

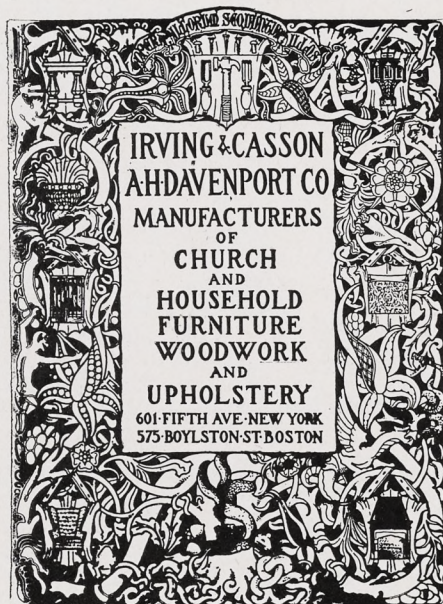
WITNESSES by BISHOP JOHNSON

The **WITNESS**

CHICAGO, ILL., JUNE 16, 1932



WINNING HIS RACE
In a Track Meet at Howe School



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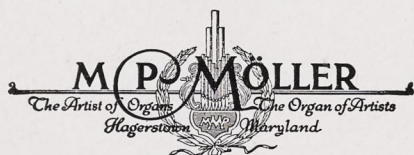
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THE WITNESS

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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.

ONE OF THE HIGHLIGHTS of the Denver General Convention was the report of the Committee of Twenty-One, dealing with social, industrial and international questions. It was a particularly able committee that treated their assignment seriously and brought in a report which was both timely and courageous. The House of Bishops received it with enthusiasm and wished to send it forth as expressing the mind of the Church on these matters. The Deputies, more cautious, after some discussion sent it forth as being worthy of consideration and urged the people of the Church to study it with care. Now, thanks to Bishop McElwain, at least one diocese is to do just that. As a result of his convention address it was voted to organize group conferences throughout the diocese to discuss the General Convention report. More, they are to urge other dioceses and missionary districts to do likewise with an idea of having delegates to the next General Convention instructed to report the mind of their dioceses on these important matters. It is a wholesome move. The really vital issues before the world today are economic. Yet the Church has been content to issue pronouncements which are buried in the archives almost immediately. The diocese of Minnesota has taken action which will keep the report of the Committee of Twenty-One alive as an excellent text for study groups. We hope that the Church generally will act upon the suggestion that comes from Minnesota.

ACCORDING to an announcement of the National Council, over \$325,000 has come in, either in cash or pledges, for the Deficiency Fund, collections for which were made in most dioceses on Whitsunday. The people of the Church doubtless gave upward of a half million dollars on that day, but of course part of the sum is retained by dioceses to finance local work. In view of general conditions certainly everyone has every reason to be encouraged over this fine showing. The treasurer of the National Council, Dr. Franklin, also announces that collections on quotas to June first were more than the amount due on "expectations," so that he is able to start his message for the month with "we have our heads above water at last" and close it with the cheery sentence,

"Thanks to your efforts we owe the bank at this time only \$50,000."

IT IS RATHER too bad that their friends will not allow Bishop Manning and the Rev. William Norman Guthrie, rector of St. Mark's-in-the-Bouwerie, to live in peace. A feud which existed between them for a number of years was patched up not many months ago so that the Bishop resumed his ecclesiastical visitations to this historic church. Since then however newspapers, eager for colorful stories which Dr. Guthrie can supply so ably, have done their best to create another row. The last flare-up was at a meeting held at a New York club to sing the praises of the Body and Soul Clinic which is run for St. Mark's by Edward S. Cowles, a gentleman who is also the proprietor of a private sanitarium. One of the speakers at the meeting was Dudley Field Malone, buddy of the mayor of New York, James Walker. One would hardly expect Mr. Malone to be especially pleased when Bishop Manning had the courage to support Judge Seabury in his efforts to clean up corruption in New York politics. Neither would one expect Mr. Malone to miss the opportunity to hit back if the opportunity presented itself. So at this tribute meeting he accused Bishop Manning of "plotting to take this beautiful Body and Soul Clinic out of St. Mark's. Maybe he is too busy with New York City politics to visit St. Mark's and understand the beautiful work of the clinic." The remarks were grasped by newspaper men and played up for all they were worth. Efforts were made to get Dr. Guthrie to substantiate Mr. Malone's charges, and Bishop Manning was dragged out of bed by phone calls in the middle of the night with the hope that he might say something that would make a story—that is, a scrap. Both of them are old hands at the game so that nothing came of this latest effort, but it does serve to illustrate what constitutes religious news with the ordinary reporter of a secular newspaper.

THE DIOCESE OF CHICAGO proposes to do what it can to make it unnecessary for people to live by salvaging from garbage wagons. It is reported reliably that when wagons arrive at the city dumps from their trips through the city's alleys that men and

boys paw over the slimy, smelly mess hoping to find bits of food to take home to keep themselves and their families alive. Their answer, so says *The Christian Century*, to the prayer, "Give us this day our daily bread." It is more than a gruesome picture; it is an absurd one. With store houses bursting with food human beings are compelled to eat garbage unfit for dogs. The diocese of Chicago, led by Bishop Stewart, is at least attempting to do something about it and has devised a plan which might well be adopted in other centers. The churches in the rural parts of the diocese are to be made the assembly points for vegetables and foodstuffs during the summer and fall. Farmers and residents of rural communities are being urged to pay their pledges in farm products at their local churches. This will then be trucked to Chicago and there distributed through the social service agencies to the needy. Bishop Stewart in outlining the plan points out that the basic problem of the present emergency is one of distribution; getting foodstuffs, which rich America can grow so abundantly, from the farms to the hungry. The plan he has devised will not solve this basic problem but it should, if taken seriously, do much to diminish the misery of another winter which will undoubtedly be worse than anything we have yet seen. If the Church throughout the country would really push some such plan as Bishop Stewart has proposed it would be impossible to measure the accomplishment. Food for the starving millions if you cannot give cash for the Church's Program might well be a slogan for our fall work. And if the National Council pushed such a plan we believe such a practical piece of social service work would create so much enthusiasm among Church people that they would get not only the food but the cash as well.

Our Church Schools

By

REV. CHARLES L. STREET

Headmaster, St. Alban's School, Sycamore

ONE of the most serious problems the Episcopal Church has to face at the present time is the problem of its secondard schools.

Historically, the Church has been the backbone of education in this country—speaking now not simply of the Episcopal Church but including other Christian bodies. The first colleges in this country were on religious foundations. The earliest secondary schools were the old academies. The first of these was founded by Benjamin Franklin in Philadelphia in 1751.

