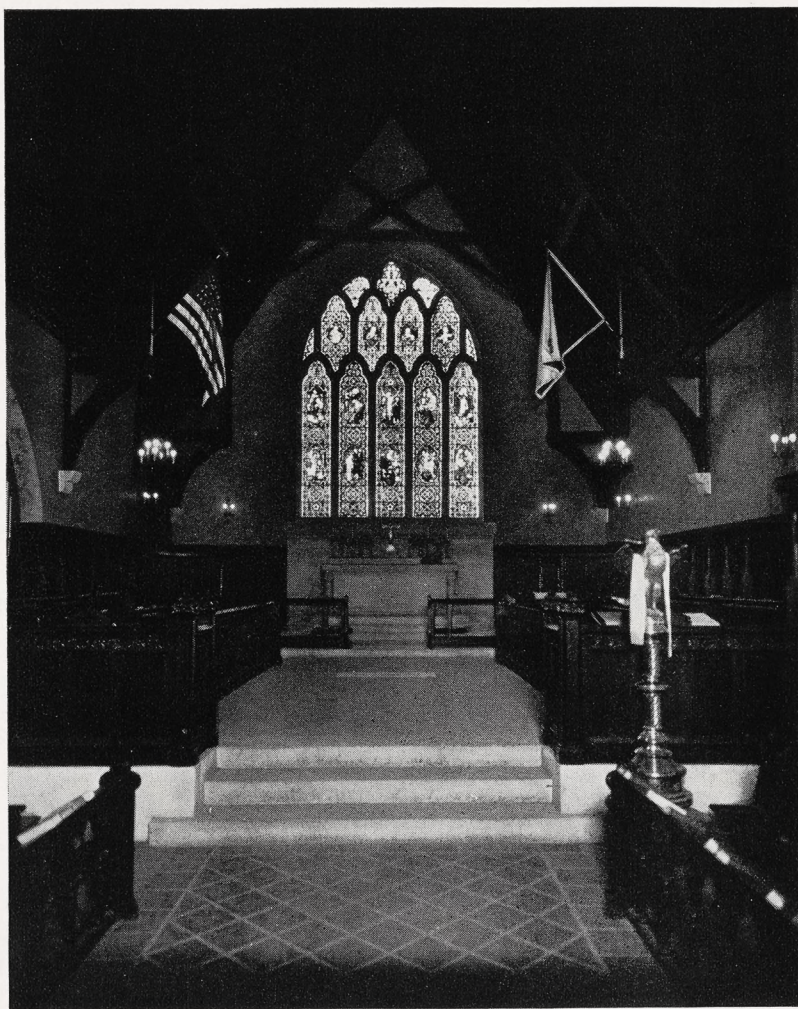


The **WITNESS**

CHICAGO, ILL., AUGUST 15, 1935



SHUMWAY MEMORIAL CHAPEL
Shattuck School

SCHOOLS OF THE CHURCH

The General Theological Seminary

Three - year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and Th.D.

ADDRESS

THE DEAN

1 Chelsea Square New York City

For Catalogue Address the Dean

Episcopal Theological School CAMBRIDGE, MASSACHUSETTS

Affiliation with Harvard University offers unusual opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

For Catalogue Address the Dean

DIVINITY SCHOOL IN PHILADELPHIA

Undergraduate and Graduate Courses
Privileges at University of Pennsylvania

Address:

DEAN BARTLETT, 42nd and Locust Streets

The Protestant Episcopal Theological Seminary in Virginia

For Catalogue and other information
address the Dean

REV. WALLACE E. ROLLINS, D.D.
Theological Seminary Alexandria, Va.

FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Upper School prepares for university or business. ROTC. Every modern equipment. Junior School from six years. Housemother. Separate building. Catalogue, Dr. J. J. Wicker, Fork Union, Virginia.

WILLIAM SMITH COLLEGE FOR WOMEN

Geneva, New York

Co-ordinate with Hobart College. Four year Liberal Arts Course leading to the degrees of A.B. and B.S.

For catalog and information address
FAYE HUNTINGTON KLYVER, Ph.D., Dean

BECKFORD SCHOOL Woodstock, Virginia

A school for younger boys. Second grade through Junior High School. In Shenandoah Valley. Limited enrollment. Fifty dollars monthly.

EDMUND BURKE WHELAN,
Headmaster

TRINITY COLLEGE Hartford, Conn.

Offers a general cultural education, with special emphasis on the Classics, Modern Languages, English, Economics, History, Philosophy, Chemistry, Mathematics and Physics, Biology and Pre-Medical, or Pre-Engineering. For information apply, The Dean.

ST. JOHN BAPTIST SCHOOL FOR GIRLS

In the Country near Morristown. Under the Care of the Sisters of St. John Baptist (Episcopal).

College Preparatory and General Courses. Music and Art.

Ample grounds. Outdoor Life.

For Catalog Address

The Sister Superior, Mendham, New Jersey

TRINITY SCHOOL

Onkama, Michigan. A country boarding school for boys nine to sixteen. Semi-military. Fee \$55 per month covers cost of uniform and all expenses. Also Summer Camp. Tutorial system of instruction. Pupils may enter any time. Write for catalogue to Rev. F. L. Carrington, rector.

ST. AUGUSTINE'S COLLEGE Raleigh, North Carolina

An approved Church College for Negro Youth offering courses leading to degrees of B.A., and B.S., College Preparatory (last two years of High School); also Training Schools for Nurses and for Women Church and Welfare Workers.

For catalog and information
Address (The Registrar)

Berkeley Divinity School

New Haven, Connecticut
Affiliated with Yale University
Address DEAN W. P. LADD
86 Sachem Street

SHATTUCK SCHOOL

A church school for boys, with high standing in sound scholarship and development of manly character and Christian citizenship. College preparatory. Military system. 18 buildings. All sports. 74th year.

Address the Rector,
Shattuck School, Faribault, Minn.

KEMPER HALL Kenosha, Wis.

A Church School for Girls with a modern plan of education.

College preparatory and general courses. High scholastic record, strong faculty. Prepares for colleges East and West. General courses include: Domestic Science, Music, Sculpture, Painting, Costume Design, Interior Decoration, Emphasis on Current Events in relation to History.

Development of leisure interest by full athletic program as well as Dramatics, Choir, Studio, Music, Shop, etc.

Junior School—Grades 3 to 8. Progressive methods.

For catalog address The SISTERS OF ST. MARY, Box 25-K, Kenosha, Wisconsin.

ST. FAITH'S SCHOOL

Day and Boarding School at
Saratoga, the Health Centre
of America

Ages 6-18. Secretarial, Music, French, Art, Sports. Regents Examinations.

Tuition, \$450 a year.

Apply to REV. F. ALLEN SISCO, Ph.D.
Saratoga Springs New York

Virginia Episcopal School Lynchburg, Virginia

Prepares boys for college and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to
Rev. Oscar deWolf Randolph, D.D., Rector

SAINT MARY'S HALL

Protestant Episcopal. 69th year. Junior and Senior High School. Accredited college preparation and comprehensive general courses. Junior College. Beautiful new buildings, modernly equipped. Gymnasium and out-of-door sports. Catalog. Miss Katharine Caley, A. B., Box W, Faribault, Minn.

CHATHAM HALL

A Church School in
Southern Virginia
for Girls

Rev. Edmund J. Lee, D.D.
Rector

Chatham Virginia

SAINT JAMES SCHOOL

Washington County, Maryland
Diocesan School for Boys

The Mother of Church Schools
on the English Plan

Dr. Adrian H. Onderdonk
Headmaster

CATHEDRAL CHOIR SCHOOL New York City

A boarding school for the forty boys of the Choir of the Cathedral of Saint John the Divine. Careful musical training and daily singing at the cathedral services. Small classes mean individual attention and high standards. The School has its own building and playgrounds in the Close. Fee—\$250.00 per annum. Boys admitted 9 to 11. Voice test and scholarship examination. Address The Precentor, Cathedral Choir School, Cathedral Heights, New York City.

Episcopal Schools for Girls
Under the Diocese of Virginia

St. Catherine's School,
Richmond, Virginia.

St. Anne's School,
Charlottesville, Virginia.

Both schools offer College Preparatory and General courses. For catalogues please address the Headmistress of each school.

HOLDERNESS

In the White Mountains. College Preparatory and General Courses. Music and Crafts. For boys 12-19. All sports including riding. 200 acres of woods. New fireproof building. Individual instruction. Home atmosphere.

Rev. Edric A. Weld, Rector
Box W Plymouth, N. H.

