

The **WITNESS**

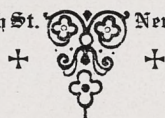
CHICAGO, ILL., OCTOBER 2, 1930



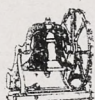
GROWING AMERICANS
At St. Edmund's School, Glendale

Henry - Wynd - Young Inc.

314 E. 34th St. New York



worker in glass--mosaic--church decoration



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

McSHANE BELL FOUNDRY CO.
Baltimore, Md.



Cassocks

For the Clergy and Choir.
VESTMENTS
Altar linens, embroideries
materials.
clerical and lay tailoring.

J. M. HALL, INC.

174 Madison Avenue
Bet. 33rd & 34th Sts., N. Y.



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

BELLS

MENEELY & CO.
BELLS ESTABLISHED IN 1826
WATERVLIET, N.Y.



CHURCH BELLS, CHIMES AND PEALS
Unequaled Musical Qualities

ST. HILDA GUILD, Inc.

131 E. 47th St., New York

CHURCH VESTMENTS
ECCLESIASTICAL EMBROIDERY

Conferences with reference to the adornment
of churches

Telephone Vanderbilt 8761

THE D'ASCENZO STUDIOS

Philadelphia — 1604 Summer Street

Designers of
HISTORICAL WINDOWS

Washington Memorial Chapel
Valley Forge, Pa.

Clerestory Windows

St. Thomas Church, New York City
Stained Glass, Mural Decorations
Glass Mosaics

AUSTIN ORGAN CO.

Hartford, Conn.

Designers and Builders
of

PIPE ORGANS

noted for their superior tonal qualities
and mechanical reliability

Correspondence Solicited

J. & K. Lamb

25-27-SIXTH AVENUE NEW YORK
MEMORIALS IN STAINED GLASS
MOSAIC MARBLE STONE GRANITE
CARVED WOOD METAL ETC.

Moller Pipe Organs

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

M. P. MOLLER

Hagerstown, Maryland

DEAGAN TOWER CHIMES

Played from keyboard, direct from
organ console or automatically. Price,
\$4375 and up. Literature on request.

J. C. Deagan, Inc., 161 Deagan Bldg., Chicago

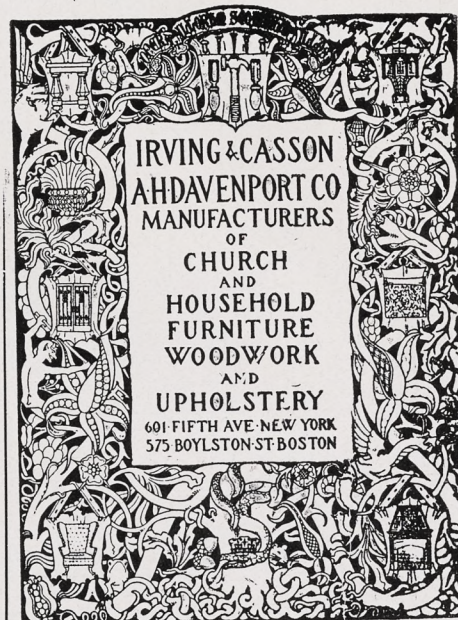


R. GEISSLER, INC.

450 SIXTH AVE. NEAR 10th ST. NEW YORK

Church Furnishings

IN CARVED WOOD AND
MARBLE BRASS SILVER
FABRICS + WINDOWS



IRVING & CASSON
AND DAVENPORT CO
MANUFACTURERS
OF

CHURCH
AND
HOUSEHOLD
FURNITURE
WOODWORK

AND
UPHOLSTERY

601 FIFTH AVE. NEW YORK
575 BOYLSTON ST. BOSTON



CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Em-
broideries, Silks, Cloths, Fringes
CLERICAL SUITS

Hats, Rabats, Collars

Specialists in Church vestments
and Embroideries for a half a
century.

COX SONS & VINING

131-133 E. 23rd St., New York

Heaton, Butler & Bayne

Stained Glass Artists

By appointment to the late
KING EDWARD VII.

Stained Glass Windows
Memorial Brasses, Etc.

Designs and Estimates

Heaton, Butler & Bayne

(N. Y.), Ltd.,

French Building

551 FIFTH AVE.

NEW YORK

Stained Glass Windows

Beautiful Groupings + Well executed
Gorgeous + Combinations + of Color

The Von Gerichten Studios

New York City

Columbus, Ohio

MEMORIAL TABLETS

"of enduring worth
and attractiveness"
in genuine cast bronze

MODERATE IN PRICE - BOOKLET ON REQUEST
ELLISON BRONZE CO., INC.
JAMESTOWN, N. Y.

THE WITNESS

A National Paper of the Episcopal Church

Vol. XV. No. 7

Five cents a copy

\$2.00 a year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, RT. REV. F. E. WILSON, DR. J. R. OLIVER, REV. CLEMENT F. ROGERS, REV. IRWIN ST. JOHN TUCKER

Entered as Second Class Matter April 3, 1929, at the postoffice at Chicago, Illinois, under Act of March 3, 1879.
Published Every Week EPISCOPAL CHURCH PUBLISHING CO. 6140 Cottage Grove Ave., Chicago

IS THERE A GOD?

By

BISHOP GEORGE CRAIG STEWART

TWO students were walking through a new dormitory at one of our eastern colleges. Along the walls in one of the corridors were several niches designed for the busts of eminent individuals. One of the students paused before an empty niche, took a pencil from his pocket and drew on the wall a large question mark. His companion stared in surprise and then asked innocently—"Who's that for?" "That," said the student grimly—"is for God!" Great numbers of students today share that uncertainty. For them God is a gigantic question mark.

Was it He who made our world, or is the universe produced by blind force acting on inert matter?

Does He touch our lives within or is a sense of His Presence merely a phantasy generated by imagination?

I AM going to be very modern in my approach to the existence of God. I shall not quote the Bible or the Church or even our Saviour for these authorities may all be questioned by the person I am trying to reach. I shall adopt the simple method of the scientist of facing facts and seeing where they lead me. In 1786 Sir Wm. Herschel, the English astronomer, discovered the planet Uranus and several of its satellites. And he plotted the course it would follow. But it didn't follow the course. Other astronomers checked his predictions but found no mistake. Then they began to venture a hypothesis. They said,—we can't prove it, but it looks as if out there in space beyond the reach of any existing telescope there is an undiscovered planet which deflects Uranus from its orbit. For 60 years that went on. "We see it," wrote an astronomer in 1846. "We see it as Columbus saw America from the shores of Spain. It is trembling along the far-reaching line of our analysis. With a certainty hardly superior to that of ocular demonstration." And in that very year it came.

"Three hundred million leagues beyond the path
Of our remotest planet, drowned in night
Another and a mightier planet rolls;
In volume, fifty times more vast than earth,
And of so huge an orbit that its year
Wellnigh outlasts our nations. Though it moves
A thousand leagues an hour, it has not ranged
Thrice through its seasons since Columbus sailed,
Or more than once since Galileo died."

Well, suppose we reach out to see whether there be God. And first we turn to outward nature. I know the arguments against it. I shall find there as J. Smith said, "nearly all the things for which we are hanged or imprisoned are Nature's everyday performances." I know that Evolution is no simple upward movement leading to man as goal, but apparently a blundering kind of affair. I have felt like James Thompson,—

"The world rolls 'round forever like a mill
It grinds out death and life and good and ill;
It has no purpose, mind or heart or will."