The first Church school was the Flushing Institute, founded by the Rev. Dr. Muhlenberg in 1827 in Flushing, New York. This was followed in 1856 by St. Paul's, Concord, and by Shattuck in 1860. Other schools followed in rapid succession.

About this same time the public school movement got under way, and as the years have gone on there has

been an ever increasing interest in public education. More and more money has been spent on teacher training and on equipment. State education has been the philosophy of our country and the religion of our leaders. In state education has seemed to be the hope for the future and the promise of the building of a new race. The result has been that the United States has today the best system of public education in the world.

But there is today a growing feeling that there is something wrong with our American educational system—that somehow in the testing time of the last fifteen years it has not made good the promises that were made in its name in the early years of the century. The public school system, with all its benefits has one defect—a defect which is radical and devastating. The public school cannot teach religion. They can teach anything else, but they cannot teach the one thing that is most important of all. Our public school leaders are among the first to realize this—they are trying to meet the problem in many ways. But the difficulties in the way of a solution of this problem within the public school system are great.

The churches have stepped in with their contributions and have tried various schemes for supplementing the public schools—such as the "Sunday School" and various plans of weekday religious education. These plans are make-shift at best however, because religious training should be part and parcel of the whole of a child's training, not something tacked on after school hours. The ideal solution is for the church to operate its own schools, where religious training can take its proper place and be integrated with the whole educational program.

Our Roman Catholic brethren and our Lutheran brethren found this out a long time ago, and have been quietly going ahead building up an educational system, while the Episcopal Church has been standing by and watching its schools die. The Episcopal Church cannot reorganize the whole educational program of the country, but it owes it not only to itself but to the country to support and foster and build up its secondary school system so that its schools can make the contribution they should make.

If our church schools as a whole are ever to grow and prosper and be able to take a proper and dignified place in our national educational system, two things must be done.

First, the National Council must lend a hand in the direction of coordination, improvement in the religious education part of the program, and in publicity. The Church has never had any policy in the matter of secondary education. The schools that have succeeded have succeeded on their own. The Church as an organization has never showed any interest in them, and they have not shown any interest in the general problem of Church boarding schools. A start in the right direction has recently been made, however, with the appointment of a sub-committee of the department of religious education.

In the second place, our Church people must be brought to a realization of the importance of our

Church boarding schools, and must support them not only with their means but with their patronage. There are enough boys and girls of Church families going to boarding schools which are not Church schools, when there are Church schools just as good within a hundred miles, to make our whole secondary educational program independent and self-supporting.

The middle west and the west is where the battle must be fought. In the east the Church schools have fared fairly well, partly because they got an earlier start, partly because the private school tradition is stronger in the east and the public school tradition not so strong. The schools in the middle west and the west have been having the hard end of the struggle. It is at this point that the supporting forces of the Church—both in its corporate capacity and through individuals—must be brought to bear if the Church schools are to go on, and if the Church is to make its best contribution to our nation's ideals and achievement in secondary education.

Witnesses

An Editorial by

BISHOP JOHNSON

THE method of spreading His Gospel, throughout the world and for all times, which our Lord commanded was unique. He lived a life which drew men to Him so that they loved Him much. He is the greatest beloved of all time. He then bade His disciples to go forth and to be witnesses unto Him. This was His final message to His disciples. What does it signify? What is it to be a witness? How can we comply with this personal request of Christ, for after all, He depended upon the individual to follow Him and to spread His gospel?

In the last analysis it is the ordinary man in the pew who preaches the gospel to the world. The preacher is limited in his audience to those who hear him, but the layman in the pew goes out into the world and impresses his companions with his sincerity or the lack of it. It is the ordinary man doing the thing expected of him which constitutes the leaven which is inserted into three measures of meal to leaven the whole lump.

It is comparatively easy to preach. I have known eloquent preachers whose lives are anything but sacrificial in character. But it is extremely difficult to practice what is preached. It is easy to have a philosophy which is merely a kind of mental gymnastics. It is hard to have a religion which involves not only thought but also conduct and devotion.

What are the three measures of meal which constitute civilized society? It seems to me that they are business, education and social contacts. Into this compound comes the Christ with His ingredient of love.

Society is like a laboratory. The chemist inserts a chemical into the compound and it changes its color, or becomes a deadly poison or a high explosive or a benevolent remedy. So these three measures of meal

are the compound into which Christ asks us to insert the leavening principle.

The life of an individual seems so little and its influence so negligible and yet I have known people that were bedridden whose lives were more potent for good than those of strong men who possessed millions.

I would set it down as an axiom that social decency is in direct proportion to the number of sincere people striving to live up to Christ's ideals in society. The power of a truly godly life is tremendous, even though it seems to be unimportant in its details. And I believe that the greatest impediment to this influence in society is the large number of anaemic Christians who treat their baptismal vows casually. The emphasis that Protestant religion has put upon conduct is rather the negation of vice than the positive character of righteousness. It is not enough that you do not steal. This leaves the world cold. But if instead of stealing, you give that which demands sacrifice, then you have exerted a positive reaction on society. It is not enough that you do not lie. That is negative. Do you bear witness to the truth when such testimony is difficult?

In short Christ expects a positive note in Christian character which involves self-sacrifice and courage. It is precisely these notes that are lacking today in the solution of the economic and industrial problems that confront us. I think it is too much to say that our financial and political leaders deliberately lied during the orgy of greed which enveloped us, but outside of one or two none of them displayed any sacrificial courage in telling the truth.

THE parable of the talents teaches us that we are individually responsible for the talents we possess. The incident of the widow's mite teaches us that it is the quality rather than the quantity that is important in God's sight. The measure of our obligation as Christians is determined rather by the quality of the leaven than by the amount. In another parable our Lord teaches the same truth under a different analogy, "Ye are the salt of the earth, but if the salt has lost its savor wherewith shall it be salted. It is good for nothing." I wonder what proportion of our so-called Church membership is good for nothing if tested by the amount of positive influence for righteousness exerted by those who have enlisted under His standard?

What can we do to bear witness?

