

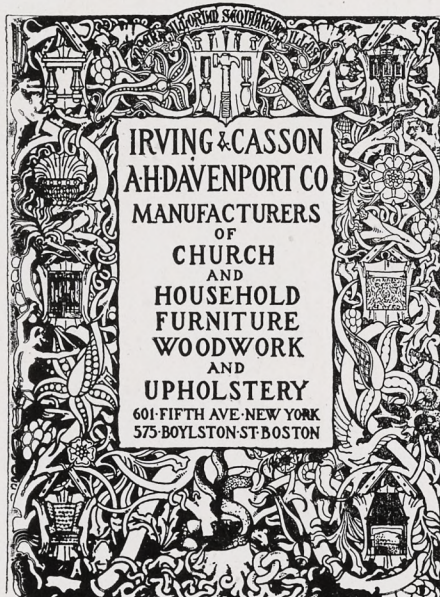
# *The* **WITNESS**

CHICAGO, ILL., MAY 19, 1932



THE HISTORIC MASS MOUND  
*At St. Katharine's School, Davenport*





**IRVING & CASSON**  
**AHD AVEPORT CO**  
 MANUFACTURERS  
 OF  
**CHURCH**  
 AND  
**HOUSEHOLD**  
**FURNITURE**  
**WOODWORK**  
 AND  
**UPHOLSTERY**  
 604 FIFTH AVE. NEW YORK  
 575 BOYLSTON ST. BOSTON



**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

### Distinctive Church Windows

#### J. M. KASE STUDIOS

461 Eighth Ave. Eighth & Court Sts.  
 New York, N. Y. Reading, Pa.

Established 1888

Booklet on request



**R. GEISSLER, 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.

### JAMES POWELL & SONS

(Whitefriars) Ltd. Est. 1680

LONDON, ENGLAND

## STAINED GLASS

*Distributor:*

ADRIAN A. BUCK  
 665 Fifth Ave., New York City



### 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  
 WATERVLIET, N.Y.



CHURCH BELLS, CHIMES AND PEALS  
 Unequaled Musical Qualities

### ST. HILDA GUILD, Inc.

131 E. 47th St., New York

CHURCH VESTMENTS

ECCLESIASTICAL EMBROIDERY

Conferences with reference to the adornment  
 of churches

Telephone 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

### CHURCH VESTMENTS

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

#### CLERICAL SUITS

Hats, Rabats, Collars  
 Specialists in Church vestments  
 and Embroideries for a half a  
 century.

### COX SONS & VINING

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



### Cassocks

For the Clergy and Choir  
**VESTMENTS**

Altar linens, embroideries  
 materials

Clerical and lay tailoring

J. M. HALL, INC.

174 Madison Avenue

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



### 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. MÖLLER ORGANS

*The Pride of the Church*

Over half a century of success-  
 ful organ building have estab-  
 lished the Möller reputation for  
 quality and workmanship.

350 Möller Organs in Episcopal  
 Churches alone.





*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. 39

MAY 19, 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.

## ECONOMY

*An Editorial by*

GEORGE PARKIN ATWATER

PRESIDENT HOOVER and the National Government are setting the Church a good example in effecting economies in expenditure. In the Church a clear distinction must be made between eliminating essential features of our work, and the practice of economy.

Imagine an agent of a principal on a journey. His journey may be for a necessary purpose. It might be unwise to fail to take it. It is not economy to omit the journey. But if the agent would go to the station in a street car, if possible, ride a few hours in a coach, omit an expensive meal on the train, shave himself instead of having the full program at a barber-shop, stop at a modest hotel, get down to breakfast instead of having it in bed, drink a pint of milk at night instead of ordering mineral water and a club sandwich to be served in his room, etc., etc., that would be economy, and a saving on the bill for expenses.

There cannot be the slightest doubt that what appears to be the incidentals of management have in this elaborate age run up to a great total, in every phase of life. There is a very strong suspicion that in both National Church and in dioceses, the cost incident to elaborate organization are far in excess of the minimum requirements. Such organization in seeking support generally churns around in the same crock of milk that long before has been thoroughly cleared of its butter-fats.

There is a conviction that we are not getting results commensurate with our increased expenditures, and that elaborate organization produces expense; in printing, postage, telephones, secretaries, reports, meetings, lunches, desks and equipment, and countless system devices that tend constantly to increase expense. It must never be forgotten that the vast bulk of the work of the Church is done in parishes. Our very large overhead organization surrounding dioceses and the work of the National Church is but a secondary agency in our real parochial and missionary work.

To verify this conviction I went to some files of the journals of dioceses. Selecting a representative diocese I made a comparison of the work in two journals twenty-five years apart. In twenty-five years the diocese has had a gain of 13,550 communicants. One group of parishes representing 20% of the total number of parishes and missions have in 25 years increased by 12,000 communicants. The total increase of the other 80% has been about 1,550 communicants in twenty-five years. The overhead cost in that diocese twenty-five years ago was \$18,500. This included bishops' salaries, convention expenses, and diocesan missions. Twenty-five years later the overhead cost was \$116,385 for the same items. Presumably the parishes mentioned above were only very slightly the beneficiaries of the increased diocesan overhead. This sum of \$116,385 is about the annual cost for maintaining a work that seems absolutely stationary or even negative in results. It seems likely that the parishes would grow more rapidly without this burden on their shoulders, than the work grows which is nourished by this sum of money.

I realize that this is not a complete presentation of the benefits of the larger budget. We cannot count gain merely by counting communicants. But I do maintain that there is a field for economy and elimination in such a field that would reduce expenses without impairing the progress of the Church.

The same is true of our National expenditures. There was a time in our industrial history when large corporations gave much thought to mass production, but little thought to wasteful operation. Today the trend is in the opposite direction. Corporations want profitable production, even though the volume is smaller, and they are giving much thought to economy of operation and to waste. Up to a certain point it is better to save \$100 by wise economy than to earn it by increased volume of production. The latter needs a sustained market, and thus enlarges the area of competition. Economy is a permanent gain.



Our Church needs a thorough appraisal to disclose the possible economies, and also to learn if some of the money extracted from parishes to apply to missions is not hurting the expansion of parishes far

more than it is promoting the development of missions.

A disinterested, capable and sympathetic commission to investigate our methods could do us inestimable service and reassure a deeply troubled Church.

## THE STORY OF THE CHURCH

### *XV. The Church in America*

By

BISHOP JOHNSON

THE United States is a melting pot in which, freed from entangling alliance with the state, the various interpretations of the Christian religion have an opportunity to demonstrate their value. Here are millions of disciples of Jesus Christ, about equally divided between Roman Catholics and Protestant bodies. In between these large groups are about a million members of the Anglican Communion, having much in common with each of the other groups; but not identical with either. It rejects the claims of the Papacy to infallible supremacy on the one side and also the claims of private interpretation on the other. It believes in the Holy Catholic Church as a divine institution possessing authority in doctrine and worship, but extends a maximum of personal freedom to the members of the household.

