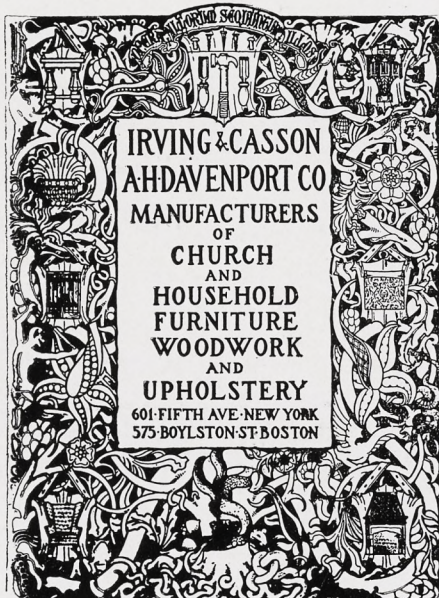


# *The* **WITNESS**

CHICAGO, ILL., JULY 28, 1932



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At Shattuck School



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# THE WITNESS

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

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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.

EACH YEAR the Federal Council of Churches, through its social service department, issues a Labor Sunday Message with the request that it be read in churches on Labor Sunday or on the first available Sunday thereafter. The message for 1932 is printed in this number of THE WITNESS and we would suggest that it be read in our churches on September fourth. The Federal Council also offers other suggestions for the observation of the day; special sermons dealing with the relation of Christianity to industrial problems; special prayers seeking divine aid in building a brotherly economic order; a union service at which the speakers might well be a representative of labor, with special delegations representing various labor organizations attending the service. In a number of cities outdoor services are held, sponsored jointly by the churches. At the Cathedral of St. John the Divine and also at Washington Cathedral there are great services on this day, when the addresses are made by outstanding labor leaders. The Federal Council also suggests that plans might well get under way that day for a study of unemployment, its causes and suggested cures. And we would like to suggest further that something concrete be done on Labor Sunday for the workers. Organizations of the parish might prepare a box of clothing to send to the miners in Kentucky or West Virginia—or to some group that is no doubt at the very parish door. Collections also might well be taken at the Labor Sunday service for some struggling workers organization or the unemployed of the city or parish.

IF YOU ARE INTERESTED in knowing how men should be trained for the ministry in the opinion of bishops, you should secure a pamphlet recently published by the Philadelphia Divinity School. It is called "The Bishops' Advice on Training for the Ministry" and is a symposium of opinion, with a foreword by Bishop Cook of Delaware in which he explains that each bishop was asked two questions; first, to mention those clergymen whose work for the Church had been most effective and notable; and, second, what elements in the known training of these men had been of the greatest formative importance. The pamphlet would have had more human interest if the notable clergymen named by the bishops were listed, but to have done this would probably have brought the wrath of the scorned upon every bishop's head.

The pamphlet has been confined therefore to the publication of the answers received to the second question. With ninety bishops contributing one finds, of course, much divergence of opinion, with some presenting a complete three year course of study that men should take in the seminary, while others merely make a suggestion or two. Bishop Fox, for example, knowing that progress is slow, would start improving the parsons by giving them a course in modern business methods and teaching them to be prompt in answering letters. Deep conviction, devotion, an honest concern for the sick and suffering, social vision, more attention to the reading of the service, better preaching, deep spiritual experience, integrity, industry—the virtues are all listed in the little book, and since many of them are not distinctly clerical virtues it could be read profitably by the laity as well as the clergy.

MR. W. H. DEWAR is a Y. M. C. A. secretary of Canadian birth who was anxious to become an American citizen. Appearing before Judge Alfred A. Stein in Elizabeth, N. J., he was asked to present a written statement giving his position in regard to war and peace. This he did in the following language: "I have no reservation whatsoever about bearing arms in defense of the country. Should the government, however, undertake war 'for the solution of international controversy' I could not guarantee now what my conscience might dictate under such circumstances, or should the government enter any war that is used 'as an instrument of national policy' in expressing our relations with another nation I could not give assurance now as to what my position might be at such a time". In presenting his statement to the judge Mr. Dewar called attention to the fact that the quotations were taken directly from the Kellogg Peace Pact. Nevertheless Judge Stein said that on the basis of previous decisions he would have to deny Mr. Dewar's application for citizenship. According to the Kellogg Pact the United States has renounced war as an instrument of national policy. But it objects, apparently, to having its prospective citizens do so. We have one position, it seems, for consumption abroad and another for home use. No wonder people by the thousands are going to the New York musical comedy "Of Thee I Sing" to roar at their own government. As one reviewer put it, "The play is funnier than the government and a lot less dangerous."

## LABOR SUNDAY MESSAGE, 1932

*(Prepared by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America)*

ON LABOR SUNDAY, as on Christmas, the churches of Christ repeat the promise of peace on earth, goodwill to men. They seek to interpret for themselves and the world what this gospel of goodwill implies for our industrial civilization. On Labor Sunday, as on Easter Sunday, the churches acclaim the living Christ and declare that His spirit should guide all human relations. On Labor Sunday, as on the Day of Pentecost, the Churches of Christ desire to speak with new tongues so that their message shall be understood by all men. The churches want their young men to see visions and their old men to dream dreams of a better world in which industry shall be planned to meet human needs.

The thing that really matters in any industrial system is what it actually does to human beings. For this reason no society that would call itself Christian or even civilized can tolerate such unemployment as we now see in our economic life. Unemployment terribly increases the strains which even in so-called prosperous times bring many to the breaking point. Homes are threatened and broken. There is more overcrowding as families double up in quarters which do not give adequate privacy. Resources are exhausted. Morale is undermined. Physical and moral resistance is impaired.

Those who depend upon income from savings suffer from reduced interest, rent, or dividends and, in many cases, this reduction has now gone to the vanishing point. But workers who lose their jobs are obviously more disastrously affected than the average investor since their margin of security is smaller.

