

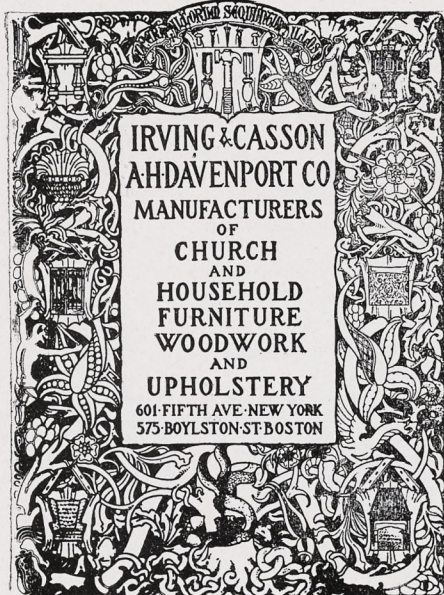
COD'S KENTUCKY by W. B. SPOFFORD

The **WITNESS**

CHICAGO, ILL., MAY 26, 1932



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OUR CHURCH SCHOOLS

An Editorial by

CHARLES HERBERT YOUNG

IT IS good news that the Church is coming to appreciate the great value of work done with the boys and girls who attend her secondary schools and colleges. These schools are deserving of the confidence of parents. In selecting a school for his son or for his daughter a father wishes to be sure that the academic work will be done thoroughly, that the boy will learn how to study, how to think, and how to form appreciations for what is finest and of real value. The records made by our outstanding Church secondary schools give assurance of the quality of their work. The success of our graduates in college and university bears witness to the carefulness with which they are prepared.

A most important part of a child's training for life is the result of his companionships. In the hours the boy spends outside of his class room, where does he go, who are his associates, about what do they talk, what are his vital interests, how does he develop them? All of these have a determining influence in the shaping of his character.

The wholesome comradeship, the straightforward methods of meeting the problems of life, the simple democratic spirit which with all absence of snobbery accepts a boy for what he is, builds unselfishness and sincerity of purpose that are of inestimable value in fitting a boy for the serious purposes of life.

Every parent who loves our Lord and who appreciates the blessings that come to us through the privileges of the Church, wants his boys and girls to know about and to use and value these spiritual opportunities. And then when the time comes for them to go away to school these same devoted parents sometimes select a school supposed to have social standing and other similar attractions, but without a chapel or an altar, with little or no spiritual opportunities, with almost no contact with sacramental grace. The child's spiritual life dies of starvation. And when he comes home for vacation, he has lost all interest in and sense

of need for services of the Church. But where does the trouble lie? Who made the choice?

Many priests have told me of the joy they have found in the strong loyal devotion of the boys from some of our Church secondary schools. It is easy to understand why this is true. The Church, her hymns and prayers and her sacramental life have been woven so naturally and helpfully into their daily routine that they are as natural and as customary as food and play. They are simply a part of one's every day life. In our careful Church schools religion is not something brought out from under cover and paraded once a week. It is a natural, wholesome atmosphere in which one lives each day.

I wish our Church people, clergy and laity, knew what a treasure we have in our Church schools. I wish they would come and visit them and learn from personal contact what great work they are doing. This is an attractive time of the year to drive. I am sure a hearty welcome will be found at each and every school.

Especially do I wish our parents would carefully investigate our Church schools and colleges before deciding to send their children to a secular school. The child's whole future may be changed and his Church life ruined by a wrong decision. I would not say this if I were not so positive of my ground. I know a group of Church schools in the middle west, and others in the east, where our boys and girls can receive the highest type of preparation for college and for life. Why, then, jeopardize their future?

Many of our Church people are possessed of enough wealth to make a will necessary for disposing of their property. A great many are most generous. I sometimes wish they knew more about the splendid, unselfish work of our schools, and how greatly their efficiency would be increased if they had better buildings and endowments. I know of few purposes to which money can be given where it will do such vital and lasting good as when given to build or to endow our

Church schools. What nobler monument can be erected to a man's or woman's memory than to provide an endowment to continue to train for life our boys and girls? There are a good many schools for boys and for

girls that are the property of the Church (not held for private gain) that offer the finest sort of opportunity to generous people for making permanent the spiritual and intellectual training of youth.

GOD'S KENTUCKY

By

WILLIAM B. SPOFFORD

YOU know a good bit about the Kentucky coal fields I presume. Most everybody does. First a cry of misery from starving miners and their families. Later we were told of the bitter struggle between the operators and the miners' unions, with injunctions, riots, innumerable killings, and more recently the driving out of the state of groups who went there to find out for themselves what it was all about. Gradually starvation was crowded into the background and civil liberties became the issue. These charges of violations of law, particularly the kidnaping and beating of visitors, prompted a group of New York clergymen to appeal to the United States Senate to investigate "in order to throw light upon a confused situation."

A few days after this appeal appeared in the papers a telegram was received by Dr. Harry Emerson Fosdick, chairman of the clergymen's group, inviting the parsons to come to Kentucky to do their own investigating. It was signed by Mr. Walter B. Smith, county attorney in Bell County and Mr. Cleon Calvert, chairman of the citizen's committee in Pineville. It was of course impossible for the entire group to go. So a committee was organized consisting of the Rev. C. Rankin Barnes, social service secretary of our Church, Rev. Cameron Hall, pastor of the Christ Presbyterian Church, Rev. Reinhold Niebuhr, professor at Union Seminary, and myself. Before setting out we made it clear—at least we did everything possible to do so—that we had neither the time nor the training to conduct anything that might be dignified by the word "investigation;" that we could merely "visit," hoping in the short time at our disposal to get something of a slant on the situation. I think we did.