In no ecclesiastical body in the United States is there such a diversified constituency. One may find a group whose practices closely resemble those of the Roman Church and we may find another group who are in closest sympathy with the Protestant bodies. In spite of these wide differences there is a lack of contentious strife when the Church is assembled in General Convention. There high and low meet together and manifest the "unity of the spirit in the bond of peace." Such unity is not to be confused with uniformity. An orchestra does not consist of a hundred saxophones each emitting the same sounds, but rather in a diversity of instruments, each striving to keep in tune with the rest. Such an orchestra must have a leader. It is quite a different atmosphere from the rigid uniformity of Rome or the bewildering lack of harmony in the Protestant bodies, where each instrument plays its own tune regardless of the others. It would seem to illustrate the fact that in the Kingdom, there can be diversities of gifts, but the same spirit.

Let us consider the principles for which it stands: First, It believes in the historic continuity of the Church, as the Body of Christ. This does not necessarily involve any particular theory of the Episcopate, but rather emphasizes the fact that though the Episcopate as a means of perpetuation the continuity of the Church has been maintained. Perhaps in primitive days, the office of a bishop was vague and indefinite, but eventually the Church, acting upon its commission

to bind and loose unanimously accept the Episcopate as the method of transmitting the faith to succeeding generations.

It is a significant fact that in all branches of the historic Church where bishops have been the witnesses to the faith, that there are today the same creeds, scriptures, sacraments and ministry. In other words regardless of other matters, the Episcopate has kept the faith. So at the Reformation the English Church retained the Episcopate as the continuing instrument of God's grace.

In the Anglican Communion the bishops have very little arbitrary power, apart from their personal qualities. The bishops are not the Church. The Church is composed of all the elements which pertain thereto. The Episcopate is its symbol of unity and continuity.

Second, It believes that there are certain qualifications for citizenship in the Kingdom. It is a fundamental principle in any organization that in order to share in its privileges one must accept its obligations. To say that because a man lives a moral life, therefore he is a Christian, is to commit two errors. In the first place who is a competent judge of his morality? And in the second place how can one be a Christian who refuses to obey his Master's commandments? If you love Me show it by keeping My commandments.

Of course a man may be a bad Christian, if he fails to keep the moral law of Christ, but he is not a Christian at all if he refuses to identify himself with Christ in the way that Christ set forth. One might as well say that a man is a Mason because he observes the ethics of Masonry. The Church does not judge a man because he is not a Christian, but it clearly demands that if he is to be a disciple, he must be baptized and do that which the Lord commanded.

Third, In order to preserve its identity, the Church cannot identify itself with other organizations, unless they have the same basic foundations. "On other foundations can no man build."

The Church exists not only for its contemporaries but for children still unborn. To it is committed a treasure which it is bound to keep. She cannot sacrifice permanent values for temporary results. She has something committed to her trust. It is like a trust fund for widows and orphans. To speculate with such funds



in order to gain an immediate return is to jeopardize the whole. This does not mean that the Church shall not be kind and courteous to those without, but in doing so she has no right to abandon the living of those within.

Tolerance does not consist in an absence of convictions. That is shallowness, not tolerance. It consists in holding fast to the sound things in a kindly and considerate fashion. To say that because you have a lovely house, it is your duty to put out a sign, "come in to dinner", is to wreck your lovely home and turn it into a cafeteria. A home must have walls and doors and windows and each has its appropriate function. You see through the windows, the door is for entrance under reasonable restrictions, the walls are to preserve the house rather than intentionally to exclude the public. When you pull down your walls, you have no use for doors and windows. When we have pulled down the walls, we will have nothing to offer the public. Even a Rotary Club has to have some protection in order that it may not be just a restaurant.

Fourth, The Church keeps the altar as the chief symbol of its mission. The fundamental law of Christ is that we should love God and one another. The altar, not the pulpit, is the symbol of our love for God and

our affection for one another. It is both Eucharist and Holy Communion. The seats in the Church should be free to all; the communion rail is free to those who are willing to be identified with Christ. There is a sort of parlor socialism which would open the Communion rail to all and reserve the seats for the elect. That is putting the cart before the horse. To sit in church involves no obligation; to receive the sacrament of the altar without the sacrament of the door is no kindness to the irresponsible who prefer to climb up some other way. To demand baptism before Communion is to do things decently and in order and it excludes no one but those who refuse to put on the wedding garment.

In short the Church is a brotherhood with its formal rules of admission and obligation. It is a household with its rules of housekeeping. It is the Body of Christ with a sanctity which is all its own. In this medley of voices, the Anglican Communion has its mission. It conserves reverence; it maintains sanity; it manifests kindly courtesy; it includes every legitimate expression of religious faith and excludes none except those who refuse to come. We have no right to demand admission to the Lord's House on our own conditions.

*(Concluding the series)*

## JUSTICE TO MINERS

By

GARDINER M. DAY

*Rector of St. John's Church, Williamstown, Massachusetts*

SHORTLY after Easter I took a two weeks' motor trip through the soft coal regions of West Virginia and Kentucky. I found that the conditions described by Mr. Spofford last year in THE WITNESS have been going from bad to worse. Soon after Mr. Spofford was in Charleston, West Virginia, the miners in that region, realizing that their situation was intolerable, went out on strike for an enforcement of the eight hour day and for the right to appoint their checkweighmen. In spite of the social legislation of the country and state in this regard, the various companies have been working the men ten and twelve hours a day. If a worker complained to his boss, the usual answer would be: "Well you need not return tomorrow. There are plenty of men glad to get your job." There is a state law requiring that when ten or more men work in a mine, they have the right to choose their checkweighman, who weighs the coal as it goes over the tippie and gives the miner his check indicating the amount of coal he has brought in. This law seems to have been pretty generally disregarded and in most of the mines the company appoints the checkweighman who often finds it to their advantage to speed up the tippie thus cheating the miners out of thousands of dollars every year.

When the strike was called the operators took action. The leaders were evicted from their miserable homes and blacklisted so that it is practically impossible for them to find work with any other coal operator in that whole section of the country. One can see colonies of these men living with their families in tents on whatever land they can find and only surviving through the relief afforded them by various organizations. In the places I visited the relief was being given by county organizations, by the Socialists and others through the Emergency Relief Committee, through The Friends Service Committee, and through the Church Emergency Committee. We were told of the Red Cross aid in other places. In the tent colony at Ward, W. Va., some 200 people have spent the winter, at times on the verge of starvation, because they tried to demand their right to live decently as human beings and to cease their intolerable existence as slaves.

ACTUAL living conditions are probably no worse in the Kentucky mines than in many others, but the representatives of the local government seem to be at one with the operators in preventing any vital organization of the workers. I happened to arrive in Harlan, Kentucky, on April 11th, the morning after



President Koch of Commonwealth College, a labor college located in Mena, Arkansas, along with an instructor and three students suffered a severe beating. The group had come for the purpose of making a peaceful investigation of the conditions of the miners and brought with them provisions and money for relief. Approaching Pineville early Sunday morning they were met by the mayor and chief of police who escorted them to the center of town. Finding it impossible to persuade them to discontinue their investigation, these authorities looked the other way while a few men commandeered their car and took the investigators to a lonely place in the mountains. There the Commonwealth College group were compelled to strip to the waist and were beaten with birch rods. While they were being beaten, they were sworn at, called names, asked questions about their personal beliefs and had their clothes ransacked and their correspondence read. Finally, they were told not to return to Bell County on pain of death with a few revolver shots adding weight to these words. The group later identified Deputy Sheriff Lee Fleenor as the leader of the gang, but Fleenor claimed that he was in Tennessee on that day.