But one thing I can't evade, and that is the *orderliness* of the universe. I cannot escape its intelligibility and therefore the investment of intelligence. I pick up Eddington or Jeans or Milliken. They all feel it. The other night I was reading Milliken's new book on "Science and the New Civilization." I asked him what God meant to him and how do you think he replied?—In the lines of Tennyson:—

"The sun, the moon, the stars, the hills, the plains
Are not these, O soul, the vision of Him who reigns?
The ear of man cannot hear and the eye of man cannot see,
But if we could see and hear the vision were it not
He?"

Speak to Him, thou, for He hears and spirit with spirit can meet,
Closer is He than breathing, nearer than hands and feet."

THEN I turn within to search for news of God. The life process reveals an unmistakable and fairly controlled forward movement to greater power, greater freedom, and greater ability to control environment. When the human race is reached, the development is in the direction of finer moral and spiritual value. Well, we look then at ourselves. Are we mere chemical compounds? When Captain Scott was on the point of perishing in the Antarctic winter, Captain Oates did a very gallant deed. He limped off on his frost bitten feet into a blizzard never to return. A poet imagined a group of thoroughgoing materialists insisting that men are merely chemical compounds reacting to stimuli and to them he made the answer,—

"Pardon me, gentlemen—but it's a lie!
Reactions, eh? Well, what's your formula
For one particular kind—I won't insist
On proof of every theorem in the list
But only one—what chemicals combine
What CO₂ and H₂SO₄
To cause such things as happened yesterday
To send a very gallant gentleman
Into Antarctic night, to perish there
Alone, not driven nor shamed, nor cheer'd to die
But fighting, as mankind has always fought
His baser self, and conquering as mankind
Down the long years has always conquered self?
What are your tests to prove a man's a man?
Which of your compounds ever lightly threw
Its life away as man has always done
Spurred not by lust nor greed, nor hope of fame,
But casting all aside in the bare chance
That it might somehow serve the greater Good?
There's a reaction—what's its formula?"

Produce that in your test-tubes if you can!" Nor has this spiritual element in humanity a correspondence in the universe itself? The noblest, highest reality I know is a spiritual personality, a mystical and radiant life which is capable of tragic and terrible and sustained effort to attain the Good and the True and the Beautiful, which is capable of tenderness toward other personalities and of loyalties, and companionships. Is it possible that a universe which is not personal at its heart can produce personality; which is not tender at its heart can produce tenderness; which is not loving at its heart can produce love; which is not companionable at its heart can produce comradeship? I cannot believe it. The cosmic integrations, the universal principle must be in a supernal, a transcendent, an infinite sense all that man is at his best. *Natura naturans* must be potentially all that *natura naturata* is. I must postulate the existence of God as spiritual or deny my own experience.

AND I have left to the last the mystical experience of Presence which I rather shyly submit. I know there is a God because I am aware of His presence

not as a great cosmic process but as a comrade and friend. I write in my note book what Carlyle wrote,—

"To prove the existence of God is like lighting a lantern to seek for the sun. If you look hard by your lantern you will miss your search."

"In the castle of my soul there is a little postern gate
Where, when I enter, I am in the presence of God.

In a moment, in the turning of a thought

I am where God is.

When I meet God there all life gains a new meaning
Small things become great and great things small
Lowly and despised things are shot through with glory.

My troubles seem but pebbles on the road,

My joys seem like the everlasting hills,

All my fever is gone in a great peace

And I pass through the door from time into eternity."

Evidences of Fertility

By

BISHOP WILSON

GLANCING through a summer's accumulation of church papers on my return from many other countries, I find an editorial in *The Churchman* commenting on certain statements made by *The Christian Century*. This latter paper finds a childish delight in periodically castigating the Episcopal Church. This time in speaking of Church Unity, it says,—“not a single fertile suggestion has been authoritatively put forward by the Episcopal Church since the Chicago-Lambeth Quadri-lateral” (in 1886). It makes me wonder whether this is ignorance of facts or a difference of opinion as to what is fertile.

Back in 1910 the Episcopal Church formally projected the World Conference on Faith and Order. During the next fifteen years it diligently promoted the idea and financed its own promotion. Tons of literature were put forth and endless meetings arranged with every variety of Christian denomination, thereby vitalizing the whole idea of Christian Unity and creating a workable atmosphere. The Conference itself, held at Lausanne, was one of the most significant events in modern Christian history.

Upon the impetus of that movement, the Re-union of Christendom has become a topic of the day. Already Congregationalists, Presbyterians, Methodists, and Lutherans have worked out plans for re-union among their own scattered fragments. The Lambeth Conference of 1920 made a splendid appeal for fellowship to the whole Christian world. Everybody has been talking about it. Three denominations in Canada have united. Two churches in Scotland have united. The English Wesleyans are now at the point of re-union. The great conferences of Stockholm and of Jerusalem have gone into history. Is there no connection in all of this between seed and fruit? Some of us think there is a very great connection.

Further—since 1920 the South India Scheme for a united Church has brought all of Christendom up standing. Formal conferences have been instituted between the Church of England and representatives of Non-conformist bodies. The Malines Conversation with the Roman Catholics have opened doors hitherto unlocked; and though the Pope finally put a stop to Roman Catholic participation in these conversations, the fact remains that important elements in the Roman Communion hope they will be resumed.

Also in these past ten years the Old Catholics and the Eastern Orthodox have issued definite statements of the recognition of Anglican Orders. A measure of inter-communion has actually been established between the Church of England and the Swedish Church. Commissions have been appointed to enter into conference with the Finnish Church and with the Moravians.

Now, at this last Lambeth Conference just finished, the South India Scheme has come practically to the point of birth and, as soon as it emerges into the light of day the Persian Christians are already chafing at the bit to follow suit. The Eastern Orthodox sent a delegation to Lambeth described by the Bishop of Gloucester as the "largest and most important delegation from the Eastern to the Western Church since the Council of Florence." Both the Orthodox and the Old Catholics have stepped beyond the realm of conversation into the sphere of actual negotiations with a confessed desire for results in the shortest feasible time.

These are more than suggestions, they are matters of fact. What do you mean—fertile?

What's the Use

A Study in Liturgical Origins

By

IRWIN ST. JOHN TUCKER

WHAT is the meaning of the bowl of water called the "lavabo," with which the celebrant of the Holy Communion washes his hands after the offerings have been received?

This is a practical measure to be sure that the fingers are rid of anything which might have adhered to them, like threads or dust. There is a symbolical meaning added to the act, indicated by the psalm, "I will wash my hands in innocency, and so will I go toward thine altar;" but the practical value of it is to make sure that the fingers of the celebrant touch nothing but the consecrated elements before giving the people their communion.

* * *

What is the meaning of that band of cloth on the left wrist, worn by the celebrant in the full Eucharistic vestments?

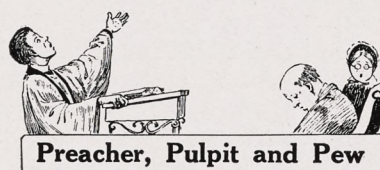
This "maniple" as it is called, is a towel, or napkin. It had originally the practical use of a handkerchief,

or purificator. Since it has become decorated with embroidery it has lost its utilitarian origin, and serves mainly to get in the way. The simplest course is to leave it off.

* * *

What is the meaning of the custom in Roman Catholic churches of walking twice around the coffin, first sprinkling it with holy water and then swinging the censer?

This is purely symbolical. The nature of water is to fall; that of smoke is to rise. Water seeks the lowest level: smoke the highest. Holy water and incense symbolize the division of body and soul, the body going downward to the earth, the spirit rising toward the "highest level," namely God.



Preacher, Pulpit and Pew

By

E. P. JOTS

In the course of a scripture lesson at a northern council school recently the teacher asked: "What would be the first thing the poor deaf man (of the New Testament) would do on receiving his hearing for the first time?" To this a youngster replied: "Listen in to the sports news and weather report!"