UPON our arrival in Pineville we called upon our host, Mr. Walter B. Smith. He welcomed us in his office very cordially and then ushered in a flock of county officials for the customary handshaking and conversational clap-trap. We were then informed that a committee of clergymen had been organized to welcome us and that we were to go to the Baptist Church for a little conference. The Rev. S. E. Tull, pastor of the First Baptist Church in the neighboring town of Middlesboro was the chairman. Preacher Tull was most cordial with his welcome—rather too cordial I thought. He extended to us "the right hand of brotherhood and fellowship; the same hand I gave my beloved

wife in marriage; the same hand with which I defend my sacred hearth; the same hand with which I salute our glorious flag." So far so good. But Brother Tull went on to give us his life history; where he was born, where he was educated, who his ancestors were, what churches he had served. Then he called upon the other pastors present to do the same. It was preliminary of course to asking us to do likewise. So one by one we told of our ancestry, our schooling, our church connections. No particular fault could be found with any of us on that score. They were a bit disappointed I think. Maybe not. But I have an idea they would have been delighted to have been told that one of us was born in Russia or Turkey or some place. No; one hundred per cent without exception.

But the inquisition did not end there. Preacher Tull assured us that he had no connections outside the Baptist Church, South. That wasn't hard to believe.

Then he turned on Dr. Niebuhr. "You, I believe, are one of the editors of *The Christian Century*." And when he got an affirmative answer he let out a grunt of approval for having unearthed such a damaging bit of evidence. "And of the *World Tomorrow*, which I am told teaches pacism?" ("Pacism" was his word for "pacifism" all the afternoon.) And when he got a yes to this he was quite satisfied that he had completely discredited Niebuhr. And as far as that particular audience was concerned I think he had.

My turn was next. "Do you belong to the American Civil Liberties Union?" The answer was yes. "Who is the chairman of that organization?" The answer: "The Rev. Harry F. Ward, professor at Union Seminary." "Where is Dr. Ward now?" Answer: "He is taking a trip through Russia." "I thought so," which was said with a finality which closed that particular matter as far as Preacher Tull was concerned. But we did labor with him for a good half hour about the American Civil Liberties Union, trying to make him, and the flock of others present, understand that it was a thoroughly American organization, organized for the sole purpose of upholding and battling for the rights guaranteed American citizens by the constitution. But we were wasting our time; the chairman of the Union was in Russia; the Union fought for the right of free speech for miners who were attempting to organize a labor union. It was perfectly clear to Preacher Tull that it was a communist organization.

Then I was asked if I believed in "production for use instead of for profit" and when I allowed that I did it was merely jotted down as another piece of damaging evidence against me and nothing further was said about it. I was rather sorry about that, for things being as they are in Kentucky it might have been possible to convince at least some of them that production for use was better than no production at all, which is quite clearly their present state, arrived at by a strict loyalty to the doctrine of rugged individualism.

IF YOUR imagination is as good as it ought to be you can readily understand that by this time we were not looked upon with entire favor by the dozen or so who sat in on this inquisition. But Brother Tull had yet to play his trump card. Suddenly he shot out with: "Do you believe in the inerrancy of the Holy Scripture as the absolute word of God?"

Dr. Niebuhr, being a particularly honest man, replied: "You mean, am I a fundamentalist? The answer is no. But what has that got to do with conditions among the miners?"

"Well," said Brother Tull, "down here we are fundamentalists in religion, economics and politics. And nobody can understand us or our situation who is not also a fundamentalist."

It was my turn next. I tried hard to be both dignified and outraged. "It is not your business to examine into my theological views. I have been examined by the authorities of my own Church and ordained. That ought to be enough to satisfy you."

However, it wasn't so I took another line. I suggested to Preacher Tull that he get in touch with the Rt. Rev. H. P. Almon Abbott, Episcopal bishop of Lexington "whom you no doubt know and he will tell you anything you wish to know about me." But that didn't go so well either. Brother Tull said that he had heard the good bishop preach once and didn't think so much of him. So eventually I had to come clean and admit that I was not a fundamentalist.

Rankin Barnes, better trained as a theologian, handled the situation much more skilfully. He delivered a discourse on theology which was so good that nobody could possibly understand it. As a result he was accepted by the Southern brethren as one of their own and was so announced to the world, by the newspaper men present, as a fundamentalist. I doubt if he ever gets over it. Cameron Hall was equally skilful. He is a very quiet and level-headed fellow who takes such business calmly. He merely said that he thought he agreed pretty much with everything Mr. Barnes had said. Thus he got under the wire without so much as snapping out of his relaxation.

I have given you too much of this. The point is that we were condemned before we even started to look around. We were not fundamentalists. He had associated with such people as Harry Emerson Fosdick, Bishop McConnell, Russell Bowie, S. Parkes Cadman and others who do not believe in the inerrancy of Holy Scripture as the absolute word of God. That meant, to them, as they told us, that we could not be-

lieve in the incarnation. That lead inevitably to a denial of God. And that meant, like as not, that we were advocates of "pacism," communism, and that we were in Kentucky as emissaries of Moscow, "to tear down our sacred flag and institutions." And the interesting thing about it all was that no amount of reasoning on our part could convince these good Christian people that we were anything else.

WE DID find out a good deal about the mining industry and the condition of the miners in the short time we were there. But others have given you that story so that I can be very brief with it. Here is one mine—said to be the best in the country. The average wage of the miners, according to the operator himself, is just a few cents over \$32 a month. Of this \$20 is taken back for rent for their company house, for the doctor's fee, for the hospital fee, electric lights, etc. Thus the miner is left with \$12 to feed and clothe his family. He gets this \$12 in scrip which means that he must make all his purchases in the company store, where the operator is able to charge any prices that he likes. We were given figures to indicate that these prices were out of line with those of the merchants in town. One miner told us of his neighbor being fired. He went in to the company store and had on a pair of new shoes. He was asked where he got them and when he said, "Sears-Roebuck," he was told to go to Sears-Roebuck and get a job. He was fired and evicted from his company house with his family.