RELIGIOUS prophets have always denounced the gross inequality between the incomes on the one hand of those who toil in factory, mine, farm and office, and of those, on the other hand, who by inheritance, or privilege of ownership, or speculative investment derive an income not earned by actual service. The simple and searching comment of Jesus, when the rich young man whom Jesus loved at sight went away sorrowful because he had great possessions, needs to be remembered: "How hardly shall they that have riches enter the Kingdom of God." The constant suggestion of the parables of Jesus is that great wealth in the midst of poverty is a hindrance to the good life. This is still the fact. Inequality is a peril to the rich because it tempts them to a narrowing of their sympathies and a false scale of values. It is a curse to the poor because it means misery for under-paid, irregularly employed workers, crowded in unsanitary tenements, shacks or company houses, exposed to the constant fear of sickness unprovided for and of old age insecure. Our economic resources, our progress in invention and the arts, our social inheritance should now make possible a worthy standard of living for

all if the organization of production and distribution were directed towards that end.

It is not denied that many persons of wealth are rendering great service to society. It is only suggested that the wealthy are overpaid in sharp contrast with underpaid masses of the people. The concentration of wealth carries with it a dangerous concentration of power. It leads to conflict and violence. To suppress the symptoms of this inherent conflict while leaving the fundamental causes of it untouched is neither sound statesmanship nor Christian goodwill.

IT IS becoming more and more clear that the principles of our religion and the findings of the social sciences point in the same direction. Economists now call attention to the fact that the present distribution of wealth and income which is so unbrotherly in the light of Christian ethics, is also unscientific in that it does not furnish purchasing power to the masses to balance consumption and production in our machine age. Economists further point out that control of the great economic forces which affect the welfare of all nations cannot be achieved by any one nation acting alone. World cooperation is becoming more and more a practical necessity.

The method whereby a just, brotherly and scientific world social order shall be brought about is a question of major importance. The churches do not condone violence nor encourage resort to force, but look with sympathy on all peaceful and constructive efforts—by individuals, by labor, by employers, by social agencies, and by political movements—to accomplish the desired end. Among the measures which in our time may advance the cause of human welfare in the direction of that ideal social order which we call the Kingdom of God, are intelligent planning and direction of industry, credit and finance for the common good; an extension of minimum wage laws, and above the minimum wage the highest possible wage as distribution becomes fairer and the productivity of industry increases; collective bargaining; cooperative ownership; and social insurance against accidents, sickness, old age and unemployment.

The Christian religion demands the dedication of power to the more abundant life of humanity. Such consecration of talent especially in the fields of industry and statecraft must become a test of the Christian life. It is the special responsibility of privileged classes to cooperate in movements toward economic justice, thus creating a spirit of fellowship instead of conflict in social progress. A similar obligation rests upon labor and its leaders.

With malice toward none and charity for all, the churches send their greetings on Labor Sunday to all who toil with hand or brain and look forward with them toward a better day.



A WINTER SCENE AT SHATTUCK

## SHATTUCK

### *A Western School With Traditions*

By

C. W. NEWHALL

THIS year Shattuck School celebrates the 72nd anniversary of its founding in 1860 as a small mission school in a frame building in the frontier town of Faribault. As we look back over these 72 years, seeking for the reasons why Shattuck has endured and prospered when other schools have failed, we find them in the soundness of the principles upon which the school was based, in the establishment of a solid foundation upon which to build future traditions.

James Lloyd Breck, the pioneer missionary who started the little mission school, and Bishop Whipple, who helped it grow and develop, were men of unusual faith and vision. There were few precedents for the work they were proposing to do—there was only one American school that might be taken as a model of the sort of school they planned to build, and this school, St. Paul's at Concord, New Hampshire, was only two or three years old. Bishop Whipple and Dr. Breck had confidence in the fundamental soundness of their belief that back of any education of real value there must be the influence of the Church. To supplement this influence in the building of character

there must be high standards of scholarship, and a firm discipline.

Upon these simple principles was Shattuck founded—the insistence upon them is very clear through all of her early history. As the school grew in numbers and reputation, these basic principles became part of the growing body of Shattuck traditions—a priceless heritage from the founders of the school. As the Shattuck life grew more complicated, other traditions were gradually added—traditions of excellence in military drill, traditions of sportsmanship in athletics, traditions growing out of various school customs and practices. And so we have the school of the present time a composite of traditions, some a legacy from the early ideals of the founders, other growing out of the changing conditions in the school as it grew and developed.

One of the oldest and most cherished of the Shattuck traditions comes down to us directly from the English schools which have been the models for most of the American Church schools. It is the one which decrees that the older boys in the school, the members

of the graduating class, shall exert a strong leadership for the right through their example and influence. So well is this precept ingrained in the consciousness of the school that even the youngest new boy realizes that the school spirit for any given year is but the reflection of the attitude of the Senior Class.

Within three or four years after the founding of Shattuck by Bishop Whipple in 1860, the Bishop visited some of the famous schools of England seeking for ideas that he might incorporate into the

school that he was starting in Faribault. Among others with whom he talked were the Archbishop of Canterbury, who had been the Headmaster of Harrow, and the Bishop of London, who had succeeded Dr. Arnold at Rugby. In his autobiography, Bishop Whipple states that the advice he received from these distinguished school men might be summed up in the one sentence: "Remember that your school has as real a life as an individual—its character is the sum of all of its traditions."

## RELIGION AND HEALTH

By

ELWOOD WORCESTER

OUR work in behalf of sick people is primarily religious in aim though scientific in method. Great as is our interest in psychotherapy as a science, greater still is our interest in the spiritual life. Our primary thought in regard to the men and women committed to our care is dominated by the moral and religious motive. We wish not merely to help make them well, but to make them better, to open to them the door of a larger, freer, happier and more useful life. We would restore to them the gift of self-mastery, so that they may better consecrate themselves to the work of life in a spirit of love to God and man. The purpose of our work is to deepen and strengthen the religious instinct, and in doing this we try to remove the forces that make for nervous misery and disorder. And we believe that in the Christian religion we have a therapeutic and prophylactic power of the first importance.