First—We can hear Him: There is an obligation upon us to acquaint ourselves with His life and teaching through prayer and sacrament and the reading of His holy word. Unless we do that we are incapable of bearing witness to Him. "Take heed whom ye hear;" "Beware of false prophets." "Do men gather grapes of thorns?" It is a curious fact that many inquirers after truth are interested in reading attacks upon Christ and His teaching, who seldom, if ever, devote much time in their maturer years to studying the gospel as a positive plan for making men righteous. The tragedy of it is that those who attack have nothing to offer in a constructive way for leavening the meal. A moron can break windows that an artist has spent a

life time to construct and can find his pleasure in the ruin that he has created. It is futile to destroy that which we have no ability to replace. We do not discharge our own moral obligations by successfully pointing out the weakness of our fellow men. Christ expects His disciples to practice righteousness regardless of hypocrisy which surrounds them. This is what makes Christian life a thing of sacrificial courage. If we are unwilling to hear Him, then we have no right to judge His system. It is not enough to form our judgments upon the failure of His disciples adequately to represent Him. One may not properly criticize the drama because the actors are poor. The only ones who have the right to judge Christ are those who have sought to follow His directions.

SECOND—We can heed Him: "If you love Me keep My commandments." "Do the things I have told you to do." That is a reasonable request of anyone who assumes leadership in any field of endeavor. The one whom you accept as your master in art, music or science has the right to ask you to proceed in accordance with his directions. If you do this and fail you have a right to question the wisdom of the master, but if you refuse to do this and fail, you have no grievance with him.

What are His commandments? "Repent and be baptized." "Do this in remembrance of Me." "Go ye into all the world." "Be ye witnesses unto Me." None of those things are impossible to do, yet all of them have an intimate relation to your discipleship. Identify yourself with Me in the act of baptism. Do not expect to receive privileges unless you are willing to assume responsibilities. Make frequent contact with Me in the way that I request in the sacrament that I have ordained. It is the Eucharist that has received the fellowship of Christians in Him. Render some act of service in extending My kingdom. Refuse to be a parasite, seeking much and giving little. Feel the responsibility of making My gospel winsome by your conduct in society as a disciple of Mine.

How can we get away from these obligations without losing our self-respect?

THIRD—We can help Him: Too much emphasis has been put upon our being saved; too little on Christ being justified. If God wills to help us, we have a duty to help Him. If we could not help Him, He could not have created us. The idea that God is a machine who has predestined us all to an inexorable fate is a horrid conception of deity. It would seem that God was as helpless in making men good by the law of mechanics as is an earthly father in bringing up his children. He seems to be dependent upon our cooperation to accomplish His will. He has permitted us to reject Him as men rejected Christ or to accept Him as the author and finisher of our faith. We may have preconceptions of God's omniscience and omnipotence that leave no place for Him to fail and yet such a theory is contrary to the facts that surround us in every hand. "God willeth not the death of a

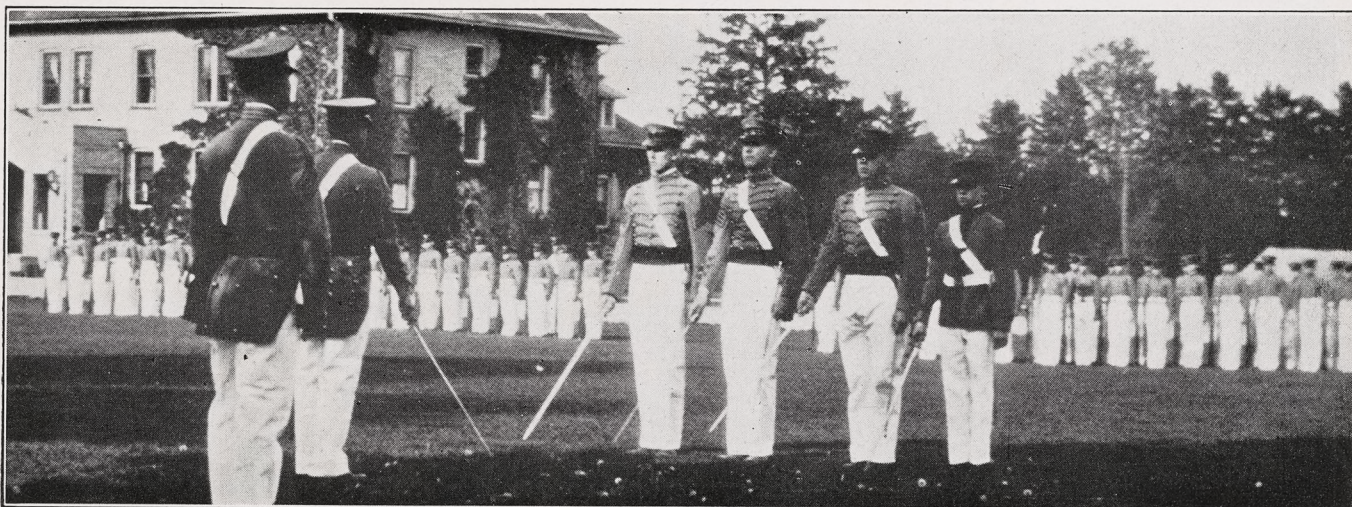
sinner" and yet men die in the depths of sin. Evidently that which He wills can be and is thwarted. He made us to be partners and children and in doing so He left us the freedom of partners and children. Undoubtedly we would have made the human race otherwise. If God was mistaken and we are not, then man is fearfully and wonderfully made. Personally I prefer a world in which I have the privilege of enjoying the freedom of the sons of God, even if the sacrifice of that freedom should give me all the material comforts that the Russian Soviet promises. I thank God every day that He has not given me things at the price of my personal freedom. After all it is a reasonable way that Christ bids me travel.

Hear what I have to say. Heed what I have directed you to do. Help Me in building My kingdom and ye shall become the children of God, because you have acquired the Godlike qualities which things can never produce. "Be ye witnesses unto Me" is a command that each of us may or may not perform, but in the performance thereof we make the supreme test of our faith.

"Yes, But"

Reviewed by
GARDINER M. DAY

THIS modernistic title used by Dean Willard L. Sperry of the Harvard Theological School for his latest volume of essays on religion would surely give a shock to many of his pious predecessors. *Yes, But* (Harpers \$2) symbolizes in the dean's mind the bankruptcy of modern Christian apologetics, and so in a series of delightful essays in his inimitable style he shows how the modern humanist house is built upon the sand and that inevitably the hope for the future lies in a truly revitalized religion. This modern generation must above all learn to say God "clearly and unequivocally". Dean Sperry finds hope in the fact that "it is now fifty thousand years since man crawled out of his caves to begin his ascent, and the Christian religion has been dealing with him for only a fraction of that time. Mandell Creighton was right in saying that after we have got rid of the ape and the tiger we shall have to get rid of the donkey, a much more intractable animal". Dr. Sperry believes that he sees signs of a fresh flood of religious interest in the more spiritual account of the universe which has been given us by scientists of late. "This movement", he writes, "is taking place well beneath the surface of all creeds and churches". Indeed he notes that the drift of organized religion still is in the opposite direction. The volume is the Harvard dean's reply to critics of the type of Walter Lippmann, who is hit by several of the dean's verbal shafts. For example, speaking of Lippmann's great principle of disinterestedness he writes: "It is true that men may achieve an increasingly disinterested service of one another, but they cannot make a spiritual living by taking in each other's wash of disinterestedness".



