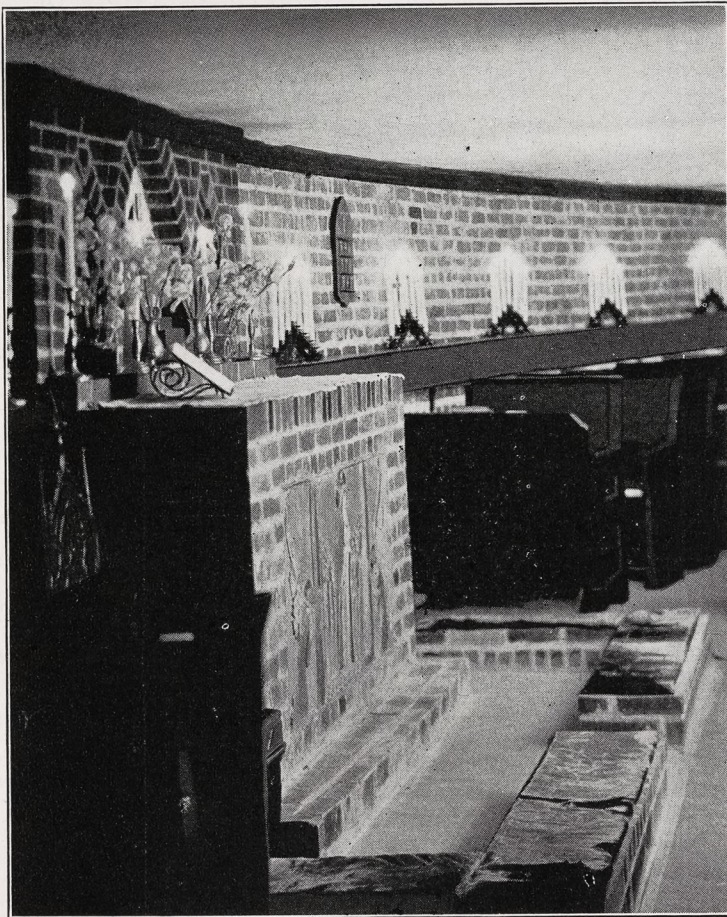


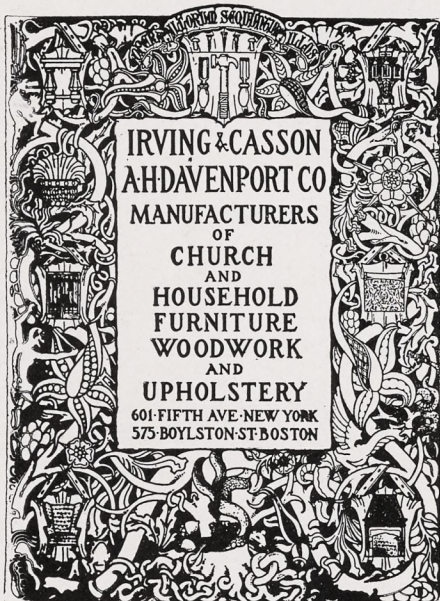
STORY FOR CHILDREN by EVELEEN HARRISON

# *The* **WITNESS**

CHICAGO, ILL., JUNE 9, 1932



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# THE WITNESS

*A National Weekly of the Episcopal Church*

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

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JUNE 9, 1932

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

IT IS REFRESHING to find clergymen getting away from generalities, usually meaningless windjamming, and instead spiritually interpreting current events. Thus Bishop Manning, Bishop Stires, Dr. Bowie, Dr. Stetson and others have dealt fearlessly with the rottenness of New York political life, insisting that the pulpit must uphold the hands of those who are attempting to purge the city of its vileness. The youthful rector of Trinity, Boston, the Rev. Arthur Lee Kinsolving, preaching at the Cathedral of St. John the Divine, likewise made himself understood. He denounced the federal government for its "fabulous" expenditures and called the tariff "the grossest composite of selfishness yet on record." He said that as a nation, we have degenerated into a lot of super-salesmen who have sunk to such a plane that we do not hesitate to rig up stocks and bonds with a lot of "window-dressing" and then go into the sticks to sell it to country yokels. He might have added, but didn't, that city yokels also had bought a good deal of it. The bankruptcy of our cities he attributed solely to the "inadequate character in public officials" and concluded by stating that we are shot to pieces financially because we are bankrupt morally and ethically.

WE DOUBT NOT that stalwart worshippers left the Cathedral that morning grinding their teeth and muttering, "He had no right to say such things from the pulpit. It is not the place for political speeches." For after all one can understand the emotions of the old-time Republican, brought up since boyhood to believe in a high tariff as the solution for economic ills, as he listened to the boyish preacher speak of it as "the grossest composite of selfishness." To him that was, of course, using the pulpit as a political platform, and what was worse and more to be regretted, using it on the wrong side. But hurt as he might be, once cooled down, we believe he would agree that it was a better sermon than the sort of thing one often is compelled to listen to at a preaching service. Thus the report comes to us of a sermon preached by an officer of the National Council, many miles from his home base, before a large group of Churchmen. "There never was an age when Jesus

was as badly needed as today," he said. "It is a universal need of the teachings of Jesus and the application of them to our present day problems. The Church is facing a great opportunity. We are to make history, and we shall make it by bringing happiness into the hearts and lives of the world. No one need fear about the future status of the Episcopal Church, but we need to do the thing that hurts. Sacrifice is necessary." The Church is facing a great opportunity and it is possible for us to make history. But we will not get on with it very fast with such piffling generalities.

METHODISTS, meeting in general convention, have not hesitated to retrench. Salaries were cut, services curtailed, agencies discontinued. Competent observers stated that at least five new bishops were needed to supervise the work properly, yet in the interest of economy but two were elected. Important centers in the States were discontinued, the Paris center was abandoned, and work in foreign fields was curtailed. The salary of the bishops was reduced from \$7,200 to \$6,000, and their retiring pensions were reduced from \$3,000 annually to \$1,200. Three of the weekly publications of the Methodist Church were discontinued, though each of them has had a long and conspicuous record of service to the church, and the peace commission, which has done notable work during the past four years, at a cost of \$15,000 annually, has been virtually wiped out. If it is true that misery loves company, officers of our Church struggling to balance budgets will be comforted by this paragraph.

A DELEGATION of the Women's International League for Peace and Freedom, undoubtedly the most effective peace organization in the country, called upon politicians in Washington recently, demanding that peace planks be placed in party platforms. Dorothy Detzer, spokesman for the group, declared that the pacifist forces of the country are determined to make a major political issue out of the question of disarmament. The women advocated the recognition of Russia, a lower tariff, cancellation of debts and reparations, decreased expenditures for military and

naval purposes, entrance into the world court and control of traffic in arms.

