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THE WITNESS



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CLERGY NOTES

ADAMS, ALGER R., ordained deacon June 6 by Bishop Larned, is assistant at St. Barnabas', Brooklyn, N. Y.

BAKER, H. R., formerly vicar at Tonopah, Nevada, is now the assistant at Grace Church, Madison, Wisconsin.

BEATTIE, ROBERT F., ordained deacon on June 6 by Bishop Larned, is assistant at St. John's, Bridgeport, Conn.

BELFORD, LEE ARCHER, was ordained deacon on June 7th by Bishop Barnwell at St. Michael and All Angels', Savannah, Ga.

BENTLEY, WALTER E., general missionary, is to be in charge of the Church of the Saviour, Philadelphia, from June 23rd through the middle of September.

CAUTION, GUSTAVE H., formerly rector of St. Stephen's, parish for Colored Church people in Savannah, Ga., has accepted the rectorship of the Holy Redeemer, Oklahoma City, Okla.

CHATER, EDWARD W., ordained deacon June 6 by Bishop Larned, is to be assistant at St. Bartholomew's, White Plains, N. Y.

CREIGHTON, BISHOP FRANK W., is now to be addressed at 111 Edison Avenue, Detroit.

FLEMING, ANDREW, rector emeritus of the Nativity, Brooklyn, N. Y., died on June 7th.

FLEMING, SAMUEL C. W., was ordained deacon on June 11th by Bishop Helfenstein in Memorial Church, Baltimore. He is at Holy Trinity, Carroll County, Maryland.

HAMPSHIRE, W. R. T., ordained deacon June 6 by Bishop Larned, has been placed in charge of Christ Church, Bellport, Long Island.

HOAG, HAROLD BROWN, formerly rector of Christ Church, Burlington, Iowa, has accepted the deanship of St. Mary's Cathedral, Memphis, Tennessee, effective Aug. 1st.

JACKSON, OTIS G., newly elected rector of St. Paul's, Flint, Michigan, address incorrectly given here: correct: 412 East Kearsley Street.

JACOBS, RICHARD V., was ordained deacon on June 6 by Bishop Larned. His position has not yet been announced.

MADSON, GEORGE R., has resigned from the Advent, Cynthiana, Ky., and is in charge of churches in Paris, Georgetown and Mt. Sterling, Ky.

MANDELL, WAYLAND, was ordained deacon on June 12 by Bishop DuMoulin, acting for the Bishop of Los Angeles. The service was at St. John's, Lattitown, L. I., where Bishop DuMoulin is rector. Mr. Mandell is to work in the Philippine Islands.

NAGEL, RUDOLPH, retired priest of South Florida, died on May 16th at Tarpon Springs where he was formerly rector.

PENDLETON, W. G., rector of Trinity, Covington, Ky., is also now in charge of St. Stephen's, Latonia, suburb of Covington.

ROCKWELL, JAMES A., was ordained deacon on May 27 at St. Andrew's, Syracuse, N. Y., by Bishop Coley. He is to be assistant at St. John's, Ithaca, N. Y., and student pastor at Cornell.

SCOVIL, DAVID deLANCEY, was ordained deacon on May 28 at the Good Shepherd, Binghamton, N. Y., by Bishop Coley. He is in charge of St. Paul's, North Utica; St. Paul's, Holland Patent and St. Andrew's, Trenton, N. Y.

SPARLING, C. P., has recovered from a recent illness and has returned to his duties as rector of Christ Church, Lexington, Ky.

STRETCH, ROBERT N., has resigned as priest in charge of St. Ann's, Chicago, to become curate at St. Luke's, Evanston, Ill. Address, 1005 Forest Avenue.

TANG, PAUL, was ordained deacon in Shanghai in April by Bishop Roberts. His father is the dean of the Central Theological School, Nanking.

TUTON, JOHN WALTER, was ordained deacon on June 2 at Trinity, Elmira, N. Y., by Bishop Coley. He is to be the assistant at Emmanuel, Baltimore.

VANDERHORST, JOHN, was ordained deacon on June 10th by Bishop Helfenstein at Emmanuel, Baltimore. He is in charge of St. John's, Howard County, Maryland.