* * *

A Scotsman had been told by his doctor that he had a floating kidney. He was much disturbed by the diagnosis and went to the minister of his church with a request for the prayers of the congregation.

"I don't know," said the minister dubiously. "I'm afraid that at the mention of a floating kidney the congregation would laugh."

"I dinna see why they maun," replied the sufferer. "It was no but last Sabbath ye prayed for loose livers."

* * *

One of two rival chapels in a village had just got a new and very smart organ. A member of the congregation met the caretaker leaving the chapel one day.

"Ah reckon tha's gotten a organ," he said. "All tha needs now is a monkey."

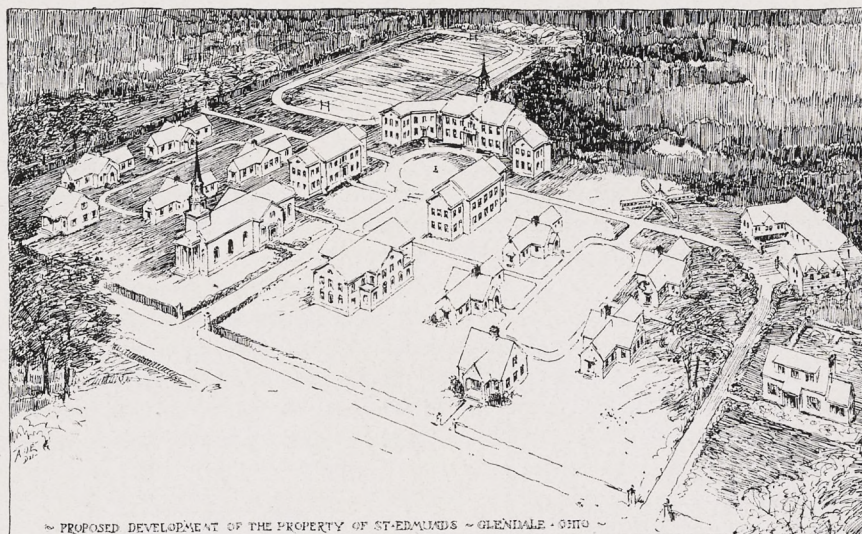
"Aye," said the caretaker, "and all tha needs is a organ."

* * *

A Baptist minister was once asked how it was that he consented to the marriage of his daughter to a Presbyterian. "My dear friend," he replied, "so far as I have been able to discover, Cupid never studied theology."

* * *

Mark Twain once said, "Most people are bothered by those passages in Scripture which they cannot understand; but as for me, I have always noticed that the passages in Scripture which trouble me most are those which I do understand."



“A BOY IS A LIVING CHANCE”

By

JOHN W. LARUE

Of the Editorial Staff of the Cincinnati Enquirer

THAT is the credo of St. Edmund's, and flows from the deep sincerity of Eric W. Gibberd, director of the school. You will note that we do not say “Boys are living chances”. That might imply a system of group treatment, based on the erroneous assumption that what is good for one boy is good enough for all. And it is in the full negation of this idea, (which still clings like a persistent barnacle to the training of youth) that St. Edmund's stands as a distinguished example of advanced thought and action in the handling of boys. “A Boy is a living Chance”. That is what St. Edmund's believes and what it practices.

It needed the genius of a Dickens to record the squalor, the denial of all hope and joy and opportunity that characterized the orphanages of England in his time. It requires no such genius nor even a very deep social penetration to mark how far we have gone since then toward the light of decent treatment of homeless boys and girls. The principles of cruel discipline and repression have given way everywhere to more kindly, sensible and effective methods. Better clothing, food, housing, education and play facilities are provided today in order to cherish in the children that beneficent social force—Pride.

We have gone a long way, indeed—far enough to find a new and still more inviting road opening before us. The course of the highway that leads to happiness and enhanced social value for dependent children

THE POLICY

of St. Edmund's School

WHEN a boy's home is broken he still has a right to care, protection, training and fun. The teachings of Christ, America's sense of fair play and sound business thinking all bid us lend an open ear to the call of the boy in need. Yet indiscriminate generosity cannot be the means by which generous, Christian, public-spirited citizens aid needy boys. The days of the erratic Lady Bountiful have passed. Expert analysis of the need in each case is necessary—the Economic need, the Social need, the Mental need, the Emotional need and the Spiritual need. St. Edmund's is the agent of those whose minds are not closed to the call of needy boys.

is being charted at St. Edmund's. At the School which is situated on a fine plateau near the village of Glendale, an attractive suburb of Cincinnati, there are now 48 boys—and 48 separate problems in boy psychology.

A VISIT to St. Edmund's quickly makes plain the appeal that this school and home has for its boys. The emphasis on the individuality of each boy as a “living chance” is unmistakable. We were met at the entrance by one of the boys, a patrol leader he informed us and under his

guidance we made the rounds of the grounds and buildings. As we approached the buildings, the action-getting notes of a bugle met our ears. “Swimming Call”, explained our guide as the boys came trooping in from ball diamond, athletic field, work-shops and tennis court; a blazing sun added its urge to the bugle call and lithe, sun tanned figures were soon in care-free enjoyment of the swimming pool.

We found the school's director, Eric W. Gibberd, just concluding a meeting with the older boys. “St. Edmund's Council”, he explained, as we shook hands with the ten or eleven upstanding boys who, business over, were anxious to be in the pool. With interest we learned of St. Edmund's organization. “The School is a little democracy in itself; the boys are divided into patrols, not through arbitrary authority, but in deference to their own aptitudes. The boys own ‘St. Edmund's Bank’ and finance their own business projects such as the ship-model industry, chicken raising, printing, novelty furniture and bird-house making, etc., by which the boys make a profit for their own pockets,” Mr. Gibberd explained. “Each boy is charged with the materials he uses and the tools that he breaks, he is credited with all the profits he makes. Thus boys learn one of the major lessons of the business of life”.

“Patrol leaders and Council?” we enquired and our question brought out the fact that each boy entering St. Edmund's becomes a Boy Scout.



HARD AT IT IN THE WORKSHOP

We discovered that around scouting the school has built its training experiences. Household tasks rotate under the direction of patrol leaders who become orderly officers for the week. In the fields of sport and work every opportunity is given for the development of leadership.

WITH Mr. Gibberd, we discussed recent progress in educational viewpoint, seeking his opinions. "More and more," Mr. Gibberd stated, "we are concerned with the child as a whole and the progressive development of his whole and entire personality to meet new situations. The contribution of Dr. J. F. Bateman, our psychiatrist, to an understanding of each boy is of great importance; for until we know a boy in detail, how can we attempt a plan for his development?"

We were then introduced to one of St. Edmund's working tools, a chart of progressive personality development. It has two aims: first, it makes possible an evaluation of individual qualities, adjustments and interests. Second it graphically shows by subsequent ratings the effectiveness of those techniques with which the boy is surrounded.