DRESS PARADE

HOWE SCHOOL

By

CHARLES LEMUEL DIBBLE

A MILITARY school faces two dangers. It may easily become a mere training camp, in which students are turned into highly specialized soldiers with a smattering of book learning. Or it may excel in scholarship, but develop students that resemble soldiers only in respect to the clothes they wear. Howe School successfully avoids both extremes. It prepares its boys for college so thoroughly that those whom it recommends do not fail to rank well in the colleges to which they go out. This in itself is an achievement, for the public high schools of the Middle West are failing more and more lamentably in preparing their graduates for meeting the present exacting entrance requirements of the Eastern colleges, and many do not even pretend to do so. Beside doing this, however, the character of Howe's military training is such that the school is given the highest grade upon the records of the war department.

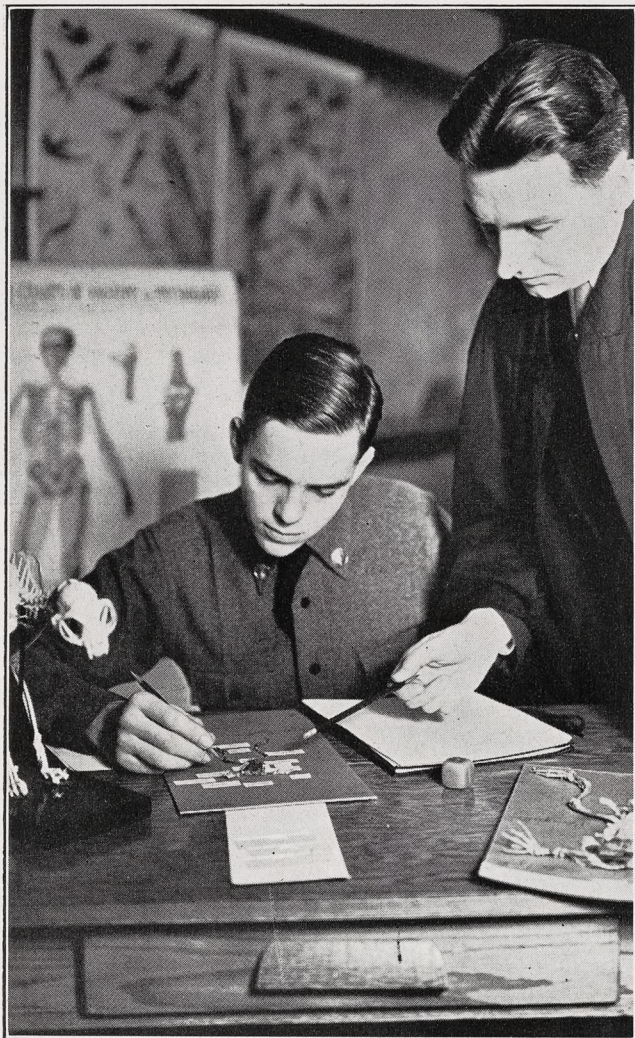
The school is situated at a little town in northern Indiana, midway between Chicago and Detroit. The buildings include three dormitories, mess hall, and study hall, all comfortable but severely simple, a large and well-equipped gymnasium built last year, an administration building and the chapel. Above all the chapel.

Plain living, such as the Howe boys experience, befits the military life and undoubtedly contributes to the democratic spirit, which is the dominant note of the school. The maintenance of this spirit is due to the co-operation of two outstanding educators, the rector, the Rev. Charles Herbert Young, and the commandant, Major David H. Edwards, of the United States army. Every boy, no matter what his antecedents, is on an equal footing with every other. Uniform weekly allowances of spending money are made by the school, and no money nor luxuries may be

smuggled in by indulgent parents. Every boy tidies up his own room; and in the mess hall the sons of men of high places in Church and State are found serving tables. The students are of all religious faiths, or of none. And while they are all Caucasians, with few exceptions, the captain of last year's football team and cadet captain was an Armenian and a few years ago the winner of the coveted medal for "Christian manliness" was a boy of Greek extraction.

IF MOST of the buildings are rather Spartan, not so the chapel. Into this has been built all the art and beauty that the devotion of the benefactors of the school could supply. Here we are transported into the atmosphere of one of the great public schools of England. In true scholastic style the pews are built lengthwise of the nave and the walls are lined with canopied stalls of carved oak for the faculty and the cadet officers. A gallery at the west is for visitors. The climax is the chancel, resplendent in light and color, with marble altar surmounted by a beautiful triptych depicting the Ascension. Here every day for Evensong and on Sunday for the Holy Eucharist is gathered the entire student body. For the services for Holy Communion and other sacraments, which are provided for students of our own faith and attendance upon which is of course optional, there are a beautiful mothers' chapel and crypt chapel.

With this for its center the community presents to the student the very great privilege of living and working in a place where Catholic worship and Catholic life, as received in the Anglican Church, are practiced, not only on Sunday, but seven days in the week. There is nothing of the pietistic about this. The Catholic religion is accepted as normal and taken for granted and allowed to develop quietly and wholesomely.



INDIVIDUAL INSTRUCTION
Is Given All Howe School Boys

SPORTS there are, of course. Howe's football, baseball, basketball, tennis, and track teams give good accounts of themselves in interscholastic encounters. A nearby lake affords swimming and skating. Student parties are frequently made up to visit neighboring cities and witness the theatre or attend an intercollegiate football game, or for other diversions.

At home the school dramatic club, orchestra, and debating clubs, with an occasional outside lecturer or sleight-of-hand man, furnish interest and diversion upon Sunday evenings. It is surprising what a charming young lady the captain of a football or basketball team may become, when cast in one of the school plays. He is quite convincing, until he starts to talk. If he could only conquer that impulse to cross his knees when he sits down! Several times a year the students entertain their feminine friends at dances in the gymnasium, invitations to which are said to be regarded as a social achievement.

Last but not least come the youngsters. For Howe catches them young; and it is not uncommon for a boy to spend nine or ten years in residence. The lower school has its own dormitory, its own playing field, and its own company in the battalion. What a soldierly

company it is! To be sure, the guns look a bit heavy, the stride is colossal, and the officers must watch out not to trip over their swords. But for soldierly bearing, snap, and precision, give me the youngsters.