A NEWSPAPER MAN, who is also a churchman and a diocesan editor, was writing a notice early in May about Whitsunday and Pentecost, when, he says, one of the city rectors came in, looked over his shoulder and remarked, "Oh, is next Sunday Whitsunday?" Informed that it was, the rector continued, "And is that the same as Pentecost, or does it come a week later?" Enlightened again by the newspaper man, the rector said, "Then Whitsunday comes on Sunday this year?" And being, like Kipling's hero, a man-of-infinite-resource-and-sagacity, he went home to change the topic of his sermon. We do not mean to imply that he was incompetent as a pastor. Probably quite the reverse. There are some clergymen who can give one little besides the dates of feasts and fasts, major and minor. But after all one can know a bit about a few days, like Easter, Christmas and Whitsunday, without running much risk of being called a gnat-strainer.

## *The Art of Stained Glass*

By

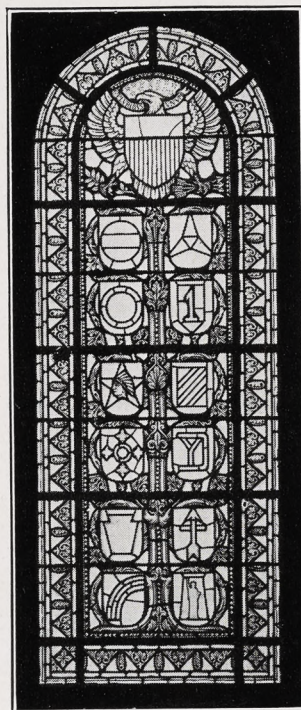
ELEANOR H. WILSON

AFTER lying dormant for three centuries the craft of stained glass was revived with Gothic architecture in England and on the continent in the closing years of the last century, and for the last thirty years in America windows are being made worthy to carry forward the traditions of mediæval glass. I shall strive to share with you the inspiration gained from these artists and craftsmen who are recreating for us in spirit and in substance this most fascinating and beautiful of all the arts of the Middle Ages. Would that we might reproduce the windows in all their glory of color, for black and white reproductions can give the design only and even this is modified by the actual color scheme. My hope is that you will visit our beautiful churches and study for yourselves these glorious windows, for, in the words of one of the leaders in the craft,—"One must learn to look at windows just as one must learn to listen to music."

In America as in England today the best work is produced by craftsmen working in small groups, for it is essential that there be close and intelligent co-operation between the designer, the glass painter and the glazier. In Boston, three men, Joseph G. Reynolds, Jr., designer, William M. Francis, glass painter and J. Henry Rohnstock, glazier, are associated in this manner, and are producing windows representing the finest development of the glass workers' art. Mr. Reynolds, since his graduation from the Rhode Island School of Design in 1907, has devoted himself to this art, spending considerable time in France and England in study and opened this studio in 1921.

Very unusual is the transept window, one of two,

for the American Memorial Cemetery at Belleau Wood, France, displaying a decorative tree in

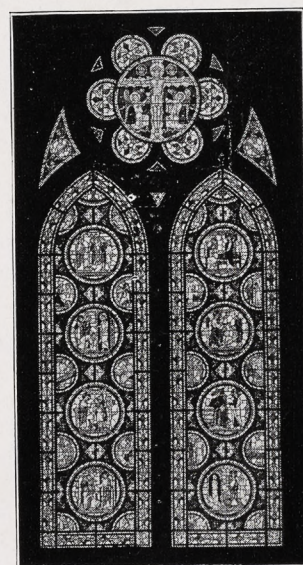


MEMORIAL  
Window for the American  
Memorial Chapel, Belleau  
Wood, France, showing in-  
signia of American Divisions.

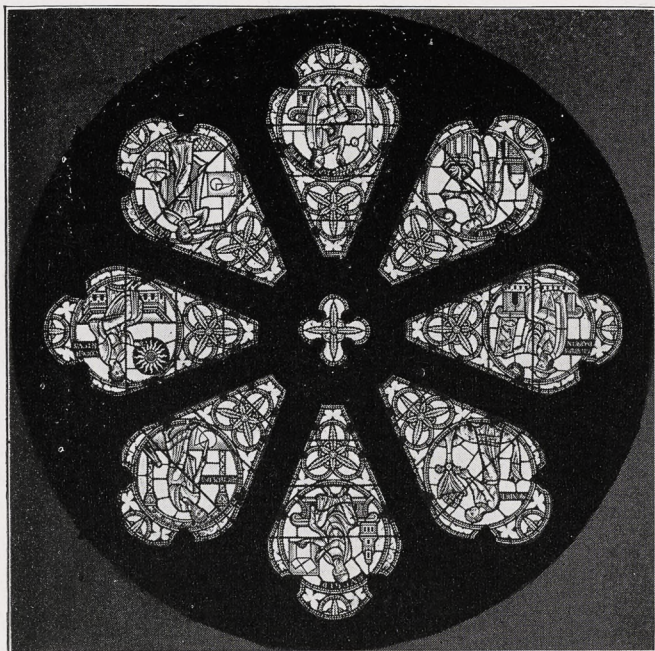
branches of which are placed insignia and coats of arms of the American divisions engaged at Belleau Wood during the World War, surmounted by the great seal of the United States. The chapel is a national shrine built by the battle monuments commission headed by General Pershing, on land bought from France by the United States. Each of the three apse windows contain the figure of patron saints of France and the United States,—in the center St. Michael with the vanquished dragon stands for our country while on either side are St. Louis and St. Denis.

The rose window of Colorado College Chapel represents in mediæval symbolism the great teachers of the Sciences, in one "petal" Euclid, "father of geometry" holds a panel on which is drawn the 47th problem, with the symbol of the Mathematical school at Alexandria which he founded. Symbolism plays an important part in windows of today just as it did in mediæval times. "Symbolical representation is the noblest means of expressing ideas in decorative art" says Mr. Reynolds, "symbols are precious because they convey a wealth of meaning in compact form." We must not think of a stained glass window as a picture but as a "design of colored light," a separate and individual means of expressing ideas in translucent color. One artist describes the window as "an architectural unit functioning in a balanced pattern of color in changing light 'singing' a message of symbols—not in pictures."

The Medical window was designed for one of the bays in the nave of the Cathedral of St. John the Divine, New York,—the theme "Healing". These bays have been built by special groups of contributors and are symbolical



HEALING  
Window for the Medical Bay  
in the Cathedral of St. John  
the Divine.



THE ROSE WINDOW  
In the Chapel of Colorado College

of the groups represented. The eight large central medallions show Christ's miracles of healing, the smaller ones symbolize the development of the arts of medicine and surgery from ancient Egyptian, through mediæval to modern times. The rose in the tracery depicts the triumphant Christ on the Cross. The use of the medallion is suggestive of the beautiful windows of the Sainte Chapelle in Paris.

These men have demonstrated that while they have learned much from the study of early glass, they have developed a distinguished style of their own, mediæval in source but modern in spirit. Among other windows to their credit are: the great transept windows in Princeton Chapel, the Durant Memorial given by alumnae in memory of the founders, Wellesley College Chapel, ten aisle windows in the Riverside Drive Church, conceived in the spirit of the aisle windows of Chartres Cathedral, and many others combining cardinal qualities of strength, delicacy, distinction.