On the same day Mr. James Price, a representative of the General Defense Committee of Chicago, which is endeavoring to help the miners now awaiting trial in Kentucky, was taken for a similar "ride" and handled even more severely. As I listened to the story of these episodes from eye-witnesses it was veritably impossible to believe that I was still in a part of the United States and in this supposedly enlightened era of civilization.

THESE episodes give some idea of the wave of hysteria which is passing over these counties. For the explanation, one must go back to an incident now known as "The Battle of Evarts" which took place in the village of Evarts, two miles from Harlan on May 5, 1931. The story seems to be that The Black Mountain Coal Corporation, an Insull-Peabody concern, determined to break the strike by taking a truck load of workers from another town to fill the places of the striking miners in Evarts. The strikers, learning of it, decided to stop the truck and compel it to turn back. Arming themselves, they lay in wait for it at a point in the road near a bridge. The company officials, warned of this, notified the sheriff, who jumped into an automobile with a few deputies and a machine gun, and set out with the truck. They reached the point where the miners were waiting, some words were said, and before anyone realized what was happening some shots were fired and two deputies, a miner and a commissary clerk were slain. Other skirmishes took place, resulting in twelve dead, four of whom were deputy sheriffs. As a result forty-four coal miners were arrested, held for many months in jail without recourse to bail, and indicted on charges of first degree murder. Later, five witnesses in their favor were indicted. An example of the justice of these indictments is that of William Turnblazer, president of district 19 of the United Mine

Worker's Union, who, it is alleged, has not been in Evarts since 1917, but who said in a letter to W. B. Jones, secretary of the Evarts local of the United Mine Worker's Union that "it is better to die fighting than to die starving." For this he was indicted for murder. The story of the trials is a travesty on justice.

Meanwhile all those who show any interest in the condition of the miners, or any interest in seeing that those in jail are properly defended, are branded as "Communists" by many of the local representatives of government, such as Walter B. Smith, Bell County Attorney.

The hope now is that the pressure of public opinion may be so forcefully exerted that this hysteria and Ku Klux "birch rod" spirit may be sufficiently restrained for the jailed miners to get a fair trial and for all the miners to be insured the right to organize for their own self-protection and betterment. Following that, perhaps a federal investigation might result in a complete reorganization of the unfortunate soft coal industry.

## Early Spanish Glass

By

ELEANOR H. WILSON

THE words of the Psalmist—"I will lift up mine eyes unto the hills from whence cometh my strength," are singularly appropriate for the cathedrals that rise on lofty heights in Spain,—Toledo, Segovia, Tarragona, Avila.

In Spain there are but few examples of the 12th and 13th century epochs of stained glass, displayed at Chartres, Bourges and Angers. There is much more of the 15th than the 14th century and arriving at the 16th we find a rich store. Spanish glass is deep, rich and strong in color, to offset the searching sunlight. Large circular embrasures yielding one ample round space for a single glass picture are often found called "ojo de buey" or bull's eye. Those in the north and south transepts at Seville are the best of these. Rose windows of all types, called rosetons are frequent. In the west window at Avila the columns swerve slightly giving a curious effect of revolving motion. The illumination of certain Spanish cathedrals is enhanced by the color of their stone, as at Avila, the pinkish brown walls so admirably reflect the window's glowing panes.

It is fitting that a window portraying Emperor Charles V, the greatest patron of stained glass in any country, should adorn the north portal of the Cathedral of Seville, particularly rich in ancient glass of superlative quality. Here also we have the pageantry of the Entrance into Jerusalem and dramatic episodes such as the raising of Lazarus and Magdalen washing the Saviour's feet. Nor are there picture windows alone,—here is found one of the most beautiful pattern windows in the world, the date, 1789, indicating it is later than any other fine window of ancient make.



In the south transept is the sarcophagus containing the remains of Christopher Columbus, borne aloft by heroic figures in bronze, representing the Kingdoms of Castile, Aragon, Leon and Navarre.

"Leon is a colorful epic out of Spain's past." It is one of the great sights of Europe. Of all the churches glazed in color, Leon surpasses every one. One of the most interesting windows is unique in that it portrays a series of episodes taken from secular and civil life, instead of following the custom of showing religious subjects. The scenes unfold one above another, and represent a cross section of sports as known and practiced during the Middle Ages.

Toledo has certain features unique in glazing notably its fashion of introducing large circles of contrasting color as frames. These circular frames done in narrow lines of green, blue, and mauve enclose Biblical scenes and swing across two lancets. The western window is the Spanish rose at the height of its blossoming. Within the central ojo of the roseton instead of the customary figure, is the red hat and tasseled fringe of the Cathedral's prelate. Surrounding it seven circuits of differently shaped panes give an effect of rich color.

The site of Burgos is unlike that of any other cathedral in the world for it is tucked in against a hill and extends up the hillside. While Leon's peculiar glory is that of glass, Burgos' is exquisite beauty of architecture, French Gothic in style, for its ancient glass was almost entirely destroyed by a powder explosion in 1813. Almost the only exception is the fine rose window in the south transept, elaborate, rich, glowing, one of the finest rosetons in Spain.

Old Flanders, modern Holland and Belgium, was for 150 years during the blossoming period of stained glass a province of the Holy Roman Empire ruled by Charles V and Philip II of Spain, and this accounts for the interchange of influence between these countries. Flemish glass was frequently of grisaille. At Tournai in Belgium we have an interesting example of grisaille combined with color—the two angels after the manner of Isenbrandt, their long robes of colorless glass which introduces the silver quality of grisaille, and the wings in brilliant red and yellow.

## *Let's Know*

By

BISHOP WILSON

MARTYRS

"JESUS CHRIST Who is the faithful witness"—so writes St. John in the first chapter of the Revelation. The Greek word for "witness" is the word "martyr". On Calvary our Lord bore supreme witness to His office and His ministry. Therefore it was natural that those of His disciples who gave their lives in loyalty to their faith should also have been called witnesses or martyrs.

The first three hundred years of Christian history mark the period of martyrdom for the Church. It was not one continual horror of persecution and death but the threat was always hanging over the Christians and at intervals it broke into activity. In the early Apostolic Age there was not much distinction in the minds of Roman officials between Jews and Christians—that came later. The first persecution which the Church was called upon to endure came from unfriendly Jews. At first the Romans actually defended the Christians. It was Saul, the Pharisee, before his conversion who went from house to house hunting down Christians and consigning them to prison. St. Stephen, the first martyr, was killed by a Jewish mob. St. James met a similar fate at the same hands and St. Peter was imprisoned by them. Imprisonment, beating, and occasional death were the punishments meted out.

