

The **WITNESS**

CHICAGO, ILL., AUGUST 4, 1932



BISHOP STEWART AND ST. ALBAN'S BOYS
Examining Totem Pole Depicting School History

Haskins Studio

STAINED GLASS WINDOWS

COURT AND CORTLAND STS. ROCHESTER N.Y.

FORTY YEARS IN THE ECCLESIASTICAL ARTS



Buy at low English prices the finest Church Silver & Metal work direct from the actual makers:—

F. OSBORNE & CO., Ltd.
27 Eastcastle St., London,
W. I., Eng.
(Cables: Osercraft, London)

CHALICES from £3., & all Church Silver & Metal work. Send for Book 26.

MEMORIAL TABLETS in Brass, Bronze, Enamel, etc. Send for Book 27.

REYNOLDS, FRANCIS & ROHNSTOCK

Designers and workers in
STAINED GLASS

One Washington Street
Boston, Massachusetts

Wilbur H. Burnham Designer and Craftsman Stained Glass Studios · 1126 Boylston St Boston



Casrocks

For the Clergy and Choir
VESTMENTS

Altar linens, emoroidria's
materials

Clerical and lay tailoring

J. M. HALL, INC.
174 Madison Avenue

Bet. 33rd & 34th Sts., N.Y.

MEMORIAL TABLETS

"of enduring worth
and attractiveness"
in genuine cast bronze

Moderate in Price - Booklet on Request

ELLISON BRONZE CO., INC.
JAMESTOWN, N. Y.

M. P. MOLLER ORGANS

The Pride of the Church

Over half a century of successful organ building have established the Möller reputation for quality and workmanship.

350 Möller Organs in Episcopal Churches alone.



J. & R. LAMB STUDIOS
NO. 325 SIXTH AVENUE, NEW YORK
STAINED GLASS · MURALS
MOSAIC · MARBLESTONE · CARVED WOOD · METAL 1857

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

Murals and Decorative Painting

Oliver Smith Studios

Designers and Craftsmen in
Stained and Leaded Glass.

BRYN ATHYN, PENNA.

Gothic Wood Carving

R. GEISLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND
MARBLE · BRASS · SILVER
FABRICS + WINDOWS

J. WIPPELL & CO. LTD

will be pleased to submit
designs and Estimates for

Embroidery · Wood
Stone · Metal and
Stained Glass

EXETER · Cathedral Yard.
LONDON · 11, Tufton St. S.W.1.
MANCHESTER · 32, Victoria Street.

CHURCH EAR-PHONES

Make your church a place of real worship for the DEAF of the community you serve.

Install the Globe Church Ear-phone Service and your hard of hearing people will enjoy to the full your services and the music of the church. Globe earphones are a needed service in your church.

Ask for folder and details of our four Sunday free trial plan.

Globe Phone Mfg. Corp.
Reading, Mass.

HALL ORGANS

have gained much prestige because of many outstanding Episcopal installations.

The Hall Organ Company

West Haven, Conn.



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

BELLS

MENEELY & CO. BELLS
ESTABLISHED IN 1826
WATERLIET, 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 EL-dorado 5-1058

The D'Ascenzo Studios

PHILADELPHIA—1604 SUMMER ST.

Designers of

Historical Windows

WASHINGTON MEMORIAL
CHAPEL

Valley Forge, Pa.

Chapel windows,
Riverside Baptist Church,
New York City

Memorial windows, 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

Editor
IRVING P. JOHNSON

Managing Editor
WILLIAM B. SPOFFORD

THE WITNESS

A National Weekly of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

Vol. XVI. No. 50

AUGUST 4, 1932

Five Cents a Copy

THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

RESEARCH EXPERTS from Columbia University are attempting to discover the cultural rating of Americans. They went to Westchester County, New York, figuring it to be a bit swanky, and asked the residents what they did for amusement—the theatre, the movie, bridge, poker or books. It was discovered that those of the so-called professional and executive group preferred the legitimate stage to the movie. Those doing the work of this world, down in the report under the heading of laborers, prefer the movies, with nearly half of them testifying that they preferred them to all other forms of amusement. Thinking that cash might have something to do with the preference the experts asked if they would shift to the legitimate theatre if their income was increased \$1000 a year. Only 10 per cent replied in the affirmative. But films were not alone high in the rating. Books had a fine following, with many insisting that they had rather have a good book than any other form of recreation. And the bridge table also attracts a good many apparently. Unfortunately no effort was made to discover the number of poker players. The committee of experts has just gotten under way. They are to be at it for a year or so and during that time hope to discover how much time people devote to social activities, sports, education, motoring, the radio, and attending church.

AREVIVAL of the economic virtues of frugality and of industry which marked the early settlers of this country was advocated as a way out of our difficulties in a sermon preached recently in a New York parish by the Rev. S. H. Prince, who is a professor of economics and sociology at King's College, Halifax, Nova Scotia. "Those who condemn the practice of hoarding," he said, "should remember that the trouble with the world is not that some are hoarding now, but that all were not hoarding during the years of plenty and prosperity." Possibly we should not expect a professor to know much about what is going on in the world but one would think that he might see that this "scarcity" economics is as dead as the do-do in this age of plenty. Why, in heavens' name, should we grub when there is more food in the world than we can use, more coal than we can burn, more cotton than we can possibly turn into cloth? Certainly everyone must know that we could increase our wealth many

times by working our industrial and agricultural machinery at full capacity. The problem before the world is not how to produce goods. It is how to deliver to consumers the goods and services we are capable of producing so abundantly. Our Church, at successive General Conventions, has suggested the answer in this oft-repeated resolution: "Cooperation for the common service must be substituted for the present competition for private advantage as the paramount motive and end of all industry—ultimately it involves a fundamental change in the spirit and working of our whole industrial system." A fundamental change for those enjoying private advantage is a bit hard to take, but what intelligence fails to accomplish necessity will.

PARISHES THROUGHOUT the country might well do this summer what is being done in the diocese of Chicago. There a diocesan wide organization is collecting foodstuffs in the country, trucking it to the city and there distributing it to the various parishes where it is canned so that it may be available for the unemployed this coming winter. Every parish that has a kitchen should make it available for canning. Women's organizations should direct the work. Farmers, owners of large estates and state departments of agriculture will contribute fruits and vegetables if they are approached. Contributions of sugar and jars can be obtained. By getting busy this summer and fall the families of the unemployed will at least have something to eat next winter. At Morgantown, West Virginia, the churches united in opening a community kitchen. So far six thousand quarts of apples, apple butter and tomatoes have been canned and over two hundred bushels of apples have been dried. A diet of apples may not sound particularly enticing but when winter comes it will prove to be better than no diet at all.

OUR CHURCH has always had the reputation for knowing how to build beautiful and well appointed churches. It is fair to say also that our leadership has been a stimulus to other communions so that today you see throughout the land really beautiful churches of all denominations. Ours has been a leadership of which we may be proud and one which it is worth making an effort to maintain. The way to do it, in our opinion, is to make use of the Commission

on Church Architecture, appointed by General Convention, of which the Very Rev. Milo H. Gates is secretary, whenever a church or a parish house is to be built. It is a commission skilled in the laws of fitness and beauty for such structures. Then too in several dioceses there are now diocesan commissions doing notable work in this field, with that of Colorado having been particularly effective.

THE GREAT SIN

By

SAMUEL M. SHOEMAKER, JR.

AMERICA'S great power places upon her a special obligation to take the lead in ridding the world of war. We must begin by changing our emphasis. We are spending considerably more than eight hundred million dollars annually on our army and navy, exclusive of pensions, retirements allowances and interest on war debts. If these are included, our annual disbursements on account of wars past, and current preparedness, reach the colossal sum of nearly two and a half billion dollars. Secretary Mellon has said that "the expenditures which are directly and indirectly attributable to war and the national defense compose over eighty per cent of total federal expenditures."

War springs from seeds sown deep in our society. Those who are fairminded today grant that while Germany hastened the world war and provided the occasion for it, war was inevitable as the world was organized. Germany was the boil; but the blood of the world was out of order.