"The importance of striving for a measuring stick can not be over-emphasized. All things that are now measured and analyzed were at one time considered beyond the pale of accurate evaluation. This chart does not pretend to a mathematical accuracy, it is by no means new in its elements; it does, however, bring together the best of several approaches and provides in a work-

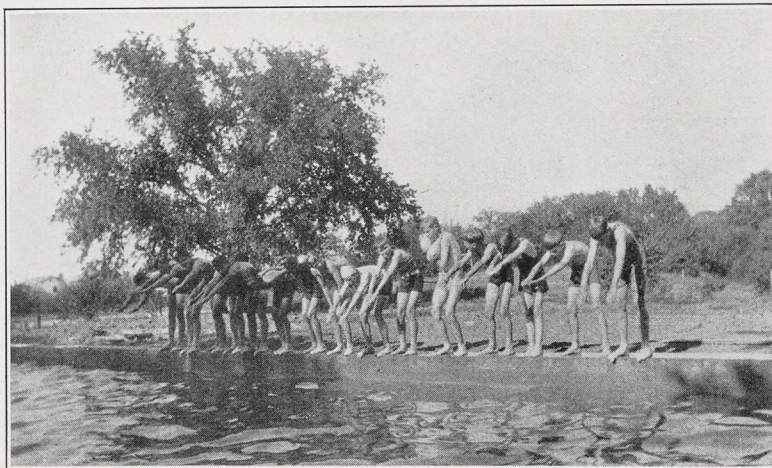
man-like manner a step toward a better organization of our work with teen-age boys," Mr. Gibberd explained, and added, after we had complimented him on this chart, "Necessity is ever the mother of invention."

The chart facilitates accurate grading of the plus and minus qualities. The characteristics set off against each other as plus and minus are fundamental, i. e., is a boy alert or sluggish; decisive or other-wise; careful or careless; sociable or seclusive; generous or selfish; honest or deceitful; aggressive or shy; courteous or rude; modest or boastful. The chart provides also for a study of each boy in relation to his group contacts and of his interest in his own progress.

FROM the office, we went through the buildings. Our most interesting stop was, perhaps, the boys' Chapel, center of St. Edmund's quest for spiritual values. The building itself is tiny, far too small for present needs, yet it is quaint and churchly in design; flags presented by the ambassadors of over twenty-five foreign lands adorn the walls and proclaim the theme of man's brotherhood under the Fatherhood of God.

ST. EDMUND'S has come far from small beginnings. Its history goes back to 1902, when a home for boys was founded on Findlay Street, Cincinnati, by Bishop Matthews, then rector of St. Luke's Church. In 1906 the home was incorporated under a board of trustees, and the management of Deaconess Eliza Dickey. A year later the institution moved to another site in the city, and in 1909 the home was taken over by the Sisters of the Transfiguration, moved to Glendale and became known as "Bethany Home for Boys." From that time to July, 1926, the home was under the care of the Sisters of the Transfiguration. In November, 1919, the Bethany Home for Boys was removed to its present farm-site. When Sister Clara Elizabeth, whose work with the boys is a saga achievement, gave up the work and her successor, Rev. E. C. Bogess accepted a call to another post, Eric W. Gibberd, present head of St. Edmund's was induced by Rev. Stanley Cleveland to take up the task.

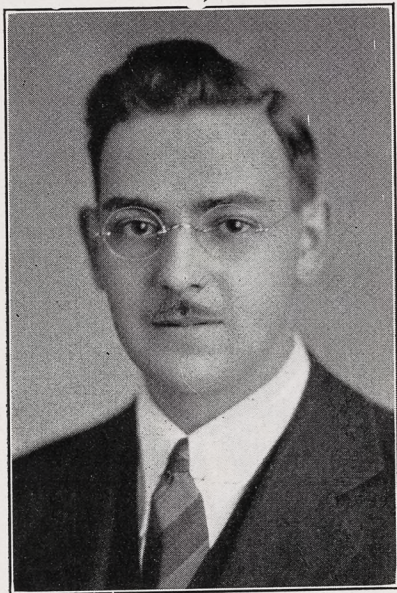
When the new director presented his preliminary report, showing the urgent need of additional staff and necessary repairs, the trustees came forward with financial aid, and the Cincinnati Community Chest increased its annual contribution to the home. The name of St. Edmund's was adopted in 1927, and was taken from that great warrior of East



THE DAILY DIP IN THE POOL

Anglia who in 870 chose death at the hands of the Danes rather than dishonor.

The work being done at St. Edmund's has attracted a great deal of deserved attention in and around Cincinnati. Public spirited citizens have contributed to its development.



ERIC W. GIBBERD, DIRECTOR

With the aid of a prominent architect, Mr. Stanley Matthews, a sound building plan has been worked out. It is hoped to widen the field of St. Edmund's and to provide better facilities for the task that is being accomplished there.

The attitude of Cincinnati's familiar with the work at St. Edmund's is expressed in the following excerpt from an editorial printed in *The Cincinnati Enquirer*, May 22 of this year:

"At St. Edmund's Home for Boys, near Glendale, a splendid experiment is being carried out to a splendid conclusion. The experiment as explained by Eric W. Gibberd, director of St. Edmund's, is simply this—learning and applying the best methods to make plus citizens out of boys who come to us with a minus background."

"St. Edmund's provides a real home for boys who otherwise would have none. Its present capacity is 48. A carefully considered building and betterment program has been outlined for the future. While the main cost of operation is paid by the Community Chest, the capital necessary to go forward with the expansion plan can be obtained only through the generosity of individual givers. And certainly no better object of generosity can be found than St. Edmund's, which, in a thoroughly practical and workmanlike way, is ministering not only to the bodies, but to the minds and hearts of boys."

Meeting Fundamental Needs

By

DR. WILLIAM S. KELLER

Chairman of Social Service, Southern Ohio

FOR many years child caring institutions developed their programs along with the line of traditional standards for child care. The standards were often custodial and material, giving much emphasis to the equipment of the infirmary, the condition of the front lawn, and elaborate flag pole and possibly a bronze gateway.

During the past decade we have grown to appreciate the subtle, non-material, social, spiritual and emotional needs of children. We have come to realize that children can no longer just "grow up" and live on bread alone.

Recognizing these facts, we immediately begin to take stock of child-caring institutions to see where-in institutions meet certain inclusive fundamental needs of children. The first and most important—the need for a home. This means to all normal children, security, rest and understanding—a place where he can "be natural" and express his emotional life. Every child should have a chance to be rooted in the living warm affection of mother and father or persons who attempt to take the place of mother and father. The result of the home training with adequate, sane, parental supervision gives rise to the second great fundamental need.

This, let us term the need for success, the proper appreciation of effort and ability within the home as well as outside of the family group. To know success, accomplishment must be recognized by one's elders with commendation. This develops personality, self assurance, self respect and character. To the contrary, when we examine

the record of the bully, the sneak, the embittered and fearful child, we find that they have not experienced the self respect which enables them to know success.

The third fundamental right of childhood is that they may enjoy the normal measure of social and civic experience in the world as it really is—the right for public school training, to play with children from private homes, the right to handle a little real money and the right to community intercourse and community life.

For many years I was of the opinion that these three fundamental needs and rights could only be realized in a private home. It has been my privilege for the past few years to know the executive official as well as the boys of St. Edmund's. St. Edmund's is a comparatively small institution meeting most of the maximum social standards of national child caring organizations. It is here that the boys are divided into small colony houses with a house mother for each colony.

It is in this institution that the splendid Court of Honor of the Boy Scout program can be operated to great advantage for twenty-four hours each day. It is in this institution that the boys are privileged to know, sometimes intimately, the men and women of the board of trustees. It is here that the boys have a physical and mental examination before admission in addition to careful social examination of their personal and environmental surroundings. It is here that the boys have splendid workshops to develop their

(Continued on page 14)



A FEW OF ST. EDMUND'S BUILDINGS

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

LAYMEN of the Church are to meet in Boston, October 16-18 for the convention of the Federation of Church Clubs, and are to discuss, among other things, the feasibility of organizing a national laymen's association to combine all branches of laymen's work. A commission named at last General Convention to study the problem is expected to report. Work among boys is also to have a leading place on the program. They start off with a social at the Harvard Club. Then the following morning there are to be addresses by Mr. Clarence H. Poor, president of the Episcopalian Club of Massachusetts and by Mr. Charles D. Dallas, president of the federation. On one evening the men are to be the guests of the Episcopal Theological Seminary, Cambridge. I wish that while the important gentlemen are all together in one place someone would hand around slips of paper asking these important laymen if they are subscribers to any one of the national weeklies of the Church. THE WITNESS asked the question of the laymen who went to Washington to represent the Church at General Convention and discovered that the majority of them depended entirely upon their rectors for information about the work of the Church. It struck me at the time that men who were giving a month to legislate on important Church matters really needed more information than their rectors could possibly find the time to give them. It might be said, and probably will be, that our weeklies would be more generally read if less dull, yet it is pretty generally agreed by journalists that our Church has the most attractive of the religious weeklies. Yet I am sure they could all be made better if we received an encouraging "That 'a boy" in the form of an annual subscription now and again from these distinguished laymen. I find Mr. Warren M. Kearny of New Orleans listed as an officer of the federation. Knowing him as a subscriber to this paper I hereby delegate to him the task of questioning his brothers about their Church reading. It would make a snappy article and might tell us much about the state of the Church.