If I were sending my boy to school to reform him, I should not send him to Howe. It is not hard-boiled enough, and does not want to be. It puts up the bars against the "problem boy". If I wanted a school to give him social prestige, I should look elsewhere. But if I wanted to further him in Christian manliness and to provide for him a thoroughly adequate education for life, I could find no better place.

Just Souls

By

C. RUSSELL MOODEY

TRYING times! This is just one of many phrases used to perpetuate the depression. People looking through smoked glasses seek to project their dark pictures upon their neighbors and friends. It gives them a lot of satisfaction just to reel off the wretched state of affairs and how things are going to the dogs. I wonder sometimes if the folks of yesteryear are listening in to our "knocktimistic" dirges and bitter murmurings? I wonder too if we realize that the things we lack today, and much that the depression has obliterated, our forefathers never heard of. And they seemed to be able to carry on. In the days of prosperity we discovered how foolish we could be with the "with." Now is our chance to make good in the hands of the "without." I always did say that most of our successful men would have failed had they had the "with." Because they had to get out and fight for their religion, their schooling, their daily bread, they developed spiritual, mental and physical sinews which served later on to put them at the top. They moved up by mastering the "without."

Trying times! These are trying times—there never was a day like this. Man can, by trying, forge to the front. I remember that old saying "if at first you do not succeed then try, try again." This may sound a little old-fashioned to some of our modern proteges but it still holds good. Religion too has something to say about mastery. He who follows the Christ has a lot to live up to in this respect. The Christ ideals are and always will be just a little higher than we anticipated. He preached perfection so that you and I might keep trying! He really didn't expect us to reach perfection. He simply set it up so that we might lift ourselves to new heights of attainment. Strange too how the Master knew about the "without." He even sent His disciples away WITHOUT purse, wallet or shoes, to build the Kingdom of God! They had a right to feel the depression, but they didn't. Away they went—to change a pagan world; and by a courageous spirit they laid a sure foundation. The Christ Kingdom is here today. Truly, these are TRYING TIMES. So keep on TRYING.

NEWS NOTES OF THE CHURCH

Edited by

WILLIAM B. SPOFFORD

FOR the past year they have been having what they call The Teaching Mission on the Great Commission in the province of Sewanee. Missions have been held in thirteen of the fifteen dioceses of the province so leaders got together the other day at Atlanta, under the chairmanship of Bishop Penick, to figure out if possible whether it was all worth the energy expended. It was a notable undertaking carried out over a wide area. You will therefore be glad I hope to have at least a part of the report of the secretary of the mission, the Rev. David R. Cavell. So from this point until you come to another heading it is David Cavell talking to you.

The first steps in the effort of the province of Sewanee to reach all of its approximately 100,000 communicants with the Church's message of Our Lord's great commission are nearing completion. In the parishes and missions of thirteen of the fifteen dioceses the teaching mission has been conducted, or rather inducted, by clergymen especially trained to be missionaries. Painstaking preparation is now being made by Louisiana, where the mission will be held next October and it is expected that the diocese of Lexington will also complete the movement next fall.

The teaching mission seeks to avoid assembling a crowd and then basing all hope of good results on expressions of idealism and emotional fervor. The daily meditations are held in the Church but the teaching missions are conducted in the parish hall. The objective is to give a vision of the Kingdom of God, to deepen the individual spiritual life, and to present channels of expression through the Program of the Church. The average preaching mission seems to fail in providing channels of service expression. Where the parish or mission failed to make the careful preparation outlined and insisted upon, making this a preaching instead of a teaching mission, there is evidence that the whole movement will be a failure in those spots. Where the preparation was adequately made and the proper idea of the teaching mission grasped, there is already ample evidence of new vision and deeper consecration and determination to do something practical about it, not only on the part of the laity but of the clergy as well.

In January, 1931, the provincial field department began preparing for the teaching mission. The following May in three regional train-

ing schools one hundred picked clergy from all the dioceses were given intensive training by a carefully chosen faculty. Last summer's vacations were surrendered while original literature was created: A manual for missionaries, a leaflet on how to prepare a parish for the mission, a descriptive folder for distribution to the laity, a statement of how the Woman's Auxiliary can help, and a booklet of principles and practical suggestions on following-up and following through the teaching mission to the last baptized member.

Right after General Convention, one-day and two-day conferences were held in the various dioceses where trained men presented an epitome of the teaching mission and held discussions with diocesan leaders. After that, trained forerunners were sent to advise with the parochial committees and "talk" to them the material in the preparation pamphlet. About three weeks after that the missionaries met in conference with the bishop of the diocese and then scattered to conduct the teaching mission.

Hard working diocesan committees, usually the diocesan field departments, were the liaison bodies between the provincial field department and the parochial groups. An executive committee of three was formed by the provincial field department from its membership of thirteen and ordered to take full authority to do the task as thoroughly as possible. The president of the province wrote a pastoral letter which was signed by all the bishops and circulated through the dioceses. Through capable sub-committees the publicity and speakers bureau and other essential elements were handled.

As the follow-up leaflet, "Onward" points out, the preparation and the actual missions conducted for three days were merely to light the torch. Whether the teaching mission is to be an activity flowering into life service as well as part-time and volunteer service for Christ and His Church into a larger vision of God, into a deepened spiritual consecration, into a practice of full and honest stewardship, depends upon what the rector and his leaders do in continuing the movement. The year and a half already spent have dealt with the smaller part of the movement, now that the missionary has delivered his message and local congregation has the most important and the larger part of the teaching mission to do.

With others, missionaries, parish clergy, laity, God has become more real, the self has been converted, pledges of personal service have been made. Parish after parish has said the teaching mission was the greatest experience ever to reach them. The every-member canvass is one of the elements of the immediate follow-up. Despite the economic depression some parishes have had the best every-member canvass in their history and this means in spiritual as well as in financial gains. Parish clergy have realized that they have been starving their people with reference to the great commission in terms of the Church's Program and have expressed repentance and determination to reverse the situation. Missioners have said they are new and better priests of God and the Church because of the work, experience and revelation that have come to them through the teaching mission on the great commission.

* * *

Church Army Sends Forth Its Hikers

The Church Army Happy Hikers are on the road again. After a week of evangelism in Boston they were sent off from the steps of St. Paul's Cathedral on Decoration Day, and they are now zig-zagging through the dioceses of Massachusetts, Western Massachusetts and Connecticut. Their route takes in 77 parishes over a distance of 700 miles. There are eight men in the group and their method is to gather crowds on public squares, street corners and sea beaches and by song and preaching bear witness to the Gospel. They also hold services in churches, jails and institutions.