We know that religion has emotional elements. Are not love, faith, hope, peace, repentance, the deepest feelings within the compass of our experience? Are they not definite psychic states? And as such must they not have definite nervous and physiological effects? Thus it turns out that we can deny therapeutic power to religion only by first of all depriving religion of some of its essential elements. But let us turn to the actual history of the Christian religion for light on this question. Now the essential quality of a religion is expressed in the spirit and life of its founder. We must then look at the life and activity of Jesus Christ if we would understand the capacities and aptitudes of the religion which He created. And the fact is too obvious to be denied that He appeared both as Teacher and Physician. His work as a teacher has received large recognition in the Church, especially since the Reformation. His ministry as a Physician has been, since the fourth century, ignored or explained away as allegorical by believers, and denied as fictitious or mythical by unbelievers. That Jesus Himself attached great importance to His healing activity is plainly shown in the gospels. When, for example, John the Baptist sent two of his disciples to ask "Art thou the Coming One, or are we to wait for another?" Jesus answers,

"Go, report to John what ye hear and see; blind men receive their sight" etc. He asks that His ministry which founds the kingdom should be judged by its saving, healing, redeeming quality. It is not that He emphasizes His healing deeds as signs of supernatural power, but that He points to them as tokens of boundless love and pity. As Harnach remarks "By vanquishing and banishing misery, need, and disease by the actual influence which Jesus was exerting, John was to see that a new day had dawned."

ACCEPTING, then, as in all essential matters correct, the narration of Christ's healing work common to the first three gospels, let us ask what, in a general way, we may learn of the Lord's idea of disease and His treatment of it.

He does not deny the reality of the diseased state. For Him, disease is not the figment of "mortal mind." He does not confound sickness and sin and refer both to a false belief. Disease He calls disease, and health He calls health. To Him all evil and misery is something terrible. It is part of Satan's realm. But He feels the power of the Saviour within Him. He knows that progress is possible only by overcoming weakness and healing disease. He raises no speculative question as to the origin of sickness. He appears to regard sin and suffering not always as cause and effect, but rather as two elements in the kingdom of Evil, to overthrow which He has come into the world. His aim throughout is practical. He knows Himself armed with boundless faith in God, and he knows that in answer to faith God stands ready to give all men forgiveness of sins, love, joy, peace, and the self-control that is the secret of health.

He speaks to man as a whole. He is not careful to distinguish between moral and physical states. The redemption He preached is a redemption of the whole man, body, soul and spirit.

His healing acts required the forthputting of power. They were not wrought by a sort of omnipotent wave of the hand. "This kind," He says, "can come forth by nothing save by prayer"—prayer which has power

to move God. He does not undertake to cure a disorder without making inquiry into the nature of it.

His personality has the great instrument of healing. Occasionally He does not disdain the use of physical agencies.

He demands faith on the part of the sufferer or of his friends or of both as the psychological medium for His healing power. (St. Mark) The profound truth of the observation is confirmed by modern medical science. Today we know that the faith of the patient, whatever the nature of the disease may be, is the most powerful ally the physician can count on.

Christ did not distinguish, as modern medicine does, between organic and functional diseases, or between curable and incurable diseases. To some of His cures there are no authentic analogies in modern time. Yet it would be a mistake to reject these narratives of the gospel history, because we do not know how far mind can influence body, nor can we estimate the power over disease of such a personality as Christ. Dr. Schofield says, "Believing as we now do that our old division into functional and organic diseases is merely the expression of an ignorance, and that all diseases, even hysterical, probably involve organic disturbance somewhere, we are prepared to believe that faith and other unorthodox cures, putting into operation such a powerful agent as the unconscious mind, or the 'forces of nature' are not necessarily limited to so-called functional diseases at all."

Christ does not claim a monopoly of healing power. He admits that our Jewish teachers had the power of exorcism. They, too, could cast out demons.

THERE was one type of disorder prevalent in Palestine in our Lord's day (demon possession) in the treatment of which He was particularly successful. This belief arose in times when as yet the pathology of the nervous system was unknown, and when at the same time there was a widespread doctrine of demons and their activity in human life. When the friends of the mentally or nervously disorganized person saw the strange alteration in his behaviour and speech, when they noted the moral change which had passed over him and heard the ravings from his lips, they naturally enough attributed these abnormal phenomena to the presence and potency of an evil spirit that had entered into him and taken possession of him. The belief in demons prevailing among the Jewish and Gentile peoples would by the power of suggestion seem to create and perpetuate the disorder of demon possession. Wherever at the present day there is a profound belief in the activity of spirits, the same phenomenon appears. Missionaries today heal these cases chiefly by prayer in the name of Jesus, the spirits confessing His name and departing from the sufferer. The very belief in spirits is itself a malady, which, if uncontrolled by faith in God, is capable of producing the phenomena described. It assumes an outer form, as it were, and becomes an objective power ruling the minds of men, and gathers to itself special strength when allied with morbid moral and physical

tendencies. It is worth noting that in his treatment of the demoniac he does not blame him as though his miserable state was the penalty of sin. He regards him as a victim, as enslaved to forces over which he has no control. Hence it will be observed that Christ does not ask for faith as in the cases of ordinary sickness, simply because the physical energy requisite or implied in faith was not possible. The man had lost self-control. He believes himself to be the slave of a demon, and the belief deepens his wretched state. Hence the Lord addresses the demon, because only by doing so could He carry conviction of cure to a mind full of belief in the reality of demon possession. The result of our study, cursory though it has been, is to prove that the weapons which Christ used in His struggle against physical and mental disorder are in a measure open to every Christian. Here as elsewhere He shows Himself to be a true Son of Man. His inspiring motives and spiritual qualities are imitable. His faith in God and in the latent power of the human soul, his boundless hope, his self-restraint, his sane outlook on life, his quiet steadiness amid an overstrained and neurotic society—all these are human qualities, and he who has them exercises a healing and uplifting influence wherever he goes. Religion (I would rather say spiritual faith) is the most powerful of all preventives of nervous malady, and if properly interpreted and applied can help the sick back to freedom and health.

## The Wonder Jar

By

EVELEEN HARRISON

IN DAYS long ago there lived in the hill country of Palestine a woman who had two sons. They were very poor since Father died; sometimes they did not have enough to eat, but they had each other, and a tiny home on the edge of the village, and so they were happy.