One of the operators told us that they did not expect the miners to live on what they earn. "We give them credit." This is undoubtedly true, but this of course creates a condition of essential peonage. And at that we received plenty of evidence that no miner's family is allowed more than \$5 a week, including both wages and credit.

The condition of the thousands who are unemployed is even worse. They get some relief. The community is trying hard, and their effort is supplemented by the Red Cross and the Friends, but the total amount of relief is so meagre that one wonders how they can keep body and soul together.

There is a great deal of talk, and fear, about the "reds." But I doubt if there is a real "red" among all the miners in the region. One old miner said to us: "If you are hungry you are a red, and if you tell your neighbor you are hungry you are guilty of criminal syndicalism." It is nearly that bad. Scores of the miners have been indicted for criminal syndicalism who have been guilty of little more. They did try for a time to organize the United Mine Workers, an organization of the American Federation of Labor. The effort was not a particularly serious one, on the admission of the leaders of that union. Then the National Miners Union came into the field. The National has communist affiliations. But the miners joined without any idea that they were joining a communist organization. It was simply that the National was on the job, had courage in coming to the aid of the miners and promised them relief, which incidentally they were un-

able to deliver. This started the cry of "The Reds," with the warfare which followed. The simple fact is that any real effort to organize these miners is opposed by the operators, aided by county and municipal officials, and the cry of "Reds" is their excuse for the terrorist methods they are using in crushing out all efforts to establish collective bargaining in the region.

The miners at the moment are a lot of God-fearing, fundamental religious folks who are anxious to put in a hard day's work for just enough cash to keep their families alive. How long they will continue to be worshippers of Kentucky's god I am not prepared to say. But I have an idea that if they are allowed to continue for long in their present plight that all this powerful preaching on the subject of getting their reward in heaven is not going to keep them from demanding at least a bit of it here upon earth. After all we ought not to bank too heavily on the stupidity, even of miners.

English Stained Glass

By

ELEANOR H. WILSON

THE advantage which stained glass windows have over paintings on canvas is that while the latter have only color, the former have color and light. The styles of French and Spanish windows may be designated by their century numbers, but English windows, changing at irregular dates, are best described by the style of architecture to which they conformed,—Early English, Decorative, Perpendicular and Renaissance. It is impossible within the brief compass of these articles to give a comprehensive survey of the stained glass of each country, so the reader will forgive me if I fail to mention a favorite window.

French glaziers in the early days were frequently called to England to execute commissions and for that reason English glass owes its origin to France, but once the art was introduced, it developed along wholly original lines. The 14th and 15th centuries when France was harried by wars, was the time of its greatest flowering in England. The infrequency of the rose window, found only in its full beauty at Lincoln, is compensated for by the great east window of many English churches, notably York and Gloucester. The French architect built the eastern end of his churches round, but in England they were square, thereby permitting a large sheet of glazing at the east end.

In England light-admitting grisaille had been freely used in early glass, as at Salisbury, and the tendency in the 14th century was for deeper tones, while during the Perpendicular period they again became lighter. The Tree of Jesse at Salisbury contains considerable of what is known as "yellow stain." This was an important discovery of the 14th century; it was found that chloride of silver melted and dropped on glass would color the surface golden, and this was employed to depict hair, to decorate costumes, etc., but most impor-

tant was the effect it had upon the development of the canopy window, for it was no longer necessary to laboriously lead in bits of glass where needed.

York Minster is a veritable treasury of glass, covering an area double that in any other English cathedral. The soft greenish grisaille windows, the Five Sisters, are of Early English origin. The great west window of the Decorated period retains almost intact its original glazing. The Bell Founders' window ornamented by numerous bells, is the finest of its type in this country.

Thomas a Becket in exile, chanced to be in Sens when William of Sens was finishing his first attempt in pointed Gothic, so that when Canterbury Cathedral was destroyed by fire, they sent for William to rebuild it; this accounts for the decided French Gothic style. The best of the 13th century medallion glass in England is to be found at Canterbury. The glorious beauty of the reds and blues mingled with the scent of many lilies, enriched the opening service of the last Lambeth conference, held in this wonderful cathedral.

At Lincoln the splendid northern rose has been called for six hundred years, "The Dean's Eye" and its companion to the south, "The Bishop's Eye." The Dean's Eye looks to the north to guard against any attempt on the part of the Evil One to invade the sanctuary; the Bishop's Eye is turned toward the south, "The region of the Holy Spirit whose sweet influence can overcome the wiles of the wicked one."

Very perpendicular in its lines and coloring is the huge window at Gloucester, occupying the entire eastern wall, a thank-offering for the great English victory at the battle of Crécy. The chapel of King's College, Cambridge, contains the best examples of the Renaissance period; the artist here gave fully as much attention to color values as he did to design, rather unusual in the sixteenth century.

Thus does a poet interpret the beauty expressed by the window:

"Folks say, a wizard to a northern king
At Christmastide such wondrous things did show,
That through one window men beheld the spring,
And through another saw the summer glow,
And through a third the fruited vines a-row,
While still, unheard, but in its wonted way,
Piped the drear wind of that December day."

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V. AUGUSTE DEMANT

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ST. MARY'S HALL: BURLINGTON

By

ETHEL M. SPURR

THE visitor to St. Mary's Hall, Burlington, N. J., is immediately struck by the admirable combination of old and new which it represents, and, too, by the happy and hospitable atmosphere which pervades its every building and hall. Here are to be found revered tradition and historic quaintness hand in hand with progressive methods and modern equipment.

St. Mary's was founded in 1837 by Bishop George Washington Doane who by that time was creating a decided place for himself in the work of the Diocese of New Jersey. It was founded to become a "nursery of Christian religion undefiled" for it was to be a school for the girls who were to be the mothers of the generations to come. Bishop Doane had ever been devoted to his mother, and all his work at the school and for it shows her influence on his life and thought.