Stuart Hall

An Episcopal girls' school of fine old traditions and high standards in the beautiful Valley of Virginia. College preparatory, general courses, and secretarial courses. Two years beyond high school. Music, art, expression. Graduates successful in college. Well-equipped buildings. New gymnasium, pool. Outdoor life. Riding. Founded 1843. Catalog. Ophelia S. T. Carr, A.B., Box A, Staunton, Va.

Editor
IRVING P. JOHNSON
Managing Editor
WILLIAM B. SPOFFORD
Literary Editor
GARDINER M. DAY

THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
JAMES P. DEWOLFE
ROBERT P. KREITLER

Vol. XIX. No. 48

AUGUST 15, 1935

Five Cents a Copy

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

LABOR SUNDAY MESSAGE—1935

Issued by

THE FEDERAL COUNCIL OF CHURCHES

FOR over five years the people of this land have suffered untold hardship. Millions have vainly sought work. Some 20,000,000 men, women and children have been thrown upon public relief. Other millions have lived in constant fear of the same fate. In city, town and country, many American families have been reduced to living standards unprecedented in our history. All this has produced strife and bitterness. Both in our great cities and in rural areas labor unrest, strikes and lockouts have grown in number and severity. In many areas troops have been called out. Armed bands have sought to intimidate those who would protest against their conditions of labor. Scores have been killed and hundreds have been injured in these conflicts. But this crisis is not confined to our own land. In nearly all countries the outlook is similar. Governments have seemed powerless to solve the problems created by modern civilization. And over all there hangs the constant threat of war fought with the devastating weapons created by science.

The Churches of America have not been and cannot be indifferent to this situation. They cannot pass by on the other side and say it is not their concern. The Founder of their faith declared that He came that men might have life and have it abundantly. The conditions under which men live and secure their food, clothing and shelter in no small measure affect their spiritual as well as their physical well-being. Men may justly ask today for some word of hope and counsel in this fearful time. Especially may those who toil look to the disciples of the Carpenter of Nazareth who said: Come unto me all ye that labor and are heavy laden. The organized opposition to the Christian Church today is in no small measure due to its failure adequately to meet a justified expectation.

BUT in the midst of our suffering a glorious truth shines clear. For the first time in human history, man has the technical knowledge to solve his economic problem. He can at last provide sufficient material goods for an abundant life. Since the depression the researches of scientists and engineers, the findings of

private and governmental commissions, have been reiterating this same basic fact. The natural resources of the United States of America and the industrial and agricultural equipment are sufficient to give every man, woman and child the material basis for the good life. Recent governmental estimates and other authoritative studies have indicated that had our plant been used to capacity in 1929 over \$4,000 in goods and services could have been supplied to every American family. Nevertheless, 16,000,000 American families, or nearly two-thirds of our people, actually received in that year less than \$2,000. That was six years ago. Since then inventions and improvements in technological processes have marched steadily on. The clear truth is that from a purely physical, engineering point of view we could now produce enough fully and completely to banish poverty. Yet, in spite of this potential plenty, restricted production in both industry and agriculture is the rule, while devastating poverty and unemployment continue. We have the natural resources; we have the machinery; we can produce enough for all. This good news must be proclaimed to every worker with hand or brain.

Effective means must be found to eradicate sins of selfishness and to make this abundance available for all. The solution of the deplorable maladjustment in distribution is adequate income for the masses and security of employment. Only by a more equalized ability to purchase can the anomaly of want in the midst of abundance be solved. To achieve such an end new forms of social control must be designed. New ways must be found.

BUT these new ways cannot be found unless men are free to discuss frankly and openly the problems before them. We rejoice in the great American principle of free speech and press which is enthroned in our federal and state constitutions. This principle has its roots in the Christian faith. We would solemnly point out that the changes which must come in our economic set-up can come peaceably only if the channels of communication are kept open. True

Americans and true Christians must be ever alert to repel any attempt to deprive them of these civil rights so important in a democracy. Moreover, they must champion these rights for the weakest among us, for if one group be suppressed it will only be a question of time until such suppression is extended to all who dare voice opposition to those temporarily in power.

Again it is important on this Labor Sunday, as we extend our greetings to the toilers of the nation, to point out the basic importance of organization. Employers have found it decidedly to their benefit to band themselves together for mutual aid and counsel. It is equally important that the men who labor should band themselves together that they, too, may bargain collectively through their own freely chosen representatives. We rejoice that the churches have gone on record in their Social Ideals for

"The right of employees and employers alike to

organize for collective bargaining and social action; protection of both in the exercise of this right; the obligation of both to work for the public good; encouragement of cooperatives and other organizations among farmers and other groups."

Such organization of those who labor with hand or brain is essential if justice for all is to be achieved. It is good to recall that the American labor leader, Samuel Gompers, declared: "I have been jealous that the American labor movement should never lose its character of a great crusade for human justice."

Finally, the churches must ceaselessly proclaim that out of the heart are the issues of life. True religion must stand always not only against exploitation but against the very desire to exploit. The Christian religion demands now and must always demand that both human hearts and human institutions be controlled and judged by that mind which was in Christ Jesus.

THE CITY MISSION OF NEWARK

By

GEORGE W. DAWSON

Canon Missioner for Social Service

THE City Mission of Newark has been operating for twenty-two years. Incorporated under the laws of the State of New Jersey, its purpose is to provide the ministrations of religion in institutions and to perform such other services as may be proper to a city mission society. The organization is simple. The bishop is president of the corporation and appoints the chaplains. The canon missioner for social service acts as executive secretary and counsellor to the chaplains. The work is financed by individual subscriptions and donations from parish and diocesan organizations. The diocese makes a substantial grant annually.

Commencing with the services of one chaplain, it now has two full time priests and two-thirds of the time of a third. The fundamental work of the City Mission of Newark is the providing of ministration to the individual. Thus in hospitals it is chiefly concerned with bedside visitation. Celebrations of Holy Communion and the conducting of other services are the rule in chapels and wards where possible, but are not the major feature of the work.

At the present time twenty institutions receive chaplain service from the mission, covering a wide range of human need and interest. The chaplains serve eleven hospitals, one county jail, one house of detention, one home for incurables, two county tuberculosis sanatoriums, one county alms house, one city alms house, one county hospital for mental diseases and one county general hospital. The chaplains minister to all who will receive their services regardless of creed or race. Thus they have personal contact with people of almost every faith and none, and visit men of every color, race and

tongue. In addition to their regular calling, these clergy are subject to emergency calls and are well accustomed to tumbling out of bed in the night hours and posting off to some hospital in response to the telephone bell. Thus they render a service which otherwise would not be provided. Many of the people to whom they minister have no church connection and seemingly no friends.

Much personal service is rendered by the chaplains such as the writing of letters, interviewing lawyers, judges, doctors, probation officers and others. Visits are made to the homes of patients in hospitals or inmates of penal institutions. There is much Christian social service bound up with the daily round. Each



A VISIT TO A NEWARK HOSPITAL

year many Bibles, Testaments and Prayer Books are given to those who desire them. Thousands of magazines and papers are distributed. Many a letter to home folk or friends would never be sent but for the provision of stamp and stationery by the chaplain. Sometimes the letter written at the urging of the priest is the means of putting the writer in communication with his family for the first time in years. Especially in the case of long term tuberculosis patients there is need of shoes and clothing. It is quite a task to fill the list of such needs. The Comfort Club of the Wom-



VISITING A PRISONER

an's Auxiliary of the diocese is indefatigable in sending to the office at the diocesan house supplies to meet general and special needs.

The Christmas season sees the chaplains in the additional role of Santa Claus. No child in their institutions goes without a gift. Parishes send toys and other things to headquarters where they are sorted out and divided between the three clergymen for distribution.

Some extracts from Chaplain's reports will serve to illustrate what the City Mission of Newark endeavors to do.

"At the Essex County Tuberculosis Sanatorium there is a beautiful chapel where on the first and third Sundays of the month the chaplain celebrates the Holy Communion after which he administers the Sacrament to patients in the wards. On Wednesdays, the priest spends the whole day at the Sanatorium. That being visiting day, the chaplain meets friends and relatives of the patients at the closing of visiting hours and holds a brief service in the chapel, with prayers for the sick and other intercessions. At this institution the chaplain ministers to all non-Roman Catholic patients."

THE CITY HOSPITAL

"The chaplain visits from bed to bed. He administers the Sacraments when proper to do so, renders

such personal service as he can and cooperates with the social service department of the hospital.

"There is constant contact with those suffering from bodily disease, with insane persons retained for observation, with those in hospital as the result of intoxication and those afflicted with vicious habits. Criminals under police guard are an ever present object of attention.

"The receiving room, with its hectic hours, presents a constant need for the presence and the work of a priest."

COUNTY JAIL

"Those accused of homicide are in a separate tier known as 'Murderer's Row.' There are also separate cells known as 'cages' where men are placed for punishment or for other special reasons.