* * *

While running the danger of overstressing the subject I want to tell you of a letter recently received from the Rev. Louis H. Matheus, rector of Trinity Church, Ottumwa,

Iowa. He says that he has an idea this his vestry is not as informed as it should be on the Church and its work, a statement which I trust is not going to get Mr. Matheus in bad with his employers. For their comfort I hasten to say that he adds, "Very much like all vestries I presume." He is attempting to correct the matter at least to a degree by subscribing to THE WITNESS for them for six months, and we have gone a bit of the way with him by agreeing to accept these subscriptions at the reduced rate of 70c for this trial period. Then a little later on he is going to speak to them about the matter and ask them if they won't renew their subscriptions at their expirations. It is not going to be an expensive experiment and he has hopes that the regular reading of our brief messages is to so fill them with pep, vim and vigor that it will prove to be a wise expenditure of cash. The idea may appeal to some of you other persons. If so we of course offer you the same terms even though it does threaten us with bankruptcy if many of you accept. As well be broke as the way we are.

* * *

One does not have to go out of New York City very far to find the mission field. Trinity Mission, Astoria, Long Island, is typical of many such stations in that diocese. The Rev. T. David Herari, native of Beyrout, Syria, and Virginia Seminary graduate, is ministering to our people there in the basement of a bank. It is a new community into which people are coming by the hundreds. Being for the most part new householders they have little surplus cash with which to support their church. This means of course that the diocese must finance to a large extent these missions in their early days if the Church is to gain a foothold in these new growing communities. Bishop Stires has this problem much on his heart and is calling upon the people of his diocese to support not only the work of the Church in distant fields but also this work at home.

* * *

Chatham Hall, diocesan school of Southern Virginia, has opened for the season with an excellent enrollment.

* * *

St. Peter's, Morristown, N. J. has a parish paper which is edited by the children of the Church School.

They do the entire job; supply the copy, purchase the material, look after the printing and distribution. Practical application of the project method.

* * *

Rev. Leland B. Henry, for seven years a minister of the Methodist Church, and a leader in that denomination in the field of religious education, has become the assistant at St. Paul's, Rochester, N. Y.

* * *

The Rev. William Garner, Terrell, Texas, has taken up his work as the rector of Trinity, Rensselaerville, N. Y. This parish, one of the oldest in the state, will afford the new rector an unique opportunity to develop the parish along community lines since the Presbyterians and Methodists have withdrawn their work in the area in favor of our Church.

* * *

Miss Susan E. Salisbury, for 35 years missionary at the Bishop Whipple mission near Morton, Minnesota, died on September 8th. Her body now rests beneath the shadow of the church, close to the grave of Chief Goodthunder who, years ago, gave the land for the mission to Bishop Whipple. Miss Salisbury was a niece of Bishop Whipple.

* * *

Baltimore is one city where there is no let-down on religious activity during the summer months, with thirteen denominations cooperating in fostering services during July and August in six of the public parks of the city. These outdoor services, so writes the Rev. James A. Mitchell, correspondent, were attended by upward of 12,000 people, which proves that people will do other things besides play on Sunday even in the summer. Then too there were 130 daily vacation Bible schools in the city, of which 18 were held in our churches, under the direction of a diocesan committee.

* * *

The Rev. C. R. Carrie, St. Mark's and St. John's, Rochester, N. Y., has accepted a call to St. John's, Jersey City.

* * *

Miss Clarice Lambright, the head of young people's work in the diocese of Western New York, is to be married to Mr. Pierre C. Buhlmann of Paris, according to an announcement recently received.

* * *

Deaconess Shaw of the Philippines addressed the congregation of All Saints Church, New York City, last

Sunday evening, telling of her work in that far-off mission field. All Saints, as perhaps you know, is a very old and quaint parish on the lower east side presided over by the Rev. Harrison Rockwell.

* * *

The Rev. W. Russell Bowie, Grace Church, N. Y., is the latest of the metropolitan parsons to return to his job—vacations seem to be generally long for New York rectors, many of them not having yet returned. Several important announcements were promptly made by Dr. Bowie. For one thing the Rev. Elwood Worcester, Emmanuel movement, has joined the staff of the parish and is to conduct conferences twice weekly for those interested in the subject of religion and health. Also during the fall and winter there are to be special services the first Sunday evening of each month when the preachers are to be distinguished ministers of other denominations, with the general subject, "What means most to me in Christianity."

* * *

About seventy laymen of the diocese of Newark attended a conference held at Eagle's Nest Farm, diocesan institution, for a few days last month, with Bishop Stearly, the Rev. R. W. Andrews of Japan and Mr. Leon C. Palmer, Brotherhood secretary, as leaders. Then on the 8th through the 10th the parsons met, with a hundred of them there. The Rev. Lyford P. Edwards, rapid-fire professor from St. Stephen's College, talked to them on the Church and social problems; Professor J. Newton Davies of Drew University lectured to them on preaching, and Mr. Andrews was held over from the layman's conference to give addresses on missions.

* * *

Rev. F. D. Daley, recently graduated from Sewanee, is to become the rector of the Epiphany, Govans, Maryland, succeeding the Rev. R. E. Kell, retiring. Rev. W. W. Shearer is to come from Washington, D. C. to succeed the Rev. T. H. Yardley as rector of St. Timothy's, Catonsville, Maryland. Rev. Westwell Greenwood is now an assistant at Christ Church, and the Rev. Harold Hohly is assistant at Grace and St. Peter's, Baltimore. Rev. C. M. Bates is now the rector of the Holy Cross, Baltimore.

* * *

The diocese of Newark is to have a "Church Loyalty Festival," which closes with the every member canvass.

Morning services on four Sundays will be devoted to this plan,

the Sundays being named respectively Loyalty Sunday, stressing the subject, "Loyalty to Christ and His Church," Community Sunday, when Church people will bring friends and neighbors to the service, Symposium Sunday, giving the Church's programme for the support and spread of Christ's Kingdom, and Presentation Sunday, with an "Ingathering Service." A week of friendly visitation will inaugurate the Festival. This series of visits is to be what its name implies, and therefore will not have the gathering of pledges of money as an object. The regular canvass will take place toward the close of the Festival.

* * *

Henry K. Sherill, soon to be consecrated bishop of Massachusetts, is

listed among the prominent clergymen to preach during the year at Yale University.

* * *

Annual laymen's and clergy conferences were held September 13 through the 15th at Ames, Iowa. The Rev. Allen Evans of Long Island went all the way out there to do a very good job in presenting the national program of the Church. Dr. H. von Schulte of Omaha, a physician of distinction, was there under the auspices of the social service department and talked about children, boys and working men. There were also important conferences on pastoral and diocesan work let by local leaders, including the Rev. Messrs. A. M. McLaughlin, James H. Dew-Brittain, Dean Phil-

Hymnals and Prayer Books

* * * *

The season is approaching when each church will be considering the renewal or enlargement of its supply of Hymnals and Prayer Books. We are prepared to supply the needs of the Church promptly, as we have in the past.