## Let's Know

By

BISHOP WILSON

DEACONS

HERE comes another question—"The Apostles appointed seven men 'to serve' while they preached. If then these seven men were the first Deacons, they were appointed to look after finances. How then are they forerunners of the present Deacons whose duties are to assist the Priest in Divine Service and to obey the Bishop? Incidentally they seldom do obey the Bishop. It is no answer to say that at least two afterwards preached—there is no way of knowing what

time had elapsed and they may have been promoted."

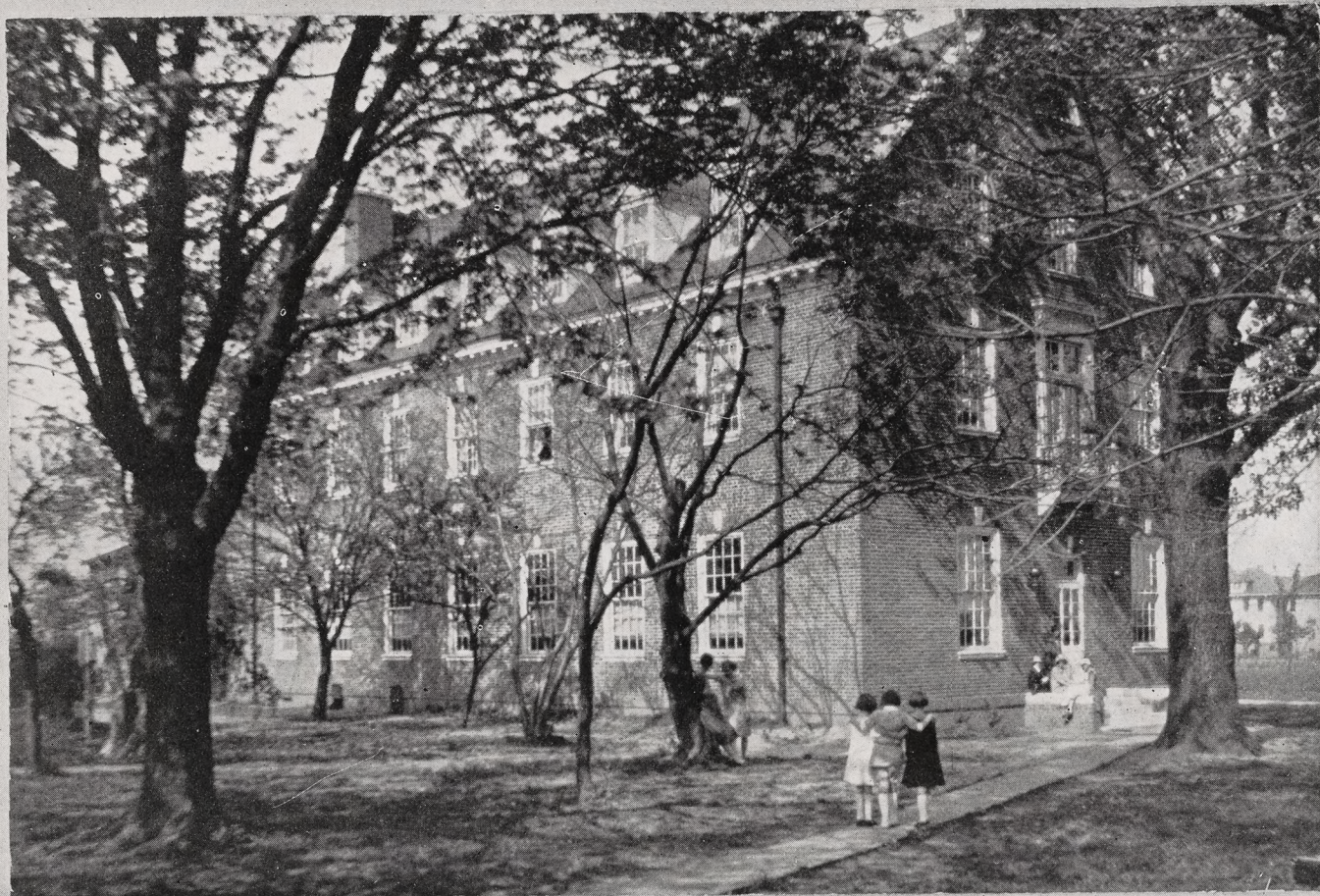
Yes—the function of Deacons was to serve. They were assistants to the higher ranks of the clergy. As the Church grew, the duties of all of the clergy were changed, expanded, modified. The assistance required of the Deacons was not always of the same description but the office itself continued constant in the official ministry of the Church. It is quite reasonable to say that the original seven were the forerunners of the modern Diaconate.

The Quartermaster in the army was and still is the one who is responsible for providing equipment, food, and transportation for the troops. But the things to be supplied by the Quartermaster today are far different from what they were a century ago. Yet he still serves the same function and qualifies for the same title. A gardener is still a gardener whether he raises pansies or seventeen varieties of orchids.

The duties of Deacons have varied according to the needs of the Church. In the third and fourth centuries one of their chief duties was to keep order during public worship. That need passed but the Deacon did not cease to be an assistant in other respects. In the early centuries he assisted the priest in the administration of the sacraments, he read the Gospel, carried the cross, rendered certain parts of the services, made the public announcements, distributed alms. Always he has been under the immediate direction of his Bishop.

Under our present canons the Deacon is still responsible to his Bishop or to one delegated by the Bishop for that purpose. He may not be rector of a parish but is under the Bishop's appointment. He may assist at the administration of the Holy Communion but may not celebrate. He may baptize in the absence of a priest. He may conduct other services except to pronounce the absolution or the benediction. He may preach sermons if licensed thereto by his Bishop. He must be at least twenty-one years of age, must have passed the required canonical examinations, must have been recommended by the rector and vestry of his own parish, and must have been ordained by a bishop, at which time he is presented with the Book of the Gospels and invested with a stole worn only over the left shoulder. The stole is the symbol of the yoke of Christ taken upon oneself in the Christian ministry. The Priest wears it over both shoulders but the Deacon only over one shoulder as a sign of partial ministry. For the Deacon the stole crosses the left shoulder in order to leave the right arm entirely free as a sign of readiness for any service which may be required of him.

Some day the duties of a Deacon may be still different from those which he is called upon to perform today. In fact they differ now in various branches of the historic Church. But the essential character of assisting ministers remains the same as from the beginning. Whether they actually obey their bishops is a matter of discipline rather than of Order. There are Deacons—and Deacons.



ELLETT HALL: ST. CATHERINE'S SCHOOL

## ST. CATHERINE'S SCHOOL

By

GERTRUDE M. LEWIS

ST. CATHERINE'S SCHOOL, located in a charming suburb of Richmond, Virginia, has grown from the inspired work of Miss Virginia Randolph Ellett and the dream of Bishop William Cabell Brown. It has reached its present strength and position under the leadership of Miss Louisa deBernière Bacot. In 1890 Miss Ellett began her day school for girls in Richmond. In 1905, realizing the need for broader education for women, she succeeded in preparing her first students to enter Bryn Mawr College. Two years later her graduates entered Vassar. Through her influence Richmond was the eighth center in the world where the Bryn Mawr entrance examinations were given, the other cities being New York, London, Philadelphia, Pittsburgh, Boston, Chicago, San Francisco. At a time when few schools south of Washington were sending any students to the larger colleges, enough of Miss Ellett's pupils had graduated from Bryn Mawr to put her school on its recommended list. As long as Vassar accepted students on certificate Miss Ellett's girls went in without examination. Some years ago Miss M.