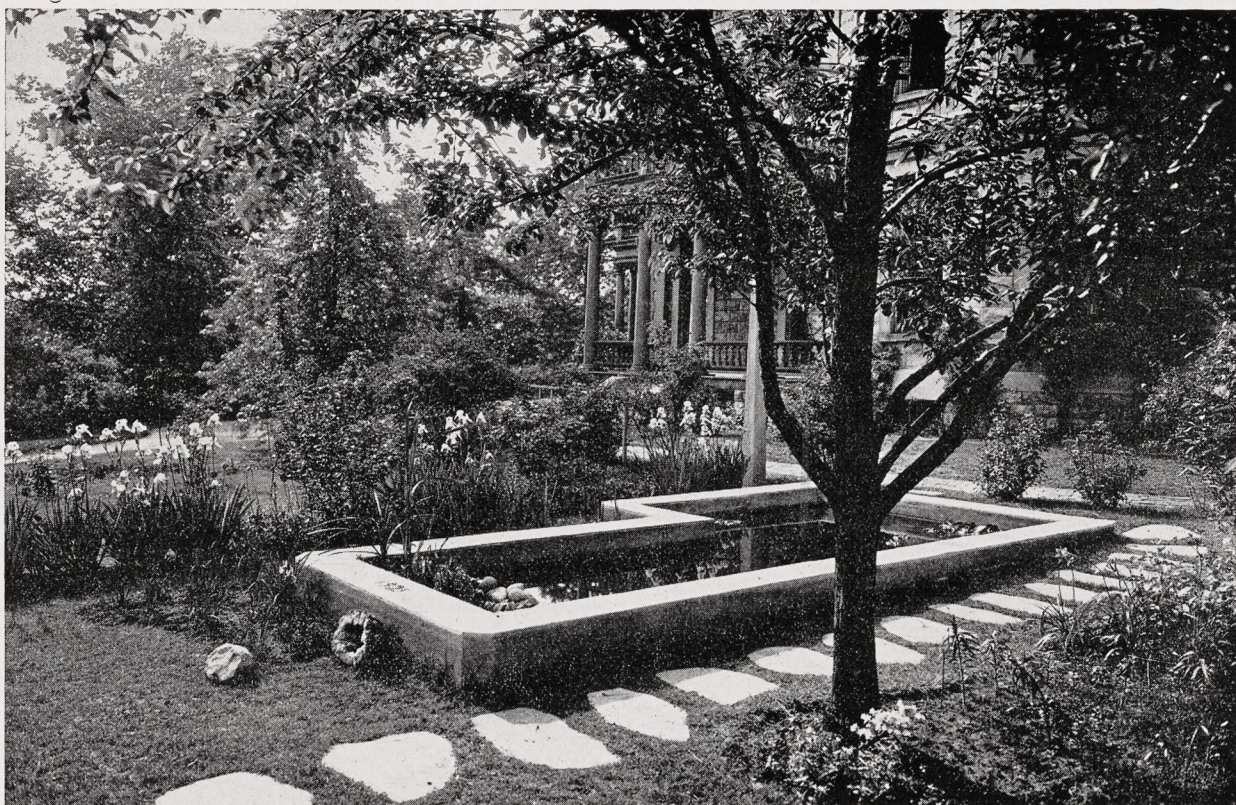
Then the converted St. Paul began to carry the Gospel far afield and converts from the Roman population began to enter the fold. Christians drew out of gatherings where sacrifices were offered to the pagan gods and refused to attend patriotic ceremonies where sacrifices were made to the Emperor. The officials were always watchful of possible revolutionary movements and they grew suspicious of the Christians because of their aloofness. It was Nero who seized upon this increasing unpopularity to launch the first Roman persecution. It was local to the city of Rome but more ferocious than the earlier rioting. Christians were burned, crucified, worried by savage dogs. St. Peter and St. Paul gave their lives in Nero's persecution. St. Clement of Alexandria relates that St. Peter saw his own wife led away to death before he suffered the same fate himself. He "rejoiced because she had been called and was going home".

After that there were many persecutions at various times and of a local character, such as those under Domitian, Trajan, and Valerian. There were only three general persecutions designed to wipe Christianity out of existence—those under Marcus Aurelius, Decius, and Diocletian. There were times when, for many years, the Church seems to have been left in comparative peace, building churches, organizing its work, and making many converts. For fifty years before the reign of Decius they were left undisturbed. Then they had two terrible years until the emperor died in battle.

It is impossible to estimate how many Christians lost their lives during those three centuries. Of course there was a tendency for the survivors to magnify the fortitude of their martyred brethren and to add glory to the Church by legendary exaggerations. Nevertheless there is no question that the slaughter was plenty, especially in the last great effort of Diocletian to annihilate the Gospel and all of its followers. Their constancy has become classic. They were indeed "martyrs"—witness-bearers, ready to prove the value they placed upon the Gospel by accepting the ultimate cost for themselves.

What is Christ costing you?





THE GARDEN OF ST. KATHARINE'S SCHOOL

## ST. KATHARINE'S SCHOOL

By

SISTER ETHEL MARY, C.S.M., CLASS OF 1904

**S**T. KATHARINE'S SCHOOL, Davenport, Iowa, is a diocesan school for girls under the charge of the Sisters of St. Mary. It is situated on a bluff overlooking the Mississippi and the ten-acre campus is considered one of the most beautiful spots in Davenport. The two excellent old mansions that form the main portion of the school have been practically and artistically adapted to present conditions, and have been added to, from time to time, as need has arisen. St. Katharine's has never been "built"—it has merely grown. It originated in the first attempt of the Church to extend Christian teaching to the rapidly increasing population of the middle west, and has carried on this work since its foundation in 1883. It is the only moderately priced college preparatory Church school for girls in this section of the country. Many of the pupils come from long distances but train service is good. Davenport is four and one-half hours from Chicago. Girls who change there are met by an



appointed chaperon and safely conducted to their proper trains and stations.

The academic standards of the school meet the highest requirements of modern educational demands and rarely a graduating class goes to college or university without some one or more members of that class receiving honors, or immediate promotion, or exemption from subjects previously studied at St. Katharine's. In addition to the college preparatory work, a general course is offered for girls not planning to attend college. Private instruction in French, art, music, dancing and dramatics is available for pupils desiring special work in those subjects.

The athletic department is well conducted, and every girl is required to have some form of athletic exercise unless exempt by medical authority. Regular instruction in golf, riding and swimming may be arranged for at the nearby country club.

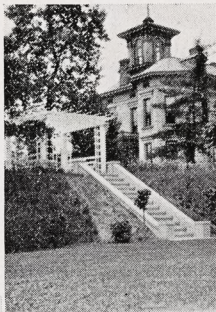
**T**HE social and cultural life at St. Katharine's has always been one of the important factors in determining the choice of parents who select this school for the education of their daughters. The limited num-



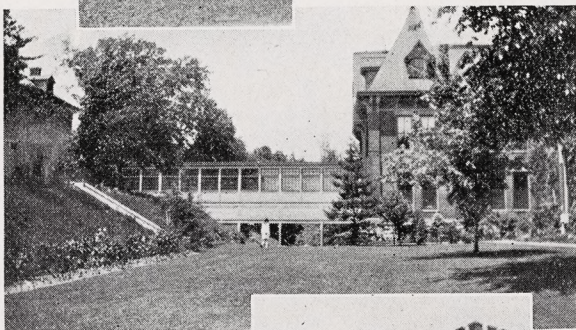
ber of pupils gives a personal contact with the faculty that would not be possible in a larger group. The social activities of the school are simple and attractive, and thoroughly enjoyed by the girls. The Tri-cities have always been a cultural center, and students are encouraged to attend the excellent symphony concerts, lectures and plays that are often available. Moderation in expenditure is inculcated, and simplicity in dress is required. This is accomplished by the adoption of school uniforms.