* * * *

THE HYMNAL

Standard Musical Edition at \$1.20 per copy or \$1.00 in lots of 100 or more.

Special Choir Edition (reinforced), at \$1.50 per copy or \$1.30 in lots of 100 or more.

Word Edition at 40 cents per copy.

THE PRAYER BOOK

Regular Pew Edition, in various colored bindings, at 25 cents per copy.

Chancel Edition, in various colored bindings, at 50 cents per copy.

* * * *

Carriage charge extra.

* * * *

Circulars sent on request.

* * * *

THE CHURCH PENSION FUND
14 Wall Street New York

brook and Austin Pardue. The conferences were separated this year but the laymen, before leaving, asked that next year they be allowed to meet in joint sessions with the parsons.

* * *

The oldest section of Baltimore, near the water front, is now a region of crooked streets and little alleys overrunning with many nationalities. But the names of the streets still reflect the antiquity and the dignity of old Baltimore: Lancaster, Queen, Shakespeare, Thames, Washington. Even the alleys are interesting: Apple, Happy, Petticoat. The most picturesque of all has changed its ancient name of Strawberry.

This section of the city is known as Fells Point from the original founder, William Fell, who arrived in 1730 and built himself a house on the water front. This month the citizens of Fells Point are celebrating that event. There are pageants, street festivals and dances, and patriotic meetings. As is most fitting the week's celebration started with a great service in St. Paul's Fifth Reformed Church, where all the Protestant denominations gathered for a service of Thanksgiving and Remembrance.

Our own Episcopal Church was

among the early ones to locate in the old Fells Point. In 1797 Old St. Paul's, the Mother Church of the city, sent an associate rector to minister to the people of that neighborhood. The church was known as Old Christ Church and has since split into two daughter churches in different parts of the city: Christ Church and the Church of the Messiah.

* * *

We are informed by the Rev. Sumner Walters, rector of the Redeemer, St. Louis, that you should watch your step with a tall, fair haired young man of about 24 years who goes by the name of McFarlane. It seems that he has the habit of calling upon rectors to inquire about the young people's society of the parish. If he gets the names of any of them he calls upon them for the purpose of panhandling. Also he is apt to pick up anything loose that is about. In the case of Mr. Walters he lifted \$27, which wasn't so nice, what with the depression on, children to get ready for school and everything. If you should meet him Mr. Walters would like to know.

* * *

Ever since Mr. Gerard came out with a list of fifty or more gentlemen whom he says control the

United States, lists of various sorts have been released. Ida Tarbell, author and feminist, not wishing to have her sex slighted, compiled a

Special Offer to Clergy

RELIGIOUS BOOKS

and
BOOKS OF ALL PUBLISHERS
Buy from us and save money

Episcopal Prayer Books, Hymnals
Altar Books and Bibles
GOLD STAMPING and POSTAGE FREE
Religious and Secular Christmas Cards
(Books on Freemasonry, Masonic
Lodge Supplies, Jewelry and Nov-
elties. Send for Masonic Gift
Book or Catalogue No. 105.)

Redding Masonic Supply
Company, Inc.

200 Fifth Ave., New York, N. Y.
Established 1859

YOUR CHURCH, SOCIETY
OR SCHOOL

NEEDS MONEY

Sell finest Chocolate covered 5 cent bars
and earn money quickly. Twenty varieties.
Pay for bars in 30 days. Offer not good in
South or West.

For full information write

L. E. AUSTIN
760 West End Ave. New York City

Edwin S. Gorham, Inc.

CHURCH PUBLISHER AND
BOOKSELLER

Eighteen West Forty-fifth Street
NEW YORK, N. Y.

The Millet Studio

226 So. 11th Street, Philadelphia, Pa.

STAINED GLASS, MOSAICS, MURALS,
MEMORIAL BRONZES, ETC.

S. DUNSTAN'S COLLEGE OF SACRED MUSIC

IN AFFILIATION with Brown University, the College offers a course leading to degrees of A.B. and Mus.Bac. The course is designed especially to meet needs of students desiring career as church choirmasters and organists. The College has at its disposal all the facilities of Brown University, including Pembroke College for Women: all academic work, such as English, modern languages, History, Science, etc., will be done in the regular University courses. The College will offer courses in Musical Theory (Harmony, Counterpoint, Canon, Fugue, Form); Improvisation; Organ-Playing; Organ-Construction; Chamber-Music; Choir-Training and Organization; Sunday-School Music; courses in the History of Music; Hymnology and Plainsong; Liturgics, Theology, the Bible, the Psychology of Worship and Worship-Forms; Pageantry; Church Art and Architecture. In the chapel of the College students will have opportunity for laboratory work in actual service-playing, under expert criticism. Demonstration work in choir and voice training will be provided through the Choir-School of the College, and the two professional choirs maintained by the College.

For fuller information and catalogue, address The Rector, Rev. Walter Williams, 84 Benefit Street, Providence, R. I.

A Gothic Nave Lantern

combining

Beauty, Utility and a High Degree of Diffusion

RAMBUSCH presents this Gothic Nave Lantern as its latest fixture design in Church Interior lighting. Five characteristics are embodied in its construction.

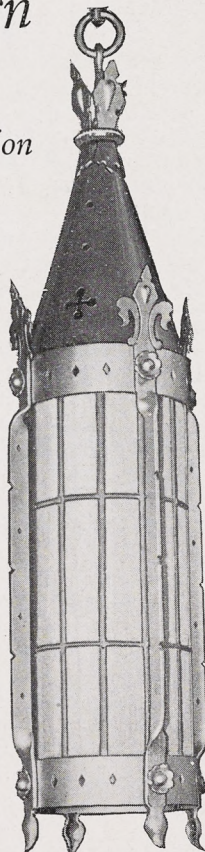
Acme in diffusion . . . Reflector top prevents overlighting of ceiling and conserves light for pew level . . . Vertical structural bars so placed as to permit minimum light obstruction . . . Beauty of Design and Utility . . . Fixture handwrought thruout.

Call a Rambusch Church Lighting expert to help you solve your Church Lighting problems without obligation on your part.

RAMBUSCH

Designers, Decorators and Craftsmen

2 West 45th St. New York City



RAMBUSCH DESIGNS, MAKES, AND GUARANTEES ALL ITS CHURCH LIGHTING UNITS

NASHOTAH HOUSE

Founded in 1842

THEOLOGICAL SEMINARY
and
COLLEGIATE DEPARTMENT

Academic Year Begins October 1st.

For particulars address the dean

NASHOTAH HOUSE

Nashotah, Wisconsin

St. Hilda's Hall

Old Charles Town, West Virginia

*A Church School for Girls in the
Shenandoah Valley*

College Preparatory, General,
Post Graduate, and Secretarial
Course. Music, Art. Excellent
record.

Mariah Pendleton Duval, Principal

HOUSE OF THE NAZARENE SAINT AUGUSTINE, FLORIDA.

An attractive Guest House for those wishing rest, renewed strength, or spiritual help. Cheerful, comfortable, convenient, homelike. Summer rates till November. For particulars address Sister-in-Charge, 30-34 Rohde Ave.

ST. KATHARINE'S SCHOOL

UNDER the care of the Sisters of St. Mary. A thorough preparatory school for a limited number of girls. Recommended by leading colleges. Beautiful grounds. Outdoor sports, riding and swimming. Ask for our catalog.