"The regular custom is to go to the top tier and work down, leaving the hospital ward to end up with. The men are seen, talked with, and when opportunity offers, prayed with, either in a group or individually.

"On 'Murderer's Row' the chaplain stands or kneels at the cell grating. Many of the prisoners ask for and are supplied with Bibles and Testaments. During the year these have been furnished in English, Italian, French, Modern Greek and one in Russian."

VOLUNTARY CHAPLAINS

In addition to the work of the stipendiary chaplains, some twenty of the clergy of the diocese act as voluntary chaplains so that in some thirty of the institutions in the Diocese of Newark, those who desire to do so can request and count on a visit from a priest of the Church.

Terror in Africa

By

ROMAIN ROLLAND

Noted French Author

ITALIAN Fascism having reduced an entire people to poverty, is now waging war in order to subjugate the last surviving independent people of Africa, at the risk of thus setting fire to Europe and of provoking another world-wide conflagration. To prepare for this war, a new wave of terrorism is now breaking over Italy. The Special Tribunal of Rome has, in the first few months of 1935, already exceeded the total of 1934 for the number of trials and years of imprisonment inflicted upon the heroic adversaries of Fascism. Former prisoners, liberated after the "conditional" amnesty of September 1934, have nearly all been re-arrested and sent for five years to the "Confino di Polizia." Young men have been sentenced to 20 years imprisonment for their personal opinions. Wives and mothers have undergone the same treatment. Men who had already served 6 or 7 years of hard labor, after a few months of conditional liberty, sometimes

on mere suspicion, have been once more arrested and condemned to very heavy sentences for having been found in possession of a mere pamphlet or even for having protested, in the correct legal forms and in the fascist unions themselves, against the theft of their wages and the annoyances to which they have been submitted in the Italian factories. Mothers, wives and children are considered responsible for the anti-fascist opinions of their sons, husbands and fathers. Everything possible is done to hinder them in finding work. Political prisoners and likewise their families, are forbidden to accept money from their friends and relations. Whoever gives or receives help is inexorably condemned. Fascism tries to starve and to annihilate—morally and physically—not only its enemies, but also whoever is connected with them by bonds of relationship or friendship.

The protest of hundreds and hundreds of anti-Fascists suffering inhuman treatment is rising from Fascist Italy, from the accursed islands of Ponza and Ventotene, from the dungeons where they suffer and where they die. Dozens of intellectuals of high standing have recently been arrested in Turin, Milan, Padua and Venice. Scholars, journalists and university professors have been imprisoned, not only for any revolutionary or anti-Fascist activity, but simply because they did not think along Fascist lines. Not only is liberty of speech properly so-called denied and oppressed, but even the expression of opinion in private is forbidden. People whose names are well known throughout the whole world are to be found among the arrested; Professor Carrara, Paola Lombroso, the woman writer, Barbara Allason, the son of Senator Einaudi, the classical scholar Augusto Monti, the professor of philosophy Geymonat, Professor Cesare Pavese, Professor Franco Antonicelli, Massimo Mila, Giulio Muggia, Piero Luzzatti, Carlo Foa, Carlo Levi and so many others renowned for their talents and intellect.

Long sentences have been imposed on 500 anti-Fascists recalled from deportation on the islands of Ponza and Ventotene. In the past four months, a total of 1210 years of imprisonment has been imposed by the Special Tribunal. Such is the balance-sheet at the beginning of Italy's subjugation of Ethiopia. Our duty is to expose these facts to the whole world and arouse protest against such atrocities.

Let's Know

By
BISHOP WILSON

CATHOLIC

A LETTER from one of our readers asks—"Will you kindly give the definition of the word 'Catholic' as it is used in the Creeds."

This requires a bit of explanation. Words have a history—frequently passing through stages of usage

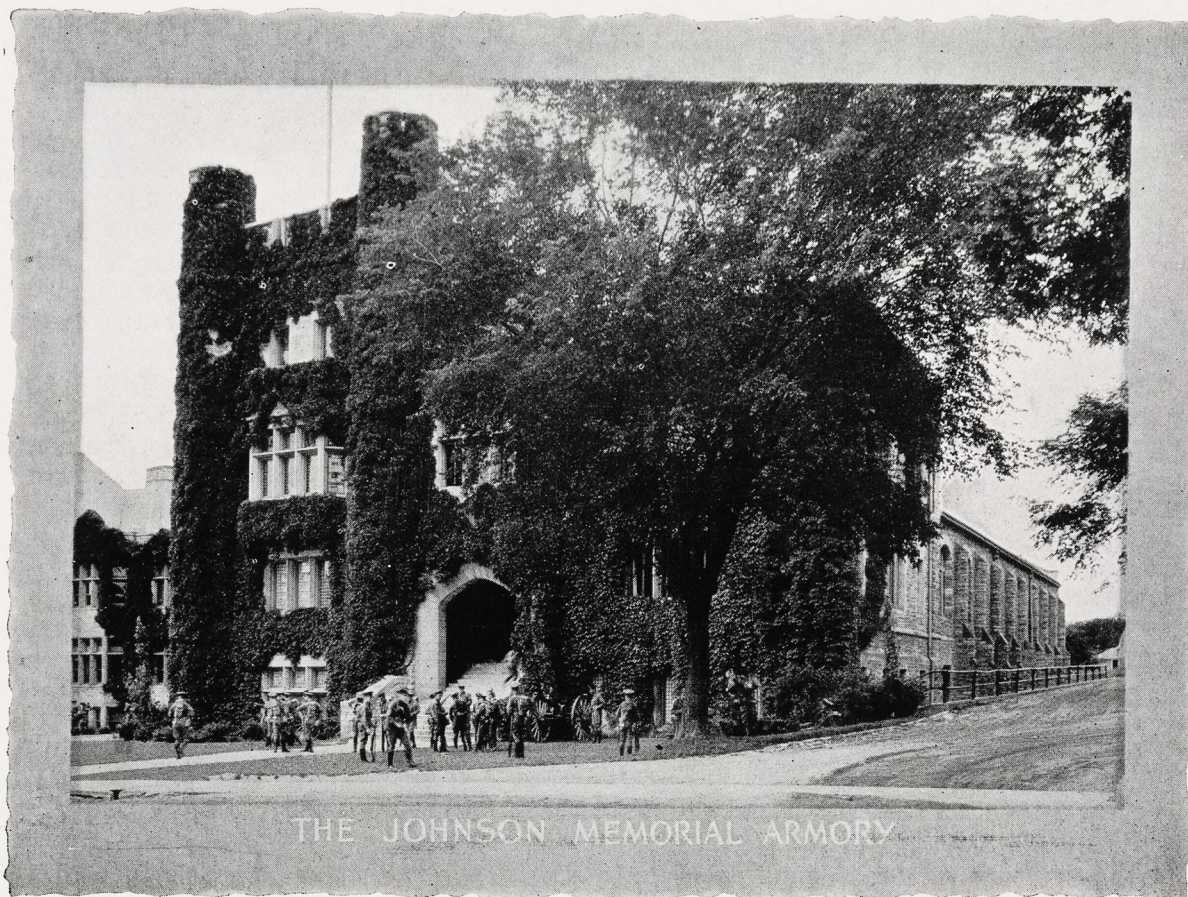
and developing some peculiar significance in the process. There is the well-known instance of the word "vulgar" which originally meant "common" in the sense of general but which has come to signify something coarse, uncouth, and therefore undesirable.

So with this word Catholic. It is derived from two Greek words meaning throughout the whole—therefore universal. Its first use in connection with the Church is found in the epistle of St. Ignatius to the Smyrneans (about 110 A. D.) when he writes "Where-soever the bishop shall appear, there let the people be, even as where Jesus Christ may be, there is the Catholic Church." The reference here is to something general or universal—that is, a small body of the faithful surrounding their bishops is, in miniature, what the whole Church represents. Then, in the course of time, questions arose as to the substance of Christian teaching and the Church was obliged to define its position. By the end of the third century the term "Catholic" had acquired a technical meaning, referring to the continuous, historic Church in contrast particularly to the Donatists who had separated into a distinct group on a point of discipline.

The essence of the word "Catholic" is wholeness, including the full life of the historic Church, the completeness of Christ's teaching, the universal scope of its membership, and the perpetuity of its mission. The real antonym to Catholic is "schismatic" or fragmentary, rather than protestant. That which is broken away from the whole is uncatholic or anti-catholic. Originally the word "protestant" did not necessarily mean this but in recent years this word has become synonymous with sectarian which does mean split-off and therefore un-Catholic. That's why the Episcopal Church disclaims any sectarianism and dislikes the modern use of the term "protestant" which has undergone quite a change in meaning during the past century or so.