Carey Thomas, president emeritus of Bryn Mawr, wrote of Miss Ellett: "When she began to prepare girls for Bryn Mawr College the Bryn Mawr School in Baltimore, of which I was one of the founders in 1885, was, as far as I know, the only school south of Baltimore that was able to prepare successfully. It was an act of extreme daring, and when she told me of her plans I trembled for her success because of the bitter fight the Bryn Mawr School was then waging in Baltimore, and that school had behind it all the financial backing it needed, whereas Miss Ellett was trying to do the same thing, relying on her own slender resources." That she could so dare is explained in the words of Dr. William Allan Neilson, president of Smith College, who said of Miss Ellett, "She has the greatest passion for education of any one I have ever known."

IN 1917, realizing the need of further development which her "slender resources" could not supply, Miss Ellett gave over her school to a board of alumnae

and patrons to be incorporated under the name of the Virginia Randolph Ellett School. With their financial help land was bought four miles outside of Richmond, near the Country Club, overlooking the beautiful James River valley, the first buildings were erected, and "Miss Ellett's" became a country day school with space, quiet and freedom for out-of-door development.

In 1920 the school was taken over by the diocese of Virginia, as one of the system of church schools to be established by Bishop Brown. It was part of his plan to have St. Catherine's, as the school then became, capable of training leaders in its community, and, through the resident department which was added the following year in many communities. That the Church should lead and guide the thought of our day by a broad interest in education was his ideal. With this aim in view the Church in Virginia acquired and planned to carry out the development of five schools in different sections of the state; in the tide-water region, St. Margaret's and Christ Church; in Richmond, St. Catherine's and St. Christopher's; and in the Piedmont at Charlottesville, St. Anne's. These schools range in price for tuition from \$450 to \$900 a year. At St. Catherine's for less than \$1,000 in a desirable out-of-door climate, a student can obtain her preparation for any college in the country. Only if she takes extras, such as music, art, or riding, will the complete expense exceed \$1,000.

In 1924 Miss Louisa Bacot came as its head to enrich the life of St. Catherine's, and to carry out in the school many new lines of development. Miss Bacot had had the experience in the south and in the north in public and in private schools, having taught in Charleston at the Memminger High and Normal School and at Ashley Hall; near Boston, at Miss Seabury's School, and in New York for five years at the Brearley. Through her skill and influence the resident department has grown from seventeen students to seventy. A number of new buildings have been added in the simple Georgian style adopted by the Church immediately on its purchase of the school. One of these is the Music building, where there is a charming room for recitals with practice rooms above.

In 1926 Miss Bacot added an art department under the direction of Miss Antoinette Hollister, a former pupil of Rodin. Two years later, when the beautiful crypt chapel was completed and dedicated to the memory of Bishop William Cabell Brown, the reliefs on its altar were designed and modelled by students in the school. In this chapel, lighted entirely by candles, in an almost mediæval setting, the girls at times hold their own services and from it there radiates a strong influence in the life of the school.

ST. CATHERINE'S has steadily kept up its standard of preparation for college, sending up regularly each year a number of candidates for the examinations set by the college entrance board. The choice of colleges is no longer limited to those within easy reach of the south. At present there are graduates of St. Catherine's at Bryn Mawr, Barnard, Goucher,

Radcliffe, Smith, Vassar, Wellesley, and Mount Holyoke. Others have gone to the college which admit by certificate. Among these in Virginia are Hollins, Randolph-Macon, and Sweet Briar.

For those not desiring to enter college a separate course has been planned on which the school's diploma is given. Students electing this course have afterwards entered such institutions for technical training as the School of Fine and Applied Arts in New York and the Peabody Institute for Music in Baltimore. In all classes religious education is given under able instructors.

St. Catherine's is, perhaps, most charming to look at in the spring. On one side of its grounds are grouped the buildings, for the most part under old trees; on the other stretches the wide athletic field with room for tennis courts, archery, hockey, and a ring with jumps for riding. Fortunately a hunt club is within easy reach and those interested in horseback can make use of trails cut for miles across the country side, riding under the guidance of expert instructors.

To state the aim of St. Catherine's is to speak of space and freedom and inspiration for the physical, intellectual, and spiritual development of the individual.

## *The Queen Who Dared to Do Right*

A STORY FOR BOYS AND GIRLS

By

EVELEEN HARRISON

IN THE palace of Shushan, in the land of the Medes and Persians, there lived a little queen whom every one loved; from the King on his throne, to the slave in the kitchen; all the palace loved her because she had a smile and a kind word for each person she met.

But one morning the little queen was very sad, and to the surprise of her seven maids in waiting, her eyes were full of tears.

Sitting in her beautiful gold and purple chamber, with its pillars of white marble, the queen looked out of the window, while tears that filled her eyes overflowed and ran down her cheeks. Yes, Queen Esther was very sad, and worse still, down in her heart she was afraid.

For a whole month she had not seen the King, and well she knew the law he had made, that anyone—man or woman—entering his presence, without permission, was doomed to death, unless his Majesty held out to them the royal sceptre; and yet this brave little maiden had just promised to take this awful risk.

News had come that very morning that the powerful Prime Minister Haman had made the King sign a paper, and seal it with the royal ring, ordering a general massacre of the Jews all over his kingdom. Of course that included the Queen's uncle, who had

brought her up, her cousins, and many friends: her own people, for, though no one in the palace knew the secret, Queen Esther was a Jewess, one of the despised race.

"If you do not ask the King to save our people, then you will be responsible for their deaths." So ran the message received that morning from her Uncle Mordecai, the Jew. "Who knoweth but that thou art come to the kingdom for just this thing?"

No wonder the little Queen shivered, and grew pale. If she refused to go into the King's presence, her people would be killed; but if she went, she might die herself.

"Go," said her uncle. "Go," cried her people. "Be brave and true to the highest," her heart told her; so the little Queen went.

"Put on my most beautiful robes," she called to her maidens, "my jewels, my crown, for I must be acceptable in the eyes of my Lord the King."

The maids in waiting, faces white with fear, attended their royal mistress to the inner court of the palace: too well they knew the awful risk she ran, and they loved their brave little lady.

Even the grand Chamberlain tried to hold her back, but Queen Esther dared to do right, even if it led to death, so, at her command, the door swung open, and she stood on the threshold.

Such a wonderful throne room, flashing with gorgeous colors; on the throne of pure white ivory sat the great King in his robes of scarlet and gold. The little Queen trembled as the grand Chamberlain called forth: "Queen Esther desires an audience with the King"; but with firm step she crossed the great marble court, knelt before the throne, and touched the ivory step with her forehead. Almost her heart seemed to stand still. Was it to be life, or death? Slowly she raised her head, a breathless moment; then, like a flash of light, the golden sceptre was held out before her.

The color came back to her lips as she kissed the sceptre, and listened to the King's voice.