The religious life at St. Katharine's is spontaneous, and the chapel, situated near the study hall and always open, is the heart of the school. Daily choral services are held, and two choirs receive training in Church music. These choirs include the entire student body, from the eighth form to the senior class. A course in religious instruction is given which meets the requirement of the department of religious education and which entitles the student to the teaching diploma admitting them to the National Accredited Teachers' Association. This course is made up of Bible and Church History, history of missions, principles of teaching, liturgical worship, the Prayer Book, and Church music.

**S**T. KATHARINE'S graduates of yesterday are among the leaders of social and Church life of to-



The Senior House  
and Steps to  
the Historic  
Mass Mound



Terrace and Cloister



Commencement  
Day Procession  
at St. Katharine's

day. Many a parish priest writes gratefully of loyal support and valuable aid given by young women who have received a Christian education at St. Katharine's.

History, romance, and religion, plus the response to them of glowing young hearts and minds, go to make up a spiritual something, which for want of a better term is usually described as an "atmosphere." There is the (not authorized) legend of a fierce duel for the hand of a beautiful lady. There is the bronze tablet to Marian Crandell, former St. Katharine's teacher, the first American woman to give her life in the World War. Also there is the historic Mass Mound marked by an altar of cement, named by the Indians and early missionaries who used to assemble there for worship.

In addition to the college preparatory course St. Katharine's has a complete lower school, beginning with the kindergarten and carrying through all the succeeding forms. The younger children have their own quarters entirely separate from the upper school. Much attention is given to this important department, and they have the best of care and instruction. An excellent nurse is in charge of the infirmary department, and the health record of the school is far above the average.

The test of the worth of a school is the graduates it sends out, and St. Katharine's has an alumnae association of which it can be justly proud. It may perhaps be described as unique among the annals of secondary schools. The association has active local units in the Tri-cities, Des Moines, Cedar Rapids and Chicago. Units are being planned in other centers where the number of former St. Katharine's students warrants it. These branches of the association claim among their numbers leading members of the social, educational and Church life of their several communities. St. Katharine's gives much to its students, and in return receives much from its loyal and devoted alumnae. "The tree is known by its fruit."

## THIS UNEMPLOYMENT

By

V. AUGUSTE DEMANT

*Director of the Christian Social Council  
of England*

Essential for the understanding of  
the present situation.

\$1.25 a copy

WITNESS BOOKS

931 Tribune Bldg.

New York City



## CLERGYMEN URGE INVESTIGATION OF THE COAL FIELDS

A committee of clergymen, representing the twenty-one New York pastors who recently appealed to the United States Senate to investigate the grave charges of lawlessness in the coal regions of southeastern Kentucky, returned to New York on May 7th from a visit in Pineville, Kentucky. The committee consisted of the Rev. Rankin Barnes, executive secretary of the department of Christian social service of the Episcopal Church, the Rev. Reinhold Niebuhr, professor at Union Seminary, the Rev. Cameron Hall, pastor of Christ Presbyterian Church and the Rev. William B. Spofford, who went as the secretary of the Church League for Industrial Democracy.

Upon their return they issued the following statement: "After a visit to Bell County, Kentucky, as a committee of the twenty-one clergymen who memorialized the United States Senate to conduct an investigation of conditions in the southeastern Kentucky coal areas, we are still of the opinion that such an investigation should be made. We interviewed county and municipal officials, clergymen, leading citizens, coal operators, merchants, labor leaders, attorneys and miners. As a result we are convinced that there have been widespread violations of civil liberties and that no adequate steps have been taken to bring the perpetrators thereof to justice. By their own admission county officials withhold all rights from anyone who engages in 'red' activities; and according to the testimony of a considerable number of citizens we interviewed no sharp distinction is made in the definition of subversive opinions and activities. Thirty cases involving the charge of 'criminal syndicalism' await trial in the county. Half a dozen different citizens gave us the names of the men who perpetrated the outrage upon Attorney James Price, engaged in the miners' defense, though officials profess to be in complete ignorance of their identity. Similarly the public officials, on their own admission, have made little if any effort to apprehend those guilty of acts of violence against the Waldo Frank group and the Arkansas students.

"It is our conviction that a very considerable number of citizens are thoroughly out of sympathy with the terrorism which has been practised in recent months. Both they and the group which tolerates the acts of violence deplore the unfavorable publicity which the county has received.

It is possible that pressure from one group and a change of heart in the other will combine to prevent further acts of violence. This is however by no means certain. The miners seem to be pretty generally convinced that any real effort to organize them and to make their organization effective in their struggle for better conditions, and any real show of sympathy for their cause, will prompt further violence.

"In justice to the community it should be said that it has been more interested in the relief of the destitute miners than recent publicity has implied. The county has undoubtedly raised more for the relief of the miners than have the agencies which combine propaganda with relief. The county welfare work is augmented by aid from the American Red Cross and the American Friends Service Committee. Nevertheless the unemployed miners are in a state of great destitution and the employed miners rarely draw more than \$5 a week pay.

"Our party is to submit a detailed report to the twenty-one clergymen for whom we were acting. Though we do not wish to anticipate their action our committee is convinced that the Costigan-Cutting resolution providing for a Senatorial investigation of the southeastern Kentucky coal areas should be passed and that such a Senatorial investigation would render an immeasurable service in restoring civil rights and preventing the abuse of official power."

On Thursday of last week, at the request of the committee of manufacturers of the Senate, the clergymen presented a detailed report of their findings at a Senate hearing in Washington.

The Rev. Professor Burton S. Easton, who is the chairman of the School for Church Workers at the Wellesley Conference, has announced the courses for this year—sixteen in all. There are to be three on the Bible, one by Dr. Easton, one by Professor Montgomery of Philadelphia and one by Professor Simpson of General. Other courses are on personal and comparative religions, church history and missions, teaching and administrative methods for church schools. Among the leaders are the Rev. B. M. Washburn of Boston, the Rev. R. K. Yerkes of Philadelphia. Dean Washburn of Cambridge, the Rev. John Irwin of New York, Miss Mabel Lee Cooper of New York, Miss Marjorie Martin of Brooklyn, Miss Laura F. Boyer of New York, the Rev. Lawrence F. Piper of New Hampshire and the Rev. John Crocker.

## SOCIAL WORKERS OF THE CHURCH HAVE CONFERENCE

Social workers of the Church gathered in Philadelphia from May 13 to the 17th to consider such subjects as "Preparation for Marriage", "The Place of the Church in Industry", "The Girl in the Machine Age" and the "Part the Church Can Play in the Solution of Present Day Problems". The conference met, as usual, as an associate group of the National Council of Social Work.

The first session was on Friday when Miss Annie Ramsey Swan, representative of the Woman's Auxiliary from Pittsburgh, spoke on the relationship of Auxiliary work to diocesan social service programs. She pleaded for social service work and outlined the score of activities being carried on in Pittsburgh by the Auxiliary. The conference dinner was held Saturday night when addresses were given by the Rev. C. Rankin Barnes, the Rev. Floyd Van Keuren, head of social service in the diocese of New York, and Rev. A. R. Pepper, secretary of social service in the diocese of Ohio. Mr. Van Keuren pleaded with the Church to keep out of "highly controversial matters". "A social service department", he said, "is a menace if it becomes a department of anti-social service by turning itself into a propaganda-bureau for class antagonisms of any kind." Mr. Pepper outlined the work done in the diocese of Ohio and Mr. Barnes presented the principles which underlie all social service activities carried on by the Church.