The Creeds grew according to the needs of the Church. The germ of them is found in the early baptismal formulae—simple statements of faith in the Holy Trinity made by candidates for baptism in the early Church. These formulae were expanded in order to meet distortions of Christian teaching. The climax was reached in the great Arian controversy in the fourth century out of which came the so-called Nicene Creed—a positive statement of faith in denial of Arian corruptions. This is the universal creed of Christendom. The Apostles' Creed developed in the West—that is, in western Europe, not reaching the exact form in which we have it today until several centuries later. By the end of the fourth century, however, the phrase "I believe in the holy Catholic Church" is found to be in use.

So—when we say the Creed today, we are pledging our allegiance to Christ as brought to us in and through that continuous, universal, full-fledged Church life which He Himself established and equipped with the sacraments as the normal means of conveying His spiritual strength to the members of His Body.



SHATTUCK SCHOOL

By

CHARLES W. NEWHALL

The Headmaster of the School

SHATTUCK SCHOOL, which celebrates this year its Seventy-fifth Anniversary, is one of the oldest educational institutions in the West, as well as one of the oldest of the church schools in the country.

Shattuck is the outgrowth of a small mission school established in Faribault by the Rev. James Lloyd Breck in 1858. Dr. Breck, an Episcopalian missionary, came to Faribault from Philadelphia in the fall of 1857 with two associates, the Rev. E. Steele Peake, and the Rev. Solon Manney, and proceeded to make plans for the establishment of an Episcopal mission, a divinity school and other schools for white children and for the Indians, the whole to be united under the rather pretentious name of The Bishop Seabury University.

With the support of the citizens of Faribault, the several schools started off auspiciously, and when Henry Benjamin Whipple was elected, in 1859, the first Episcopal bishop of Minnesota, the good start already made upon the church work in Faribault induced him to choose this city as his home, and the seat of the cathedral, which he planned to build.

By the year 1860, the number of boys in the mission school, and those seeking admission from nearby towns and settlements was sufficient to justify organ-

izing them into a separate school, known at first as the grammar school, and two or three years later, as the Shattuck Grammar School. From the beginning the school was attended by boys from a considerable distance from Faribault. Within three years the number of students had increased to 55, of whom 16 were boarders. The school was named for Dr. George C. Shattuck of Boston, a generous contributor to Bishop Whipple's work in Faribault.

In 1864 a large stone building known as Seabury Hall was built for the joint use of the Seabury Divinity School and Shattuck, on land just outside the town, donated by Alexander Faribault and other pioneer citizens of Faribault. The first building intended exclusively for the grammar school was completed in 1869. This was a large stone building known as Shattuck Hall, built at a cost of about \$16,000, part of which was a portion of the gift of Dr. Shattuck to Bishop Whipple. This new building housed the grammar school as a complete unit, with kitchen and dining room in the basement, school rooms and class rooms on the second floor and sleeping rooms for the boarding students on the third floor.

There was also a large frame building known as the

school house, used jointly by the grammar school and the divinity school.

A great change in the life of the mission and its schools came in 1867, when Dr. Breck decided to leave the work in Faribault which was now in competent hands, and moved further into the west to launch another missionary enterprise in California.

With the passing of Dr. Breck from Shattuck there enters one of the other great figures of the school's history in the person of the Rev. James Dobbin, who had been placed in charge with the title of "Rector" in the preceding year. If Dr. Breck, the man of faith, was the founder of Shattuck, and Bishop Whipple, the man of affairs, was the one who gave to these foundations a reality and a permanence, then should Dr. Dobbin, the wise and careful administrator, be called the builder of the school?

During his administration of nearly fifty years, the school has grown from its humble beginnings to its present position as one of the leading church schools, and one of the best known college preparatory schools of the country.

The burning of old Seabury Hall on Thanksgiving day in 1872, brought about the separation of Shattuck and the Divinity School, for when this building was rebuilt it was located one mile to the south—Shattuck remaining in the old location which has continued to be the Shattuck campus to this day.

As a result of generous gifts to Bishop Whipple by Mrs. Augusta Shumway, the beautiful Shumway memorial chapel, still in daily use by the school, was built in 1870, and Shumway Hall a few years later.

Junius Spencer Morgan of London gave the buildings bearing his name which contains the handsome school dining room. Smyser Hall was a gift of Mrs. Smyser of Boston and the Johnson Memorial Armory the gift of the widow and two sons of Mr. S. S. Johnson.

In recent years have been added Dobbin Hall, Breck Hall, named after the school's founder, and New Whipple Hall, a magnificent dormitory building housing 132 boys and nine masters. This latter building replaces old Shattuck and Whipple Halls, which were removed after sixty years of service to the school.

Other recent acquisitions are a school infirmary and a completely equipped laboratory.

The school property at the present time, in its seventy-fifth year, embraces nearly three hundred acres of campus, wooded hills and farm lands, with more than twenty buildings valued with their equipment at well over a million dollars. The school's endowment, about one-half of which is held in trust for scholarships, amounts to nearly \$250,000 in normal times.

Shattuck has not lost sight of the purpose of Dr. Breck and Bishop Whipple to provide a liberal education with a Christian background, surrounded by the influences of the church. Its articles of incorporation provide that, "The school shall never be conducted as a commercial enterprise, and no dividends or profit shall accrue to any individual. The property shall be

held perpetually by this corporation in trust for the public".

Military training as a part of the life at Shattuck dates almost from the beginning of the school, and its origin was almost accidental. During the Civil war, one of the students who entered the Divinity School was Thomas Crump who had served in the war and had been seriously wounded. Partly for fun, and partly because of the martial spirit in the air at that time, he organized the Shattuck students into a military company and proceeded to drill them—at first using sticks for muskets.

The exercise and training seemed to Bishop Whipple to have a definite value in the training of the boys, and he succeeded in interesting the U. S. Government to detail an officer to Shattuck School, and to furnish a supply of arms and equipment.

This officer, Major Lattimer, sent to Shattuck in 1868, was the first officer ever detailed to a private school in the country. Since that time military training has continued without interruption at Shattuck. Seventeen army officers have followed in succession. The present commandant is Captain Lewis C. Beebe, U.S.A.

Under the National Defense Act of 1920, the cadets at Shattuck are organized as a unit of the Reserve Officers Training Corps. A graduate of Shattuck after attendance at one Military Training Camp is eligible for a commission as second lieutenant in the reserve forces of the U. S. Army.

BISHOP JOHNSON

Books by the most forceful and stimulating
writer of the church at reduced prices.

The Story of the Church

A brief history of the Christian Church from Apostolic times to today. 50c a copy: postpaid.

Cushioned Pews

Forty of his best editorials, selected by a committee. Originally \$1.75. \$1.00 a copy: postpaid.

The Personal Christ

What Jesus can mean to the man of today. Originally 50c. 25c a copy: postpaid.

The Way of Life

What the Church can mean to the man of today. Originally 50c. 25c a copy: postpaid.

WITNESS BOOKS

6140 Cottage Grove Ave.

Chicago, Ill.

CHRISTIAN WORK ALONG SEA COAST BRINGS PRAISE

By GARDINER M. DAY

These are the days when many of our readers are no doubt enjoying some holidays in the mountains or at the seashore. I have been enjoying some delectable days on Heron Island off the coast of Maine. One does not have to be many days on an island to be reminded that one of the finest types of work done in the name of Christ is that of bringing help, comfort and cheer to the neglected communities and isolated families and light house keepers along the sea coast. Yesterday I listened to the Rev. Orville J. Gup-till, the Superintendent of the Maine Sea Coast Missionary Society, tell of his work as he goes up and down the coast in the S. S. Sunbeam. During the past year the Sunbeam travelled over 7,500 miles along the coast, facing every conceivable sort of weather, in order to carry through errands of mercy and love. Episcopalians may well be happy that the President of the Coast Mission is the Rector of St. Paul's School, Dr. Samuel Drury. If you did not cross the path of the Sunbeam, but would like to contribute to this work in which every dollar is greatly appreciated, the address of the Society is 24 Ledgelawn Avenue, Bar Harbor, Maine.

I wonder how many of our readers see *The Mainstay*. It is a little booklet, the monthly messenger of the Seamen's Church Institute of Newport, R. I., whose splendid work for sailors is too well known to our readers to need comment here. In the July issue Superintendent Magoun has some wise words about the relation of federal relief to private institutions: "Whenever and wherever we could, we have decried and discouraged federal relief, because we share with many others the feeling that while this relief has solved many desperate problems of men and women, it has also created a new set of problems which are of a very serious nature. The body must be fed, but the soul must not be killed in the doing of it. . . . We want to go on record as saying that we believe that federal relief has been well administered by people who have shown great patience and sympathy, but by the very nature of the task the whole thing has to be very impersonal so that men and women are no longer considered as individuals, but as groups of cases. All of this places upon Seamen's Institutes and private organizations

THE WITNESS GAME

The Witness Game has been omitted from this issue, but will be resumed in subsequent issues, upon submission of suitable ones by readers. Those printed will be given credit, and the author will receive a copy of Bishop Johnson's *The Personal Christ*.