I know English newspaper reporters who twenty years ago were sending back to the great London dailies news unfavorable to the relations between England and Germany because somebody's interests would thus be served, and if Germany's commerce would be crushed, England's might be made to come first. War grows not alone out of political absolutism, but out of industrial absolutism as well. And while we have eliminated some of the political emperors, we have still to get rid of those industrial despots who by virtue of the control of the lives and destinies of masses of men may force them to work under intolerable conditions, while those same despots roll about in great motors and private trains, and so increase that class hatred which makes such divisive ravages through all our human family, and which lies at the base of a good deal of war.

War does not reform nor punish the guilty. Some years ago, I looked across a Dutch lawn to the walls of a comfortable country house, where the old Kaiser lives in splendor and receives the homage of his little retinue as he did in the days of his glory. It isn't quite Potsdam, but it is a long way from a graveyard. Those who had nothing to do with bringing on the war were killed; those whose minds did not swell with inflated egotism and mad aspirations to rule the world, they are gone; but the Emperor maintains his court at Doorn. We cry about Germany not being penitent; of

course they are not. The responsibility is too intricate for a whole nation to assume the guilt of it. The few individuals who caused the war are probably out of power now. War doesn't get the guilty, either to change him or kill him—it gets the other fellow.

WAR does not purify the nation. When England, and later ourselves, entered the war, everyone talked about the beneficial effect upon a soft and selfish generation. It would carry them out of themselves, put moral drive into them, and teach them to spend themselves for a cause. We heard that it would usher in a period of spiritual revival. The war was compared, I think blasphemously—to Calvary itself, so ennobling was the unselfishness of the motives of it. But all this came to be seen as the talk of the people who stayed at home. I doubt if the men who went to fight themselves gave much credence to that kind of talk. Men were not gotten to fight until a campaign of hate had made victims of us all.

It wanted some excessive stimulus before a farmer lad, minding his sheep on the green slopes of Sussex or Kent, or a smithy hammering his horseshoes in an Indiana village, could see why he should go into training to shoot down a carpenter from Saxony. Purify the nation? You know that after the war moral conditions were worse than ever before in Europe. You know that there is a flaunting of lust and sin in the faces of us all in our cities at the present time which is nauseating. Why? Because we took off the lid during the war, and we have not found it so easy to put it back again. Whatever else has happened, no nation has been in any sense purified by the war. You cannot gain the ends of heaven by the means of hell. We were brutalized and debauched by war, not ennobled.

There are innumerable problems which face us all as a human family—supplies and transportation, and communication, and food, and currency and language. But until we get a chance to sit down and face these things in concert, with minds unhaunted by the ghost of war just around the corner, we cannot solve any of them. A man and his wife do not make up their accounts, or talk about whether they will repaint the house, while a mad-man is terrorizing the countryside; they sit in fear and trembling and hope he will not disturb them, but they cannot live and work effectively together. The first great need of the world is an

enduring peace to form a climate in which we can settle our other problems that are arising from the continual shrinkage of the world into a neighborhood.

YOU and I have a direct obligation in this matter to our own country and to the world. Whatever has been its action in the past—and the church has backed almost any war that happened to be going in the past—none the less, the Christian Church is irrevocably committed to the creation of a fraternal and peaceful world. No one can read the Sermon on the Mount and believe it can be practiced on a battlefield. It is high time that what the Church has always condemned in theory it begin to reject in practice. We cannot look to statesmen to stop war—some of them like the taste of it. Some of the capitalists profit by it too easily. If war is stopped, it will be stopped by a great moving in the Christian conscience of this country and all nations that war is sin. We dare not talk longer about the economic wastes of war. War from

now on is sin. I do not ask you to say that the last war, or any previous war was sin, although I do say they have not accomplished what they set out to do. I say that from now on war is sin. We know better. We have found other ways to put our brains to our common problems before we get at each other's throats. It is common sense and cold logic that one day we shall have a "federation of the world". We can no more live on terms of economic and news intimacy with our neighbor-nations and not band ourselves into a world brotherhood, than a group of neighbors in a village can fail to combine for unity and efficiency and mutual helpfulness.

It cannot be the purpose of God that men slay each other in the futile business of war. He is the God of Peace, and in his Kingdom they shall not learn war any more. I ask you in the name of the Prince of Peace to bend every effort to eliminate from the earth this source of war. Talk peace, think peace, pray peace, live peace.

WHO IS TO BLAME?

An Editorial by
BISHOP JOHNSON

FOLKS are quite insistent that the Church is not measuring up to its responsibilities and probably it is not. But what is the Church's responsibility and why does it fail to meet it? That seems to me a more important question than the more sweeping statement of its failure to assume its full opportunity.

What is the Church? It is an institution created for man's good. It is not imposed upon him but offered to him. We may take it or leave it as we choose. If the Church had been started in Sodom or Gomorrha it would probably have been regarded as a failure. One reason for the Church's failure may lie in the fact that "an evil and adulterous generation seeketh after a sign and no sign is given it." Are your minds set upon righteousness O ye children of America and are you really seeking the Kingdom of Heaven? Do the American people really want that which Christ has to offer? Is there a real desire to worship God or a passion for loving our fellowmen? The Church must maintain its ideals whether men heed or whether they disregard. The first reason for Christ's failure to reach more than a handful of people who stayed with Him lay in the character of the population in Jerusalem. They did not want what he had to offer. They hated it and crucified Him. The Church became an object of vicious persecution for three hundred years. It could not be influential and popular no matter how ably it was presented to the people. Then the character of those without has a very important bearing upon the calibre of those who come within the fold.

The Christian is one who has to live in both worlds

and is more or less affected by the practices of this world. The Church does attract a large number of people who are baptized and confirmed. They constitute the militant force who are to do the Master's work. What kind of soldiers do they make? If a parish has a hundred laymen how many of them take more than a languid interest in the Church's program? What can we do?, says the layman. There is no work cut out for us. Well first of all you can worship God regularly and faithfully. Secondly you can support the Church generously, that is in comparison with what you spend for other things. Thirdly you can carry the love of God into your daily life and make those who come in contact with you feel the genial warmth of your faith and love.

That isn't much but it is the power which the Church must possess if it is going to influence those without. It is far more important that you do these things, than it is that you do the unusual tasks which may arise. If you leave these undone nothing else that you do can be effective. To fail in these because you are not asked to do great things is to fail as a soldier in training because you are asked to do nothing heroic. It is the soldier's conduct in a training camp which enables him to win the battle when called upon to fight.

IFULLY acknowledge and lament the failure of the clergy. I am profoundly conscious of the fact that there are few men of outstanding talent or unusual leadership. But where are those who are competent to lead. They are not in politics or in so-

cial efforts. The man who has talent is making money. It is a laudable and fascinating enterprise but he ought not to complain because some weaker brother has gone into politics or into the ministry. He could not make much money honestly in either profession. Naturally the men who seek these offices are not the top-notchers in their ability, but they have accepted the draft. It seems to me that they are entitled to the support of those who evaded the draft for more profitable and less vulnerable positions.

It is not altogether easy for a man of medium talent to live on a small salary and be subject to personal interference and censorious judgments. It used to be that the hypocrite stood up in the Church and thanked God that he was not like those without. Now he stands on the sidewalk and congratulates himself that he is not like those on the inside. He seems to me to be the same type of man wherever he stands. Really good men and great men live for principles regardless of the persons who agree and disagree. Really good soldiers fight for their convictions regardless of the official personnel under whom they serve. Thank God there are many men who are really good and really great who support the Church regardless of circumstances, but in Jerusalem their number was one hundred and twenty.

I wonder how many men can be found of this calibre in the average city of one hundred thousand inhabitants today. Not many more than one in a thousand. If you were to take this one hundred and twenty men out of our parishes in such a city today the Church would be sore stricken. Christ didn't give us the Church to coddle us. It is true that He said "Come unto Me!" and it is a wonderful invitation, but to these very ones whom He loved dearly He said, "Go ye unto all the world!" There must be those who both welcome the invitation and also accept the command, if the Church is going to be a force among men.