The life lived on this trek is a simple one and a direct challenge to the luxury and softness prevalent today. The men wear a quiet grey uniform, and each man of the team has three blankets and a rubber ground sheet and a small bag of personal effects. They haul their baggage on a two wheeled trek cart specially built for them in Boston. One man marches at the head of the group carrying a wooden shield banner with the message "God is Love". One man walks in the cart shafts and five or six haul the cart by means of two ropes. Another man rides ahead on a bicycle as advance agent preparing their way. They sing as they march, reminding one of the Franciscan friars who did so much to restore joy and gladness and simplicity in the Mediaeval Church.

In each town the Hikers are the

guests of the Episcopal Church. Meals are provided by the parishioners, though sometimes the men cook their own meals. At night they sleep on the parish house floors, not using beds or mattresses. Their Christianity is intensely real, yet full of joy and gladness.

* * *

Japanese In Seattle To Have Their Own Church

After worshipping for twenty-five years in old houses hired for the purpose the Japanese church people of Seattle saw the first steps taken the other day toward the erection of a worthy center of work and worship. Bishop Huston cut the first sod on what is to be the site of a parish hall, with sanctuary, class rooms and kitchen. It is the first unit of what it is hoped will eventually be a complete plant, including church and rectory.

* * *

Closing Churches in Summer is a Blunder

According to the Rt. Rev. S. E. Keeler, bishop coadjutor of Minnesota, it is a fatal blunder to close churches in the summer. Addressing the convention of the diocese he called for year-round worship and service; for renewed and vital consecration of the laity to personal evangelism and for greater interest in missions on the part of every parish. He also set forth a plan for ten sectional conferences for laymen to take place this fall to deal with the Church Program.

* * *

Bishop McElwain Pleads For Social Christianity

Bishop McElwain of Minnesota in his convention address pleaded for a daily application of Christian principles to social, business and political life. He called the attention of the convention to the report of the General Convention dealing with these matters and urged that it be carefully studied and applied. As a result of his address the convention passed a resolution summoning the Church people of the diocese to group conferences to discuss the General Convention report. They went further than that; they are to urge other dioceses to do the same, with the suggestion that delegates to the next General Convention carry with them the instruction of the diocese on these vital matters.

* * *

Missionaries Honored By the Western Seminary

The Rev. Montgomery H. Throop, for twenty-five years a professor at St. John's, Shanghai, and the Rev. John Roberts of Wind River, Wyoming, are to be honored with doctor's degrees at the commencement

CHURCH SCHOOLS

THE General Convention of the Church, meeting in Denver, stated that "the Church boarding preparatory schools are among the most valuable agencies the Church possesses for executing the teaching mission of the Church and for the development of character." Because this is so THE WITNESS is devoting a considerable amount of space in summer issues in setting forth the claims of some of our leading schools. We believe that Church people, were they familiar with the service being performed by these schools, would make every sacrifice necessary to send their boys and girls to these schools. A postal card to THE WITNESS, 931 Tribune Building, New York City, will bring to you information about these institutions. We can serve you better if you also state whether you are interested for a boy or a girl, the price you feel able to pay and your preference as to location.

of the Western Seminary, to be held on Friday of this week. Bishop Page of Michigan is to deliver the commencement address.

* * *

Convincing Talker Is Wanted by the Police

Here is a communication from the Rev. John Quincy Martin Jr. of Bayonne, New Jersey:

Clergymen of the Church are warned to be on the lookout for one Robert Gaines, about 40 years of age, who claiming connection with the Church and Kenyon College, uses his knowledge of both to obtain undeserved financial and material aid. He is well traveled and converses with a surprising intelligence on almost any subject. He is a very convincing talker and has many scars which he claims to have received in the war and uses them to solicit sympathy; whereas, according to the best information obtainable he was not in combat service or even overseas. He is wanted by the police of Bayonne, New Jersey and anyone contacting him should notify them or the Rev. John Quincy Martin Jr., Calvary Church, in that city.

* * *

Bishop Stewart Sends Message to Congressmen

Bishop George Craig Stewart of Chicago, in the name of Churchmen in his diocese, dispatched a fiery message to Illinois senators and congressmen last week. He demands drastic reductions in the expenditures of the national government, "All of us", he states, "are view-

ing with increasing disgust the substitution of political expediency for patriotism on the part of our representatives in Washington. The crisis is upon us. We must have action at once—clear, decisive, patriotic, reducing expenditures, raising taxes by a general, well distributed plan and providing credit relief to the states so that the suffering unemployed may have at least a medium of relief."

* * *

Providence Church Gives Pennies for the Hungry

Over 70,000 pennies came to Grace Church, Providence, R. I., as a result of its plan of a penny-a-meal, placed in a mite box when grace was said in the homes of its communicants. The results so astonished them that the parish is requesting families to continue the practice through the summer.

* * *

Conference of Missionaries is Held

The usual conference of outgoing missionaries was held by the department of foreign missions on June 7 under the leadership of Dr. John W. Wood and Rev. Artley Parson, secretaries. On the following day many of them went to Hartford to attend the School of Missions which was in session there all last week. There were missionaries present from Liberia, Brazil, Alaska, China, Japan, Hawaii and the Philippines.

* * *

Dr. Arthur M. Aucock Resigns Providence Parish

After 42 years of service in one parish, All Saints', Providence, the Rev. Arthur M. Aucock has resigned owing to illness. All Saints was his only parish, coming to it immediately after graduation from the Cambridge Seminary. He has been a member of the Standing Committee of the diocese of Rhode Island since 1902 and has been a delegate to nine General Conventions.

* * *

Dedicate New Building at Manlius

Knox Hall, a new auditorium, was dedicated on May 28th at Manlius School, the diocesan school for boys of Central New York. The building was given by Mr. Henry D. Knox, churchman of East Aurora, N. Y.

* * *

Berkeley Holds School for the Clergy

The Berkeley Divinity School, New Haven, is holding a school for the clergy from June 13 through the 17th. In addition to the Berkeley faculty courses are to be given by Professors Luccock, Urban and Neibuhr of Yale, Professor Easton of

the General, and the Rev. J. W. Suter.

* * *

Saint Agnes School Girl Wins Two Prizes

Young boys and girls throughout the country were offered prizes for writing an essay on the danger of mosquitoes. The prize in the state of New York was won by Harriet M. Jones, a student at St. Agnes School, Albany. The state winners then had their essays presented to a national committee and this young lady's paper was judged the best of the lot again. So this time she won the national prize, which was \$500, and besides got \$200 for a trip to Washington where she was handed the \$500 by President Hoover. St. Agnes School is naturally proud. So is Howe School, since Miss Jones is a niece of the Rev. Charles Herbert Young, rector of Howe.