One day a big man came into the house, and had a long talk with Mother, and afterwards she drew the boys to her arms and told them with white and sorrowful face that this would be the last day in their dear home—and worse than that, the last day with their Mother.

For there was a big debt to be paid, and no money.

And Oh, the horror of it! the little boys were to be sold as slaves by the cruel man to whom they owed the money. Sold as slaves! Chains to be put around their hands, they would be carried far, far away; perhaps never to return!

In an agony of terror the boys clung to their Mother; was there no help?

The little room they called home was very dark and cold that morning—no furniture, not even a table or

\* II. Kings, iv. 1-7.

chair—nothing but the mattress they slept on, rolled up in a corner, and the big brown stone jar that held oil for their food, now almost empty.

Oh God! was there no help? Must she lose her boys forever?

Suddenly a thought came. She rose to her feet in haste; the great prophet Elisha, down in the village, or on the mountain top—it might be that he could show her a way out of this sorrow!

Tenderly she kissed her boys, as they clung to her. "I will return quickly; watch for me, there is one hope."

So she waved goodbye, and covering her head and face, hurried down the village road.

The old prophet was deep in prayer when the widow bowed to the ground before him and laid hold of his feet.

"Tell me thy sorrow," said the kindly old voice.

And the sad story was told—one short day and the home would be gone, and her little lads sold into slavery forever!

With eyes of sympathy the old prophet listened. He had no money and knew not where to turn for it.

"What wilt thou have me to do?" he asked sadly.

The woman looked at him with anguish in her eyes.

"Tell me," continued the prophet, "what hast thou in the house?"

"Not anything," replied the Mother sadly, and slowly she rose to her feet.

There seemed no help — even her last hope was gone.

"Not anything in the house," she repeated as she turned to go, "save a jar of oil."

A great light came into the eyes of the old prophet. A jar of oil—then he could help her! Quickly he spoke.

"Go, borrow thee vessels, empty vessels, plenty of them from thy neighbors — shut the door upon thee and thy sons, and pour out oil into *all* the vessels."

A gleam of hope came into the Mother's eyes. Could it be possible? Would God work a miracle for her, as He had done in the days of old?

At least she would obey the voice of the prophet as a command from God. Hardly could she walk quickly enough, so did her heart beat with hope and fear.

As she turned the corner near home, the little lads ran out to meet her. At the sight of a smile on her face they broke into a shout of joy.

Mother had found a way out. As she bent to kiss the eager little faces, she whispered: "Go ask the neighbors for oil vessels, all they have. Go into every house you can reach. Hurry! hurry! bring them to me!"

Up and down the village streets, in the hot sunshine, went the eager little feet.

"Vessels for oil? Empty vessels? Yes, surely, but what wilt thou do with them?" exclaimed the neighbors, as they filled the outstretched arms of the little lads.

"We know not, but are obeying Mother's will," was the answer.

At last every inch of space on the little floor was covered with all kinds of oil pots, thin and fat, small and big, wide and narrow, until there was no more room.

Then Mother shut the door, and with a prayer in her heart, she lifted the old jar of oil—so little left in the bottom — and all these empty vessels? Her faith trembled.

But the boys on each side held up the borrowed vessels—the perfect confidence of childhood shining in their eyes.

Often Father had told them in the old days, of the wonderful works of God. The dry path through the sea—the food from Heaven in the wilderness—the guiding pillars of cloud and fire—water flowing out of the rock! Why not such a little thing in comparison as filling a few empty jars with oil to save a little home?

And she poured out the oil,—one, two, three, four, five; one after another the boys held jars up empty, and put them back full.

Each time the Mother glanced with fear into the old jar of oil—always a little remained.

Vessel after vessel was filled. How the little arms ached, and the backs grew heavy with lifting.

But their hearts became lighter and lighter. Merry laughter sounded in the once sorrowful room.

Even Mother's face wore a smile of joy. "Bring me another vessel and another," she called. At last they cried, "There is not a vessel more!"

And then the oil was stayed.

The sun shone through the tiny window into a room full of vessels filled to the brim with precious oil, and on the heads of Mother and sons bowed in thankful prayer to God.

Oh, the wonderful love of God! her boys were saved!

"Come, let us go tell the man of God," the Mother said.

"Go sell the oil, and pay thy debt," said the prophet Elisha, and may the Lord bless thee and thy family."

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## A CAPABLE BOOK ON THE RUNNING OF CHURCH SCHOOL

Reviewed by GARDINER M. DAY

How many rectors or church school teachers have become disgusted with a text book and have desired to change but did not know how or where to find a better one. How many times rectors wish that they knew what method other parishes employed in meeting some problem in the Church School. Is it better to have small classes or large ones? How can the parents be more thoroughly interested in the work of the school? Which is the best course in the Life of Christ for the junior-high age? What is the best method of keeping records? How can the growth in Christian learning and practice be successfully measured so that it can be determined whether the Church School is really accomplishing anything? The answers to these and hundreds of other questions concerning the Church School can be found between the covers of a volume published this month by Macmillan entitled *The Church School Comes to Life*. It is from the pen of Miss Mildred Hewitt, who for the past four years has been Secretary for Church Schools in the Department of Religious Education of the National Council.

I am frank to state that when I picked up this book, I thought to myself, "Here is another one of those books about Church Schools which tell you in pious platitudes everything you already know about conducting a Sunday school". I was delighted to find that I was entirely wrong. Here is a book which every Rector and every Church School Superintendent will find helpful. It treats of practically every aspect of the Church School and its problems from kindergarten to senior high, summarizing the experience of the most successful schools in both large and small parishes. No teacher could read it without gleaning some helpful ideas for the improvement of his own class. The book is written from a thoroughly modern educational standpoint. For example, the value of the "project method" is made so evident that even a reader, who had thought he was opposed to it, would find himself wanting to employ it. It is a real reference book on the Church School. A hurried Rector could take the index and look up any part of the Church School work about which he felt in

need of information and in a few pages would find the result of past experience in other schools carefully recorded. Not the least valuable part of the book is the splendid bibliography of books on religious education and the Church School in the Appendix.