IT IS a curious but significant fact that while incomes have shrunk tremendously, especially large incomes, that the Church is from ten to fifteen per cent off in its offerings. This is quite significant. It means that the bulk of those who have supported the Church in prosperity are supporting it in adversity. The ten or fifteen per cent represents those who cannot give and it also means that enlarged incomes in prosperous times are seldom given to using its surplus for the glory of God.

In all times of our adversity and in all times of prosperity, it is the faithful who support the Church and maintain its benevolence. In short the measure of the Church's strength lies in the body of the faithful who carry on in season and out of season. As one layman expressed it to me, "I want to earn enough each year to make a generous offering for my ideals." In other words he could regard his life as a failure if he couldn't make a contribution to the ideals of the Master.

It is going to be hard to keep up the morale of the Church in the face of present conditions but the mar-

tyrs are not all dead and there will be those who put their ideals first and will cut them last, just because they live for their ideals. So who is to blame? Manifestly those who reject the Master's invitation to come and those who having accepted this invitation refuse the request to go.

The measure of the Church's influence must be dependent upon the body of the faithful who both believe in the Master and do His commandments. The man outside too often excuses himself from any service because his neighbor is not all that he should be. The man inside too often excuses himself because he doesn't like the minister or the people, but I do not believe either excuse will be valid in the last analysis.

Just Souls

By

C. RUSSELL MOODEY

THAT expression "My word" is another victim of psychology. And it is a shame too because there are in the phrase such great possibilities. In days gone by thinking people and serious minded people made it a sort of a pass-word to the portals of their inner self and better self. The expression was not used promiscuously or uttered lightly. When spoken it always caught the reverent attention of those in the group. But now it has fallen from grace and we find it on the lips of most anybody. It serves as a connecting link in silly and sometimes "gossipy" conversation. It sort of begs the muckraker to go on and tell it all. You know what I mean. And then at other times it is used just to fill in to make conversation as we say. People feel they have to say something, for mutual silence sort of embarrasses them.

I have a feeling that the phrase is an abbreviation of "I give you MY WORD of honor." If this is so then we ought to be more careful in our use of this idiom. We ought to put it back in its rightful place and not utter it indiscriminately. Of course if "Our word" doesn't mean anything then let us use the expression and forget the serious significance it entails.

"My Word!" My word is sacred—it is a promise which I must keep. And when I give you my word I make it represent the best that is in me. If I say I'll do a thing I'll do it. Nothing under heaven will stop me from doing it. And if I must surrender everything I own the last thing I will part with is my word which is my honor. The problem isn't a question of physical policies but spiritual integrity. We used to seal our promises with the qualifying statement "the Lord being my helper." We better revive that phrase too if our honor is to be sustained. In other words any promise without Christ in it is nothing more than an empty verbal gesture signifying nothing. From these facts we can infer that the expression "My word" is no shallow exclamation but a pledge backed up by those holy feelings within me. I cannot break my promise and betray Christ!

ST. ALBAN'S SCHOOL

By

HAROLD L. BOWEN

IF YOU are looking for a school which will train your boy for leadership, and because of private attention and the general atmosphere about the institution, instill in him the quality of scholarship and social cooperation which will best fit him for the world, you will make no mistake by coming to St. Alban's. St. Alban's School was founded in Knoxville, Illinois, in the year 1890 by the Rev. Charles W. Leffingwell. In the year 1919 it was moved to Sycamore, Illinois, and re-established in the buildings which had formerly been used by Waterman Hall, a school for girls. The Waterman Hall Buildings are set on the edge of an estate of seventy acres on the outskirts of Sycamore, fifty-eight miles from Chicago, and with the additional improvements which have been made since St. Alban's took possession, they make a splendid center for a boys' school.

While St. Alban's is in many ways like any other good boarding school for boys in that its academic standard is guaranteed through its membership in the North Central Association of Colleges and Secondary Schools and it has an honorable record in athletics, the regular routine, the churchly atmosphere, the friendly supervision by carefully chosen masters all make for the building up of a stalwart Christian character which cannot always be purchased in the field of education. There are certain features which also distinguish St. Alban's from other schools in the Middle West. For one thing, St. Alban's is a small school and so the Headmaster and his assistants are able to know every boy individually and to plan a program for him which will meet his particular needs. At the beginning of the year a study is made of each new boy's past record accompanied by an intelligence test taken at the School. A careful watch is kept over the boy's program through the year in the classroom, in the dormitory and on the athletic field. This individual attention on the part of the masters means that every boy is given a fair chance to do his best work. This means, too, therefore, that every boy is assured of consistent and real advancement.

IN THE second place the school life is built on the principle that the purpose of the secondary school is to develop leadership and that leadership is developed by respon-

sibility. To this end boys are given a real share in the planning of the work and the life of the School. All of the boys look after their own rooms and have a share in the daily work of keeping the buildings and grounds in order. The older boys help to supervise these jobs and some of the seniors help the masters who are in charge of the dormitories. The Senior Council has a real responsibility not only for the school discipline but for planning the boys' activities. The boys feel that St. Alban's is really their school.

They take pride in the appearance of the grounds and buildings and in all that makes for the welfare of the School.

Another distinct feature of the life at St. Alban's is Scouting, which plays an important part in the program of the boys through the first year of High School. Many of the activities of the younger boys in class and out of class center around the scout program. A number of the older boys who have come up from the ranks have a part in the program as troop officers. Two or

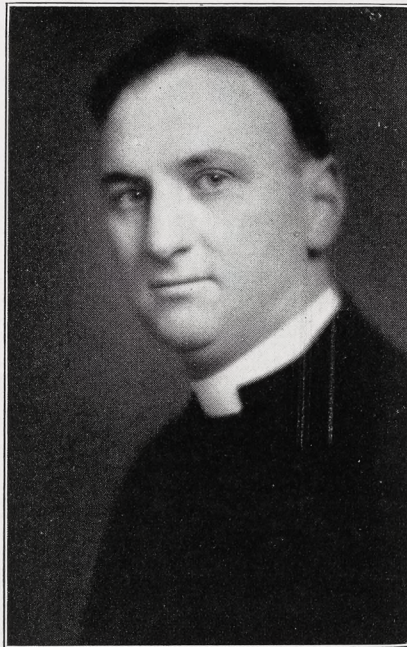


THE CHAPEL AT ST. ALBAN'S

three over-night hikes are taken in the spring and fall. Boys are encouraged to make progress in their scout work and every month a number of boys earn merit badges for proficiency in various phases of scout work. The scout program provides for boys at St. Alban's a certain amount of military drill, an organization through which loyalty to their country is instilled and a means for all around character development.

CERTAINLY not least in the considerations of St. Alban's is the person of the Headmaster. The Reverend Charles Larabee Street, A.B. Yale, Ph.D. Columbia, is recognized as one of the leaders in the educational centers of the country. He understands boys and the success of the School is largely due to his efforts and through his personality. If you chance to visit the School during the summer or early fall, do not fail to meet him and any other of the masters who make up the faculty of St. Alban's. You will then be even more confident that St. Alban's is the place for your boy.

St. Alban's accepts boys from the fifth grade through high school. The tuition is \$720.00 for boys in the grades and \$800.00 for boys in high school, which amount is just sufficient to cover the actual cost of the kind of an education a boy receives at St. Alban's. There are, however, certain scholarships given each year which enable the headmaster to accept some boys whose parents cannot afford the full tuition, and there are certain jobs outside of the regular "job system" by which a boy can earn a part of the money to apply on his school account. St. Alban's is an example of a real Christian democracy with all its members working together for the building up of the School and the welfare of the whole group.



CHARLES L. STREET
Headmaster of St. Alban's

FINE NEW BIBLE COMMENTARY IS JUSTLY PRAISED

Reviewed by GARDINER M. DAY

For many years there has been a real need for a Commentary on the Bible which was not a theological tome, was not 'fundamentalist' in point of view, and was not expensive. At last such a book has been published by Harper, entitled, *The Teacher's Commentary*. Planned by Hugh Martin, the very capable editor of the English Student Christian Movement Press, it has for its chief editors Prof. T. H. Robinson of University College, Cardiff, England and Prof. L. W. Grensted of Oxford. As the book first appeared in England most of its writers are English, and the long list includes such familiar

names as those of Canon Charles Raven, Dean Selwyn of Winchester and Deaconess Emmet of Durham. The American edition was prepared for the press by Prof. Moffat of The Union Seminary.