* * *

Resigns From CMH To Take Secular Job

Miss Elise K. Walther has resigned as executive secretary of the Church Mission of Help in Chicago, where she has done a dandy job ever since she started at it six or seven years ago, in order to accept a position with the joint emergency relief commission of Chicago.

* * *

Large Class

At All Saints, Worcester

The largest class in the history of All Saints, Worcester, Mass., was confirmed by Bishop Hulse, acting for Bishop Davies, on a recent Sunday. It consisted of 116 persons, presented by the rector, the Rev. John H. Lever.

* * *

Called To St.

Paul's, Albany

The Rev. George A. Taylor, Easthampton, Mass., has been called to the rectorship of St. Paul's, Albany, N. Y. He has been particularly active in the diocese of Western Massachusetts in young people's work.

* * *

Dedicate St. Martin's In New York

The Church of the Holy Trinity, New York, burnt down. The fire made a pretty thorough job of it, but the walls were left standing and some of the interior. So it was purchased by the City Mission Society and reconstructed into a really beautiful church by the Negro congregation of St. Martin's parish. The work was largely done by members of the parish, and I am told that Dean Gates of the Cathedral in New York had a great deal to do with making it the beautiful place that it is. It was consecrated as St. Martin's last Sunday and Bishop Man-

ning, in his sermon, cited the enterprise as a striking example of the lessons of simplicity and resourcefulness which our depression period is teaching us.

* * *

Florida Raises

\$2600 In Whitsunday Offering

The diocese of Florida announces that something over \$2600 was raised in the Whitsunday offering. It is to be evenly divided between the National Council and the diocese for missionary work within her own borders.

* * *

Southwestern Virginia

Raises about \$1400 Whitsunday

The diocese of Southwestern Virginia raised about \$1400 in the Whitsunday offering. Other gifts will enable the diocese, it is confidently expected, to pay in full the \$2300 representing the difference between its quota of \$16,300 and the \$14,000 which the executive board pledged at the beginning of the year.

* * *

Red Wing Rector

To Lead Houghteling Forum

The Rev. E. B. Jewell, rector at Red Wing, Minnesota, is to be the leader this year of the annual Houghteling Forum, established four years ago by Mr. William F. Pelham of Chicago. The forum is an intensive period of training for a selected group of laymen. It meets this year at St. Alban's School from June 24 to 26.

* * *

Florida Concludes

Its Teaching Mission

The diocese of Florida has completed its teaching mission on the great commission which has been held in dioceses throughout the south. The mission was conducted almost entirely by the clergy of the diocese and was in this respect unlike others since they had outsiders for the most part as missionaries. A clergy school was conducted at Tallahassee last January with Bishop Penick as the leader to prepare the clergy for their tasks. Fifteen of them qualified as missionaries and this May went into all the parishes in the diocese and conducted intensive missions. The Rev. Oliver J. Hart of Chattanooga, a member of the provincial field department, held missions at Palatka and Federal Point and the Rev. Willis G. Clark came down from Charlotte, N. C. and conducted the mission at the Good Shepherd, Jacksonville, but aside from that it was purely a diocesan affair.

* * *

Southwest Virginia Endorses

Church Fire Insurance

The executive board of the diocese of Southwestern Virginia at a re-

cent meeting passed a resolution recommending that the diocese and parishes place the fire insurance upon their properties with the Church Fire Insurance Corporation. The recommendation was made after a report had been submitted by the finance department of the diocese which was asked some time ago to give careful study to the subject. The Church Fire Insurance Corporation, as of course you know, is closely allied with the Church Pension Fund and the Church Life Insurance Corporation. That is they are all under the same capable management.

* * *

Dean Richardson

Resigns from Cathedral

The Very Rev. George L. Richardson, dean of the Cathedral of All Saints, Albany, N. Y., has resigned, effective August first. He relinquishes his work feeling that it requires the services of a more vigorous man. He has accepted the rectorship of All Saints Church, Peterborough, New Hampshire.

* * *

Young People

of Midwest Meet

Young people of the province of the midwest met at Brent House, Chicago, June 10-12. The speakers were Bishop Gray of Northern Indiana, Bishop Sturtevant of Fond du Lac, the Rev. Alden Kelly, student chaplain of the University of Wisconsin, the Rev. Charles Scovil, student chaplain at Minnesota, the



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Rev. Henry Roth, rector of St. Luke's, Racine, Miss Sallie Phillips, secretary of young people's work of the national department of religious education and Mr. John Hanstein, president of the young people's association of the province.

* * *

Chicago Clergy to Meet With Bishop

The clergy of the diocese of Chicago have been invited to meet with Bishop Stewart at Libertyville, June 17 and 18, for the purpose of considering common problems. The 18th is the anniversary of Bishop Stewart's consecration.

* * *

Record Confirmation Class in Southern Virginia

A confirmation class of one hundred and twenty was presented to the bishop of Southern Virginia at St. John's Church, Hampton, by the Rev. A. A. Pruden. It was one of the largest classes ever presented in the diocese.

* * *

Negro Church Workers Hold Their Conference

The annual St. Augustine's Conference for Negro Church workers was held at St. Augustine's College, Raleigh, N. C., May 30th to June 3. Bishop Peneck welcomed the group. Classes were led by the Rev. G. L. Tucker, Miss Mabel Lee Cooper, the Rev. Alfred S. Lawrence, the Rev. John W. Herritage, Miss Esther Brown and others. It was a most successful conference in every way.

* * *

Bishop's Wife Has Party for Wives of Clergy

Mrs. G. Ashton Oldham again entertained the wives of the clergy of the diocese of Albany. Several years ago she organized the Clergy Wives Club, figuring that if the parsons considered it necessary to have their clubs it was equally necessary that the wives have a pow-wow occasionally. So the other day sixty of them went to Lake George for a house party which ran for three days. An occasion of friendship, rest and delightful entertainment is the way the affair is described by our correspondent.

* * *

Couple of Busy Chaplains in New Jersey

The diocese of New Jersey has two full time institutional chaplains working for the social service department. That they really work may be judged from the fact that they hold regular services in seventy-two institutions within the diocese.

* * *

Bristol Rector Wants Food Instead of Tobacco

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Michael's Church, Bristol, Rhode Island, and a member of the diocesan council, who had been selected to head the emergency relief committee of the town, vigorously attacked the system of supplying food to the poor by orders upon grocery stores. It was his argument that much money was wasted this way and that the groceries were providing cigarettes and candy instead of the necessities of life. From the merchants and many of the politicians came vigorous opposition but after months of discussion and large expenditures the town finally came to Mr. Parshley's point of view and now a central commissary has been established. There a dietitian sees to it that every order that is filled is well balanced and nothing unnecessary provided. Supplies are bought at wholesale.