Tremont Ave., Davenport Ia

ST. CATHERINE'S SCHOOL

For Girls who wish a high standard in College Preparation. One year intensive course for high school graduates wishing to enter college. Non-College course. Art, Music. A Church School in a delightful suburb of Richmond.

Louisa deBerniere Bacot, Headmistress
Richmond, Virginia

For 70 years Shattuck has been a leader among church college preparatory schools in the West. Not operated for profit. Aims to develop High Scholarship, Manly Character, Christian Citizenship. Military system trains for service and patriotism. Boys may be entered at mid-year or fall.

Address the Rector, Shattuck School,
Faribault, Minn.

Shattuck School



list of outstanding women, several Churchwomen of prominence being on her list, including Mary Van Kleeck, who is the director of the industrial studies division of the Russell Sage Foundation and a vice-president of our Church League for Industrial Democracy. Now Stephen Wise, New York rabbi, comes out with a list of the ten foremost religious leaders of the country. On it we find John Haynes Holmes, Harry Emerson Fosdick, John A. Ryan, Bishop McConnell, Mordecai W. Johnson, negro president of Howard University, Harry Ward, Henry Cohen, Graham Taylor, Sherwood Eddy and Rufus Jones.

Here is news: Charles B. Persell and Charles B. Persell, Jr., father and son, ages 58 and 21, registered last week as classmates at Hobart College. The young Persell plans to enter the ministry and is already taking services in villages near Geneva.

The clergy conference of the diocese of Long Island is in session at Easthampton this week. Bishop Stires is reporting fully on the Lambeth conference; Bishop Larned is leading conferences on parish work, and there is to be thorough discussion of diocesan problems in missionary, educational and social service fields.

The 50th anniversary of Bishop Thomas F. Gailor's ordination to the priesthood, as well as his 74th birthday, was celebrated at St. Mary's Cathedral, Memphis, Tennessee on September 17th. There were services of course, and also a banquet in his honor under the auspices of the Churchman's club.

Before last week's issue reached you announcing the serious illness of Bishop Leonard of Ohio word was received of his death. He was the senior member of the House of Bishops and his passing takes from the House one of its outstanding personalities and deprives the Church of one of her strongest leaders.

At St. Paul's, Lansing, Michigan, they have an annual Family Sunday when fathers and mothers and children are asked to receive the Holy Communion together. The church school is suspended for the day and the children are asked to bring their parents with them for common worship.

Clerical changes in the diocese of Newark: Rev. S. M. Hopson from Florida is at Calvary, Summit, as

Mural Decorations
Stained Glass Windows

BALANO STUDIOS

2025 Spring Garden Street
PHILADELPHIA

CHILDREN'S HOSPITAL

in New York. Sisters of St. Mary (Episcopal), 405 W. 34th Street. Accredited School of Nursing, two years and eight months. Major subject children. Adult and maternity nursing in affiliated hospitals. Single rooms. Full maintenance and allowance. Write for booklet.

CHURCH LINEN

We import direct from the weaver and specialize in extra fine quality Pure Irish Linen for Altar and Vestment use. Lengths cut to order. 10% discount on orders over \$25.00. Samples and Prices on request. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIO, WASHINGTON AND London. Church embroideries, also chasubles, surplices, exquisite Altar linens, Altar hangings, etc. Stoles with crosses, \$7.60 up, burse and veil, \$15 up; Silk damask cope, \$120; Silk damask chasuble, \$40 up; Silk damask Mass sets from \$60, imported duty free, if for the Church. Miss L. V. Mackrill, 11 W. Kirk St., Chevy Chase, Washington, D. C. Tel. Wisconsin 2752.

WANTED—HEAR FROM OWNER HAVING good farm for sale. Cash price, particulars. John Black, Chippewa Falls, Wisconsin.

VESTMENTS, Embroidery, silk and linen, Church supplies, materials. Georgia L. Bender, 1706 Manning Street, Philadelphia, Pa.

MAGAZINES at lowest prices with efficient service and guarantee. Estimates gladly furnished. Benjamin Morgan, 427 N. Main Street, Norwich, Conn.

Quickly Ends Worst Distress of WHOOPING COUGH

without dosing. Apply direct to child's chest. Roche's Embrocation, mothers' standby for over 100 years. Soon congestion breaks, phlegm loosens and choking ceases. This safe, sure way is also good for Bronchitis, Croup and Chest Colds.

Sold by All Druggists or

E. FOUGERA & CO., Inc., New York
W. Edwards & Sons, London, Eng., Props.



Washington Cathedral

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

curate; Rev. H. R. Onderdonk leaves Morristown to become the rector of St. Peter's, Essex Falls.

* * *

DeVeaux School, diocese of Western New York, opens the year with an enrollment of 104 boys, the largest in its history, thanks to a fine new dormitory just finished. The Rev. William Barrows is starting his 34th year as the headmaster of the school.

* * *

The Rev. George L. Paine, Episcopal clergyman who is the head of the Greater Boston Federation of Churches, just returned from Russia, is lecturing in and about Boston on his experiences.

* * *

Cambridge students were welcomed to Christ Church, Rev. Leslie Glenn, rector, at a reception on September 29th. There are many Episcopal students in the city each year, naturally, with Harvard, the Episcopal Seminary and Radcliffe nearby. Bishop Lawrence spoke as did also Mr. R. C. Evarts and the Rev. Ernest Stires of the diocese of Long Island.

* * *

The Rev. Joseph Fletcher, formerly on the staff of the department

of Christian social service of the national council, and the joint author with Mr. Spencer Miller of a forthcoming book, "The Church and Industry" sailed for England on September 25th, with Mrs. Fletcher, for a year of study at London University. He is planning to do special work in the field of economics and sociology.

* * *

As a part of the American Country Life conference, meeting in Madison, Wisconsin, next month, the social service departments of the three Wisconsin dioceses are planning a meeting to consider plans for joint action, especially in the field of social legislation. Mr. Aubrey Williams, secretary of the Wisconsin conference of social work and Rev. Harold Holt of Grace Church, Oak Park, Illinois, are to be the speakers.

* * *

By the will of the late Bishop Darlington of Harrisburg his large and valuable library is left to the diocese for a library.

* * *

Some twenty years or so ago there was a junior Brotherhood chapter of nine members at St. Paul's Church, Wilmington, North Carolina.

There was nothing extraordinary about its membership or leadership; they were simply one of many Brotherhood groups scattered throughout the Church, praying daily for the spread of the Kingdom, taking part in the work, worship and study of the Church, and endeavoring each week to bring other boys to do the same. No particular stress was laid upon the ministry as an opportunity for Christian service. And yet of the nine boys in that chapter, four are today in the ministry of the Church and one of them (the Rev. Alexander Miller, by whom these facts were given us) is now rector of that parish.

In a chapter at Grace Church, Lexington, Virginia, some years ago, there were during a period of four years twenty-five members. Not more than two or three, if this number, had the ministry in mind when they entered the chapter. And yet thirteen clergymen of the Church, eleven living and two who have passed on to their reward, came from this chapter, and one of them (Rt. Rev. Wm. G. McDowell, D. D., by whom these facts were given) is now Bishop of Alabama.

* * *

The synod of the province of

Literature for Fall Campaign

OUR EXPANDING CHURCH

By JAMES THAYER ADDISON

The Study Book for this fall, OUR EXPANDING CHURCH, has been greeted enthusiastically: "The greatest textbook you have issued,"—"The most discussable book yet," are two of the comments.

Professor Addison, who occupies the chair of History of Religion and Missions in the Cambridge Theological School, has written a book that is interesting, thought-provoking and uniquely valuable,—a striking and vivid interpretation of the Church's world-wide task,—its Missionary Program.