The significant feature of the commentary is that it has been prepared with the avowed purpose of aiding teachers of the Bible. It is not in competition with the commentaries prepared by Gore, Peake and others for the use of clergymen and theologians, but is specifically for the layman who desires aid in understanding but has neither time nor interest in detail points. Consequently all the writers are men who have had teaching experience and the books and passages of the Bible most essential in religious education receive the most extended treatment. Thirteen maps and diagrams, twelve illustrations, many bibliographies, a twenty page chronological scheme of dates and a subject index enhance the value of the volume.

The general point of view of the writers is well represented in the article on "Inspiration" by Prof. M'Fayden of Glasgow in which he points out that "to approach the Bible with the view that inspiration must involve infallibility or inerrancy, is not reverence but arrogance." The writer then shows clearly why a fundamentalist point of view in this regard is untenable. This is only one of several fine general articles on both Testaments, not the least valuable of which is one by Prof. Paul P. Levertoff on "The Jewish Elementary School in the first century" in which he says all that can be said with certainty of Jewish elementary education in Jesus day.

* * *

The Association Press has brought a book of real interest to parents. It is *Growing Up with Our Children* by W. H. Burger. It is a small book of only seventy pages in which the author summarizes the result of some tests which he gave to 600 boys and girls. With his summary, relying upon the most modern psychological approach, Mr. Burger presents practical suggestions for parents in dealing with their children in connection with the problems which arise in the teen age in the home, in school, in "gangs", in church and in relation to the other sex. A few quotations from his latest findings will be of interest. In his test on the latter subject Dr. Burger found that 77% of boys pet with anyone who is willing and 70% of girls pet in order to "have a good time." He also found that 86% felt they would be better off if they had more information about sex. Four of his ten



THE FOOTBALL TEAM AT ST. ALBAN'S

suggestions on sex to parents are the following:

1. If you have a chance, answer the first question of your child intelligently and unemotionally.

2. Associate with your children in the nude, beginning when they are very young.

3. Be "shock proof" whatever happens.

4. Be sympathetic in attitude toward young persons, even if you can't understand them.

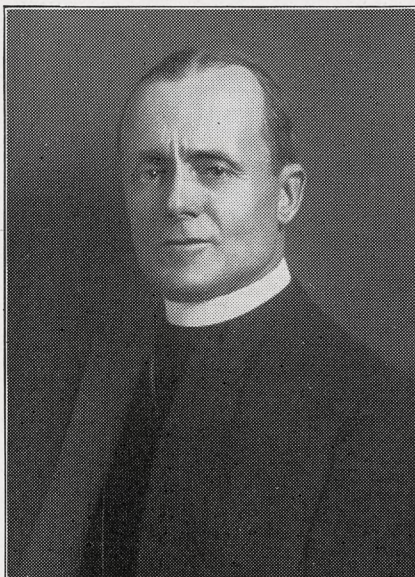
While I am on this subject let me recommend an excellently written little book by Dr. Helena Wright called, "*The Sex Factor in Marriage*" published by the Vanguard Press. It is especially for those who are married or who are about to be married and deals frankly and soberly with the actual physical side of the marital relationship. It bears an introduction by Dr. A. Herbert Gray and Mr. Abel Gregg. Published first in England it had the good fortune to meet the approval of the authorities at the Port of New York and unlike so many others on this subject the American edition is a copy of the English. Its information and advice will be a blessing to many a young couple.

LOTS IN PRESENT TO ENCOURAGE US

Great crises, which on the surface seemed unmitigated evils, have been recognized by history as blessings, the Right Rev. G. Ashton Oldham Bishop of Albany, said last Sunday in his sermon at the Cathedral of St. John the Divine. He said a reading of history should make men "incurable optimists."

"The fall of Jerusalem," he said, "which saved the Christian Church from being a mere Jewish sect and enabled it to become a world-wide religion; the fall of Rome, which at the time seemed an unrelieved catastrophe, but set the Church free from bondage to a pagan state; again, the fall of Constantinople, which Dean Millman tells us shook Europe to its foundations, and which many persons believed meant the end of civilization, proved in retrospect to have been a great blessing inasmuch as it ushered in the great revival of learning we know as the Renaissance.

"These instances should give us courage and hope in the present. God is still directing the affairs of this world. Whatever dire condition may appear now, there can be no doubt that the historians of the future will look back and see manifold blessings that apparently could have come in no other way.



BISHOP MANNING
Sends a Couple of Telegrams

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

In the current issue of *The Cathedral Age*, emanating from Washington Cathedral, there is a story about the Japanese baseball team from St. Paul's University, Tokyo. It seems that the boys visited the cathedral and placed a wreath on the tomb of President Wilson. The writer closes his story by saying: "Several members of the team were Christians, while others were members of the Brotherhood of St. Andrew". A justifiable distinction possibly—I really wouldn't know.

* * *

Hoboes Pay Tribute To Departed Leader

It hasn't anything to do with the Church but I cannot resist the temptation to pass on an item I picked up the other day. It seemed that hoboes throughout the land paid tribute on the second anniversary of the death of James Eads How, their departed benefactor and leader. How was a Harvard graduate and a physician and also a man of great wealth. But he devoted his life and his money to the hoboes in order that they might receive at least some of the comforts of life. And he lived the life of a hobo himself. I remember a number of years ago attending a conference with him. We were lodged in a rather swanky hotel. But not so, Eads How. He spent the week in a box car on a siding in the freight yard. Not only that, several hoboes spent the week with him and he saw to it that they attended the sessions of the con-

ference too. I never knew the man well enough to be able to say whether or not his life was motivated by Christianity. But I can say that it was a life of unselfish devotion to a much abused class of men. Incidentally it is important that we know how essential the hobo is to our life. He cuts the ice and the lumber in the winter; he harvests the grain in the fall; he picks and cans berries, and does other essential chores. He is not a loafer as we are apt to think but a migratory worker upon whom we all depend. Irwin Tucker, Chicago parson, who once ran a college for these men with Eads How, is constantly making the distinction between a hobo, tramp and bum. The hobo is the migratory worker. The tramp is not a worker at all but a man who moves about from town to town, living as far as possible without work. The bum also is a non-worker but instead of moving about as does the tramp he stays in one town.

* * *

Large Numbers at Oxford Houseparty

There were close to 800 in attendance at the houseparty of the Oxford Group Movement held recently at Oxford, England. In case you do not know I should hasten to inform you that the Oxford Group Movement is the English version of what we know as the First Century Christian Fellowship, or the Buchmanites as some persist in calling them. This English party, like the American one held recently, was not only a large affair but also ran over a considerable period of time, and ended with the commissioning of 150 young men and women to "evangelize" England.

Men and women from all parts of the world were there as members of the house party. There were men distinguished in public service, bishops, deans, a provost, admirals, generals, educators, editors, writers, titled English and Dutch, Germans, Swiss, South Africans, Parsees, Australians, Scotch, Irish and Americans. There were women from Mayfair and country places, from universities, social settlements and church organizations. Some arrived in motor cars with coronets on the doors, others pedaled their way on bicycles, and here there was no difference in their rank. Some dressed for tea and dinner, others dressed in the morning for all day. The only prime necessities were a Bible, a notebook and pencil. Each Sunday morning of the ten-day party a communion service was celebrated by a Church of England priest and bishop, with an open communion table.

Americans active in the Oxford

house party were the Rev. Garret R. Stearly, of Newark, N. J., and Mrs. Stearly; the Rev. J. Herbert Smith, associate rector of Calvary Church, New York, and Mrs. Smith; Mrs. Aymar Johnson, of East Islip; Dr. Irene Gates, of the staff of Roosevelt Hospital; Miss Kathleen Smith, of Englewood, N. J.; Dr. John Jacobs, of the Rockefeller Institute; the Rev. Cleveland Hicks, of New York; Dean Lee Vrooman, of Smyrna College, and William Gilland, of State College, Pennsylvania.