"What may I do for my little Queen? Ask and thou shalt have it, even to the half of my kingdom."

Of course the wise Queen had planned out her course, so she answered with a smile, "Only that my Lord and King and the Prime Minister Haman will condescend to attend a dinner party I have made ready for this evening."

With joyful steps and happy face the girl Queen hurried back to her maidens.

"Haste ye, get ready quickly the very best feast for tonight," she cried.

Such hurry and bustle, such running of willing feet all day, and never was there so happy a dinner party, or a Queen so radiant and entertaining. Again the King asked after dinner, "What may I do for my little Queen? Ask and thou shalt have it."

To his surprise she answered, "That my Lord the King and his Prime Minister will dine with me one more evening, then shall I make my request."

That night the King could not sleep (perhaps he had eaten too much at the dinner party); he turned and twisted in bed, then sat up, and called his secretary to read the news of the past month.

So the secretary read the news of the kingdom, until he came to the story of one night, when two men, doorkeepers of the palace, had made a plot to kill the King, and surely would have done it, but that a wise Jew named Mordecai found out the plot, and told the captain of the guard, in time to save the King's life.

"And what reward was given to that brave Jew for saving my life?" demanded the King.

"Nothing at all, your Majesty," replied the secretary.

"Send me the Prime Minister Haman at once," ordered the King.

When Haman bowed low before him, the King asked, "What would you think the highest reward the King could give to a man he delights to honor?"

The crafty Haman hugged himself with joy. Was not the Queen inviting him to delicious dinner parties? and now the King was going to show him high honor. "For, of course," he said to himself, "I am the man the King means." So he chose the honor he had always coveted.

"The highest reward for any man would be to wear the King's robes and his crown, and to ride the King's horse all over the city, while a royal prince held the bridle, and declared to all the people: 'This is the man whom the King delights to honor.'"

"Splendid idea," exclaimed the King, and I will appoint you to carry it out. Go, get my robes of state, my crown of gold, my war horse; take old Mordecai the Jew, dress him up, mount him on my horse, and lead him up and down the city; for he is the man I delight to honor."

Mordecai; the hated Jew! it certainly was a blow to Haman's pride to carry out the King's orders, and when he reached home after walking the streets, and showing off Mordecai, as the man the King delighted to honor, he was so mad he covered his head and cried like a baby.

But the Queen's ambassador arrived to say the second dinner party was ready, so Haman had to wash his face and go to the palace.

"And now what is thy request, Queen Esther, and what may I do for thee, and what is thy petition, and it shall be granted, even to the half of my kingdom?"

The great King was in a very good humor after the jolly dinner; for, of course, the wise Queen had ordered all the dishes he liked best, and now he was curious to know what she wanted. Perhaps it might be more jewels, or embroidered dresses? . . . Imagine his amazement when the brave little Queen dropped on her knees and exclaimed: "My life, O King, and the life of my people—that is my request; for we have been sold by a wicked man who has arranged that on a certain day every man, woman and child of my race is to be killed!"

The King sprang to his feet in anger. "Who is the man that dares presume in his heart to do this ter-

rible deed?" he cried.

With trembling finger Queen Esther pointed to the Prime Minister Haman. "The man is this wicked Haman," she answered.

In fear Haman, seeing what a great mistake he had made, threw himself down at the Queen's feet to beg for his life, but at a call from the King in came the soldiers, covered his face and led him away, to meet the fate he had prepared for the Jewish people.

The Queen's Uncle Mordecai was given the King's ring, and made second only to the King throughout the whole country, in place of the wicked Haman.

And instead of a terrible massacre of the Jews, there was a feast of rejoicing. Even to this day the Jewish people keep their "Purim," or two days of thanksgiving, to God for the brave deed of the little Queen Esther, who was unselfish enough to risk her life to be of service to her people.

## NEWS NOTES OF THE CHURCH

*Edited by*

WILLIAM B. SPOFFORD

I AM well aware that I am about a month late in presenting you with this report of an address delivered by Mary Van Kleeck at the Girls' Friendly Society meeting held in connection with the conference of social work in Philadelphia. But it was a very good speech, so late or not, I want to pass on to you an abstract of it. Mary Van Kleeck, as I presume most of you know, is the director of the department of industrial studies of the Russell Sage Foundation. This is the gist of what she said as sent to me by a capable reporter:

The growing use of machinery has been of enormous benefit in many respects, but it has also, for the past forty years, gradually thrown more and more workers out of employment. The question is, does the harm come from the machine, or from the manner in which the machine is used? Obviously, the latter.

Back of the machine is something bigger. It is the power behind the machine, power-driven industry, which is causing a tremendous new organization of life, profoundly changing the nature and scope of individual responsibility, and laying the technical basis for a larger and cooperative scheme of things.

Back of the technical problems before us there is a spiritual need which calls for spiritual capacity. The question is on the control of power, and that in turn rests back upon the ownership of property. The Christian attitude toward property calls for great changes in our economic organization which has grown out of private ownership, and calls for a surrender of power, a modification of the privileges of ownership, that will make resources available for the good of all.

The teachings of Jesus have nothing in common with the possessive attitude that wields power regardless of the effect on the community. Entrance into the Kingdom of Heaven

depends on the individual's capacity to live socially.

Church groups have a profound responsibility to prepare themselves for entering into a new order. There is great need of constructive, inventive attitudes, for research and study wholly unchecked by prejudice or desire for power.

\* \* \*

### First Century Christians Hold Forth in Detroit

A conference of the First Century Christian Fellowship was held in a hotel of Detroit, Michigan, from May 31 through June 2nd. On the 29th a number of members spoke in Detroit churches. Bishop Page gave the address of welcome at the opening meeting on Tuesday. The leaders included about the same ones who led the recent house party at Briarcliffe, N. Y., including the Rev. Frank N. D. Buchman and the Rev. Sam Shoemaker.

\* \* \*

### Big Times at Valley City, N. D.

Fifty years may not mean much to eastern parishes but out where the tall wheat grows that is an indication of years of service fit for a gala occasion. They had just that at All Saints', Valley City, North Dakota, May 22 and 23, with services on Sunday and a big dinner party on Monday. Bishop Bartlett was there as a preacher and as an after-dinner speaker, doing well, so reports have it, in both roles.

\* \* \*

### Dr. Bowie Wants War Objectors Honored

In dedicating a tablet on Memorial Day at Grace Church, New York, in memory of members of the congregation who died in the world war, the rector, the Rev. W. Russell Bowie, said that he looked forward to the day when the names of conscientious objectors to war will be honored in the same way.

Dr. Bowie said that the Church

never must countenance war again, but rather must ally itself with every agency working to end war and aid in bringing the pressure of public opinion to bear upon governments to this end.

"What we need is not a glorification of war, but a new dedication of ourselves to the moral struggle which shall put an end to war," he said. "With grateful hearts we memorialize the men who in their day followed what seemed to them and to all of us then the light of conscience. But we must recognize that there is another and more creative standard around which, for their sakes, our conscience must rally now—the struggle to end war.