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
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Vol. XXII. No. 32.

JUNE 16, 1938

Five Cents a Copy

THE WITNESS is published weekly from September through June, inclusive, and semi-monthly during July and August, by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in Bundles for sale at the church the paper sells for five cents a copy, we bill quarterly at three cents a copy. Entered as Second Class Matter, June 29, 1937, at the Post Office at Chicago, Illinois, under act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: 135 Liberty Street, New York City.

"WILL THE NEXT HEADMASTER BE A CLERGYMAN?"

By

C. LESLIE GLENN

Rector of Christ Church, Cambridge

I SHOULD like to say, at the outset, to anyone who is kind enough to read this article, that I am not going to answer the question. I use it as a title because to the average person this is the way the issue in our Church Preparatory Schools comes into sharpest focus. What we all want for our boys and girls when they leave home and parish for boarding school is that they shall continue to be nurtured in the Christian Faith. We want to be sure that at least they will be "searchingly exposed," in Hocking's phrase, "to what is noble, generous and faith-provoking."

Some people think that this can be done by noble secularity. If you have the best possible mathematics teacher and the child learns habits of intellectual honesty and accuracy, if in sports the idealistic youth is coached by clean, high-minded athletes, then unconsciously, the highest values will develop in the child's outlook. So far, this is true. And there are such schools, with the best teaching, and the finest type of altruistic thinking. It isn't enough, but don't let anyone suppose it isn't good. Of course these schools are not Church schools.

In some of them, there is a vestigial trace of older religious customs. The term will begin on Tuesday so the boys won't have to travel on Sunday, there will be a Bible reading (or Plato) every morning, and Sunday nights there may be singing of hymns in a big room followed by a talk. The catalogue usually decries "formal observance" of religion and says that since "Religion is all of life, it is assumed that it permeates every activity of the school, the baseball field as well as the chemistry laboratory, and there are no specifically religious courses or services."

Let me say quickly that if I had to choose between such a school and a Church School where the worship was drab and the teaching poor and the masters insincere, I'd choose this high-minded paganism, trusting

in the summer vacations to give the child what the school lacked. But fortunately, we are faced with no such choice. There are good Church Schools and poor Church Schools, just as there are good and poor secular schools. And I believe that a good Church School is better than a good secular school and a poor Church School is better than a poor secular school.

The heart of the matter is that the Church School provides a routine of conduct which, while it does not guarantee religion, at least provides it with an opportunity. This is exactly what the Parish does in the world. People get help from drab services, and the Word breaks through the dulllest lesson in the Bible. There is a false notion that no teaching is better than poor teaching. From long observation of the products of various schools and from consulting others who have like opportunity, I know that the boys who have some introduction to religion in school are more religious than those who have none. The worst example of pouring the baby out with the bath is the expulsion of religious subjects from our school curriculums because sometimes the teaching is poor or the teachers insincere.

Religious subjects are not part of the college board entrance examinations, hence the schools that offer them must do so in a schedule already crowded with subjects required for entrance to college. The colleges are very anxious about the character of the boys they admit, and headmasters are required to certify on long forms to the expected good behavior of their graduates. But the system that asks this tacitly assumes that there is no necessary connection between morals and religious instruction, because it asks about morals but never about religion.

Even the religious schools not belonging to our Church, are apt to minimize formal instruction in religion. Or if they have it, the text book may be any-

thing from "The Green Pastures" to H. G. Wells' "Outline of History." Or the course may begin as one teacher told me with "the wonders of the human body and the starry heavens" (I am telling the exact truth). One is tempted to say, "There exists a book called the Bible."

THERE is not space in this article to try to trace the steps by which ethical culture became the ideal of many boarding schools or by which some religious schools gradually came to have almost no success in teaching religion, but I do want to emphasize here that the Church Schools have resisted this secularizing process better than other religious schools. There are several reasons why this may have happened:

1. Our Prayer Book and forms of worship are more persistent than informal observances.
2. The presence of chapel buildings solely for worship keeps worship going better than would an assembly room occasionally used for prayers.
3. The Episcopal Church has never fallen into the trap expressed by the false dilemma "Deeds not creeds" or "It isn't what you think, it's what you do." Hence courses in religion have been consistently maintained in addition to chapel services.