\* \* \*

Every parent, as well as every teacher, knows all too well the difficulty of trying to explain the meaning of the Christian religion to the small child. How much can the child mind understand? Can beliefs be made sufficiently simple? How much does the parent understand his own faith? I believe that The Rev. H. W. Fox in *The Child's Approach to Religion*, published by Long and Smith, has written an explanation in less than a hundred pages that is far and away the best yet put into print. In the very simplest words he has elucidated the most difficult Christian doctrine. Beginning with his approach to the child mind through "The kindness of Jesus" he gradually leads up to the deeper mystery of the Cross. He shows how such difficult subjects as miracles, the future life, and Biblical Criticism can be explained not only intelligibly but helpfully to the small child. To the parent who says: "Oh, I just don't know how to teach religion to my children" this is the book to recommend.

\* \* \*

If you want to get an idea of what a coal miner's life is like, read *Miner*, by F. C. Boden (Dutton & Company). The volume gives a moving picture of the life of "Danny," a young Welsh miner. The reader accompanies the hero through many of the experiences of the life of the average miner and he is made to feel the atmosphere of the miner's home life, of his dangerous work in the mine, and of his relations with his associates as only a novel or a moving picture could make him feel it. Those who have never lived near coal mines would especially profit by reading this book.

A second novel of interest is *The Master of the House*, by Radclyffe Hall (Jonathan Cape). It is the story of a young lad who feels a real kinship with Jesus. The hero is pictured as a modern Christ, and all the power of the writer's exquisitely beautiful style, made so famous in *The Well of Loneliness*, helps to make vivid the thoughts and feelings of the hero as he runs up against the brutalities of modern life. In many ways the best part of the book is the intimate description which is given of French life in Provence.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Children throughout the United States are to cooperate in sending to the children of China symbols of goodwill in the form of a Friendship Folio, each containing messages to the children and teachers of China, pictures which children love, snap shot photographs and other tokens of goodwill. The project is sponsored by the committee on world friendship of the Federal Council of Churches and is the fourth to be sponsored by them. Some years ago they sent dolls to the children of Japan; later school bags went to the children of Mexico; more recently treasure chests went to the children of the Philippines, and now the friendship folios are to be sent to the children of China by the children of America. It is planned to present the folios in the schools of China on Memorial Day, October 10, 1933, in connection with the patriotic exercises celebrating the establishment of the Republic of China. The department of education of China is cooperating in the project.

\* \* \*

### Waterville Vestryman and Choirmaster Dies

Dr. Edward Gove Randall, for many years a vestryman and choirmaster of Grace Church, Waterville, New York, died on July 4th after an illness of several years from arthritis. Besides his immediate family he is survived by an only brother, George H. Randall, for many years the editor of the St. Andrew's Cross.

\* \* \*

### Bishop McKim Has Eightieth Birthday

July 17th was the eightieth anniversary of the birthday of Bishop McKim of North Tokyo. As a young priest he went to Japan in 1879. He was consecrated bishop of Tokyo in 1893 and is today the senior bishop of the American Church in active service. Bishop Graves of Shanghai was consecrated at the same service and is therefore his junior by only a few moments. Bishop McKim has served continuously in Japan for fifty-three years—a record as far as the mission fields of the Church are concerned. When he went to Japan the missions of the Church in the United States and the Church of England were only beginning to get a foothold in the Empire. The number of communicants was insignificant. There

were no Japanese clergy and a mere handful of lay readers. When the Holy Catholic Church in Japan was organized in 1887 there were only two Japanese deacons and no priests. At present the membership of the Church in Japan is over 39,000, with 243 congregations of which 38 are entirely self-supporting. The staff of foreign clergy is only 50; the staff of Japanese clergy is 283. In addition there are 117 unordained Japanese workers. For the year 1931 there was one person baptized for eight communicants in the Church in Japan. Here at home one person was baptized for every 21 communicants. When Bishop McKim reached Japan the institutional work of the Church was insignificant in amount and elementary in character. Today it is expressed through such institutions as St. Margaret's, Tokyo, and St. Agnes', Kyoto; St. Paul's, Tokyo; St. Luke's Hospital, Tokyo, and St. Barnabas' Hospital, Osaka.

#### **Rev. N. Bayard Clinch of Chicago Dies**

The Rev. N. Bayard Clinch, Church of the Messiah, Chicago, and nationally known for his work in the American Legion, died suddenly on July 16th following a brief illness. Two weeks ago he had a heart attack from which he never recovered. Mr. Clinch, familiarly known to Legionnaires as "Chappie", was state chaplain of the Legion, was the chaplain of the Hyde Park Post for ten years, and was also the chaplain of several other military organizations.

#### **Men of Montana Have a Retreat**

A retreat for clergymen and laymen of the diocese of Montana was held from July 4th through the 8th at Camp Lookout, near Livingston, under the auspices of the commission on evangelism. The general subject was evangelism, with papers by Bishop Faber, the Revs. Henry H. Daniels, George Hirst, W. F. Lewis and T. Malcolm Jones.

#### **Dean Gresham Vacations in Alaska**

Dean Gresham of the cathedral in San Francisco is spending his vacation in Alaska. During his absence the preacher at the cathedral is to be Bishop Moreland of Sacramento.

#### **The Tuckers Have an Anniversary**

The Rev. Gardiner C. Tucker, the rector of St. John's, Mobile, Alabama, celebrated the fiftieth anniversary of his ordination to the priesthood on July 7th. On the same

day his son, Gardiner L. Tucker, celebrated the 33rd anniversary of his ordination to the priesthood. The former has been the rector at Mobile for nearly 47 years while the latter has been the rector at Houma, Louisiana for about 29 years. They celebrated the day together.

#### **Ordination in South Carolina**

Mr. I. L. Jenkins was ordained deacon by Bishop Finlay on June 26th at Grace Church, Anderson, S. C. He is to report next month for work among the Indians in South Dakota.