Also present were Aymar Johnson, Thornwell Jacobs, president of Oglethorpe University, and the Rev. D. W. Carruthers, pastor to the students at State College, Pa., with Mrs. Carruthers, and their children. The house party was a strange mixture of race, color and age, the oldest being eighty-four, the youngest six weeks.

* * *

Body and Soul Clinic Continues to Stir Things Up

We had thought that we had come to the end of the Body and Soul Clinic business when the rector of St. Mark's-in-the-Bouwerie, the Rev. William Norman Guthrie, said positively that it was not to be carried on longer under the auspices of the parish. But he had figured apparently without Mr. Edward S. Cowles, neurologist, psychiatrist and son-in-law of William Gibbs McAdoo. To him this clinic was an exceedingly precious thing which he did not propose to allow anyone to kill without a fight. So he continues to issue statements accusing the vestry of the parish with all sort of pernicious things; insists that Dr. Guthrie has sold out to them completely, and that in any case behind the whole business is the figure of Bishop Manning, who doesn't like the clinic because it has ministered to Jews and Dr. Manning, says Mr. Cowles, doesn't like Jews and he can prove it. The dead line for the existence of the clinic was set at July 31st. Just what happened on that day, if anything, I do not know at this writing. Perhaps it doesn't matter too much.

* * *

New Rector Takes Himself a Bride

The Rev. W. Nevin Elliott, rector of St. James, Exchange, Penna., was married to Hannar Hower Kirkham on July 21st, the ceremony being performed by the Rev. J. H. Lehn, classmate of the groom.

* * *

Interesting Devices For the Deaf

The Globe Phone Manufacturing Company of Reading, Mass., has brought out an attractive folder de-

scribing various devices to install in churches to assist the deaf. It is said that there are now over 2000 churches in this country equipped with hearing aid devices, and that practically all the new churches have installations by concealed wiring. You would find the folder interesting and I am sure the company would be glad to send you a copy.

* * *

Chicago Parochial School Graduates First Class

St. Ann's parochial school, Chicago, founded in 1930 under the direction of the Sisters of St. Ann, has graduated its first class.

* * *

Bishop Jenkins After Man in the Street

Bishop Jenkins of Nevada, in the address before the convocation of his missionary district, urged an effort to reach the unchurched. He suggested three methods; preaching missions, house to house canvassing, and preaching on street corners, in parks and at holiday resorts. He paid high tribute to the ministry of women in the Church, and especially to the six now engaged in work in Nevada. Earlier in his address Bishop Jenkins related the marks of progress in the district; renewed work and improved plants; work with the isolated; several new buildings; the vacation schools which are filling a need. The convocation was held at Lake Tahoe and was followed by the annual summer school.

* * *

Bishop Manning Denies Charges

Oh, Oh . . . here is some more on that Guthrie-Cowles-Manning fracas in New York that has just come in. Mr. Cowles accused Bishop Manning of disapproving of the clinic at St. Mark's-in-the-Bouwerie, New York, because it has ministered to the Jews. Cowles says that the Bishop dislikes Jews and took it out on the clinic for this reason. So Bishop Manning authorized the publication of a telegram which he sent from his summer home in Maine to the editor of the Jewish Daily Bulletin in reply to a letter from the editor asking Bishop Manning to state his attitude. The telegram: "Your letter received. The statements attributed to me are malicious and slanderous and totally untrue. My feeling toward the people of your race is well known and I am proud to count many of them among my best friends. I shall be glad for you to publish this statement." Bishop Manning also sent a telegram to Dr. Guthrie saying that the matter of the clinic was entirely in the hands of the authorities of St. Mark's and that he declined to enter the controversy, "but I fully approve

the action (of closing the clinic run by Mr. Cowles) for reasons well known to you and to many of the medical profession". One of the charges made against Bishop Manning was that he would not allow a Jew to speak in an Episcopal Church—rather silly charge since one of the principal speakers at a service held for the suffering Jews of Eastern Europe a number of years ago at the Cathedral of St. John the Divine was Mr. Louis Marshall, prominent New York Jew. But don't think that this fracas over that clinic really amounts to a great deal. It is a typical little scrap in a tiny corner of the great diocese of New York—amusing, which places it on the front pages of the newspapers, but really unimportant.

* * *

Santa Barbara Rector Dies Suddenly

The Rev. C. E. Deuel, rector of Trinity Church, Santa Barbara, California, since 1914, died suddenly on July 18th following a heart attack. He had preached the previous day and arose on Monday morning in apparent good health. Dr. Deuel was a native of New York but came west when a comparatively young man, first as a missionary in Wyoming and later as the dean of the cathedral at Boise, Idaho. One of the interesting bits about his life, not generally known probably, is that for thirty years he had not missed an early Sunday celebration of the Holy Communion. When away from his parish and out of reach of a Church service he would improvise an altar on a camp table and with his own communion set, and with his family for a congregation, have the service.

* * *

Dr. Fosdick Condemns Our Present Social Order

The present economic order, with its amazing new tools, has been primarily devoted to "the private gain of the few rather than the social welfare of the whole nation," the Rev. Dr. Harry Emerson Fosdick said in his sermon in Riverside Church, New York, last Sunday.

"We invent 'movies' and then let them fall into crass, commercialized, conscienceless hands where they are vilely used," Dr. Fosdick said. "We put our new physics and chemistry at the disposal of war and, using improved means for an unimproved end, make war more terrible than ever in history before. Everywhere we face in modern life a contrast between amazing new instruments for living and the trivial or evil ends for which they are employed."

The basic problem of our civiliza-

tion, he continued, is not scientific, but moral. We have definitely proved our ability to provide technical means for living, he added, but have shown neither ability nor inclination to make the most of that skill and intelligence.

"Here lies the source of our present economic tragedy," he said. "Business has improved the means by which it works, with such accession of new tools as our fathers could not have dreamed. Yet see in what chaos and despair we now are plunged, so that we face the stark insanity that we starve because we have produced too much food, go unclothed because we produce too much cotton and, in general, suffer want in the midst of plenty.

"Behind the specifically economic explanations of this situation, the basic moral seems clear. Business ought to be the basic social service of all the people, but too little has this social end of business been clearly seen.

"What shall it profit, even business, if it gain the whole world of new techniques and scientific inventions and lose its soul, the moral goal of business, the welfare of all the people?"

* * *

Money Making Madness Flayed by Bishop Creighton

Entirely too many figures today in public office and professions are there for selfish reasons, and have no thought for constructive work, the Right Rev. Frank W. Creighton, Bishop of Mexico, said in his sermon at St. Paul's Chapel, Columbia University.

"There are many, many people in this world," Bishop Creighton said, "millions, perhaps, who have in their heads the idea that our main purpose in life is to make money. These are the makers of wars, for their own interests; the deliberate disturbers of international relations; these are the makers of punitive tariffs, exploiting our innocent women and children—creators of panics and depressions—and God help you if you ever condone anything of the kind.

"We are all born for a purpose, and those of us who are diffident as to our future should make these lives of ours purposeful and useful. The fact that we are born for a purpose makes it imperative for us to find what that purpose is. We have no reason to be leading purposeless, drifting lives."

There is as much harm done by those who through ignorance follow the wrong vocation as by those who deliberately follow their own desires, he said. He cited his own profession, saying many young men and women are attracted by the romance and glamour of missionary work, but

soon become tired of the work and small financial return, and find that they have not the true spirit to continue.

"More damage has been done to Christianity and the teaching of the Gospel by unfit people than you will ever realize," he said. "The sense of vocation is not enough. Even a sense of unfitness is a better thing, because it acts as a spur to make us fit ourselves."

* * *

Diocesan Kitchen Opened In Chicago

A diocesan kitchen for the canning of fruits and vegetables for

Church institutions and for distribution among the suffering next winter was opened on July 26 in Chicago. It is located in the community house of St. James' Church which placed its plant at the disposal of the Friendly Farms Committee under whose auspices the work is being done.