"It may be that after another war the church of Christ would be inscribing upon its tablet the names of those who have gone to Leavenworth as conscientious objectors to war, doing it then with an even larger vision and with the same spirit with which she now inscribes the names of her soldier dead, because they followed what for them was the way of duty to the end."

\* \* \*

### Convention of South Florida at Lakeland

The tenth annual convention of the diocese of South Florida met at Lakeland, with Bishop Burleson of the National Council present as the guest of honor. The opening service was a memorial to Bishop Cameron Mann. Bishop Wing in his address stressed the need for missionary education.

\* \* \*

### Operate Upon John Henry Hopkins

Rev. and Mrs. John Henry Hopkins are still confined to a hospital in Orlando, Florida, placed there by an automobile accident. Dr. Hopkins escaped serious injury and left the hospital two weeks after the accident but had to return for a gland operation which became necessary as a result of the shock. Mrs. Hopkins,

more seriously injured, is making progress slowly.

\* \* \*

#### Trees Planted as

#### Memorials to Washington and Lee

On June 12 at the Cathedral Shrine of the Transfiguration, Shrine Mont, Orkney Springs, Virginia, two stalwart young white oak trees are to be dedicated to the memory of George Washington and Robert E. Lee, Virginia's most noted Churchmen. The trees have been planted on either side of the chancel of unhewn stone. These oaks are successors, perhaps by actual descent, of a magnificent specimen of the white oak which, prior to its recent untimely death, had attained an age of several centuries and a girth of nearly twenty feet at the base. On the day following the dedication will begin the conference period at Shrine Mont, with five conferences running to the middle of July.

\* \* \*

#### Empire Day Observed At Detroit Cathedral

The traditional commemoration of Empire Day was observed in St. Paul's Cathedral, Detroit, on May 29th, when the Rt. Rev. Charles A. Seager, formerly bishop of Ontario and recently elected to succeed the late Bishop David Williams as bishop of the diocese of Huron, preached at both the morning and evening services. It was a great occasion with the Scottish regiment of Windsor, Ontario, in full regalia and accompanied by their band, together with the Canadian Legion of Detroit, attending the service in the morning.

\* \* \*

#### Dr. Wilford E. Mann Goes to Oakmont, Penna.

The Rev. Wilford E. Mann, rector of the Holy Comforter, Richmond, Virginia, has accepted a call to be the rector of St. Thomas' Church, Oakmont, Penna.

\* \* \*

#### Clergy to Have Own Conference at Sewanee

The parsons are to have their own little show at the Sewanee Conference, August 2-12. The leaders, conveniently split into bishops, clergy and laymen on the program are: Bishops Mikell, McDowell and Kemmerer; clergy: C. Rankin Barnes, Malcolm S. Taylor, W. H. Nes, H. W. Starr, R. Bland Mitchell; Laymen: Gustavus W. Dyer and John W. Wood. The headliners apparently are Dean Nes on "Christian Reunion", Bishop Kemmerer on "The Administration of a Parish", Professor Dyer of Vanderbilt University on "The Gospel and the Industrial Order" and Rankin Barnes on "Family Relations" which deals with the factors involved in marriage and how to keep

marriage sacramental. Sounds like a very nice party.

\* \* \*

#### Church Society Closes a Dance Marathon

The dance marathon had been going on for two weeks in a dance hall outside the city limits. It looked just as Frederick Allen says in "Only Yesterday": "The dancers staggered about in an agony of weariness."

Two girls under the care of the Church Mission of Help had joined the dance. Through a state worker who was interested in one of these girls, the Church Mission of Help learned that a section of the penal law in that state, covering bicycle races, forbids any contest of skill, endurance, etc., where human beings participate for more than twelve hours out of the twenty-four. One of the C. M. H. workers called this clause to the attention of the county district attorney, explaining the society's interest in its own charges. Whereupon the district attorney on his own initiative at once sent plainclothes men to get evidence of the hours danced by the contestants, and closed the performance.

\* \* \*

#### Detroit Has Council on Adult Education

Mrs. H. H. Sanger, communicant of Christ Church, was elected president and Mr. E. E. Piper, superintendent of religious education for the diocese of Michigan, was elected secretary of the newly organized Detroit Council of Adult Education. It is an interdenominational affair organized for the purpose of holding confabs over common problems, eliminating duplications of work and promoting this important job of educating those already supposed to be educated.

\* \* \*

#### Worship Is Free And Is Getting Freer

Some weeks ago, in reporting the fact that pew rents had been eliminated in a large eastern parish, I stated that I had no idea how many churches still maintain the rented pew system. Now I know for the secretary of the Free and Open

Church Association, having seen my little paragraph, was good enough to send me a large body of facts which I pass on to you. In the first place 95.7 per cent of all Episcopal churches in the United States, including Alaska, are now free churches. In but 321 of the total of 7,434 churches is the pew rent system still in operation. In 42 of the dioceses there is not a church which rents its pews and in the 16 missionary districts there is but one church where pews are rented. The most startling information that the gentleman sends to me is that the association had replies from eighty of the eighty-nine dioceses and missionary districts to whom a questionnaire was sent. Anyone able to get replies from such a large percentage must either know how to make out a good questionnaire or be exceedingly persistent.

\* \* \*

#### One Loses While the Other Gains

Miss Laura Shannon of New York left behind her a queer sort of last will and testament. She had left close to a million dollars to the Cathedral of St. John the Divine. But there was added this strange provision: "If the Rt. Rev. William T. Manning, present bishop of the diocese of New York, shall survive me, I delete the Cathedral of St. John the Divine in each and every case where it appears and substitute for it in each case St. Luke's Hospital." Apparently the dear lady wasn't too keen about the bishop. Anyhow St. John's loss was St. Luke's gain. Miss Shannon also left a trust fund of \$350,000, a tidy sum, to the Rev. Howard Chandler Robbins, now a professor at the General but for many years the dean of the Cathedral. The Church of the Heavenly Rest received a grant of \$25,000 and the Rev. Henry Darlington, rector, was given \$1,000. The Cathedral in Paris received \$20,000 and the Cathedral in Washington, \$10,000.

\* \* \*

#### Charity Foundation Holds its Spring Festival

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Charity Foundation of the diocese of Long Island was held on May 26th in Brooklyn. This annual event is one of the many ways the churches of the diocese express their interest in this diocesan institution that is carrying on such a large work.

\* \* \*

#### Reaching the Unchurched in Arizona

Bishop Mitchell of Arizona, after making a survey of religious resources in parts of Arizona, found a group of thirteen little towns where there were no religious services of any kind. Only two of these towns had church buildings and both were closed.

Over one area of about five thousand square miles in the Harqua Hala Valley the ranchers were visited with a view to finding whether they would approve if the Episcopal Church started work among them. One rancher said, "I ain't aidin' nor abettin' no preacher," but he has since become a good friend of the Church. There were five little towns in this area. The Episcopal Church had scarcely five communicants among them, but the need of religious care was evident.

Into this field went the Rev. and Mrs. Edmund T. Simpson, about four years ago. Shortly after they had undertaken the care of the five little towns the Government opened a great tract of 285,000 acres as homesteads for war veterans. This at once created a need even greater than existed in the more or less static little towns.