The State is taking a deep interest in the experiment but as yet no other municipality seems courageous enough to adopt it.

* * *

Thank Offering Presented in Chicago

About five hundred churchwomen gathered at Grace Church, Oak Park, Illinois, for the presentation of the United Thank Offering. It amounted to considerably over four thousand dollars, an entirely satisfactory amount considering the fact that it is the first presentation of the new triennium. The Rev. H. L. Bowen of St. Mark's, Evanston, preached. Bishop Stewart spoke at an afternoon service as did also Deaconess Harriet Bedell who told of her fifteen years in the mission fields of Alaska.

* * *

Lifers at Auburn Prison are Communicants

A majority of the women in Auburn Prison, New York, are communicants of the Episcopal Church. But this is not due to the failure of the Church before they were sentenced but to the effective personal contacts afterwards of Dr. Grace Davis, who has been working with them in the prison. Dr. Davis is a professor of sociology at Wells College, Aurora, a communicant of St. Paul's Church there and is an active member of the social service department of the diocese of Central New York.

* * *

Massachusetts Clergy Meet at Swansea House

Clergymen of the southern part of the diocese of Massachusetts met for several days last week at the Swansea Rest House to plan for their work on the Church Program this fall. The leader was the Rev. Charles Collett, general secretary of the National Council. Mr. Collett

also addressed a missionary service at Bristol, R. I., on June 5th in which several parishes united.

* * *

Englishmen Appeal for Debt Cancellation

Fifty leading churchmen of England, acting under the auspices of the British Council of Christian Ministers, have appealed for the remission of reparation payments and

international war debts. The appeal was released in this country through the Federal Council of Churches. Among the Anglicans to sign the appeal were the bishops of Lichfield, Liverpool, Birmingham, Chichester, St. Albans, Portsmouth, Hereford and Worcester.

After asserting that the reparations imposed on Germany have proved to be both "impracticable



A. J. MUSTE

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and unjust," the signatories of this English document declare:

"Nations as well as individuals must learn to forgive. As we look back on the horrors of the Great War, and contemplate its disastrous consequences, we are persuaded that the nations are called to a great and comprehensive act of reconciliation. We must abandon the spirit of recrimination and the dark war-spirit of suspicion and hatred. It may be that the abandonment of reparations will become compulsory through the collapse of Germany. Our appeal is that, while there is yet time for an act of grace, those who believe in Christ should make their voices heard in the demand for a cancellation by forgiveness of all reparations and international war debts, in the name of Jesus, the Prince of Peace."

* * *

The Entire Family Joins in the Service

At a recent baptism at St. Stephen's, Peoria, Illinois, a two year old boy was baptized together with his mother, father, aunt and grandmother, and his great grandmother acted as his sponsor.

* * *

Brooklyn Rector Resigns Due to Illness

The Rev. Charles P. Holbrook of the Church of the Nativity, Brooklyn, has resigned because of illness. The Rev. Thomas L. Settle of the diocese of Lexington has been placed temporarily in charge.

* * *

Trinity Church, Chicago Celebrates an Anniversary

Several of the old-timers at Trinity, Chicago, were present at the celebration of the ninetieth anniversary of the parish, recently held. Mrs. John Jay Borland, whose family provided the funds for the parish house, was present. Mr. John Sargent, present junior warden, is a member of a family that has maintained a pew for sixty years. Captain W. P. Wright, civil war veteran, has been a vestryman for fifty years, and Mr. Charles H. Requa, senior warden, has long been connected with the parish. The speakers at the various services and receptions were the Very Rev. Frederick Grant, dean of Western Seminary, former rector; the Rev. Ze-Barney Phillips, rector of the Epiphany, Washington, former rector; Mr. Charles E. Field, long the clerk of the vestry. Much praise was given the present rector, the Rev. J. R. Pickells, for the progress which has been made recently in the development of a social service program. Because of existing conditions in the neighborhood the future of the parish undoubtedly lies

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in that direction and plans are under way for an even more extended program.

* * *

Texas to Carry on Actively During the Summer

The diocese of Texas, under the leadership of Bishop Quin, is going to make the work of the Church known to every communicant during the summer months instead of merely resting on their oars until the fall. The diocese has been divided into nine districts and a layman has been appointed chairman of each district. He in turn is to have assistants in every parish and mission. It will be their job to inform the whole membership of the work of the Church, not only in the parish and the diocese but throughout the world. Sounds like a fine idea.

* * *

Religious Drama Added to Gambier Conference

A course on the drama and pageantry has been added to the well-rounded course of study offered at the Gambier Conference which meets this year from the 27th to July 8th. It is to be given by Dr. Stites, professor at Antioch College, an authority on the subject.

* * *

Auxiliary of Central New York Meets

The Auxiliary of Central New York met at Trinity, Watertown, May 26 with over 200 members present. The speakers were Bishop Fiske and John H. Roblin who is in charge of the high school that is connected with the mission of St. Mary the Virgin at Sagada, P. I.

* * *

Bank Failures Hit Church in West Texas

Without exception every city and town where we have a parish or mission in the diocese of West Texas has had a disastrous bank failure during the past year. And after all missionaries cannot be paid with rubber checks.

* * *

Depression is Taking a Real Slap at Marriage

"To me the most pathetic figures of the depression are those of the marriage bureau. I can follow the downward course of stock market prices with a cold eye. I find it hard to remember that widows became poor when the New York Central passed its dividend. I have hardened myself to read monthly employment reports and records of mortgage foreclosures. Can you visualize, though, the unhappiness of 3,000 marriages that have not been made? Depressions do not kill the desire of two young people for each other, but they do make it impossible to realize that desire." This was the statement made by Prof. A.

Ford Hindrichs, well known professor of economics at Brown University, at St. Luke's Church, East Greenwich, R. I. in a union meeting of Episcopalians, Baptists and

Methodists. Prof. Hindrichs also suggested that the Lindbergh kidnapping might be considered less a crime than discharging 1,000 men during the depression.

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.

The Incarnation

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

Trinity Church, New York

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

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.

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.

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.

Grace Church, New York

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

Church of St. Mary the Virgin

New York
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).

St. Paul's Cathedral

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

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.

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. 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.

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. 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.

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.

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.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
Sundays: Holy Communion, 7:30 and 8:15 A. M.; Matins, 10 A. M.; Sung Mass and Sermon, 10:30 A. M.; Solemn Evensong and Sermon, 7:30 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, 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.

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.

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.

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