On Sunday the clerical members of the conference preached in Philadelphia churches. In the afternoon Mary Van Kleeck, head of the department of industrial studies of the Russell Sage Foundation, spoke on "The Girl in the Machine Age" at a meeting sponsored by the Girls' Friendly Society.

On Monday there was a lively session on marriage and family life, with the Ven. Joseph T. Ware of Southern Ohio and Mary S. Brisley of the Church Mission of Help reading papers. Mr. Ware's paper dealt with the various problems which are encountered in the everyday life of a parish priest and the necessity for him to be equipped to advise in the many problems which are laid before him daily. Miss Brisley told of the great work being done by the organization of which she is the executive head.

An informal dinner was held Monday evening when Dr. William H. Jefferys of Philadelphia spoke on the

(Continued on page 15)



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

The Rev. Benjamin M. Washburn, rector of Emmanuel Church, Boston, was elected Bishop Coadjutor of the diocese of Newark on Tuesday, May 10, on the second ballot. The Rev. William A. Lawrence of Providence, who was deadlocked with the Rev. Charles L. Gomph of Newark in the election last March, received a large number of votes on the first ballot, but Mr. Washburn was so far ahead that it was apparent that he would be elected. The Rev. Theodore R. Ludlow of South Orange, N. J., also received a number of votes on the first ballot but withdrew his name thus assuring the election of Mr. Washburn on the second ballot. Mr. Washburn was born in 1887, is a graduate of Dartmouth, was an assistant at Grace Church, New York for a number of years, and was the rector of St. Paul's, Kansas City from 1918 to 1929.

\* \* \*

The diocese of New York met in convention last week and had quite a time. It seems that Mr. George Wickersham brought in a resolution expressing the "heartly approval" of the convention of President Hoover's recent plea for non-partisan action in Congress on the nation's economic needs. To Mr. Monell Sayre this was injecting politics into the affairs of the Church and he disapproved of the resolution in no uncertain terms, and, to my way of thinking, made out a good case if the Church is to maintain the time-worn custom of keeping politics out of Church affairs. However the trend of events in recent months seems to be the other way, with Bishops preaching sermons on political subjects and urging their clergy to do so. In any case Mr. Wickersham's resolution was passed finally by a vote of 240 to 129. It rather looks to me as though it is all right to inject politics into the Church providing it is the right kind of politics, if you know what I mean. But sauce for the gander isn't always applesauce for the goose and it is quite possible that some of the dignitaries will regret having smashed the precedent before we are through with this business.

The Rev. Eliot White, crusader of lost causes, who ran into a jam some months ago with Bishop Manning over Judge Ben Lindley, took the platform during the sessions and everyone expected fireworks. Instead Mr. White turned the other cheek by reading a laudatory resolution



RANKIN BARNES  
*Urges Senate Investigation*

supporting Bishop Manning for his recent attacks on Tammany Hall and corruption in New York political life.

The Rev. Caleb R. Stetson, rector of Trinity Parish, was elected to the standing committee, defeating the Rev. Robert Norwood. Another high light was the hanging of a portrait of Bishop Lloyd, beloved Suffragan Bishop.

Bishop Manning urged the diocese to unite in raising \$250,000 for unemployed Church families in the diocese, and set May 22 for a collection. Bishop Manning stated that the National Council should cut down overhead expenses in order to maintain the work in the mission fields. His thoughts on the subject were later embodied in a resolution offered by the Rev. Alexander Cummins, and was passed after some debate. A resolution urging President Hoover and Congress to furnish work for the unemployed was referred to a committee by Bishop Manning. I know little about parliamentary affairs but people who do informed me that it would doubtless die there. Bishop Manning also pleaded for funds to help complete the Cathedral.

\* \* \*

Bishop Matthews of New Jersey, at the convention of the diocese meeting at Trenton, asked for a suffragan bishop and the convention voted to grant his request. Being 65 years of age Bishop Matthews pointed out that he did not feel equal to the tasks heaped upon him, and Coadjutor

Bishop Knight, being 73 years of age, should not be asked to take on additional work. He said that he would give up his salary of \$7,500 in order to make it possible to have a suffragan without expense to the diocese.

\* \* \*

The Golden Jubilee of the Girls' Friendly, diocese of Western New York and of Rochester, was held at Rochester on May 7 and 8.

\* \* \*

The convention of the diocese of Central New York met at Grace Church, Utica, on May 10th. In his address Bishop Fiske urged everyone to "play the game" in supporting the entire work of the Church. "No work," he said, "is perfectly done. No organization is wise beyond mistakes. Complaint could be made over some work in parish and diocese. I hope I shall always be willing to listen to counsel and I hope the clergy will never show themselves scornful of advice. Our effort in the present discussion of the Church's work has been to bring the National Council to the point where its attitude will be the same as to the acceptance of criticism. As a result of the meeting of the House of Bishops in Garden City last month a special committee of three bishops will soon start a work of evaluation in cooperation with the officers of the National Council." He then urged the diocese to start planning now for the fall every member canvass, stressing that early planning was essential if a complete canvass was to be made. He further urged a campaign of education "until people come to feel that Christianity means so much to them that they cannot be content without passing it on to others."


\* \* \*

Sunday, May 8th, was mother's day. So the Rev. Joseph H. Titus, the rector of Grace Church, Jamaica, N. Y., preached on "Voluntary Parenthood; a religious question."

\* \* \*

The Long Island Clerical League devoted their last meeting of this season to a discussion of the more equitable distribution of the salaries of the clergy. The Rev. Charles Webber of the Union Seminary outlined four plans that are being considered by the Methodists. Other aspects of the matter were presented by Dr. John W. Wood, secretary of foreign missions, the Rev. Benjamin Mottram and the Rev. George Parkin Atwater. Just what positions these various people took is not revealed by our correspondent, but the session was sufficiently lively to prompt the appointment of a committee of five, headed by Dr. Atwater, to study





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: Oscract, 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

Murals and Decorative Painting  
**Oliver Smith Studios**  
 Designers and Craftsmen in  
 Stained and Leaded Glass.  
 BRYN ATHYN, PENNA.  
 Gothic Wood Carving

**CHURCH EAR-PHONES**  
 Make your church a place of real worship for the *DEAF* of the community you serve.  
 Install the Globe Church Earphone 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.

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.

**The Willet Stained Glass Co.**  
 226 South 11th Street, Philadelphia  
 Windows of U. S. Chapel, West Point. Front & Sanctuary  
 St. John's, Wilmington.