The five Chapters, *Foundations, Achievements, Problems and Opportunities, The Work of Our Own Church, and Our Own Share*,—are almost the last word, certainly the most challenging and convincing word, on the subject of Missions. The book is easy to read and compelling in its force of fact and logic.

Every parish and mission should organize a Study Group at once, to read and discuss OUR EXPANDING CHURCH. The parish that is rallied under the influence of this great book will meet with a wonderful response in its Every Member Canvass. The time to begin is NOW.

Price 25c postpaid

Life and Religion

By LEWIS B. FRANKLIN, D.C.L.

Since publication of OUR COMMON LIFE, by Karl M. Block, Dr. Franklin has been leading discussion groups, with that book as a text, at summer conferences and with parish classes.

Of these discussions, the Rev. Austin Pardue writes: "One of the most vital discussions I have experienced. It demands that we who call ourselves Christians, square off and take a stand on the issue of our Common Life."

Dr. Franklin has written his discussion outlines, and they have been printed in booklet form, with the title, LIFE AND RELIGION. Of them, the Rev. Herbert L. Miller writes: "Dr. Franklin's Notes are most helpful."

OUR COMMON LIFE is obtainable at 50 cents a copy, and the new outline, LIFE AND RELIGION, is 25 cents a copy, postpaid.

Our New Day is a most attractive illustrated folder, to be used generally throughout the fall campaign,—the condensed three parish leaflet. Free on request.

Gleams A new information leaflet, containing brief statements of fact concerning the Church's work in all fields. Free on request.

THE BOOKSTORE, Church Mission House, 281 Fourth Ave., New York

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, MASSACHUSETTS

Affiliation with Harvard University offers unusual opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

TERM BEGINS SEPTEMBER 23RD
For Catalogue Address the Dean

Berkeley Divinity School

New Haven, Connecticut
Affiliated with Yale University
Address DEAN W. P. LADD
80 Sachem Street

DIVINITY SCHOOL IN PHILADELPHIA

Undergraduate and Graduate Courses
Privileges at University of Pennsylvania
Address:

DEAN BARTLETT, 42nd and Locust Streets

SEABURY-CARLETON

THEOLOGY LIBERAL ARTS

Best Training — Minimum Cost

For information and catalogue write

REV. FREDERICK KRAMER, Ph.D., D.D.
Seabury Hall, Faribault, Minn.

The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information
address the Dean

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

HOBART COLLEGE

Geneva, N. Y.

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

REV. MURRAY BARTLETT, D.D., Pres.

TRINITY COLLEGE

Hartford, Conn.

Offers a general cultural education, with special emphasis on the Classics, Modern Languages, English, Economics, History, Philosophy, Chemistry, Mathematics and Physics, Biology and Pre-Medical, or Pre-Engineering. For information apply, The Dean.

St. ALBAN'S SYCAMORE, ILL.

Episcopal Boarding School for Boys,
from Fifth Grade through High School. Fully
accredited.

The Rev. Chas. L. Street, Ph.D., Headmaster
718 Somonauk Street, Sycamore, Ill.

Washington is to meet in Philadelphia, October 21-23, the place of meeting being Holy Trinity Church. In addition to the synod sessions there are to be meetings of various Church organizations as well as numerous exhibits and social functions.

* * *

The two convocations of the diocese of Bethlehem met for a three days' conference at St. Stephen's camp recently. The camp is a delightful spot on the Susquehanna river, owned by St. Stephen's Church, Wilkes-Barre, and is used through the summer by the various organizations of the parish. Dr. Burton Easton of the General Seminary lectured on the New Testament; Mr. Jim Miller of the field department of the National Council spoke on the program of the Church; the bishop of the diocese spoke on the Lambeth Conference. Fifty of the clergy were present and a number of laymen.

* * *

Bishop Garland of Pennsylvania has returned from a world tour which included the Lambeth Conference. He has joined with several other bishops in stating that he regrets that the Conference even took up the subject of birth control.

* * *

A Laymen's association has been organized in the diocese of Quincy and they are to undertake the task of raising an episcopal endowment and are also promoting work in the diocese among young people.

* * *

The Rev. Alexander M. Rich celebrated the 40th anniversary of his ordination to the priesthood with appropriate ceremonies at St. John's Church, Charleston, S. C. He is about to leave that parish and take up his home in Florida.

* * *

Members of the New York police department and the fire department who are also members of the Masonic fraternity attended a service last Sunday afternoon at the Cathedral of St. John the Divine, New York. Dean Gates welcomed them, the sermon being preached by Methodist Bishop McConnell.

MEETING FUNDAMENTAL NEEDS

(Continued from page 8)

latent occupational talents, to follow up hobbies and handicraft work.

True to the memory of their patron, St. Edmund, the boys hold steadfastly their allegiance to God and country. St. Edmund's—an institution with a personal touch, where each soul is studied and trained as a child of God and each boy is respected for his potential manhood.

ST. STEPHEN'S COLLEGE (Columbia University)

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

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

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

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

Address: Bernard Iddings Bell, Litt.D.,
Warden
ANNANDALE-ON-HUDSON, N. Y.
(R. R. Station: Barrytown)

St. Andrew's School

near Middletown, Delaware

A Church Boarding School for Boys to open September, 1930

Endowed. College Preparatory.
Tuition \$800. Boys from 12 to 15
admitted for this year.

Modern fireproof equipment. 350 acres
fronting on two lakes.

REV. WALDEN PELL, 2nd

Headmaster

Address, Lenox, Massachusetts

KEMPER HALL

KENOSHA, WISCONSIN

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

Virginia Episcopal School

Lynchburg, Virginia

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

HARVARD SCHOOL

Los Angeles, California

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

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL

Peekskill-on-Hudson

BOARDING SCHOOL FOR GIRLS

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

The School of NURSING

HOSPITAL of ST. BARNABAS
Newark, N. J.

Fully accredited School and Hospital.
High School graduates accepted.
Classes enter Feb. and Sept. Enroll now.

Address
DIRECTOR, SCHOOL OF NURSING

The Last Great Roll-Call of the Triennium



ANNUAL EVERY MEMBER CANVASS
NOVEMBER 30—DECEMBER 14

SOUND the Assembly.
Gather the People. Seek out
the straying and lost. Bring
them back into the fold.
Let not one be passed, that
all may share in the glorious
work of extending Christ's
Kingdom.

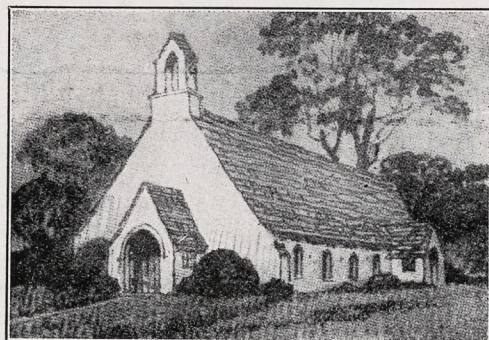


THE NATIONAL COUNCIL

Field Department

Church Missions House, 281 Fourth Avenue, New York

A Call for YOUR Help



This plea is made to Church people who know that Church Schools do not remain Church Schools by chance.

Will YOU be one of those to help St. Edmund's Boys

—the Master's work in our schools only goes forward by the consecration of leaders whose hands are upheld by the heart-felt contributions of Church people.

During the last three years, St. Edmund's Home enrollment has more than doubled, yet so far the churchly facilities have not been increased.

The New Chapel is a vital need of St. Edmund's boys and is an opportunity for those who would further the prayer—"thy kingdom come."

**Love and Memory are
asked to build this Chapel**

May we tell you of the part for gifts both great and small?

ADDRESS

ST. EDMUND'S HOME FOR BOYS

Glendale, Ohio