On May the first of the year 1837, the school consisted of one building facing the Delaware River, and the program a curriculum of language, art and literature. Bishop Doane lived in the See House, Riverside, next the school, and personally inspected and directed all the work and play of the students. Many tales are told of the rigors of life in those days—study with sperm oil lamps, rising bell at 5:30 A. M., dormitory

sleeping arrangements, etc., which read like fiction, but as class after class went out, they swelled the number of devout and interested Churchwomen throughout the country. The English Ecclesiologist of 1854 says, "St. Mary's Hall is a school of peculiar importance, being the virtual Cathedral of the Diocese," and her daughters are called by contemporary writers the "jewels in the Church's crown." Bishop Doane says as his work progressed, "And now there is scarce a village or a hamlet in which the name of St. Mary's Hall is not a 'household word' while each successive year the living stream of women has flowed out to beautify and fertilize the land."

SUCCESSING bishops lent their kindly interest and inspiration to the growth of the school and now under the direction of the Right Reverend Paul Matthews, Bishop of New Jersey, the school is running with great success and efficiency. The number of buildings has increased to six, and the grounds extend over nearly 14 acres. There are five halls of residence, in which every girl has a single room, attractively furnished. The senior class is housed in a separate building under certain honor regulations, and thus learns



OUT FOR A RIDE

self-dependence and responsibility. Every care is taken to protect the health and strength of the students, who number about one hundred day and boarding, from the kindergarten through the senior year in high school. A capable dietitian plans the well-balanced meals, and a resident nurse watches over the physical condition of the students. A medical examination is given to every girl as she enters, and corrective diet or exercises are planned as necessary.

The academic work at St. Mary's Hall is of high standard, fulfilling the requirements for entrance into the major colleges and technical schools. The graduates of the Hall numbering over 1300, of whom over seven hundred are still living, have taken their places successfully in any line of activity they have undertaken. Courses are also offered in art, in music, and in secretarial work.

The sports program is extensive, covering all branches of athletics open to women. Formal gymnastics including drill and exercises, are, of course, offered, and in addition, hockey, basket-ball, tennis, riding, swimming, golf, dancing, and track draw out the various talents of the individual girl. Inter-scholastic competitions in basket-ball and hockey add much to the impetus of these games. As much as possible of this work is carried on out of doors and each girl thus is kept out at least two hours a day except in very inclement weather.

IN 1926, St. Mary's Hall absorbed Ruth Hall, an elementary school in Asbury Park, New Jersey, and has build upon that nucleus a thriving progressive Lower School. The girls of this department who are resident are under the care of a housemother and have an entirely separate organization of faculty and directors. A kindergarten was opened this year and boys have been admitted to the first three grades of the day department.

It has been increasingly possible throughout the entire school to offer very definite individual attention to the capabilities and problems of each child, and yet afford the group the necessary incentive and competition which class work gives. The classes are alive and enthusiastic and the faculty a group of experienced college-trained women.

The school exists on the theory that no education is complete without a very definite religious training, and

the lovely old Chapel of the Holy Innocents is at once the center and heart of the school both physically and spiritually. Through its doors every morning the procession of singing girls winds its way to the chancel and in the very service links the old St. Mary's Hall with the new, for that service has been a part of the school since its founding. Every Sunday afternoon at five a choral evensong is celebrated, a service which draws visitors and friends from far and near, and as the words of the vesper hymn, "Softly Now the Light of Day" issue from a hundred throats it seems as if truly the spirit of the founder, George Washington Doane, hovered overhead, symbolized by the hymn he wrote in that very spot, and that through him the grace of our Lord were assured to the work he started.

St. Mary's Hall will celebrate its hundredth anniversary in four years, with a record to be proud of, the second oldest school of its type in America, the mother of many fine daughter-schools—one even as far distant as China,—and still striving to work out the purpose of the Founder:

"That her daughters may be as the polished corners of the Temple."

A Great Ministry

By

GARDINER M. DAY

HAD not Dr. Rainsford written his autobiography so recently under the title, "The Story of a Varied Life," we would certainly suggest it as the most descriptive title for this delightful and fascinating autobiography of Dr. Elwood Worcester, "Life's Adventure," which has just been published by Charles Scribner's Sons. Dr. Worcester is well known throughout the Church for his quarter of a century of work as Rector of Emmanuel Church, Boston and as founder of The Emmanuel Movement, but only his close friends have had any knowledge of the very wide diversity of his interests. Teacher, minister, author, lecturer, and even sportsman sounds fairly commonplace, but beneath the surface one discovers that life's adventure for Elwood Worcester has been one long struggle. In early youth came the struggle for education and ordination after the collapse of the family fortune. With a degree from The General Theological Seminary and a Ph.D. from the University of Leipzig, one might have thought that the rest of Dr. Worcester's life would have been smooth sailing, but on the contrary he was engaged in one battle after another for unpopular causes beginning with his pioneer work in Biblical Criticism forty years ago and concluding with the pioneer work in the field of Psychic Research, which he is carrying on today.

Few men have a greater gift for story telling than has Dr. Worcester, as all who have heard him speak well know. When he is dealing with past episodes this ability is greatly enhanced by the very remarkable verbal memory which enables him to repeat long

poems, pieces of prose and conversations, which he has not heard for many years, verbatim. Consequently, pictures of his life as a Professor in the University of Lehigh, as Rector of St. Stephens Church, Philadelphia, and in his hunting expeditions in the northern part of the continent are made doubly vivid by his ability to recall bits of repartee or singular actions characteristic of some well known citizen of Philadelphia of the past generation like Weir Mitchell or of some typical Newfoundland guide.

This volume is more than an ordinary autobiography in that several of the chapters are really essays which deserve attention quite apart from any autobiographical interest. The two chapters which are outstanding in this respect are those on "Health Work" and "Psychic Research." The former tells of the growth,

method and work of The Emmanuel Movement, while the latter is a careful argument for the case in favor of Psychic Research. The reviewer commends this latter chapter to all priests and laymen who are inclined to throw all psychic research out of the purview of their minds as "spooky spiritualism."