The questions and answers should deal with religion and the Church, and should be from 8 to 10 in number.

greater responsibilities than they have ever had laid upon them before."

Thus like everything else the sea has its economic aspects and particularly so far as the abundant life is concerned. Hence it is not as great a transition as at first it appears to add a word about Dr. F. Ernest Johnson's recent volume happily entitled, *Economics and the Good Life* (Association Press \$1 in paper). Some thirteen years ago Kirby Page edited a book, *Christianity and Economic Problems*. Five years ago, as Page's book had run out of print, the Department of Research and Education of the Federal Council of Churches, appointed a committee to write a new book dealing with the same subject matter and as a result in 1932 appeared an interesting analysis in a volume called *Our Economic Life in the Light of Christian Ideals*. During the past two years economic change has been driving on with such speed that last fall Dr. Johnson revised the above mentioned book and produced *Economics and the Good Life*. Opening with a chapter on the economic goals of the good life, Dr. Johnson considers in the light of Christian ideals the present economic crisis in relation to industry, the farmer, the consumer, labor, human nature, and democracy. Among other things, Dr. Johnson endeavors to separate the principles behind the New Deal from the specific issues and to analyze the former from a Christian standpoint. There is a deal of good material in the book, and a discussion syllabus for group use as well as a brief bibliography add to its value.

BISHOP HUSTON DEDICATES CHAPEL

Bishop S. Arthur Huston of Olympia recently dedicated the chapel of the diocesan camp for boys and girls at Goldbar, Washington. The Rev. Walter G. Horn is business manager of the camp and the Rev. and Mrs. E. B. Christie directors.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

The Presiding Bishop has called the regular annual meeting of the House of Bishops to convene in Houston, Texas, on Nov. 5th, 6th, and 7th. The following agenda is announced: 1. Action upon the resignation of the Bishop of Newark. 2. Action upon the resignation of the Bishop of North Tokyo. 3. Action upon the vacancy in the Missionary Bishopric of Idaho. 4. Report of special committee on the Missionary Program of the Church. 5. Reports of other special committees. 6. The transaction of any other business that may be lawfully presented at such session.

No recent meeting of the House of Bishops has had before it so wide a range of missionary problems. Bishop McKim proffered his resignation at Atlantic City, the House of Bishops at that time declining to accept, since many critical issues in the East, and in Japan especially, seemed to demand that this veteran should remain at the post he has graced for nearly half a century. Bishop McKim, pleading the infirmities of age, now insists that he be relieved. In the meantime the death of Dr. Rudolf B. Teusler, long the head of St. Luke's International Hospital in Tokyo, thrusts other problems than the episcopate into this situation. Policies affecting the present operation and the future security of this large establishment must be determined. The Rt. Rev. Norman S. Binsted, bishop of Tohoku, now serving as chaplain of the hospital and temporarily its director, will visit the United States to attend this meeting of the House of Bishops to take part in the very significant discussions which will center about the Japan field.

The translation of the Rt. Rev. Middleton S. Barnwell from the missionary district of Idaho to the diocese of Georgia, brought to the fore the oft-repeated suggestion that certain consolidations be effected among our missionary jurisdictions. In the meantime churchmen of Idaho urge the continuance of the present district boundaries for which the leadership of the Eighth Province has commended a nominee in sympathy with their point of view. The National Council, voicing still another judgment, has asked the House of Bishops to defer action until the meeting of General Convention at Cincinnati in 1937.

Affecting the whole missionary enterprise of the Church will be the report of a special committee, headed

by Bishop Johnson of Colorado, named at Atlantic City, and indicated as Item 4 in the agenda.

The House will be the guests of the Rt. Rev. Clinton S. Quin, and the Diocese of Texas.

* * *

Church Head

Deplores Persecution

The Rev. Ivan Lee Holt, president of the Federal Council of Churches last week issued a statement in which he deplored "the barbaric treatment of Jews and Christians in Germany". While he hesitated to speak for members of the Protestant Churches, he felt that in this matter he was voicing the conviction of all Protestant Christians. He felt that a protest to the German government would do little good, and it would merely embarrass the Roosevelt government to ask it to lodge such a protest. He urged Christians in America to pray, to write to friends in Germany, and to work with real concern, "lest religion be crushed in a land which has given us so much religious inspiration".

* * *

J. Wilson Sutton Vermont Bishop

The Rev. J. Wilson Sutton, vicar of Trinity Chapel, New York, has been elected Bishop of Vermont, succeeding the late Bishop Booth. A special convention had been called for the purpose. The bishop-elect was born in Maryland in 1881, and has been at Trinity Chapel since 1913, the first two years as curate, and then as vicar. He is a graduate of General Theological Seminary of which he has been a trustee.

* * *

Canon Bell at New York

The Rev. Bernard Iddings Bell, canon of St. John's Cathedral, Providence, has been preaching a series of sermons during the summer at the Cathedral of St. John the Divine, New York, on the subject "Ideas that Deter from Religion". Speaking on Sunday of last week on "The Opinion that Religion Interferes with Progress" Canon Bell said that that thought is largely based on the erroneous idea that all things naturally progress as time passes, if they are only let alone. People think that because there is biological evolution, moral evolution is also involved. This was refuted, Canon Bell pointed out, by Darwin himself, when he said, "There is no moral content whatever in evolution". Christians hold "that man must be interfered with, by a source of power outside and above himself, if he is to avoid sinking back into barbarism and losing even the little decency that characterizes him now." Christians realize that there has been from time to time moral improvement, Canon Bell said, but it has always been due to man's inter-



W. E. PATTERSON
Honored By His Parish

ference with his natural impulses for the sake of higher ends, rather than to mere automatic development. "And so we see that Christianity," Canon Bell continued, "far from opposing moral and social development, is furthering it, is in fact promoting the only kind of human progress that is more than an illusion, is giving to you and me and to every needling, weak, impotent human soul that will accept it, the strength and dynamic that comes straight from God through the God-man, bracing men and women with courage to meet circumstances and rise above it, helping them to dare to live and die like men and not as beasts, fortifying them against low compromise, giving them grit to carry on the struggle toward nobility."

* * *

Maryland Rector Dies

The Rev. John I. Yellott, rector of the Church of the Prince of Peace, Fallston, Maryland, died in Baltimore August 3rd. He was dean of the convocation of Towson and a member of the executive council of the diocese. He was a graduate of the General Theological Seminary, and was born in 1873.

* * *

Young People's Committee Meets

Plans for the Youth Forward Together Movement took more definite form at the meeting of the executive committee held recently. This committee, as was recently reported, was made responsible for active work by the National Commission of Young People at its meeting in Chicago. Guided by the results of a questionnaire sent to summer conferences, the committee invited an author to write a discussion course on "A Christian Philosophy of Life". A

leaflet describing the Youth Forward Together Movement, giving specific suggestions for cooperation by groups and individuals, is also in preparation. Both are expected to be ready in the fall. At its Chicago meeting the National Commission asked the Forward Movement to publish two pieces of literature which would help develop the youth movement. There is a discussion course on "Fundamental Christian Beliefs" and on "Discipleship". It is hoped that all young people in the Church, whether members of the Y. P. F., Service League, Girls' Friendly, Brotherhood, or any other group, will join in this Youth Forward Together Movement. The committee works through the office of Dorothy May Fischer, at the National Council.

* * *

A National College For Negroes

There were young colored men and women from fifteen states in this year's graduating class at St. Augustine's College, Raleigh, N. C.

* * *

Why He Became a Christian

Bishop Matsui of Tokyo was once asked what had led him from his careful Buddhist upbringing to Christianity. He said it was chiefly two things: the longing in his heart and soul for a life beyond; and the personality of our Lord as shown in the New Testament.

* * *

Bar Harbor Rector is Honored

A service was held on a recent Sunday at St. Saviour's, Bar Harbor, Maine, to mark the 35th anniversary of the ordination to the priesthood of the Rev. William E. Patterson, rector there for the past eighteen years. Prior to going to Bar Harbor he was the rector at Trinity Claremont, New Hampshire. In both places he endeared himself to his parishioners, particularly to the young men, a number of whom entered the ministry largely because of his influence.