The settlers, many of them in none too good health, brought their wives and children who had been accustomed to living in civilized communities with all the comforts which that implies. They began living in little board shacks, heated by wood fires, lighted by kerosene lamps, the nearest water supply a well five to fifteen miles away. No church, no hospital, no doctor, no store, and this not a temporary camp but a permanent home.

The Church has built a guild hall in each of three centers. Each one is a small room but it is the largest in the community, and has become the center of community life. They are also used as schools. There are five schools in this region now. Altogether there are some two thousand people, and the Episcopal Church is doing the only religious work that is done among them.

\* \* \*

#### A Lay Reader Shows That it Can Be Done

For forty years or so Mr. William S. Charles of Hornell, N. Y. has been the lay reader at St. John's mission, Canisteo. Under his leadership a fine new church has been built, a congrega-

tion built up and all financial obligations met. He is not the only one on the job. This year Mrs. Kirby Jones, communicant, prepared a class of nine for confirmation and presented it to Bishop Ferris.

\* \* \*

#### There Is a Need For Religious Education

A test given 1,800 high school graduates in a normal college showed that 288 did not know where Christ was born, nor the name of his mother; 1,260 did not know what was the Sermon on the Mount; 1,170 never heard of the Golden Rule; 216 could not give the first clause of the Lord's

Prayer; 1,080 did not know what Christ said about loving your neighbor; 216 said Pilate wrote the Bible; 162 thought Samaria was an author; 216 said that Peter was a king; 540 thought that Gethsemane was a city in Egypt.

\* \* \*

#### Religious Education As a Cure For Lawlessness

Addressing the spring meeting of the Archdeaconry of Harrisburg, meeting at Carlisle, Pa., the Hon. F. S. Reese, presiding judge of the Cumberland County Courts, spoke on the growing amount of lawlessness among young people, and urged the

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clergy to assist in solving the problem through religious education and by doing everything possible to see that there is proper home training. The Rev. Don Frank Fenn of Baltimore also spoke on "The Church of the Future."

\* \* \*

### Service For Families on Parish's Birthday

Trinity, Waterbury, Conn., is fifty-five years old. So on June 12th it is to have a Family Sunday when father and mother and all the little ones are to attend the service as a group. There is to be a birthday party on the 22nd.

\* \* \*

### College of Preachers Has Summer Conference

The summer conference of the College of Preachers is to get under way on June 13. The Rev. Frank Gavin, professor at the General Seminary, is to give a course on "Some Aspects of the Anglican Tradition"; the Rev. Leicester Lewis of Philadelphia on "Recent Developments in European Theology" and Dean Willard Sperry of Harvard Divinity School on "The Technique of Preaching".

\* \* \*

### Missionary From China Addresses the Auxiliary

The annual out-of-town meeting of the Woman's Auxiliary of Long Island met at East Hampton when an address was given by the Rev. Ernest H. Forster of Yangchow, China. There was a large birthday cake at the luncheon—a surprise party it seems for Bishop Stires who was sixty-six years old that day but had apparently forgotten all about it until he saw the huge cake. The speaker in the afternoon was Dr. Lewis B. Franklin, vice-president of the National Council.

\* \* \*

### A Few Baseball Players Go to Church

My Yankees, headed I really believe for the pennant, went to Cumberland, Maryland, for an exhibition game the other day. There is Emmanuel Church, built on the site of old Fort Cumberland. So a few of the boys explored the tunnels underneath the church where Colonel Washington kept his powder and ammunition in the French and Indian wars. All of which moved one of the wisecrackers to remark that Washington made a great comeback after being "farmed out to the Blue Ridge."


\* \* \*

### Bishop Reese of Georgia Has An Anniversary

It isn't everyone who can be the guest of honor at a dinner in his own home. A lot of people, including most of the clergy of the diocese of Georgia, with their wives, knocked at the door of Bishop Reese's house the

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other day and announced that he was to be their guests for dinner in honor of the twenty-fourth anniversary of his consecration. There were of course speeches, flowers and all the rest of it.

\* \* \*

#### Wellesley Conference Plans For Young People

Wellesley is supposed to be a conference for adults but there are courses this year that have an unusual appeal for the many young people who always attend. One, open only to them, is to be given by the Rev. John Crocker of Princeton University and the Rev. Leslie Glenn of Christ Church, Cambridge. This course will consider Christian convictions with special reference to the problems faced by youth today. Somehow or other youth is considered to have different problems than the rest of us—maybe so. Then there are three fine courses on the Bible; a course on personal religion; one on the Prayer Book and any number for those who teach. Besides all this serious business hikes, tournaments, ball games and picnics are being planned so that the young people will have a gay time as well. Incidentally the registrations are running well ahead of last year at this time.

\* \* \*

#### Church School Gives Intelligently to Missions

The boys and girls of the Church School at St. James' Church, New York, have voted a total of \$1,025 to missionary and social service fields which the pupils, divided into groups for the purpose, have been studying during the past winter. The money has been raised by the School from their weekly donations and from the proceeds of their annual fair held recently. The pupils voted sums to the Stuck Memorial Hospital in Alaska; the work of the Rev. J. H. Townsend, Archdeacon of Camaguey, Cuba; the Church at Alab, Philippines; the work of the Rev. E. A. Anson, St. Paul's Church, Frederiksted, Virgin Islands; part cost of a piano at the new kindergarten, Imaichi, Japan; the Diocese of Montana; to Christ Church, Arden, N. C., for a half scholarship for a boy for one year; St. Elizabeth's Hospital, Shanghai, five beds for children; Church Army work of Capt. Mallett; the Home for Children and St. Mary's Church, Silver City, Panama; St. Catherine's School, San Juan, and the Rest House, Tranquilla, Porto Rico.

\* \* \*

#### Missionary Addresses

##### Auxiliary of Harrisburg

The Rev. Hooper R. Shaw of Toyama, Japan, was the speaker at the spring meeting of the Woman's Auxiliary of the Archdeaconry of

Harrisburg, meeting at St. John's, Lancaster, Pa. Representatives from sixteen parishes and missions were present.

\* \* \*

#### Spear Knebel Is Ordained

The Rev. Spear Knebel, secretary of social service for the diocese of Long Island, was ordained priest on Trinity Sunday at St. Thomas', Brooklyn. John Milton Coleman was ordained deacon at the same service.

\* \* \*

#### Robert P. Kreidler Honored by the General

The Rev. Robert P. Kreidler, hustling rector of St. Luke's, Scranton, Penna., was awarded the honorary degree of doctor of sacred theology at the commencement of the General Seminary.

\* \* \*

#### Halley Comet Is Confirmed by Bishop McCormick

Bishop McCormick of Western Michigan visited the Michigan Reformatory at Ionia on May 29th and confirmed a class of fifteen inmates, presented by Chaplain E. G. White, who is the rector at Ionia. Among those confirmed was a man who said his name was Halley Comet, given him by the doctor at his birth. He was baptized Harold however by the chaplain on the previous Sunday which, it seems to me, was rather too bad.