* * *

Booklet Written By Pittsburgh Rector

The rector of St. Stephen's, Wilkensburg, Penna., the Rev. William Porkess, has just completed a booklet entitled "A Young Man Who Ventured the Second Mile." It has

Financial Security for yourself and your family

A LIFE PENSION in a **SOUND PENSION FUND** assures a definite, specified, monthly income as long as you live. **NO FINANCIAL FEARS** when you wish to retire.

Payments may be made in installments over a period of years, the income to begin at age 65, or at age 60, if desired.

A LIFE PENSION can be combined with **LIFE INSURANCE PROVISIONS**, guaranteeing protection for your family in case of death.

Prevailing economic conditions have made people realize more than ever the need for financial security.

Find out about these ways to safeguard your future welfare. We will gladly furnish you with all details, without obligation.

Laymen and laywomen engaged in work with any parish or other organization of the Episcopal Church and their families, as well as the clergy are eligible.

The Church Life Insurance Corporation

20 Exchange Place
New York City

(A Subsidiary of the Church Pension Fund)

A Winters' Illuminated Church Bulletin
gives your Church
Continual Publicity
without
Continual Expense

Send for Free Illustrated Catalogue
H. E. WINTERS SPECIALTY CO.
W. 308½ E. 4th St. Davenport, Iowa



MARY FAWCETT CO. NEW LINENS AT LOW PRICES. Famous 1800 for surplices or Albs in 46" at \$1.35, also Brown Linen for Covers, etc., 54" at \$1.05. Special discounts continue. Send for full set samples free. New Complete Altar Guild Handbook by L. V. Mackrille \$5.00. 812 Berkeley Avenue, Trenton, N. J.

Saint Agnes

Excellent College Preparatory Record. New fire proof buildings ideally situated in 33 acres of the best residential section outside the City. Moderate price. Sports of all kinds. Miss Blanche Pittman, M. A., 58 Elk Street Albany N. Y.

HOUSE OF THE NAZARENE SAINT AUGUSTINE, FLORIDA

Guests received. Moderate charges. Convenient, comfortable, cheerful. Good meals, attractive grounds, sunshine and quiet. If you are looking for rest or renewed strength, come and see. Open year round. Daily Chapel services next door, open to guests if desired. For further particulars address Sister-in-Charge, 30-34 Rohde Avenue.

WOODLEIGH FARMS Towanda, Penna.

Entirely modern; Ideal vacation, rest or permanent. Country life among gorgeous hills. Alleghany mountains. Cool, bracing, moderate priced, accessible. Owned by Trained Nurse. Booklet.

THE HERMITAGE GRANDVIEW HEIGHTS Box 90 — Port Stanley, Canada

GUESTS RECEIVED, all conveniences—"The ideal home for holiday makers." Seven acres charming grounds—a sanctuary in nature's setting. Port Stanley is unrivalled as a Lake Resort. C. & B. Line S. S. from Cleveland three times weekly and holidays. Illustrated folder on application.

NOTICE

Entered into rest at St. James's Rectory, on Saturday, July 9th, 1932, Reverend William Wallack Blatchford, for thirty-five years rector of St. James's Church, Atlantic City, New Jersey.

IN THE BEAUTIFUL LEBANON VALLEY, comfortable rooms, excellent food. Porch, lawns, modern conveniences. Rates \$12 and up. Robert I. Lincoln, Lincoln House, New Lebanon Center, New York.

KNIGHTS OF STS. JOHN



Wins young men to the Church. Provides worthwhile things to do. Endorsed by leading Bishops and Clergy. Manual of initiations \$1. Rev. F. M. Wetherill, 3012 W. Coulter St., Phila., Pa.

been written at the request of a number of people and is now ready for distribution. I am informed that it cannot be brought but will be sent free to those applying for a copy. Might be well to enclose a stamp—that three cent postage runs into money.

* * *

Bishop Stewart Ordains Four

The priest of the Church must be a man who can interpret modern times in the light of eternal truths, particularly with relation to such conditions as exist today, declared the Rev. Gerald G. Moore, rector of the Advent, Chicago, preaching at an ordination service which was held in St. Luke's, Evanston. These three requirements of the priest were listed by the preacher; he must be a man of God; he must be a man who loves his brother with a passion for souls; he must be a man of his time. Those ordained were the Rev. William D. McLean Jr., Rev. Albert E. Taylor, Rev. Henry T. Bakewell and Mr. John Strachan.

* * *

Accepts Call To Owego, New York

The Rev. B. H. M. Rutledge, rector of St. Clement's, Wilkes-Barre, Pa., has accepted a call to St. Paul's, Owego, New York. The Rev. Sydney Winter, rector of St. Paul's for many years, retired last April.

* * *

Northern Indiana Goes In for Gardening

The department of Christian social service of the diocese of Northern Indiana, the Rev. James Foster, chairman, is fostering community canning as a natural sequence to community farming. A suggestive bulletin has been sent to all parishes and missions.

* * *

Bishop Sterrett Came Home with Stories

Bishop Sterrett of Bethlehem spent some time in Canada on a fishing trip as a part of his vacation. Our correspondent writes: "He has acquired a new string of fish stories. He also got some fish." I will let you figure it out.

* * *

Memoranda Book Offered To the Clergy

Beauty, pure and faultless, must appeal to everybody, and Raphael's masterpiece — Madonna del Granduca—a reproduction of which, in full colors, appears on the cover of the issue of Messrs. Maile's well-known church calendar blotter will be much appreciated. The aim of this unique publication is to stimulate the love of beauty and to suggest means for gratifying this love

ERNEST W. LAKEMAN Designer and Worker in Stained Glass

36-38 WEST TWENTY-FIFTH STREET
Opposite Trinity Chapel
NEW YORK, N. Y.

The Payne Studios Inc
Stained - Glass
Memorials ♦♦♦♦♦
♦ Paterson-New Jersey ♦

CATHEDRAL STUDIO, WASHINGTON, D.C. and London, England. Church embroideries, Altar and pulpit hangings, surplices. Exquisite Altar Linens. Stoles with crosses \$6.50 up. Burse and Veil \$10 up. Silk damask cope, \$80 up. Silk chasuble, \$30 up. Silk Low Mass sets, \$60 up. New Handbook for Altar Guilds, 52c. L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Wisconsin 2752.

For 72 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 « «

CATHEDRAL CHOIR SCHOOL-NEW YORK

A boarding school for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the Close. Fee—\$250.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address The Precentor, Cathedral Choir School, Cathedral Heights, New York City.

CONFIRMATION INSTRUCTIONS

By Bishop Johnson. Formerly 50c a copy. While present edition lasts, 20c a copy. Witness Books, 6140 Cottage Grove Avenue, Chicago.

CHURCH TRAINING SCHOOL (Church Training & Deaconess House) Diocese of Pennsylvania

Prepares women for work in mission fields, religious education, Church social service, parish work, and for the order of deaconess.

Miss Ethel M. Springer, Dean.
708 Spruce Street, Philadelphia, Pa.

Edwin S. Gorham, Inc.

Publishers and Distributors
of Church Literature

18 West 45th Street, New York

in a practical and economical manner in our churches. In addition, there are many illustrations of modern ecclesiastical craftsmanship embodying the latest requirements of diocesan advisory committees, with a special section dealing with good modern lettering and an interesting illustration of the classical example of incised lettering on the base of Trajan's Column at Rome (c. 114 A. D.) As an inset there is an engagement memoranda for each day of the year, making the publication indispensable to the clergy for use on the study or vestry table. On request to the Secretary, Messrs. G. Maile & Son Ltd., Church Art Craftsmen, of 367 Euston Road, London, N. W. 1., England, a copy will be sent free to the clergy.

* * *

Rabbi's Son Enters The Church

A rather unusual incident occurred the other day at the Cathedral Shelter in Chicago when the Rev. David E. Gibson, in charge, baptized Samuel Z. Fink, son of a Jewish rabbi. Mr. Fink is a graduate of the University of Chicago and attended rabbinical college for two years. He plans to enter the ministry.