* * *

Suggestions for Labor Sunday

Suggestions for the observance of Labor Sunday have been made by the Rev. James Myers, industrial secretary of the Federal Council of Churches. Ministers are requested to read the Labor Sunday message, which is printed on another page of this issue, from the pulpit on September 1, or the first available Sunday thereafter. A copy of the message may be posted on the bulletin board so that those not attending on Labor Sunday may see it. Copies, which may be secured from the Federal Council, may be given out

after the service, or to officers of the church and organizations. A special sermon may be preached on the relation of Christianity to industrial problems, and the ideal of a Christian social order. It is further suggested that a union service may be arranged for a number of churches either in the church or in the open. To this service could be invited speakers representing labor, employers, public officials, social workers, and the church. Special delegations from these groups may be invited. Such a service may be preceded by a parade led by ministers and choirs and including labor and civic organizations. Presidents of local ministers' associations or of councils of churches are requested to give the message to the local press for release Monday, August 26, with endorsement of the association. The message may also be quoted in local broadcasting, and in discussions in parish groups, in conjunction, if possible, with addresses by special speakers from labor unions or unemployed groups.

* * *

English Lecturer at Berkeley

The Rev. G. W. Butterworth of London will be the visiting English lecturer at the Berkeley Divinity School, New Haven, during the fall term this year. Mr. Butterworth was trained at Mirfield under Neville Figgis. He is the translator of Clement of Alexandria in the Loeb library. The Rt. Rev. G. K. A. Bell, bishop of Chichester, speaks of him as "a quite remarkable man". He is vicar of the Church of the Ascension, Balham Hill. At Berkeley Mr. Butterworth will give a course on Early English Church History, and will assist in the departments of homiletics and apologetics. He will do a certain amount of outside lecturing and preaching. Those desiring to secure his services should communicate with Dean William P. Ladd.

* * *

Purpose and Methods of Forward Movement

The Forward Movement Commission has issued an outline of its purpose and methods, written by a lay member. It is here reprinted in full:

Only as more and more communicants share in the idea of going forward will the Church go forward. Basically the Church has called all of its communicants, bishops, priests and laymen to rededicate themselves to Jesus Christ their Lord and Master in discipleship. As a result of such dedication we confidently expect the life of the Church to be revitalized and the work of the Church to be rehabilitated. To obtain this, the first objective sought is to secure a definite determination on the part of the bishop that the

whole organized corporate force of the Church in his diocese shall, under the guidance of the Holy Spirit, be directed to an untiring unceasing effort to move forward. The second objective is that each priest shall determine that in his parish all the organized corporate force of the parish shall, under the guidance of the Holy Spirit be vitalized and determined to move forward. The third objective is the definitizing of the task in each parish so that—

1. Each Rector shall visualize the task confronting him and adopt some definite methods of procedure, his own or others, for attacking it.

2. Each communicant shall be challenged with the implications of discipleship and a sincere attempt made to secure acceptance of rededication of life to discipleship.

3. The continuance of discipleship without which the whole Forward Movement will be but another flash in the pan followed by a distressing lag in vital Christian living.

4. By conferences on methods to be accepted and adopted to bring the whole force of the parish to bear on the fundamental tasks:

a. To secure rededication of life of communicants as yet unreached until all have been personally con-

Low Cost Life Insurance and The Family Budget

●

Nothing is more important to the welfare of a family than the budgeting of its funds on a business-like basis.

After the essential needs of living have been provided for, Life Insurance should occupy a prominent place on the list of necessities. An insurance policy will continue the financial welfare of the family in the event that death removes its main support. There are policies that provide a Retirement Income for the insured.

The facilities of this Corporation are offered to clergymen and their families, and to the lay officials and lay-workers of the Church and their families.

●

For information write to the

Church Life Insurance Corporation

(A subsidiary of the Church Pension Fund)

20 Exchange Place, New York

tacted on the subject. b. To revitalize all existing organizations of the parish and clarify the view of the work to be done in the parish and the methods to be employed. c. To plan for the preaching of the Gospel to every reachable person in the pagan population of the parish area in the sincere attempt to win lives for the Kingdom of God. d. To assimilate all lives into some workable plan of parish life and activity. e. To bring about on the part of every individual and organization a realization that the ultimate purpose of the parish is to discover and carry out its share of the task of bringing nearer the Kingdom of Christ to the whole world. This involves an appropriate program of education for every organization in the parish.

The commission undertakes to do nothing of itself but rather puts itself at the disposal of the Church to assist by counsel and endeavor to integrate all existing forces, both individual and of organized individuals, into a move forward. The commission holds as its aim the bringing of all parishes in the Church to a realization that the parish is for the purpose of ministering to the world, with the rector as its leader, rather than a society to be ministered to by the rector, in their own individual needs. This is being accomplished by conferences with bishops, priests, vestries and officers of organizations and groups gathered by the regularly constituted responsible officers of dioceses, parishes and missions and by cooperation with them.

* * *

Young People on Forward Movement

At the recent meeting of the Forward Movement Commission two young people were appointed to the commission. They are Pauline Lyons of Boston and Goodwin Roberts of Chicago. This step was taken following the action of the National Commission on Young People's Work, endorsing and undertaking their part in the movement. In the resolution appointing the new members recommendation was made for "similar inclusion of young people in the counsels and work of all parishes and dioceses."

* * *

Prisoners Rout Students

Mention was made in these columns last week of the game of baseball between the seminarians attending the Cincinnati Summer School of Social Service and the prisoners of the county workhouse. It is now possible to give an eye-witness report from the Rev. C. Rankin Barnes, executive secretary of the National Council's department of social service, and a lecturer at the summer school.

"When the student's team finished its visit to the workhouse on the torrid afternoon of August 2nd," says Mr. Barnes, "its members weren't quite sure whether they had shared in a recreational event or a conference on race relations. At any rate they emerged at the low end of a 9 to 6 score. Perhaps the cause of the defeat was the afternoon's temperature of 95 degrees; it may have been the sight of the blue overall uniforms of the prisoners; but probably it was that succession of five errors by the seminarians in the third frame which let in five runs after two outs had been made. The theological students, hailed by the local press as 'consorting with sinners for the first time,' staged a desperate rally in the seventh inning, but despite the pleadings from the bench of Dr. Keller, their director, could not overcome the lead built up by the prisoners. For the 'home team' and their enthusiastic rooters the big moment of the game came when Charles Kean proceeded to strike out. Their team, composed of four whites and five Negroes, played consistent ball throughout."

The next game scheduled is against the team from the Longview Hospital for the Mentally Ill. If his students cannot win this contest Dr. Keller has threatened to arrange a game with the Children's Home.

* * *

Sponsor Loyalty Days

The National Committee for Religion and Welfare Recovery is this year again sponsoring a campaign for the observation on October 5th and 6th as Loyalty Days for all faiths. The campaign is based on the

belief that before there can be material recovery there must first be a spiritual recovery. Walter W. Head is chairman, and Charles H. Tuttle is among the churchmen working with the organization. At a recent meeting of the Committee, Bishop James E. Freeman, of Washington, declared: "It is going to take something more than legislation of the finest kind to bring us out of this terrific slump reflected in every

MONEY RAISING

for the

Episcopal Church

GATES, STONE & COMPANY

8 W. 40th St., New York

Write for copies of "How One Parish Got Out of the Red" for your Vestrymen.

THE BISHOP WHITE PRAYER BOOK SOCIETY

Founded by Bishop White 1833

Donates to Missions, Institutions, and Parishes unable to purchase them, in limited grants.

The Book of Common Prayer.

The Combined Book (The Book of Common Prayer and Hymnal in one volume). Pew Size

Apply to Rev. W. Arthur Warner, D. D., Secretary, S. W. Cor. 5th & Arch Streets, Philadelphia, Pa.

EDWIN S. GORHAM, INC.,

Publishers, Booksellers, Importers, Church Literature, Supplies.

ECCLESIASTICAL Wares, OXFORD Bibles, Prayer Books, etc. Devotional Books. Private Communion Sets. New MOWBRAY Publications. Old Books Rebound. Detailed information on request.

Established 1900

18 West 45 Street

New York

THE CATHEDRAL SCHOOLS announce

THE ECONOMIC SOLUTION TO YOUR EDUCATIONAL PROBLEMS. EXCEPTIONALLY HEALTHY CLIMATE AND SURROUNDINGS. LOW TOTAL COSTS. Accredited College Preparatory, Vocational Agriculture and General Courses. Full sports program. Character training adapted to modern methods in education. Write for descriptive booklet.

IVINSON HALL FOR GIRLS

SHERWOOD HALL FOR BOYS

Box 856

Laramie, Wyoming

FINE IRISH LINEN

specially selected for Church use. 36" to 54" wide, cut any length. Samples of 12 qualities on request. Mary Fawcett Co., 812 Berkeley Avenue, Trenton, N. J.