\* \* \*

#### Training Children To Sing In New Orleans

The churches of New Orleans are uniting in a plan to train the children of the Church Schools to be choristers. On Trinity Sunday the children's choirs from seven parishes united at the Cathedral for a festival.

\* \* \*

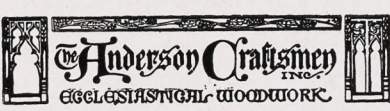
#### North Dakota Holds Convention

Mr. W. D. Swain, executive secretary of the district of South Dakota, and the Rev. Percy Haughton, general secretary of the National Council, were speakers at the convention of North Dakota, held at Fargo, May 15-17. Mr. Swain presided over a conference attended by about one hundred laymen. Bishop Bartlett delivered his first convention address as bishop, paid tribute to his predecessors, said he was carefully studying the problems of the district and would have definite recommendations to make at the next convention. Mrs. W. Blair Robert, South Dakota, was the headliner at the meeting of the Auxiliary.

\* \* \*

#### Chieftain's Daughter Among Graduates of Mission School

Among the nineteen girls graduated this year from St. Luke's



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WRITE FOR BOOKLET

Hospital Training School, Manila, was an Igorot girl from Easter School, Baguio; she took a prize for surgical technique. Another girl was a Tirurai from Upi, daughter of the chieftain of the whole Tirurai tribe who first met Bishop Mosher in 1920 and asked him to send the Church to his people. The daughter returns to help in the mission at Upi. Another graduate came from Siam.

\* \* \*

### Supply the Cash

It is rather interesting to look into the question as to where a large part of the money that supports the missionary work of the Church comes from. A good slice of it comes from the diocese of New York. There are over one hundred parishes and missions in New York City alone, and yet 55% of the total amount received for missions comes from just ten parishes; Calvary, Grace, Heavenly Rest, Incarnation, St. Bartholomew's, St. George's, St. James, St. Michael's, St. Thomas and Trinity. During the past six years Trinity parish has paid \$356,369; St. Thomas is next with \$256,467 and St. Bartholomew's is third with \$227,313. The total payment of these ten parishes is 99% of their assigned quotas.

\* \* \*

### One Last Wish

And here is a new depression story, also related by Bishop Stewart.

A man said to his friend on New Year's Eve, "Are you going to stay up tonight?"

"Sure", was the reply, "I am going to sit up and usher in the New Year."

"Well", said the other, "I think you are foolish. You are tired and you ought to go to bed and get a good sleep."

"Go to bed. Not me. I want to hear those factory whistles blow once more before I die."

\* \* \*

### Has Snappy Name

St. George's-in-the-Smoke-Hole is the snappy name of a mission in West Virginia. Bishop Gravatt was there recently and confirmed a class of five, the first ever confirmed in the county. Bishop Strider was also there and the two bishops dedicated the mission church. The property consists of twenty acres of land, a stone dwelling and an old school house which is used for various Church activities. Captain and Mrs. Edward Hodgkinson of the Church Army are in charge and are doing a grand bit of work among the typical mountain people who live in what is known far and wide as "Smoke Hole". Pendleton is the most

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remote county in West Virginia and has not, until now, had within its borders a mission of our Church.

\* \* \*

#### Blue Mountain

The Blue Mountain Conference this year is offering a brief intensive course for the clergy, and that you may know that those who planned it have provided for at least two points of view I hasten to tell you that the courses are to be given by the Rev. Frank Gavin of the General, and the Rev. James Addison of Cambridge. There is a Laymen's week-end conference also, with the Rev. Malcolm S. Taylor of Greenville, South Carolina, as the leader.

\* \* \*

#### Trinity Chapel

The meeting in Hartford of the Church Congress gave the members of the Congress an opportunity to see the new chapel at Trinity College. It is not entirely completed but, with the date of the consecration set for June 18th, the work is sufficiently far along to allow for some services. On Wednesday morning, April 27th, there was held the first preaching service for undergraduates in the new chapel. Bishop Dallas of New Hampshire, who had come on to give the sermon at the opening of the Church Congress, was the preacher. It was a notable occasion and the singing of the college body with the new organ gave rich promise of what is in store for the future.

On Thursday, the college invited all the delegates to the Church Congress to luncheon at the college and afterwards they attended the regular workmen's service in the chapel. It was the anniversary of the death of Gordon Reeves, master mason, who had devoted himself to the construction of the chapel from the very first until illness compelled him to give up his work over a year ago. On the occasion of this anniversary service the workmen presented to the chapel a picture of Reeves in a frame made by one of their number from the wood being used in the ceiling of the chapel. The delegates to the Congress were naturally much impressed by the service and also by the beauty of the chapel, even in its unfinished state.

\* \* \*

#### Airplane Saves

#### Time For Bishop Roots

Low water delayed the boat on which Bishop Roots was recently traveling up river for visitations at

Ichang and Shasi. The trip took five days going, and he returned by airplane in one hour and twenty minutes!

He spent a week at Ichang and six

days at Shasi, and in spite of surrounding difficulties and suffering, opium traffic, banditry, and other evils, found the Church's work a bright spot in each place.

## Services of Leading Churches

### Cathedral of St. John the Divine

New York City

Amsterdam Avenue and 112th St.

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

### The Incarnation

Madison Avenue and 35th Street

Rector

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

### 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, 9, 11 (High Mass).  
Week-day Masses: 7, 8 (Thurs., 7, 8, 9:30).

### St. Paul's Cathedral

Buffalo, New York

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

### Calvary Church, New York

Rev. Samuel M. Shoemaker, Jr., Rector

Rev. J. Herbert Smith, Associate Rector

21st Street and Fourth Ave.

Sundays: 8, 9:30, 11 and 8.  
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

### Gethsemane, Minneapolis

Rev. Austin Pardue

4th Ave. South at 9th St.

Sundays: 8, 9:30, 11 and 7:45.  
Wed., Thurs., and Holy Days.

### 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.

#### CAMP

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# "MOST VALUABLE AGENCIES"

AT THE meeting of the General Convention in Denver a resolution was adopted stating that "The Church Boarding Preparatory Schools are among the most valuable agencies the Church possesses for executing the teaching mission of the Church and for the development of character." The resolution further states that "because of the failure of our Church people generally to appreciate this fact these schools have received such scant support that almost every year one or more of them either has to be closed or is lost to the Church."

The Convention instructed the department of religious education of the National Council to begin "a sustained campaign of education of our people to the end that proper support may be secured, both in students and in gifts."

The Schools listed here would like to share in this campaign of education by sending you literature which will give you information about what we are able to do for your boy or girl.

Information about these schools, and the others, all recognized Church Schools, whose notices appear elsewhere in this paper, may be secured from The Witness, 931 Tribune Building, New York.

## Schools for Boys

ST. JAMES SCHOOL  
WASHINGTON CO., MD.  
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HOWE, INDIANA  
REV. CHARLES H. YOUNG

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LENOX, MASSACHUSETTS  
REV. G. GARDNER MONKS

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

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

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DELAFIELD, WISCONSIN  
LT. COL. ROY F. FARRAND

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

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## Schools for Girls

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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.

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