#### **Young Men's Conference Held in Seattle**

The young men's division of the Brotherhood of St. Andrew held a conference in Seattle, July 10-12, with sixteen states and two Canadian provinces represented. There was an address on the social responsibility of the Churchman by the Rev. Richard Lief, secretary of the social service department of the diocese of Massachusetts. This was followed by an address by Mr. Eric W. Gibberd of Glendale, Ohio, on the challenge offered by the Church to youth today. The service of the conference was held at St. Mark's Cathedral, with the bishops of Olympia, Pennsylvania and Nebraska present. The addresses, however, were made by laymen. Among the speakers were Robert F. Weber of Oberlin College, Joseph T. Howell of Vanderbilt, Paul I. Noguchi of Tokyo, Charles M. Seymour of Knoxville and Allan L. Ramsay of Jackson College. There were about two hundred at the conference dinner when addresses were made by Bishop Huston, Bishop Taitt and Mr. Paul Rusch, Brotherhood secretary.

#### **Graduate School for Religious Educators**

Something new in the way of Church conferences was held from July 9-16 at Bronxville, New York, when a graduate school for religious leaders was held. To enroll you really had to be a trained religious worker. There were five diocesan and fourteen parish directors of religious education, one seminary student, three clergymen, one secretary of the Brotherhood of St. Andrew, two leaders of young people's work, twenty-one public school teachers, seventeen volunteer teachers, three workers in the Auxiliary and eight lecturers. There were lectures by experts and also evening meetings when addresses were given by such leaders as Bishop Gilbert who spoke on our social responsibilities, the Rev. Daniel McGregor on inter-

national relations, the Rev. Burton Easton on the art of worship and Bishop Creighton on evangelization.

#### **Many Demands on City Mission Society**

Never before in the history of the New York City Mission Society have its four fresh air centers been called upon to provide country relief periods to so many half-starving boys and girls and mothers as they are doing this summer. Last Tuesday 508 children and women, from families of the unemployed, left for two weeks at the various centers. This brings the number for the season to close to a thousand, with another thousand waiting to hear whether or not they will be allowed to have a vacation this summer.

#### **Diocese of Georgia Dedicates a Camp**

Camp Reese, located at St. Simon's Island, Georgia, was dedicated by Bishop Reese on July 10th. Besides the fifty-seven young people in camp about two hundred Church people from all parts of the diocese attended the service. This permanent camp site, named after the bishop, is to serve not only as a camp for young people but for the clergy and laity of the diocese as well. The announcement was made at the service, by the Rev. David Cady Wright of Savannah, that a gift had been made for the erection of two more units to be built in time for the 1933 opening.

#### **Kentucky Dioceses Hold Joint Conferences**

The diocese of Kentucky and the diocese of Lexington joined forces for the first annual Blue Grass Conference, which was held this year at Margaret Hall, Versailles. It was a grand success in every way and plans are already being made for the conference next year. The faculty included the Rev. Frank Gavin of the General Seminary, Dr. Gardiner Tucker, Dean Sparling, Archdeacon Will, Rev. J. Wilson Hunter, Miss Elizabeth Baker, Mrs. H. L. Maury and Miss Laura Topham.

#### **High Services in Colorado**

They go in for high services in Colorado. One was held on July 10th at Cameron Pass, which is 10,300 feet above sea level. Bishop Ingley preached to a congregation of pilgrims from the eastern and western slopes of the mountains who had journeyed to the mountain top for a joint service for the congregations from Walden and Fort Collins. The service, followed by a picnic, had been arranged by the Rev. Z. T.

Vincent, rector at Fort Collins, to enable his people to fraternize with the isolated church people in the northern part of the state to whom he ministers as head of the Northern Deanery.

\* \* \*

#### Dr. Silver President of Standing Committee

The Rev. H. Percy Silver, rector of the Incarnation, New York, has been elected president of the standing committee of the diocese of New York. Mr. Samuel Thorne is secretary.

\* \* \*

#### Ordinations in Southern Virginia

Willard M. Entwisle was ordained to the diaconate recently by Bishop Thomson of Southern Virginia. He has been placed in charge at Hilton Village. The Rev. H. Fairfield Butt was ordained to the priesthood on June 24 by Bishop Thomson, and on July 3rd William P. Hoy Jr. was ordained deacon in St. Paul's, Petersburg.

\* \* \*

#### Vacation Bible Schools in Chicago Parishes

More than 700 Church children are enrolled in vacation Bible schools in the parishes of Chicago. And from the schedules it looks as though they were having an interesting time. There is story telling, paper work, basket making, raffia work, rug making, glass painting, wood work—why at one school the boys are even making an altar for their school. Just why these schools are called Bible Schools is not quite clear, but it is a minor point.

\* \* \*

#### Newark Clergymen Go Abroad

Three clergymen of the diocese of Newark are spending their vacations abroad. The Rev. Duane Wevill of Allendale is spending six weeks in England and on the continent; the Rev. Harmon C. St. Clair of Newark is on a Mediterranean cruise and the Rev. Percy T. Olton of Newark is spending his vacation in England, Wales, France and Switzerland.

\* \* \*

#### Brother of Presiding Bishop Dies

Robert Swain Perry, brother of the Presiding Bishop, died at his plantation at Cave Spring, near Rome, Ga., on July 13. He was the eldest son of the late Rev. James DeWolf Perry.

\* \* \*

#### Spokane Has Fine Summer Conference

With an attendance of 125, equal to that of last year, the Spokane Summer School closed a most suc-

cessful ten day conference on July 8th. There were several stars on the faculty, including Bishop Burleson of the Church Missions House, Dean Grant of the Western Theological Seminary and Archdeacon Thomas of Eastern Oregon.

\* \* \*

#### Summer School for Clergy at Shrine Mont

Clergymen from nine dioceses gathered at the Cathedral Shrine of the Transfiguration, Orkney Springs, Virginia, for the third session of the summer school for clergy. The Rev. C. B. Wilmer, professor at the University of the South, lectured on "The priest and the prophet in the Christian Church today"; the Rev. Stanley Brown-Serman, professor at Alexandria, had for his subject "The teachings of Jesus—the source of modern preaching"; the Rev. W. E. Rollins, dean at Alexandria, who was scheduled to lecture was unable to be present, but his place was ably taken by the Rev. R. F. Gibson of Charlottesville, Virginia. The Rev. E. Clowes Chorley of Garrison, New York, gave lectures dealing mainly with sermon preparation and delivery.

