, for she is worth at least ten times as much as a writer as anybody else I know of.

"Her name is Florence Converse, and she has written books.

"When I made the great trek some years ago, I sold almost all the books I possessed, and I possessed many in those days. But among those I could not bring myself to sell were the Bible, the Prayer Book, and the books of Miss Florence Converse. If you have never read them you have never lived. If you do not read them your chances for Heaven are very slim. If you have the chance to read them and do not you deserve to go to Hell. If you read them and do not like them you ought to go to Hell. So there you are.

"They are called, 'Long Will,' 'The Children of Light,' 'The House of Prayer.' There are others, but these three shall stay with me all my days, and be my comfort in dying.

"'Long Will' is about the peasants' revolt of the fourteenth century, 'The Children of Light' is about the same struggle in some modern American city, and 'The House of Prayer' is a perfectly beautiful study

of a little boy who learns to pray and other things.

"Florence Converse means it all; I have never met her, but I could go down on my knees and worship her for having given such beautiful books to the world."

* * *

This is the twenty-fourth year of Episcopal Church work in the District of Honolulu and the sixty-fourth year since the English Church began work in the Hawaiian Islands. The Episcopal Church now has four self-supporting parishes, sixteen organized missions and seven unorganized. During the past year Bishop La Mothe baptized twenty-six children and adults and confirmed 174.

IMPORTANT NEW BOOKS

THROUGH CHRIST TO EVOLUTION

By Prof. Louis M. Sweet

"A welcome antidote to evolutionary romancing."—Bishop Johnson.

\$2.65; postpaid.

REALITY IN WORSHIP

By Rev. Willard Sperry

"A most thoughtful book, which will amply repay careful study."—Dean Chalmers.

\$2.65; postpaid.

THE EVERLASTING MAN

By Gilbert K. Chesterton

"Read the book as a thought stimulator."—Bishop Johnson.

\$3.15; postpaid.

THE RELIGION OF UNDERGRADUATES

By Rev. Cyril Harris

"An invaluable aid."—Rev. Chas. Street.

\$1.35; postpaid.

RUTH TALKS IT OVER

By Junius Vincent

Dealing frankly with the problems of the modern young woman. "An excellent and illuminating book."—Cyril Harris.

\$1.65; postpaid.

THE REASONABLENESS OF CHRISTIANITY

By Prof. D. C. Macintosh

Awarded the Bross prize.

\$1.65; postpaid.

THE RELIGION OF POWER

By Harris E. Kirk

"A very Christian book."—Prof. Fleming James.

\$2.15; postpaid.

THE AMERICAN PULPIT

Sermons by twenty-five of America's great preachers.

\$2.65; postpaid.

Also any book which is reviewed in The WITNESS may be purchased from us. The price is stated in the review. Add ten cents for postage.

Witness Books

6140 Cottage Grove Avenue,
CHICAGO

THE BIBLE AND EVOLUTION

By

REV. W. POSTELL WITSELL,
D. D.

"The clearest exposition of a much misunderstood subject that I have ever read." — ALLAN D. SANFORD, an attorney of the South.

Book contains statements of prominent educators on the subject of evolution.

50c a copy, postpaid

WITNESS BOOKS

6140 Cottage Grove Ave. Chicago

EVOLUTION A WITNESS TO GOD

- - By - -

Rev. George Craig Stewart

—O—

Lectures Delivered at Princeton, Wisconsin and Northwestern Universities.

—O—

THOUSANDS SOLD.

—O—

Thirty-five Cents a Copy.

WITNESS BOOKS

6140 Cottage Grove Avenue
CHICAGO