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

the matter further and report back in the fall.  
 \* \* \*

Bishop Moreland has been a patient in St. John's Hospital, Brooklyn. Nothing serious I take it, since he has been preaching all about. Just a matter of being checked up.  
 \* \* \*

The founding of St. George's, Utica, N. Y., is being observed today by a meeting of the regional conference of the Catholic Congress.  
 \* \* \*

Bishop Moulton of Utah was in the diocese of Southern Virginia the first week in May giving addresses in various places under the auspices of the Woman's Auxiliary.  
 \* \* \*

The Rev. Walter C. Middleton was instituted rector of Trinity Church, Watertown, N. Y., on May 5th by Bishop Coley. The sermon was preached by the Rev. H. G. Coddington of Syracuse.  
 \* \* \*

The annual council of the diocese of Northern Indiana was held at South Bend, May 4th, with the Auxiliary meeting at the same time. Bishop Gray in his address spoke of the need of courage and good cheer in these days; the Rev. D. A. McGregor, professor at the Western Seminary, spoke on the changing conceptions of religious education.  
 \* \* \*

St. James, New York Mills, a suburb of Utica, has been merged with St. Luke's, Utica.  
 \* \* \*

The Rev. George D. Rosenthal, Britisher, is to be in Chicago this week-end. He is to preach at the Ascension on Sunday and the following day is to speak at the meeting of the clergy's round table in the morning and at a meeting of the Catholic club in the evening.  
 \* \* \*


The Rev. William G. Christian has accepted a call to be the rector of St. Paul's, Meridian, Mississippi.  
 \* \* \*

Rev. T. Jerome Hayden Jr., assistant at the Epiphany, Providence, R. I., is to become the assistant at St. Augustine's Chapel, New York, on June first.  
 \* \* \*

A service was held in the Cathedral of St. John, Providence, on May 16th in preparation for the diocesan convention which was held the following day. All of the diocesan organizations were represented in the great procession of several hundred people. Bishop Perry read his annual address at this service.  
 \* \* \*

Educational and leadership con-

**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



ferences are being held in the diocese of Michigan under the auspices of the department of religious education, the division of boys' work of the diocese, the Brotherhood of St. Andrew and the Girls' Friendly Society. A fine conference for older girls was held in the Holiday House at Pine Lake April 29th and 30th. Then May 6-8 the annual older boys' conference was held at St. Andrew's, Ann Arbor, with fully 200 boys attending, with forty of them from outside the diocese. On the 14th the annual conference of boys interested in the ministry was held at the Pine Lake Holiday House, with Bishop Page as the leader.

St. James, Woonsocket, R. I., has just celebrated its 100th anniversary.

Women are coming into their rights in the diocese of Rhode Island. For the first time a young woman has been elected president of the Young People's Fellowship—Barbara Chase of Edgewood.

The Rev. Wallace J. Gardner, rector of St. Paul's, Flatbush, Brooklyn, was at the College of Preachers, Washington, the week of May 9th as an assistant to Bishop Rhinelander.

A rather unusual class was confirmed by Bishop Mann at the Church of the Good Shepherd, Pittsburgh, the other evening. There were 34 in the class yet only nine of them were raised in the Church. There were Presbyterians, Roman Catholics, Lutherans, Baptists. Also eight new families were brought into the Church. The Rev. W. H. Moore is the rector.

Mr. Courtenay Barber of Chicago, who has been the boss of the Lenten noonday services in that city for a considerable time—twenty-five years as a matter of record—has retired from that job, and was handed a present by the directors of the Church Club the other day in recognition of his services. Mr. Barber, being a particularly able man, was able to take care of all the details of this large undertaking. Now that he has retired the responsibilities have been split up among a number of the members of the Church Club.

At a meeting of sixty clergy and laymen of the diocese of Chicago, held at Galena, Illinois, plans were made to carry the church into every village and town in the northern deanery. A definite program of extension was adopted which provides for the licensing of layreaders in every parish. They will go out in

pairs to visit Churchmen in isolated communities; distribute Church literature; hold services in homes; organize Sunday Schools and ultimately to start new missions. Bishop Stewart was at the meeting and urged the laity to be fishers of men. The program outlined is the result of the inspiration these fishermen received from his sermon. Powerful preacher is Bishop Stewart.

Four churches in Brooklyn are celebrating 85th anniversaries this year. Two of them are well-known—Grace Church, where the Rev. George Parkin Atwater is the present rector, and Plymouth Church, made famous by Henry Ward Beecher. The other two are St. Michael's, High Street, and St. John's, a Lutheran Church in East New York. Grace Church celebrated the anniversary in proper style with special services, a reception and a dinner. St. Michael's, in early days was a chapel of Grace Church.

John P. Aaron, native East Indian student at the Western Seminary, was ordained deacon at St. Mark's, Evanston, by Bishop McElwain. He was presented by the Rev. A. E. Knickerbocker, rector of St. Paul's, Minneapolis; the rector of St. Mark's, Harold L. Bowen, preached. Mr. Aaron is the son of a missionary who gave his life to the Church in India and it is his aim to take his father's place there.

St. Paul's, San Diego, California, has just been re-roofed, re-painted and re-carpeted without even the vestry knowing the source of the needed funds. The donor gave the cash to the rector, the Rev. Charles L. Barnes, and it is a secret between them.

The Rev. John W. Suter Jr., and Miss Anita J. Faatz, state welfare worker, were the speakers at a banquet held in connection with the convention of the diocese of Easton. Bishop Davenport presided. The convention met at St. Paul's, Centerville, Maryland.

The chapel at West Point, being on government property, is not attached to any diocese so the chaplain exercises the right to invite any bishop he cares to have for confirmation. This year he had Bishop Stires of Long Island who was there on a recent Sunday and confirmed a class of twenty-four cadets.

A white marble reredos was dedicated on May first at St. Paul's, Augusta, Georgia, by Bishop Reese.

It is a memorial to the Rev. C. C. Williams, for 28 years the rector of the parish.

Bishop Rogers was the preacher at a memorial service held at St. Mark's, Toledo, Ohio, to do honor to the memory of the Rev. E. S. Pearce, rector of the parish from 1924 to 1932. The clergy of the region and the ministers of Toledo churches took part in the service.

David C. Watson was ordained deacon by Bishop Helfenstein of Maryland on May 5th. The sermon was preached by the Rev. William Brown-Seaman, professor at Alexandria where Mr. Watson graduates next month.

Convention of the diocese of Albany was held at the Cathedral of All Saints on May 3rd and 4th. Bishop Gailor of Tennessee was the preacher



**PEACE STAMPS**  
Help to keep the issue of  
**DISARMAMENT**  
Before the public.  
Use them on all your mail  
50 stamps for 50c  
**World Peace Posters, Inc.**  
31 Union Square,  
New York City.

#### HOUSE OF THE NAZARENE SAINT AUGUSTINE, FLORIDA

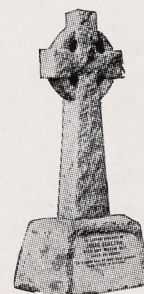
Guests received. Moderate charges. Convenient, comfortable, cheerful. Good meals, attractive grounds, sunshine and quiet. If you are looking for rest or renewed strength, come and see. Open year round. Daily Chapel services next door, open to guests if desired. For further particulars address Sister-in-Charge,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

#### 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.

*"Sweet is the fragrance of Remembrance"*



**Beautiful Memorials that Abide for Ever**

OLD English and Irish Crosses in Silvery Grey Cornish, Dark Grey Scottish or Warm Red Devon Granite.

**Vith Century St. Martin's Cross**

3 ft. 6 in. \$87.00  
4 ft. 6 in. \$97.00

Packed in case for shipment  
Approximate freight to  
New York \$19.50

Illustd. Booklet Mailed Free

**Maile & Son, Ltd**

— Founded 1785 —

*Sculptors and Church Art Craftsmen*  
367 Euston Road, London, N.W.1, Eng.