Finally as the reader puts the book down he realizes that he has been given glimpses into the truly deep ministry of more than a teacher and more than a Rector, of a mighty spiritual soul. He knows why, at the beginning of The Emmanuel Movement in response to a notice that Dr. Worcester would be in the Parish House on a certain day to advise the nervously sick, 128 people appeared. They recognized in him one who had learned how to draw from the well of living water.

NEWS NOTES OF THE CHURCH

Edited by

W. B. SPOFFORD

AT THE Cathedral in Garden City, Long Island, they issue a "Junior Message" which is the work of the boys and girls in the Church School. A recent number of this publication contains reports of the recent meeting of the House of Bishops which for terseness, not to say brilliance, surpasses any of the reports in the Church weeklies. Bobby Geer for instance writes: "The House of Bishops met at the Garden City Hotel. First the camera men took pictures of the bishops. Then Bishop Perry of Rhode Island began the meeting with a prayer. The roll was called and many bishops from all over the land answered. Two new members were added. Then Bishop Stires made a short address of welcome, saying that there has never been so many bishops on Long Island. Discussion concerning balancing the budget followed." Lyman Collins is equally brief. He writes: "The presiding bishop was Bishop Perry of Rhode Island. He acted as chairman. It was a very hard job because there were about a hundred bishops and in order to have the meeting go along quickly the presiding officer must recognize each one immediately." And that the remarks by the Rev. John W. Suter, Jr., were adequately reported can be gathered from the following by Creighton Phillips: "Mr. Suter, head of the department of religious education, had compiled a lot of statistics and he gave the expenditures of the department down to the cent. He stated that religious education should not be cut as it was one of

the most important divisions of the Church." Finally Arnold Behrer writes of the report of the Rev. C. Rankin Barnes, head of the department of social service as follows: "Mr. Barnes said that he had four men working full time and one half time. Now he has two men full time and one half time. He does not have enough men to do the work. If this bureau was stopped it would cripple one of the great works of the Church."

I must not spoil this by adding any superfluous comments, but I would like to say that if the bishops ever meet at Garden City again I would like to engage these gentlemen to cover the meetings for this paper.

CENTRAL NEW YORK CONVENTION

Church problems arising from the depression were major considerations at the convention of the diocese of Central New York, May 10th and 11th. The convention was most harmonious and lined up solidly behind Bishop Fiske in all his policies. The standing committee of the diocese, in presenting the year's budget, praised the economies put in force and urged upon the National Council a more serious effort to effect like economies. This was put in the following resolution:

"Economic conditions throughout the world place a responsibility upon government, business, and the family for thoughtful planning and conscientious administration of funds. The same responsibility rests upon the Church. Your

Standing Committee is deeply solicitous over the inadequate income available for missionary work. It is also deeply solicitous over the heavy burden already resting on the Christian giver. Therefore, we call upon the officials of the National Church to make the most exacting study of all its expenditures and also of its methods of obtaining income." The warmest discussion arose out of the proposed resolution citing facts about the depression and calling upon the clergy to study social problems and discuss them in their preaching. This resolution sprang out of an address by Mr. Spencer Miller. Vigorous objection was made to its preamble declaring that a more serious condition is to be faced now than during the war, etc., and both clerical and lay critics objected to vague calls for leadership and eloquent language about "crises" and "challenges" and declared that it was impossible to get from those who presented such calls, any definite proposals for Christianizing the social order. In the end, the resolutions were withdrawn.

The feature of the convention was the dinner at which the Hon. John B. Harris, mayor of Watertown, outlined methods of parochial canvassing; Mr. Curtis Allium, former director of public safety in Utica spoke on "Men and the Church," and Mr. J. L. Gregory of Binghamton gave an address on the opportunities for men in the Church's service. The dinner was followed by a community service in Grace Church when addresses were delivered by

Mr. Courtenay Barber, president of the Brotherhood of St. Andrew, and Mr. Spencer Miller, Jr., consultant on industry of the National Council.

MONTANA CONVENTION

The convention of Montana was held at Butte, May 8-10. The convention passed a resolution supporting the National Council and accepting the responsibility of raising the thousand dollars apportioned to the diocese toward the deficiency fund.

BETHLEHEM CONVENTION

The convention of the diocese of Bethlehem was held at Christ Church, Reading, Pa. Prior to the convention there was a mass meeting, with the Rev. W. Crosby Bell of the Virginia Seminary and the Rev. John W. Suter, Jr., head of the department of religious education of the National Council, as speakers. One of the features of the convention was the presence of Mr. Rodney E. Mercur, a venerable gentleman who has been present at fifty-two of the sixty-one conventions of the diocese.

CAUSE OF DISCONTENT

At the convention of the diocese of Ohio last year a resolution was passed calling upon the social service department and the diocesan council "to study the cause of the present wide-spread social discontent and the relation of the Church thereto, and to report on the same at the next diocesan convention." The findings of this committee (the Rev. Andrew S. Gill of Cleveland, and the Rev. Walter F. Tucks of Akron), was presented to the convention on May 10th. The report points out that the General Convention has dealt with the problem in the meanwhile and it urges a careful study of the Pastoral Letter of the House of Bishops and the report of the General Convention on "National and World Problems." It then goes on to list the following as causes for the depression: the world war; the prohibition amendment; the inability of the industrial order to absorb specialized workers released annually by colleges; machine-age developments whereby possible production and actual consumption are forced permanently out of balance; irritating and excessive taxation representing waste in government, corruption in politics; wide-spread prevalence of crime and the failure of our constituted machinery of justice to deal with it adequately. The report then goes on to say that, important as these are, they do not strike at the root of the problem. "The principles of Christian brotherhood and co-operation have been narrowly interpreted and rendered inapplicable in such cases as inter-



BISHOP SHERRILL
At General Commencement

ferred with the private gains, ambitions and desires of the individual. . . . Thus, while there are many contributory causes, each having its bearing on the wide-spread social discontent, we believe that in the final analysis they all may be traced to the one great failure of mankind to agree with the wisdom of God and co-ordinate action with the known and established moral principles of Christ. We have tried to live without God." The report concludes by taking the Church to task for her willingness to compromise these principles for the sake of institutional advantage.