\* \* \*

#### Racine Conference Reunion Is Held

The Racine Conference wastes no time in bringing together its members for a reunion. The conference closed only the other day and yet a reunion of about one hundred who attended has already been held. It was staged at the Church of the Advent whose rector, the Rev. Gerald G. Moore, is the general chairman of the conference. There was a supper and a service, with the Rev. Don Frank Fenn of Baltimore, one of the conference faculty, preaching.

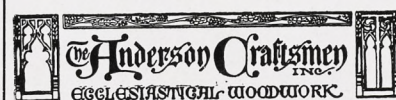
\* \* \*

#### Courtenay Barber Tells of Man-Made Chaos

Describing our present state of affairs as a "man-made chaos" Mr. Courtenay Barber, president of the Brotherhood of St. Andrew, in a radio address the other day stated that the application of Christian principles to business was the surest cure for our ills.

"My religion means more to me than any other factor in life, because it gives to every other factor its true value and is the highest motivating power in life," said Mr. Barber. "The realization that I am living in God's world in which man is permitted to use his God-given faculties in building the kind of a man-made world he wants to live in, helps me to understand my own failures and the failures of others.

"We need to realize that all



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Rt. Rev. Warren L. Rogers, D.D.  
Rt. Rev. Henry Wise Hobson, D.D.

#### NOTICE

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

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human relations can only function perfectly in God's world under His guidance, and that ignoring or deliberately violating God's laws is responsible for every difficulty which we face in life. God's kind of co-operation appropriated and applied by the leadership of the world today would end the man-made chaos in which we are engulfed. God's way of life is the only means through which man-made fear and mistrust such as is destroying our civilization can be dispelled and the kind of confidence and cooperation restored which is needed to insure the kind of civilization God intended man to enjoy."

\* \* \*

### Invaders Protest

#### 'Popery' at Liverpool Cathedral

Members of the Protestant Reform League staged a demonstration on Sunday last as the new Liverpool Cathedral was being dedicated, and the trouble was not ended until the police had quelled several rushes by the crowd. The chief speaker of the demonstrators said that they were making a protest "against popery as practiced by the clergy of the Church of England". The demonstration took definite form in the smashing of four stained glass windows. Religion, as you can see, is taken seriously in England.

\* \* \*

### White Russians Pray for the Romanoffs

Prince Paul Chavchavdze, the Prince Serge Gagarin, the Prince and Princess Serge Obelensky, Colonel Peter Minonoff and scores of other prominent followers of Czar Nicholas II gathered last Sunday at their Orthodox Church of Christ the Savior, New York, to say prayers and chant hymns for the imperial Romanoff family. And that they were devout people you may judge for yourself when I tell you that the service began at eleven and did not end until after two and that the congregation remained standing during the entire time.

\* \* \*

### Body and Soul Clinic Is Closed

The Rev. William Norman Guthrie, rector of St. Mary's-in-the-Bouwerie, New York City, is again in the headlines of the metropolitan press. This time it is because he, with his vestry, has put an end to the faith healing clinic that has been operated there for the past decade under the direction of Edward S. Cowles. Mr. Cowles did not like to see his clinic go and so protest meetings have been organized and protest letters have been given to the newspapers in which Dr. Guthrie is accused of capitulating to Bishop

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Manning, who is said not to approve of this Body and Soul Clinic, and to the vestry of St. Mark's which also decided that the church would go on better without it. In his latest letter to Dr. Guthrie, given to the newspapers for publication, Mr. Cowles says that the only justification for the maintenance of the parish was in the large humanitarian ministry of the clinic where "I and those associated with me have given skilled service to about 400,000 persons—the victims for the most part of fears, split personalities, neurasthenia, hysteria, melancholia, nervous exhaustion and other disturbances." Dr. Guthrie's sole reply was to the effect that Mr. Cowles was feverish and was not to be taken too seriously. In any case the clinic is closed, and from present indications it is to remain closed.

#### **Famous Ancient Crypt To Be Sacristy**

At Westminster Abbey there is a famous crypt which is not open to the public and has been seen by few visitors to that celebrated edifice. I was fortunate enough to be invited down there last fall when I was in England. I saw a clergyman unlocking a tiny door with a key as large as a policeman's club so naturally my eyes popped out and my jaw dropped. He was about to show the prize spot to the preacher for the day. Noticing my interest he said, "Come along my good people if you like" and so the four Spoffords trooped down the winding stairs behind the talkative canon whom I later discovered to be Canon Storr. This crypt was the place where the monks used to hide their valuables, and in the massive pillar one still sees the safe. It was here that the most famous burglary in English history was committed in 1303, when the treasury of King Edward I, at the abbey, was robbed of valuables worth over fifteen million dollars in modern American currency. The burglar was Richard Podelicote, and he performed the feat by getting the aid of several monks who removed the valuables from the safe and placed them outside the one tiny barred window in the crypt. The burglar was never caught, nor were the jewels recovered, but if I remember Canon Storr's account correctly several monks had their heads chopped off for their part in the undertaking. In any case the crypt is now to be converted into a sacristy. It is located below the Poet's Corner, and is the most ancient room directly connected with the church, having been built about 1248. It was built to serve as a treasury, and that they intended it to be a safe place to store

jewels may be judged from the fact that it is guarded by three heavy doors, two of the steps leading into it are false and served as a trap for thieves, and the walls are eighteen feet thick.

\* \* \*

#### **New York Parish Celebrates Centennial**

Archdeacon Jaynes was the principle speaker at the parish dinner of Calvary Church, Homer, N. Y., which brought to a close the celebration of a centennial year. During that time a fund was started for the complete renovation of the church, the rebuilding of the tower and the beautification of the church, rectory and parish house. The centennial service was held on June 21st with Bishop Coley as the preacher.

\* \* \*

#### **New Director for Church Home**

Mrs. John Early, whose husband was the dearly beloved governor of the Mountain Province in the Philippine Islands, has taken charge of the House of the Holy Child, Manila, directing in fine fashion, in spite of the reduced budget, the household of thirty girls.

\* \* \*

#### **Historic Home for Bishop White**

To the Cathedral Junior Message of Garden City, Long Island, we are indebted for the fact that Bishop White of the Diocese of Springfield lives in a house which belonged to John Hay when he was Lincoln's secretary.