* * *

Baby Born into a Family of Parsons

A baby boy was baptized at the Church of the Holy Nativity, Forest Park, Baltimore, on July 24th, whose ancestors on both father and mother's side have been Episcopal clergymen for the past hundred years, serving chiefly in the State of Maryland. The baby was baptized James Archibald, Third, the son of the Rev. and Mrs. James A. Mitchell, Jr., the father at present being on the faculty of the Virginia Theological Seminary, but formerly rector of the Church of the Messiah, Baltimore. The grandfather, the first James A. Mitchell, was rector of St. Paul's Church, Centreville, on the Eastern Shore of Maryland, for twenty-nine years. The great-grandfather, Richard Barnes Mitchell, served in Southern Maryland throughout his long ministry, and more than a hundred years ago was rector at St. Mary's City, his ancestors being among the early settlers of that region. The baby was baptized by his maternal grandfather,

Rev. Hugh White Sheffey Powers, rector of the Church of the Holy Nativity, Baltimore, whose father was William Henry Harrison Powers, rector of Trinity Church, Towson, for thirty-three years. His father in turn, Zebulon Montgomery Pike Powers, was a clergyman in Richmond, entering the ministry from a professorship at the University of Virginia. To add to this clerical heritage there are a number of great-uncles and great-great-uncles. What the baby will become is a question!

* * *

Chinese Mission Is Having Influence

The night school of the True Sunshine Mission, San Francisco, for young Chinese men, is quietly exerting a good spiritual influence on the lives of the students. Five of the young men were just recently baptized and also a Chinese girl. This makes twenty-one who have been baptized by the Rev. Mr. Wu since the first of this year.

* * *

Reaching the Isolated In New Hampshire

Sixty-nine baptisms since New Years in isolated places where people are deprived of Church privileges, many children supplied weekly with Church School lessons by mail, over six hundred presents distributed at Christmas trees in halls in small communities where such festivities were unknown, are a part of the effective work done by the Mountain Mission by mail and its full time field worker, Miss Amy Van Doom, supported by the diocese of New Hampshire.

* * *

Blind Indian Gets Help From Church Society

Howard McKinley may be remembered as the blind Navajo boy of the Good Shepherd Mission, Fort Defiance, Arizona, who graduated with honors from high school two years ago, won the Governor's silver

cup for all around excellence, and went off to the University of Mexico. He has now completed his sophomore year and stands high in all his classes. An exceptional boy even without his life-long handicap. He had qualified as an Eagle Scout before he left Fort Defiance, excelled for learning to swim, which he had no opportunity to do on the Reservation. On finishing college he hopes to return to do Church work among his own people.

Some of his college work has been done through readers but indispensable assistance has been rendered by the transcribing of textbooks into Braille which is done by volunteers working in connection with the Department of Missions' special Committee on Literature for the Blind.

Mrs. W. J. Loaring Clark of Jackson, Tennessee, secretary for this committee, writes of other accomplishments. A blind man somewhere in Australasia who had drifted into

THE MEANING OF THE REAL PRESENCE
by
G. A. Studdert-Kennedy

A reprint in leaflet form of this famous article.

5c a copy
\$1.00 for 25 copies

WITNESS BOOKS
6140 Cottage Grove Ave.
CHICAGO

CALVERT-HERRICK & RIEDINGER
2 & 4 East . 23rd . Street
New . York . City

—o—

STAINED GLASS . MOSAIC
AND . CHURCH
DECORATION

—o—

CHURCH . APPOINTMENTS
IN . MARBLE . STONE
WOOD . AND
METAL

THE CRAFTSMEN'S GUILD
61, The Oval, London, S.E. 11, England
Specialists in
CHURCH FURNITURE & PLATE



CHURCH VESTMENTS
Cassocks, Surplices, Stoles, Embroideries, 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

SCHOOLS

Are you looking for a good Church School for your boy or girl? A note to us stating your needs will bring you information.

THE WITNESS
931 Tribune Bldg. New York City

ST. STEPHEN'S COLLEGE (Columbia University)

A College of Arts, Letters and Sciences 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, \$360 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)

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, of Pre-Engineering. For information apply, The Dean.

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.

KEMPER HALL

KENOSHA, WISCONSIN

Under the care of the Sisters of Saint Mary. All 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. Outdoor sports in a fine climate. For all information, address the Rev. Harold H. Kelley, Headmaster.

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 catalogue address THE SISTER SUPERIOR.

Freehold Military School

"The School with the Personal Touch"

Exclusively for boys 6 to 15. Modified military system, stresses obedience, orderliness and self-reliance. Supervised study and play. 42 miles from New York. 60 miles from Philadelphia. Cavalry Troop. Summer Camp.

MAJ. CHAS. M. DUNCAN, Prin.
Box 7. Freehold, N. J.

Christian Science has been receiving the committee's monthly Braille magazine, The Church Herald, and through it, he says, has been brought back to the Church.

A volunteer transcriber in New York State sends an article to six blind people every week, which they pass around to others. Another is undertaking for her "summer work" to make a transcription of the Prayer Book version of the Psalter.

* * *

Group of Notable Indians To Visit England

Some mention has been made of the expected visit in England and Ireland of a group of Christian leaders from India. The most definite statement in regard to this comes from the Cambridge Mission to Delhi, as follows:

In the autumn of this year a small band of Indian Christians, led by the Rt. Rev. J. S. C. Bannerji, Assistant Bishop of Lahore, is coming to England on a mission of Christian friendship and fellowship from the Churches in India to the Churches in Great Britain and Ireland. The visit is unique. It is the first practical outcome of the feeling which found expression during the Jerusalem meeting of the International Missionary Council at Easter, 1928, that, in order to make more real the fellowship in the Gospel of East and West, the younger Churches on the mission field should share what they have learned of God in Jesus Christ with the older Churches. The invitation has been given and accepted on the understanding that its aim is wholly spiritual. The Mission, arriving about the middle of September, will visit a dozen centers in Great Britain and Ireland, concluding with a special service in St. Paul's Cathedral on December 12th.

* * *

Look Out for Mr. Koonse

The Rev. Sumner Walters of St. Louis writes that care should be taken in dealing with a person calling himself "Robert Lee Koonse", a gentleman from High Point, N. C. Height five feet four; gray hair, face deeply lined. If he presents himself to you you are asked to notify either the Rev. G. I. Hiller of Athens, Ga., or the Rev. Sumner Walters, 600 North Euclid, St. Louis.

* * *

Dr. Kinkaid Appointed To Munich

The Rev. William Barney Kinkaid has been appointed by the Presiding Bishop to take charge of the American Church of the Ascension in Munich for one year, beginning October first. Mr. Kinkaid has been priest in charge of Trinity Church,

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
For Catalogue Address the Dean

Episcopal Theological School

CAMBRIDGE, MASSACHUSETTS

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

For Catalogue Address the Dean

Berkeley Divinity School

New Haven, Connecticut
Affiliated with Yale University
Address DEAN W. P. LADD
86 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

RT. REV. STEPHEN S. KEELER, D.D.

Acting Dean

Seabury Hall, Faribault, Minn.

The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information
address the Dean

REV. WALLACE E. ROLLINS, D.D.

Theological Seminary Alexandria, Va.

SAINT MARY'S

RALEIGH, NORTH CAROLINA

Mrs. Ernest Cruikshank, B. S., Principal
Episcopal for Girls. High School and two years College. Academic Courses Fully Accredited Southern Association. Departments: Art, Business, Expression, Home Economics, Music.

Catalogue and View Book upon Request.

HARCOURT PLACE SCHOOL FOR GIRLS

Gambier, Ohio

English setting and English foundation. College Preparatory and General Courses. Supervised Athletics, Riding, Golf.

Sarah Bedell Macdonald, A.B., Headmistress

Mrs. William G. Mather, President of the

Board of Trustees

References

Rt. Rev. Warren L. Rogers, D.D.

Rt. Rev. Henry Wise Hobson, D.D.

WILLIAM SMITH COLLEGE

FOR WOMEN

Geneva, New York

Co-ordinate with Hobart College. Four year Liberal Arts course leading to the degrees of A.B. and B.S.

For catalogue and information address
Faye Huntington Klyver, Ph.D., Dean

New York City, since 1922, and was senior curate in that church from 1912 to 1916. In the years between, he was rector of St. Matthew's Church, Los Angeles, for two years, and rector of the Church of the Advent, San Francisco, 1919 to 1921.