The report was received enthusiastically by the convention.

STRANGE CONGREGATION

A confirmation service was held recently at Christ Church, Savannah, which was attended by a Jewish rabbi and fifteen members of his congregation and also a large group from one of the Methodist churches in the city.

THRIVING PARISH

Few parishes have shown faster or healthier growth than St. George's, Maplewood, New Jersey. During the past few years the number of communicants has increased from 150 to over 600, and the total membership is now approximately 1050. During this period the Sunday School offerings have been so large as to place St. George's second in a diocese with 190 schools. Close to a quarter of a million dollars has been contributed to the parish during this time and the missionary offering

during the past ten years has been also generous. The Rev. Francis H. Richey is the rector.

SOMEONE YELLED FIRE

Just as Church school was about to begin at our church in Jefferson City, Missouri, someone yelled through the church door: "The rectory is on fire." But, believe it or not, the service went on as usual. At least our correspondent says so, though he does not state positively that all the children were in their accustomed places. Quite a fire, too, with the roof burned off the rectory and a lot of other damage done. The building was fully covered by insurance.

YOUNG PEOPLE MEET

A conference of the young people of the province of Washington was held at St. John's, York, Pa., May 6-8. It was largely attended.

NEW ARCHBISHOP

The Rev. Erling Eidem, professor at the University of Lund, was consecrated primate of Sweden in Uppsala Cathedral on May 22nd. He is the 62nd archbishop, and also the youngest of all present bishops in the country.

BISHOP'S SON ORDAINED

Bishop Casady of Oklahoma ordained his son, P. M. Casady, to the diaconate on April 30th. The service was held in the private chapel in the home of the Rev. Howard C. Robbins. Young Mr. Casady is to serve widely scattered missions in Oklahoma.

YOUNG PEOPLE MEET

The young people of the diocese of Springfield held their annual meeting at St. Paul's, Springfield, Illinois. It was a large and enthusiastic meeting.

RECEIVES CASH

Christ Church, Norwich, Connecticut, has received \$10,000 by the will of the late Harwood Byrnes.

BANKS IS MARRIED

The Rev. John Gayner Banks, formerly the director of the Society of the Nazarene, was married on May first to Miss Ethel E. Tulloch of San Diego, California. They leave this week for a short visit to Scotland and England, after which they are to make their home in California.

BERKELEY COMMENCEMENT

The commencement of the Berkeley Divinity School is to be held in New Haven June 8th and 9th. The preacher at the alumni service is to be the Rev. Samuel S. Drury, rector of St. Paul's School, and the address at the graduation is to be by the Rev. W. T. Brown, acting chaplain of Yale.

SHERRILL AT GENERAL

The commencement at the Gener-

al Seminary was held in New York May 23-25. The sermon on Monday was preached by Bishop Sherrill of Massachusetts. The alumni essay was by the Rev. John Henry Hopkins, while the address at the commencement exercises was by Dr. Chauncey B. Tinker, professor at Yale.

NURSES HAVE SERVICE

Bishop Moore of Dallas preached the sermon at the annual service in memory of Florence Nightingale, held at St. Matthew's Cathedral, Dallas last Sunday evening. There were about seven hundred nurses, in their uniforms, in the procession. Twelve members were admitted to St. Barnabas Guild for Nurses by Dean Wood, the chaplain of the guild.

MEMORIALS DEDICATED

Many memorials were dedicated at St. James Church, Schuylkill Haven, Pa., at a service on May 12th. The church, now in charge of the Rev. J. R. Ramsey, is over one hundred years old, and will some day undoubtedly become an important center in the diocese since a school for clergymen's daughters will eventually be opened there. At least the sum of \$400,000 was left for such a purpose by Mrs. Elizabeth Bryant.

NEW HAMPSHIRE CONVENTION

The convention of the diocese of New Hampshire met at Sanbornville on May 10th. The night before the convention there was a mass meeting at which the speaker was Bishop Hulse of Cuba. Another interesting address was given by the Rev. Edric A. Weld, rector of Holderness School, who described the plans for the new buildings which they hope to start constructing this summer. Also an intimate historical address on the life of the late Bishop W. W. Niles, who was born 100 years ago on May 24th, was given by the bishop's son, the Rev. William Porter Niles, rector at Nashua.

DEAN WILLIAMSON ELECTED

The convention of the diocese of Arkansas was held at Newport, with the suffragan, Bishop Saphore, presiding. Following the regular business balloting was begun for the election of a bishop to succeed Bishop Winchester, resigned, and it continued until late in the evening. On the eleventh ballot the lay vote was 34 for the Very Rev. John Williamson, dean of the cathedral at Little Rock, 13 for the Rev. W. P. Witsell of Little Rock, and 5 for Bishop Saphore. The clerical vote was 11 for Dean Williamson, 6 for Dr. Witsell, 1 for Bishop Saphore and 1 for the Rev. W. S. Claiborne of Sewanee, Tennessee. This means, I take it, that the next bishop of Arkansas is

to be the Very Rev. John Williamson.

TEACHERS MEET

The Teachers' Fellowship of the diocese of Long Island, an organization which was started in 1925 and now has an enrollment of 400 Church school teachers, is to hold its anniversary at Rockville Center on June 5th. Bishop Larned is to be the speaker.