\* \* \*

#### **Confirms a Class of Girls**

Thirteen girls at the Helen Dunlap School, Winslow, Arkansas, were recently confirmed by Bishop Saphore, suffragan bishop of the diocese. Most of the girls came from homes where little or nothing is known of the Church and were baptized after they entered the school. The school and also the mission work in the surrounding mountain country receive appropriations through the National Council.

\* \* \*

#### **Bishop Takes on New Name**

The use of the second name for the suffragan bishop of Mexico, whom we now find referred to formally as Bishop Salinas y Velasco, is due to the custom of a man's adding his mother's name to his own when he has won some notable distinction.

\* \* \*

#### **Bishop Restarick Has an Anniversary**

Bishop Restarick on Trinity Sunday observed the fiftieth anniversary

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ry of his ordination to the priesthood. He was the first American Bishop of the district of Honolulu, from 1902 to 1920, following two English Bishops. Though retired he is still active as editor of Bishop Littell's lively and informing diocesan paper, the Hawaiian Church Chronicle.

\* \* \*

### There Is Need for Advertising

"Sort of exclusive, like a lodge, ain't it? It never announces its services in our newspaper." So a merchant remarked recently of the Episcopal Church in his town. The Churchman to whom it was said observes: "Parishes which use neither newspapers nor outdoor signboards are usually discouraged, and no wonder. The neglect of such obvious methods to attract people indicates a general lack of zeal."

\* \* \*

### Bishop Roots' Christian Motto

"The whole world seems to be in one awful mess at the present time," writes a China missionary in a personal letter, "and yet last night I said to Bishop Roots that a good motto was, 'Sufficient unto the day is the evil thereof,' he said, 'No, there's a better motto than that—Rejoice in the Lord always!'"

\* \* \*

### Organize Deaneries in Western New York

The diocese of Western New York is organizing deaneries and Bishop Davis has appointed the following clergymen to have charge of the four districts: Rev. Henry Zwicker of Lockport for the Niagara Frontier; Rev. Leslie Chard for the Lake Shore; Rev. Joseph Groves for the Southern and Rev. C. R. Allison for Genesee. Convocations of the four deaneries are to be held in the fall.

\* \* \*

### Florida Young People Meet in Convention

The sixth annual convention of the Young People's Service League of the diocese of South Florida was held at Avon Park. Awards were made for distinguished service during the past year and plans were made for work this coming fall and winter.

\* \* \*

### Well Attended Conference in Long Island

The diocesan conference for young people of Long Island was held at Stoney Brook from July 5th to 9th with seventy-five students enrolled. Twelve five-hour courses were offered, those giving courses from outside the diocese being the Rev. Franklin Clark, secretary of the National Council, the Rev. Wilbur

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Faye Huntington Klyver, Ph.D., Dean

Caswell of the diocese of New York and Mrs. Orrin F. Judd of Newark. The Rev. Joseph Titus of Grace Church, Jamaica, was the director.

\* \* \*

#### Tornado Destroys Mission Church

I do not know exactly what a double-funnel tornado is, but whatever it may be it apparently has a real wallop for it destroyed the most beautiful and best equipped mission building in Kansas on the afternoon of July 4th, Grace Church, Washington. It is a mission of St. Paul's Church, Manhattan, and is at present in charge of a seminary student from Sewanee, Mr. Howard Giere. Mrs. Giere is the United Thank Offering worker in that part of the country and the mission is the center of the rural work of the diocese. Mr. and Mrs. Giere were in the east when the double-funnel struck and they received the cheery news by wire, informing them that the church and their home had been completely destroyed except Mr. Giere's study. Also in the curious way of tornadoes this one left the window over the altar entirely unharmed.

\* \* \*

#### Conferences Planned in California

The laymen of the diocese of California are to have a conference at Menlo Park from September 3rd through the 5th. On the 14th and 15th the clergy of the diocese are to have a conference at the cathedral.

\* \* \*

#### A New Sort of Men's Club

One of the finest men's clubs in the diocese of California is at St. John's, Petaluma. They meet each month but at the homes of various members rather than at the parish house, and they say that there is an average attendance of fifty—which seems to be a bit hard on the wives, but probably they don't mind.

\* \* \*

#### Thirty-five Stations in Alaska

The Episcopal Church has thirty-five mission stations in Alaska, scattered over nearly 600,000 square miles, from Ketchikan in the southeastern peninsula to Tigara (Point Hope) in the far northwest. There were 151 baptisms and 184 confirmations last year.

#### Freehold Military School

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## Services of Leading Churches

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

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

### Calvary Church New York

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

### Church of St. Mary the Virgin New York

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

### Grace Church, New York

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

### The Heavenly Rest and Beloved Disciple, New York

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

### The Incarnation

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

### St. Bartholomew's Church

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

### Little Church Around the Corner

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

### Trinity Church, New York

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

### Grace Church, Brooklyn Heights

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

### St. Paul's Cathedral

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

### Grace Church, Chicago

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

### St. Mark's, Berkeley, California

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

### Christ Church, Cincinnati

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

### Christ Church Cathedral

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

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

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

### Church of the Advent, Boston

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

### Church of St. John the Evangelist

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

### St. Mark's, Milwaukee

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

### Gethsemane, Minneapolis

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

### St. Peter's Church

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

### Rhode Island

#### St. Stephen's Church in Providence

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

# "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, 6140 Cottage Grove Avenue, Chicago, Ill.

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LENOX SCHOOL  
LENOX, MASSACHUSETTS  
REV. G. GARDNER MONKS

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

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

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

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

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

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

SHATTUCK SCHOOL  
FARIBAULT, MINNESOTA  
C. W. NEWHALL

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REV. EDMUND J. LEE

STUART HALL  
STAUNTON, VIRGINIA  
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ST. JOHN BAPTIST SCHOOL  
MENDHAM, NEW JERSEY  
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ROWLAND HALL  
SALT LAKE CITY, UTAH  
WILFRIDA J. MESSENGER

ST. MARY'S HALL  
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MISS ETHEL M. SPURR

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

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