### 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, or 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 catalog address THE SISTER SUPERIOR.

### SCHOOL OF NURSING

HOSPITAL OF ST. BARNABAS  
NEWARK, N. J.

Fully accredited School and Hospital.  
High School Graduates Accepted.  
WRITE FOR BOOKLET

at a service marking the centenary of the birth of the Rt. Rev. W. C. Doane, first bishop of the diocese. At the opening session of the convention the Rev. W. C. Prout was elected secretary for the 54th time. Bishop Oldham, in his address, spoke of financial matters and expressed disapproval of the suggestion that the clergy contribute 10% of their salaries to make up deficits. "We must adjust ourselves", he said, "in diocese, parish and home to a slower tempo, a lesser rate of spending and a simpler style of living probably for many years to come, and it is important that the Church should recognize this and endeavor to discover and reveal the spiritual values and possibilities in such readjustment." He also pleaded for a Christian internationalism for "in the proclamation of that gospel lies the world's only hope."

\* \* \*

Commencement at Seabury Divinity School was held Monday and Tuesday of this week. The preacher at the graduation service was Dean Benjamin Dagwell of Denver.

\* \* \*

The House party of the First Century Christian Fellowship (Buchmanites) closed on Sunday, May 1st, at Briarcliff, N. Y., with fully 600 persons there on the closing day. There were instructions by the leaders on how to carry on after leaving the "God-guided" atmosphere of the meetings. Members were told to go home and announce to family and friends that they were "changed", having completely surrendered to God's guidance. They were then told to convert others, create a group in their own localities, and then carry on with the "guidance", "sharing" and "surrendering" which they had experienced during the days at Briarcliff. The feature the closing day was the service conducted by the Rev. Frank Buchman, high priest of the cult, at which a parade of speakers explained that such varied problems as communism, poverty, international difficulties, war and peace, and farm relief would be quickly solved if we all became Buchmanites. I wish some of them would be guided to tackle the coal industry and see what they could do with that. Maybe they would be led to find food for several hundred starving families.

\* \* \*

Few parishes in the American Church have the unique record of Trinity Church, Rensselaerville, N. Y. The Parish was organized in 1811, by the Rev. Samuel Fuller, who had founded, and carried on brilliantly for sixteen years the Presbyterian Church in this Village. His conversion to the Episcopal 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

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

CATHEDRAL SCHOOL FOR GIRLS  
Orlando, Florida

A fully accredited Church boarding school situated in the lovely lake region of central Florida. Established by Bishop Gray in 1900. Outdoor classes and sports. Supervised athletics. Primary through college preparatory. Music and art. An altogether glorious place for a girl to spend the winter. Moderate rates. The Rt. Rev. John D. Wing, D.D., LL.D., President.

Mrs. Alice Bartlett Stoddard, Principal  
Box 33, Orlando, Fla.

### 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



was very thorough, and he had the courage, after his ordination to the Priesthood, and in face of every sort of opposition, to organize Trinity Parish. Three years later the beautiful colonial church edifice was erected, paid for and consecrated by Bishop Hobart. During the 121 years of practically uninterrupted service, the Parish has had but five Rectors, three of whom served their respective predecessors as curates. The present and fifth Rector, can only claim two of the 121 Years, the four previous Rectors filling out a span of 119 years.

In the same period, two senior wardens completed their half century each, of service, and the present Senior Warden is rounding out his fifty years as an officer of Trinity Parish. Trinity was one of the first Parishes to organize the Woman's Auxiliary, when that movement was started, way back in the "Seventies", and three of its original members are still with it.

Under the present Rector, the Rev. William Garner, the two church organizations founded by his first predecessor, have been combined in what is styled Trinity Episcopal Community Church, and a very interesting and promising development is under way, in which the Rector becomes the "Village Parson", and carries on a varied pastoral and social work.

\* \* \*

The Church in Idaho loses as many people by removal from the state, each year, as are confirmed or received, and the loss is chiefly among young people, who are constantly migrating to fields where industrial opportunities are greater.

### SOCIAL WORKERS HAVE CONFERENCE

(Continued from page 10)

work of chaplains of institutions. He said that the job required men of intelligence and education, with special training for the job. Given these it was his opinion that a chaplain would fill an important place in any institution.

"For my own part, as a physician, I think that the right chaplain can often do more for the patient than a physician can. I do not mean by this that he can do miracles in the sense in which that word is ordinarily interpreted; but that practically every miracle that we know anything about in the matter of healing can be repeated these days according to the law. I will go so far as to say that the miracles of Christ were not miracles in His own eyes. He allowed the word to stand; but He was doing perfectly understood work in the full consciousness that

He was keeping the law of mind and body and soul."

The final session of the conference was held on Tuesday with the Federal Council of Churches, the

subject of industry and its relation to the Church was discussed, with Spencer Miller Jr. and Professor S. H. Slichter of Harvard reading papers.

## Services of Leading Churches

### Cathedral of St. John the Divine New York City

Amsterdam Avenue and 112th St.  
Sundays: Holy Communion, 8, 9, 9 (French); Children's Service, 9:30 A. M.; Morning Prayer or 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, 10:15); Morning Prayer, 10 A. M.; Evening Prayer, 5 P. M. (Choral).

### The Incarnation

Madison Avenue and 35th Street  
Rector

Rev. H. Percy Silver, S.T.D., LL.D.  
Sundays: 8, 10, 11 A. M.; 4 P. M.  
Daily: 12:20.

### 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.

### 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, 8, 9, 10 and 11.  
Vespers and Benediction: 8 P. M.  
Week-day Masses: 7, 8 and 9:30.

### St. Paul's Cathedral

Buffalo, New York

Sundays: 8, 11, 8.  
Weekdays: 8, 12:05.  
Thursday: 11 (additional).

### 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.

### Trinity Cathedral, Cleveland

Sundays: 8, 11 and 4.  
Daily: 10:30.

### 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.; Young People's Mass, 9 A. M.; Church School, 9:30 A. M.; Matins, 10 A. M.; Solemn High 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.



# Send for a Catalog

WHEN your girl or boy is ten or eleven years old the time has arrived for study of possible boarding schools. A boarding school of the type maintained by the Episcopal Church offers pupils a wide variety of education in addition to preparation for college, important as that is.

Ask for catalogs. Study them carefully. Visit a school near you when there is opportunity. Talk with the head of the school and learn the advantages of a good private school over the schools which may be available in your home town.

Many parents send their children to boarding schools long before they are ready even for the first work of the secondary school. They count this a wise investment.

Investigate for yourself. Take plenty of time. See what courses are offered. Learn the advantages of boarding school life with its lessons in responsibility and participation in the small world represented in the school.

Any of the Episcopal Schools listed here will be glad to send catalog and other literature. The heads of the schools will also be more than glad to talk with parents on education problems.

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  
LT. COL. ROY F. FARRAND

SHATTUCK SCHOOL  
FARIBAULT, MINNESOTA  
C. W. NEWHALL

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  
CALLIE B. GAINES

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

These schools, together with those whose notices appear on page fourteen of this paper, are recognized schools of the Episcopal Church. Information about these schools may be secured from the School Bureau, The Witness, 931 Tribune Building, New York City.