STIRES ATTACKS CORRUPTION

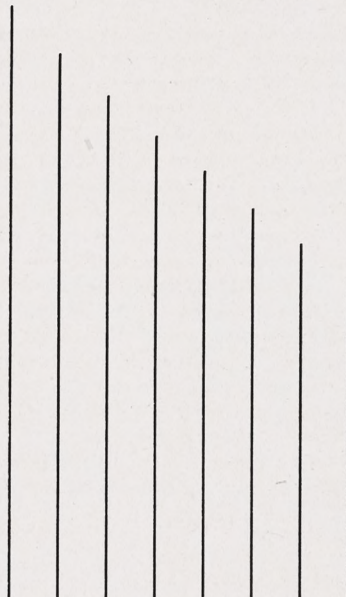
Bishop Stires of Long Island, in his convention address on Tuesday last, attacked crime, corruption and government inefficiency and exhort-

ed the Church to do its share in emphasizing the dependence of morality upon religion.

"The clergy should accept responsibility for creating and maintaining a wholesome public opinion. If we fail to do this we are illogical in emphasizing the dependence of morality upon religion.

"This gives no excuse for partisan politics in the pulpit. On the other hand, it gives no excuse for avoiding in the pulpit discussion of the grave moral problems of the city and the nation. And we must beware of mere discussion. We must be ready to arouse our communities,

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"It is not a question of politics; it is a question of plain honesty. On such a subject the Church cannot be silent. Our clergy and laity must speak and act, and I offer my full cooperation wherever such efforts are made."

Bishop Stires said that the activities of the diocese were not seriously hindered by the trying financial conditions of the moment.

A resolution was introduced asking the federal government to provide cheap credit for the purpose of building houses for the workers which could be rented at a low figure. This was referred to a committee. Another resolution was introduced calling for a committee to study the question of proper compensation for the clergy. This also went to a committee.

CHILDREN RALLY

The church schools of the diocese of Long Island held their annual rally at the Cathedral at Garden City on May 21st. It is a great event always and this year was no exception.

FELLOWSHIP MEETING

A meeting of the provincial young people's fellowship was held at St. Andrew's, Albany, N. Y., on May 15th with representatives of six of the eight dioceses present.

MASONIC SERVICE

A national Masonic service in commemoration of George Washington's life as a Mason is to be held in Washington Cathedral this coming Sunday, with the Rev. Joseph Fort Newton of Philadelphia as the preacher.


MARQUIS CAUSES STIR

The Rev. Samuel S. Marquis, rector of Christ Church, Cranbrook, Detroit, caused a considerable stir at the meeting of the Pastors' Union the other day by declaring that Christianity must be wiped out in order that the religion of Jesus may live.

"Christianity as it exists today still has in it some slight traces of the religion of Jesus—for Christianity is not the religion of Jesus," Dr. Marquis declared.

Religions, like everything else, have a way of coming and going out of existence after their purpose is served, Dr. Marquis maintained, mentioning as disappearing or already gone such features as images,

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polytheism, tribal and national deities, sacrifices of animals and men, deified ancestors and rulers.

Sketching in, without any "feeling of certainty," his outline of the religion of the future, Dr. Marquis voiced the belief that it would be chiefly concerned with improvement of conditions here and now.

"Christianity is the religion of Jesus crusted over and stifled by the accretions of centuries. The next step is to strip it of these and then give it an honest trial.

"A new gospel is in the making—the social gospel of Jesus—the setting up of the kingdom of God on earth in place of the economic slavery and political corruption that is making a hell out of life.

"The early missionary went out to save the souls of the heathen. The modern missionary is chiefly concerned with saving the heathen from the hell in which he lives—about the bodies he has cured and the minds he has enlightened with knowledge that makes for a happier life on earth."

Eternal punishment for sin, necessity of baptism for gaining heaven, obeying tradition, infallibility of church authorities are beliefs to be eliminated, Dr. Marquis said.

"It seems altogether likely that the facts recently discovered by penologists and psychologists were known to God quite a while ago.

"The old religion rested one foot on infallibility—and the other on tradition. The new religion faces the future, not the past.

"The new religion is not interested in ecclesiastical units and uniformity of belief. Church unity along the lines sought by the fragments of the old divided church is a futile quest.

"The new religion will find unity in co-operative action in the service of men; in improving the conditions under which the under-privileged of the world live; in laying new foundations and setting thereon new standards of living for the individual, the family and the state."

As the 100 ministers present were

FOR BOYS AND GIRLS

FOR some time we have felt that there should be something in THE WITNESS for boys and girls. We are now very glad to be able to announce a series of stories, written especially for them by Eveleen Harrison, formerly the executive secretary of the department of religious education of the diocese of Long Island. May we take this occasion to call these to the attention of parents and all who have boys and girls in their households. We will also appreciate a word from you, after a number of weeks, as to whether these stories are enjoyed by your young folks. If so, in spite of the fact that we have to be economical with space, we most certainly will make them a regular feature of the paper. The first story will appear in the issue of next week.

giving Dr. Marquis a rising vote of appreciation, one said, "Apparently Tom Paine would be welcome in this gathering."

Others attacked the paper, terming it "Hellish," and saying that more of its kind would mean the destruction of the pastors' union.

ALABAMA CLERGY MEET

A conference for the clergy of Alabama was held at Grand View, May 10-13. Bishop McDowell gave a talk on the subject of "Taking Stock". Other subjects discussed were the Devotional Life, Instruction for Marriage, The Church's Part in Relief Work, How to Improve our Preaching and Preparing for Next Fall. In addition to this serious business there was quarts, dominoes, chess, tramping and a lot of sleeping.

VERMONT CONVENTION

The centennial celebration of the diocese of Vermont was celebrated at Burlington May 10th and 11th. A

progressive step was taken by the convention in passing new canons providing for the establishment of an executive council to assist the bishop in a more effective management of the affairs of the diocese. Governor Wilson of Vermont addressed the convention as did also the famous Dr. Wilfred Grenfell of Labrador. The Rev. Bernard Iddings Bell of St. Stephen's College preached the convention sermon.