SAINT AUGUSTINE, FLORIDA: Guest House of Sisters of The Resurrection: sunny, cheerful rooms, home atmosphere, comfortable beds, good meals, modern building on pleasant residence street. Charges reasonable. Those seeking spiritual strengthening, or merely rest and quiet; convalescents not needing special attendance, will find Resthaven helpful. Neither hospital nor mental cases received. References asked from strangers. Apply to Sister-in-Charge, House of The Nazarene, Resthaven, Saint Augustine, Florida.

ALTAR BREADS—Orders promptly filled Saint Mary's Convent, Kenosha, Wis.

CATHEDRAL STUDIO, CHURCH EMBROIDERIES, Altar and pulpit hangings, etc. Stoles from \$6.50. Burses, veil \$10 up. Surplices \$8 up. Exquisite Altar linens. Damask cope from \$70. Damask Mass set from \$60. Silk chasuble from \$30. Complete line of pure Irish linens and Church fabrics by the yard. Embroidered emblems ready to apply. Altar Guide Handbook 50c. L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C.

MOTHERS!

Just a word about a refined, reliable laxative that little children really like to take:



It is called "SYRUP OF BLACK-DRAUGHT," and sells for 50 cents a bottle, at drug stores. SYRUP OF BLACK-DRAUGHT acts well, without harming delicate children. So many mothers have bought SYRUP OF BLACK-DRAUGHT for their children. Try it, for yours. (If not yet carried by your drug-

gist, order a 50-cent bottle from the manufacturer, Chattanooga, Tennessee.)

household, church and corporate interest in this country. We will have no permanent recovery in this country, no matter what laws are passed, until we experience from coast to coast, from Maine to California, a sweeping religious revival."

Active Churchman Dies

Richard M. H. Wharton, treasurer of the diocese of Harrisburg, and a delegate to General Convention, died suddenly of heart attack on August 4th, in New York, where he had gone to meet his daughter from abroad. He had been active in diocesan affairs for many years, and was senior warden of St. Stephen's Cathedral, Harrisburg, Pa. Burial service took place in the cathedral on August 7, Bishop Brown officiating. His wife and two daughters survive.

Bishop Celebrates Anniversary

Bishop William Hall Moreland, retired bishop of Sacramento, celebrated the fiftieth anniversary of his ordination to the priesthood recently at Christ Church, Hackensack, N. J. He is serving the parish temporarily during the vacancy of the rectorship. Since he resigned his diocese in November, 1933, Bishop Moreland has been residing in New York, where he has often been a guest preacher, and has assisted the bishops in the region in episcopal ministrations.

Deacon Ordained to Priesthood

Bishop Robert C. Jett, of Southwestern Virginia, recently ordained the Rev. Walter W. Clem to the priesthood in St. John's Church, Waynesboro, Va.

Notes from Georgia

The Rev. Armand T. Eyler, vicar of Christ Church, Valdosta, is supply preacher at Christ Church, Savannah, during this month. The rector of Christ Church, the Rev. D. C. Wright, is passing the month at his cottage in Flat Rock, N. C. . . . A service for deaf mutes was held recently at St. John's Church, Savannah, of which the Rev. C. C. J. Carpenter is rector. It was conducted by the Rev.

R. C. Fletcher. . . The Rev. Joseph Burton, rector of St. Michael and All Angel's Church, Savannah, is also spending August in North Carolina.

University Chaplain Conducts Retreat

The Rev. John Crocker, Episcopal chaplain at Princeton University, will give the addresses at a retreat for the clergy at Adelynrood, South Byfield, Mass., September 9 to 12. The retreat is held annually, under the auspices of the Brotherhood of the Way of the Cross, and is open to all the clergy of the Episcopal Church. The Rev. Frederic W. Fitts of Roxbury, Mass., is superior of the brotherhood, and the Rev. Sherrill B. Smith, of East Dedham, Mass., secretary.

Hobart Adds Police School

A police school for peace officers of the six counties surrounding Geneva, New York, has been announced by Chief of Police R. W. Morris of Geneva and Professor of Sociology James M. Williams of Hobart College. The school, to be known as the Hobart College Police School, will open at the college Oct. 1 and classes will be held several times a week for the ensuing eight weeks. The counties included in the school are Cayuga, Ontario, Seneca, Tompkins,

Wayne, and Yates. Mindful of the changing nature of the nation's crime problem the school will offer a broad curriculum centering on the technical training of peace officers but including also subjects important

Wilbur Herbert Burnham

Designer and Master Craftsman

Stained and Leaded Glass

Studios 1126 Boylston Street

Boston, Massachusetts



MENEELY BELL CO
TROY, N.Y. AND
220 BROADWAY, N.Y. CITY

BELLS

ST. HILDA GUILD, Inc.

147 E. 47th St., New York

CHURCH VESTMENTS
ECCLESIASTICAL EMBROIDERY

Conferences with references to the adornment of Churches.

Telephone EL-dorado 5-1058

ELLWOOD POTTS

Master Craftsman in
Stained and Leaded Glass
3960 Filbert St., Phila., Pa.



R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND
MARBLE · BRASS · SILVER
FABRICS + WINDOWS



J. & R. LADD STUDIOS
NO. 325 SIXTH AVENUE · NEW YORK
STAINED GLASS · MURALS
MOSAIC · MARBLE · STONE · METAL

CALVERT-HERRICK & RIEDINGER

2 & 4 East . 23rd . Street
New . York . City

—o—
STAINED GLASS . MOSAIC
AND . CHURCH
DECORATION
—o—

CHURCH . APPOINTMENTS
IN . MARBLE . STONE
WOOD . AND
METAL

CHURCH VESTMENTS
WOODWORK
SILVER AND BRASS
J. M. HALL Inc.
AMERICAN
DISTRIBUTOR for
A. R. MOWBRAY & Co.
Ltd.
LONDON-ENGLAND

VESTMENTS
For Clergy and Choir
Materials by the yard
TAILORING
Write for
samples
and prices
J. M. HALL Inc.
174 Madison Avenue
NEW YORK

STAINED GLASS
WINDOWS
J. M. HALL Inc.
AMERICAN
DISTRIBUTOR
for
JAMES POWELL & SONS
(Whitefriars) Ltd.
LONDON-ENGLAND



for judges, justices of the peace, district attorneys, police commissioners, sheriffs, and others. The aim of the school will be to furnish instruction without charge and so enable peace officers and others to profit by this opportunity. So far as is known, the only other college which has a similar course is Swarthmore College in Pennsylvania.

J. Edgar Hoover, director of the Federal Bureau of Investigation will cooperate in the program.

* * *

Pittsburgh Rector in Illinois

The Rev. Geo. E. Long, rector of Grace Church, Mt. Washington, Pittsburgh, Pa. during July supplied for the Rev. Gowan C. Williams, dean of Fox River Valley, in Glen Ellyn, Illinois.

* * *

School has Anniversary

St. Andrew's Sunday School, a part of St. Stephen's Parish, McKeesport, Pa., recently celebrated the 30th anniversary of its founding. The rector of the parish, the Rev. Thomas Hill Carson, and the superintendent, Theodore M. Hopke, addressed the gathering. The school was founded to provide facilities for children not living in the immediate vicinity of St. Stephen's. Beginning in a frame store room, it is now housed in a chapel.

* * *

South Florida Camps Popular

The diocesan camps for young people, in the diocese of South Florida, have just completed the most successful sessions in the history of the camps. All sessions were held at Lake Byrd Lodge, near Avon Park, Florida.

Camp St. Mary, for younger girls, was directed by Alcesta Tulane of St. Petersburg, assisted by Annis Tulane, Mrs. Morton O. Nace, Hattie Hall, Betty Gandy, Mary Alsobrook, and Joy Maykinson. The Rev. Eldred Simkins served as chaplain. There were 61 girls in attendance.

Camp Perry for boys, directed by Morton O. Nace of Tampa, was assisted by the Rev. Messrs. H. I. Louttit, W. L. Hargrave and H. F. Bache, and George E. Holt, Arthur Gibbons, John Galt and Cy Phillips. Mr. Hargrave served as chaplain. There were 65 boys in attendance. A new feature of the camp this year was a handwork course under the direction of Mr. Bache in archery. A cup for the honor boy was given by the Most Rev. James DeWolf Perry, after whom the camp is named. The camp also had a Senior Red Cross life saver and instructor in attendance the full camp period.

Camp Wingmann for boys and

girls had 95 campers, the capacity of the Lodge in attendance. The Rev. H. I. Louttit of West Palm Beach, served as the director and chaplain. N. A. L. A. courses taught at the camp, under the direction of the department of religious education included courses on: personal religion, life of Christ, Y. P. S. L. administration, principles of teaching, Church history, and Church teachings. Bishop John D. Wing is honorary director of the diocesan camp committee.