* * *

Illinois Parish

Plans Improvements

A bequest to St. James, Dundee, Illinois, from the late G. F. Arvedson has made possible substantial improvements in the properties of the parish. It is planned to start the work immediately. The church and rectory will be renovated throughout, including new roofs and lighting.

* * *

Here Is One for

You Prohibitionist

In Michigan, so I am told, they arrested a man the other day for operating a beverage stand without a license. When he appeared in court he proved to the satisfaction of the judge that he sold no soft drinks, requiring a license to dispense; that all of his customers were supplied with the best of beer and rye whiskey. And since no license is required to sell these the man went off scot free and returned at once to his eager customers.

* * *

Detroit Rector

Takes Mission Field

The Rev. Luther B. Moore, rector of SS. Philip's and Stephen's, Detroit, for the past four years took charge on August first of a mission field in the diocese of Michigan. He has charge of churches at Romeo, Rochester and Dryden, living at Romeo.

* * *

Plan New Cathedral

In Atlanta

The story comes from Atlanta that when the congregation of St. Philip's Cathedral, Atlanta, could not see their way clear to build a new cathedral at this time the dean, the Very Rev. Raimundo de Ovies, resigned. Later the resignation was withdrawn and the assumption is made by the newspapers that an effort is to be made to build a new cathedral in another location in the city from the present one.

* * *

Kenneth Bray Goes

To Hawaii

The Rev. Kenneth Bray is to take charge of the Hawaiian congregation at the Cathedral, Honolulu and to have charge also of St. Mark's mission, run by the cathedral. Mr. Bray has been the assistant at the cathedral in Bethlehem, Penna. Prior to that he was an instructor and athletic coach at St. Stephen's College.

Services of Leading Churches

Cathedral of St. John the Divine

New York City
Amsterdam Avenue and 112th St.
Sundays: Holy Communion, 8, 9; Children's Service, 9:30 A. M.; Morning Prayer and Litany, 10 A. M.; Morning Prayer, Holy Communion and Sermon, 11 A. M.; Evening Prayer, 4 P. M.
Weekdays: Holy Communion, 7:30 A. M. (Saints' Days, 10); Morning Prayer, 9:30 A. M.; Evening Prayer: 5 P. M.

Calvary Church New York

Rev. Samuel M. Shoemaker, Jr., Rector
Rev. J. Herbert Smith, Associate Rector
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 8.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

Church of St. Mary the Virgin

New York
46th St., between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses: 7, 9, 11 (High Mass).
Week-day Masses: 7, 8 (Thurs., 7, 8, 9:30).

Grace Church, New York

Rev. W. Russell Bowie, D.D.,
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday: Holy Communion, 11:45.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8:00 a. m.
Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

The Incarnation

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

St. Bartholomew's Church

Park Ave. and 51st St., New York
Robert Norwood, Rector
8 A. M., Holy Communion.
11 A. M., Morning Prayer and Sermon.

Little Church Around the Corner

Transfiguration
1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 8.)
11—Missa Cantata—Sermon; 4—Vespers.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

Grace Church, Brooklyn Heights

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

St. Paul's Cathedral

Buffalo, New York
Sundays: 8, 9:30, 11.
Weekdays: 8, 12:05.
Thursdays and Holy Days: 11.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Wm. Turton Travis
1450 Indiana Ave.
Sundays: 8, 11 A. M. and 7:30 P. M.
Week Days: 6:40 A. M. except Monday.
Holy Days: 10:30.

St. Mark's, Berkeley, California

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

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Christ Church Cathedral

Hartford, Conn.
Cor. Main and Church Streets.
The Very Rev. S. R. Colladay, D.D.
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.
Daily: 7:00, 12:10; 5:00.
Holy Days and Wednesdays, 11:00 a. m.
Holy Communion.

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 A. M.; 8 P. M.
Week Days, 8 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
July-August Schedule
Sundays: Holy Communion, 7:30 A. M.; Matins, 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Evensong (plain) 5 P. M.
Week Days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

Church of St. John the Evangelist

Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M.
Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

Gethsemane, Minneapolis

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

St. Peter's Church

3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

Rhode Island

St. Stephen's Church in Providence

114 George Street
The Rev. Charles Townsend, Rector
July and August
Sundays: 8 A. M. Holy Communion, 9 A. M. Matins. 9:30 A. M. Sung Mass and Sermon. 5:30 P. M. Evening Prayer.
Week Days: 7 A. M. Mass, 7:30 A. M. Matins. 5:30 P. M. Evensong.
Confessions Saturdays: 4:30-5:30 P. M. 7:30-8:30 P. M.

Posterity—Then Prosperity

POSTERITY is more important than prosperity, we hear educators say.

The education of your boy or girl in one of the church schools should not be neglected at this time. It is a matter that cannot be postponed. The crucial year will have passed. Wrong habits will have become fixed. Weak foundations will have been laid. Perhaps the edge of intellectual interest will have become dulled by poor teachers and over-crowded class rooms.

No sacrifice is too great to give your boy or girl the best in private school education.

But the education of posterity has a very direct relation to prosperity. Private schools and colleges are one of our most important industries. Probably ten million dollars a year are spent on private school education in New England alone and another ten million in the Middle Atlantic States.

Wherever there are private schools the country over, these fees go into teachers' salaries, laborers' wages, supplies, new equipment and upkeep. All of this money finds its way readily back into commercial channels to keep the wheels of industry turning.

You, the readers of The Witness, are of the class that have made possible the remarkable high grade private schools. There is no way in which you can perform a greater service to church and country than by insisting that your own boys and girls shall continue to study under the very best educational auspices.

Information about these schools, and the others, all recognized Church Schools, whose notices appear elsewhere in this paper, may be secured from The Witness, 6140 Cottage Grove Avenue, Chicago, Ill.

Schools for Boys

ST. JAMES SCHOOL
WASHINGTON CO., MD.
DR. A. H. ONDERDONK

HOWE SCHOOL
HOWE, INDIANA
REV. CHARLES H. YOUNG

LENOX SCHOOL
LENOX, MASSACHUSETTS
REV. G. GARDNER MONKS

HOOSAC SCHOOL
HOOSICK, NEW YORK
REV. JAMES L. WHITCOMB

HOLDERNESS SCHOOL
PLYMOUTH, NEW HAMPSHIRE
REV. EDRIC A. WELD

SOMERSET HILLS SCHOOL
FAR HILLS, NEW JERSEY
REV. J. D. S. FAIR

SAINT ALBAN'S SCHOOL
SYCAMORE, ILLINOIS
DR. CHARLES L. STREET

MANLIUS SCHOOL
MANLIUS, NEW YORK
COL. G. F. VERBECK

ST. JOHN'S MILITARY ACADEMY
DELAFIELD, WISCONSIN
COL. ROY F. FARRAND

SHATTUCK SCHOOL
FARIBAULT, MINNESOTA
C. W. NEWHALL

Schools for Girls

CHATHAM HALL
CHATHAM, VIRGINIA
REV. EDMUND J. LEE

STUART HALL
STAUNTON, VIRGINIA
MRS. H. N. HILLS

ST. JOHN BAPTIST SCHOOL
MENDHAM, NEW JERSEY
SISTER ELIZA MONICA, C.S.J.B.

ROWLAND HALL
SALT LAKE CITY, UTAH
WILFRIDA J. MESSENGER

ST. MARY'S HALL
BURLINGTON, NEW JERSEY
MISS ETHEL M. SPURR

MARGARET HALL SCHOOL
VERSAILLES, KENTUCKY
MOTHER LOUISE, O.S.A.

ST. MARY'S SCHOOL
CONCORD, NEW HAMPSHIRE
MRS. C. A. MCLANE

ST. CATHERINE'S SCHOOL
WESTHAMPTON, RICHMOND, VA.
LOUISA DEBERNIERE BACOT

ALL SAINTS SCHOOL
SIOUX FALLS, SOUTH DAKOTA
RT. REV. W. BLAIR ROBERTS

ST. KATHARINE'S SCHOOL
DAVENPORT, IOWA
SISTER ESTHER