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WESTERN NEW YORK CONVENTION

A diocesan dinner, at which Mr. Spencer Miller, Jr. spoke on the task of the Church today, was the feature of the convention of Western New York, held at Trinity, Buffalo, May 16th and 17th. A resolution was passed endorsing the work of the National Council and also recommending that the recommendations of the Bishops of the Second Province calling for strict economy be carried out as fully as possible. Bishop Cameron Davis reported that the diocese has sent to the Council \$13,000 as its contribution to the deficiency fund.

SUMMER SCHOOL AT TACOMA

Bishop Huston is to give a course at the summer conference of Olympia, held at Tacoma, on the subject of Christian Economics. Others to give courses are the Rev. David Covell, field secretary of the National Council; Rev. Franklin R. Hart; Miss Frances Arnold; Rev. George A. Wieland; Mrs. Margaret Peppers and Miss Ruth Loaring-Clark. Last year the attendance at this conference was close to three hundred.

RECTOR DIES

The Rev. Leland G. Chase, rector of Trinity, Claremont, New Hampshire, died on May 2nd following an operation. He belonged to the Chase family of which Bishops Philander and Carlton Chase were members.

G. T. S. ALUMNI MEET

Thirty-one alumni of the General Seminary had an annual dinner in Utica on May 10th. The Rev. H. C. Whedon of Oxford presided, and the speakers were the Rev. H. G. Codrington of Syracuse and Bishop Fiske.

HE WORKS HARD

Bishop Manning of New York celebrated his 66th birthday on May 12th. Says the New York Times: "The bishop is known to work eighteen hours out of every twenty-four, and in spite of the added burdens of his office due to depression, he is in good health and is an optimist."

ACOLYTES' FESTIVAL

Fully 3,000 persons attended the annual acolytes' festival of the diocese of Chicago, held at the chapel of the University of Chicago on Thursday last. There were 900 vested acolytes and 200 choristers.

MANY ARE CONFIRMED

Bishop Campbell of Liberia confirmed 114 persons in 1931; the suffragan, Bishop Gardiner, confirmed 130.

CHURCH CLUB MEETS

Bishop Rowe of Alaska predicted a great future for that country in an address before the Church Club of Chicago at the annual dinner held

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at Hotel Sherman. Bishop Stewart, in his address, made two proposals: one, that the churches in outlying districts serve as assembly stations during the summer in gathering food for the unemployed; second, that a diocesan-wide mission be held next fall in the interests of the spiritual vitality of the diocese. He also proposed that farmers be permitted to pay their pledges to the Church in farm products to be used at the Cathedral Shelter and similar institutions. Bishop Sumner of Oregon was also a speaker at the dinner, pleading for civic righteousness. Mr. John Allen was re-elected president of the club.

MEMORIAL WINDOW

The Church of the Advent, Chicago, dedicated a stained glass window recently as a memorial to Jane E. Kirkley, well known public school teacher for many years.

CALLED TO NEW BERLIN

The Rev. Henry H. Hadley, Jr., son of the rector of St. Paul's, Syracuse, has accepted a call to the rectorship of St. Andrew's, New Berlin, N. Y. He graduates from Cambridge Seminary next month.

ACOLYTES' FESTIVAL

The annual acolytes' festival of the diocese of Western Michigan was held at Kalamazoo on May 13th. Bishop McCormick took part in the service and the sermon was preached by the Rev. Alfred Newbery, rector of the Atonement, Chicago.

LONG SERVICE

Henry H. Field was re-elected secretary of the Churchmen's Club of Rhode Island last week for the 31st consecutive year. Bishop Perry addressed the churchmen on our European churches.

BISHOP AS CHAPLAIN

The summer school of the diocese of Western Michigan is to be held from June 19 to 25. The Rev. Lewis B. Whittemore is the director and Bishop McCormick the chaplain.

NORTH CAROLINA CONVENTION

The convention of the diocese of North Carolina met at Durham, May 10 and 11th. The financial committee presented the budget for 1933, and the convention promptly increased this budget by refusing to

THE MUNDS HOME

78 Midland Ave., Montclair, N. J. Elderly persons, invalids and convalescents will receive every comfort of Church home and under care of registered nurses. Moderate rates. References by permission to Rev. F. J. Clark, Secretary National Council.

RETREAT

Adelynroed, South Byfield, Mass. A retreat for women will be held by the Society of the Companions of the Holy Cross on June 25th to 27th. Conductor, the Rev. Charles Townsend. Applications should be made to Mrs. R. T. Hakes, 149 Chestnut St., Montclair, New Jersey.

allow the contributions of the Woman's Auxiliary to apply on budget quotas. A resolution was also adopted placing a Negro associate member in each department of the

executive council, and providing for a standing committee of Negro clergy and laymen, to be appointed by the bishop, to help direct the affairs of the Negro churches.

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 Pardee
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.

Keeping Jack in School

"OUR meals do not cost as much as they did and I am having Bertha only one day a week. I think I can save \$100 from my house-keeping money toward Jack's tuition."

Thus spoke the mother of one private school pupil.

"Jack is doing good work, and is certainly getting training that he would not receive in the local school. We *must* keep him in school."

Parents in all parts of the country are straining themselves in every way possible to keep their children in boarding school.

The secondary schools operated under the direction of the Episcopal Church appreciate the support given them, just as the parents appreciate the high grade instruction in scholastic subjects and in life conduct which pupils receive.

These are times that try men's souls, but the younger generation must move on, and they can progress only as they are well educated. The Episcopal schools are eager to serve you.

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PLYMOUTH, NEW HAMPSHIRE
REV. EDRIC A. WELD

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SOMERSET HILLS SCHOOL
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REV. J. D. S. FAIR

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DR. CHARLES L. STREET

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