* * *

Making the Most of Funerals

Any Churchman who attends a funeral, even in a city church with a well instructed congregation, is usually impressed by the number of

people who seem to be entire strangers to the service. A small western mission, which has been having a remarkable growth in a community where there are few Church people, has had many funerals in recent years, each one attended by people who had never been in a church before.

The mission has been able to make every funeral an opportunity for instruction. Before it starts, the meaning of the service is explained, the use of Prayer Book and Hymnal is shown, and all are taught to kneel and make the responses.

One funeral was for a Mormon woman; her two daughters have since been confirmed; one is now in training to be a nurse and hopes to serve in a mission field.

Services of Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City
Sundays: 8 and 9, Holy Communion.
10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (on Saints Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer. Organ Recital, Saturdays, 4:30.

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 (Sung 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 and 11 A. M. and 8 P. M.
Daily: 12:30 except Mondays and Saturdays.
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion 8 a. m.
Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m.
Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation

Madison Avenue and 35th Street
Rev. George A. Robertshaw
Minister in Charge
Sundays: 8 and 11 A. M.
Special Preacher:
The Rev. Clifton Macon, D. D.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion
11 A.M., Morning Service and Sermon.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
Sunday Services
8 A. M.—Holy Communion.
11 A. M.—Morning Prayer and Sermon.
Thursdays and Holy Days: 12 M.—Holy Communion.

St. Paul's Church-in-the-City-of-Albany

Near the Capitol on Lancaster Street
8 a. m. Holy Communion.
9:45 a. m. Church School and Adult Bible Classes.
11 a. m. Morning Prayer.
6 p. m. Y. P. F.
7:30 p. m. Evening Prayer.
8:30 p. m. Fellowship Hour.
All Welcome
Rev. George A. Taylor, Rector.

Trinity Church, New York

Broadway and Wall St.
Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York
Sundays: 8, 9:30, 11 A.M. and 8 P.M.
Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 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)
Rev. Gordon B. Wadhams
Rev. Bernard McK. Garlick
Sundays: 8, 9:30 and 11 a. m.; 8 p. m.
Week Days: 8 a. m.

Church of St. Michael and All Angels

Baltimore, Md.
St. Paul and 20th Sts.
Sundays: 7:30, 9:30 and 11 a. m.; 8 p. m.
Week Days: Wednesdays 10 a. m.; Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.

St. Bartholomew's, Chicago

6720 Stewart Ave.
Rev. Howard R. Brinker, S.T.B., Rector
Sundays, 7:30, 9:30, 11:00 A. M. 7:30 P. M.
Week-days, Tuesday and Thursday, 7:30 A. M. Wednesday, Friday and Saturday, 10:00 A. M.

Episcopal CITY MISSIONS

BOSTON

One Joy Street

REV. ERNEST J. DENNEN
Superintendent

A Diocesan agency working in Greater Boston in

- a. The Religious Field
Through Five Mission Parishes
- b. The Social Field
Through the Sailors' Haven
Through the Allen Recreation Center
Through Camp Na-E-Co for Girls
Through Lincoln Hill Camp for Boys
- c. The Institutional Field
Through Chaplaincy Service in the Charles-town State Prison and in the State Prison Colony at Norfolk
Through Chaplaincy Service in twenty hospital centers

The Episcopal City Mission is a corporation owning its own property and depending for support upon income from its investments and from annual appeals.

CHICAGO

Office, 65 East Huron Street. Tel. Superior 6410.
The Rt. Rev. George Craig Stewart, D.D., Bishop.
The Rev. Edwin J. Randall, S.T.D., Superintendent.

Clergy

The Rev. Frank F. Beckerman; the Rev. Harry L. Forbes; the Rev. Arthur E. Johnstone; the Rev. Crawford W. Brown, Elgin State Hospital; the Rev. John S. Cole, Oak Forest Infirmary; the Rev. Louis F. Martin, Kankakee State Hospital; the Rev. Wm. Donald McLean, Old People's Home; the Rev. Benj. F. Root, Marine Hospital; the Rev. John H. Scambler, and the Rev. John M. Young, Hines Memorial Hospital; and the Rev. Rex C. Simms, Manteno State Hospital.

Deaconesses

Deaconess Elizabeth (retired); Deaconess Hettie G. Lyon; Deaconess Ruth Parsons; Deaconess Dorothy E. D. Weaver; and Deaconess Grace E. Wilson.

Residence of Deaconesses—Chase House, 211 S. Ashland Blvd.
Telephone Monroe 4593

Other Workers in Institutions

The Rev. H. M. Babin, Edward Sanatorium, Naperville; the Rev. F. H. O. Bowman, State Reformatory, Pontiac; the Rev. Wm. O. Hanner, St. Charles School for Boys; the Rev. J. F. Higgins, State Penitentiary, Joliet; and Sister Mary Elizabeth, O.S.F.—Women's Reformatory, Dwight.

Chapel—Church of the Epiphany, 201 S. Ashland Blvd.

WASHINGTON, D. C.

Approved by the Endorsement Committee on Welfare Organizations in the District of Columbia.

Episcopal City Missions

1329 K Street Northwest

REV. GEORGE W. DOW
Superintendent

Telephone National 0138

Provides spiritual, mental and physical aid to the "shut-in", the unfortunate, the sick and the strayed.

DETROIT

Old Mariners' Church, Woodward at Woodbridge Aves. 'Phone Randolph 6956. Rev. Geo. Backhurst, Superintendent. Rev. R. E. Randall, Hospital Chaplain. Mr. E. A. Lucas, Lay-Reader and Industrial Secretary.

Provides religious ministrations in public institutions of Wayne and Oakland Counties: affords facilities for ministering to the needs of transients and homeless men and women; meets with those who have social, personal or domestic problems, offering guidance, counsel and advice and serves as a clearing house for the churches of Detroit which may refer their transients and strangers for investigation and subsequent disposition. Maintains the following:

- | | |
|---|---|
| 1. Mariners' Church | A Church for the Churchless. |
| 2. Mariners' Inn
300 Griswold St. | A home for homeless men. |
| 3. Mariners' Institute
300 Griswold St. | Supplies food, clothing, employment and recreation, counsel and advice. |
| 4. Page House
46 E. Vernor Highway,
Miss L. Coyne, House-Mother | A home for homeless women. |
| 5. Institutional Chaplaincies | Ministering to the poor, sick and aged folk. |
| \$100 will endow a bed for a year. | Used clothing and |
| \$10 will feed one hundred hungry men. | magazines needed. |

NEW YORK

38 Bleecker Street

REV. L. ERNEST SUNDERLAND, D.D.
Superintendent

Seventy Centers of Human Need

Chaplaincies in thirty Hospitals.
Chaplaincies in seven Asylums and Homes.
Chaplaincies in seventeen prisons and Reformatories.

The Society owns three Chapels.

The Society operates three Convalescent and Fresh Air Centers.

The Society operates God's Providence House, a community center.

The Society operates St. Barnabas' House, a temporary shelter.

Potter's Field: Hart's Island.

Ellis Island: Immigration Station.

Courts of Domestic Relations.

NEWARK

Ninety-nine Main Street
Orange, New Jersey

President

The Bishop of Newark

Executive Secretary

THE REV. GEORGE W. DAWSON

The Chaplains serve twenty institutions, public and private, charitable and penal. Services conducted. Individuals ministered to. Christian Social Service rendered.

WANTED—Gifts of money and used clothing in good condition.

REMINISCENCES OF A PARISH PRIEST

By the Reverend
Archibald Campbell Knowles

by THE AUTHOR OF

*The Practice
of Religion*

—

With a commendation by the Bishop of Milwaukee.

\$2.50

An absorbing autobiography. The author's youth and business life in Philadelphia—the Church in the “gay eighties and nineties”—early days in the priesthood—thirty-five years at St. Alban's and the building of the present magnificent edifice—tales of interesting people and events—all told with wit, humor, and charm.

Illustrated.

Every user of The Practice of Religion should have a copy.

An August Publication

THE DIVINE COMMISSION

By the Rt. Rev. Frank E. Wilson, D. D.

Cloth, **\$1.25**; Paper, **85 cts.**

A sketch of Church History. This volume covers, in a concise and exceedingly interesting manner, the history of the Church from the first Whitsunday down through the ages to the Colonial Church and the American Episcopal Church as late as 1931. Third edition, revised.

Postage Additional

MOREHOUSE PUBLISHING CO.

14 E. 41st St., New York City

1801 W. Fond du Lac Ave., Milwaukee, Wis.