But aren't Church Schools notorious for turning out unbelievers? Don't we all have friends who went to so many chapel services all through school that they never want to go again all their lives?

I know some men and women offer their Church School experience as an excuse for never attending church again. It seems to me this is like blaming one's parents and that it might be more straightforward to say, "I don't go any more because I don't want to go, and that's that." Why blame parents or school? After all, if we recognize what was faulty in our training, then we ought to be released from its tyranny. As a matter of fact, however, against all the talking done by disgruntled middle-aged atheists, there is the witness of the majority of graduates who take their place in the life of the Church.

Speaking for Yale, Princeton, Williams and Harvard, I should say that most of our loyal support for the Church among college undergraduates comes from old Church School boys. We must bear in mind, too, that the Church Schools happen to be our leading schools socially, and the brutal truth is that a lot of boys and girls are sent, not for religious influence, but to make friends. The Christian religion always has hard sledding when it becomes correct.

The Church Schools need no one to defend them. They have provided Church and state with leaders out of all proportion to reasonable expectancy. (The articles in *Fortune* a few years ago were examples of bad interpretation of statistics.)

"Will the next headmaster be a clergyman?" is the question which sums up the anxiety of many Church people lest some school they know should begin the process of secularization. I will resolutely keep away

from the answer, as I announced at the beginning, but let me close with four observations:

FIRST, the question and the anxiety are good signs; all ought to be concerned about these Church Schools, a most strong arm of the Church.

Second, clergymen are more religious than laymen, is the questionable assumption behind the anxiety. What it all comes to, is that the headmaster must be religious. The unexpressed premises of the masters he chooses to teach under him get across to the pupils in every subject from algebra to zoology. And many lay educators are fundamentally more devout than many clergy.

Third, whether or not the headmaster is a clergyman, there probably is an ordained man some place on the staff. Paul Elmer More writes, "For the generality of men the participation in things of the spirit must be largely vicarious; without the professional scholar and the ordained priest they would sink into brutish indifference. However it may be with his own soul, (the priest) is the custodian of the ancient tradition of the spirit; he is the only security we have against the complete invasion of a devastating materialism."

Fourth, to go to a school that has good services of worship and that tries some place in its curriculum to teach about God, is the high privilege one would covet for any child he cared about. Beyond the services and the instruction in our Church Schools is always a man of God. However much we are discouraged by the present world, we look forward to the future and our children under the influence of such a person. The son of a great headmaster described what could be done:

"Then in such hour of need
Of your fainting dispirited race,
Ye, like angels, appear,
Radiant with ardor divine!
Beacons of hope, ye appear!
Languor is not in your heart,
Weakness is not in your word,
Weariness not on your brow.

"Ye fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our march,
On, to the bound of the waste,
On, to the City of God."
from *Rugby Chapel*, by Matthew Arnold.

From the Belfry

IN THE old days of medical empiricism, much use was made of the "Shotgun prescription." Composed of many ingredients, it was hoped that one of them would hit the patient's disease. With advance in medical science, diagnosis has become more accurate and treatment simpler. The modern prescription is quite liable to be composed of but a single drug. It is like a rifle bullet, carefully aimed. Religion is yet in the "shotgun" stage and the preacher must still discharge his thousands of verbal B. B.'s and hope that a few may

reach and help some sick soul. Perhaps, with advance in the science of psychology, the clergyman may someday lay down his shotgun and take up a rifle.

* * *

IRELAND, as everybody knows, is the only country in the world where fairies still exist, and it is rarely, indeed, that anyone not a native is privileged to see one. However, only recently, a young Parish Priest from America, while travelling in the "Little Bit of Heaven," did have that unusual experience. Straying away from his party, one day, he fell in with an interesting native who, after some conversation, confided that he was a fairy. "And," added his new friend, "if there'd be some little thing, now, that yer Rivrince might be wishin, Oi think ut cud be arranged." "Well," replied the Priest, reflectively, "back home in my Diocese, promotions are slow and I think I deserve to rise in the world. At the same time, of course, I should like to be doing something to uplift humanity. Unfortunately, I am not very strong and whatever I do must not require any great amount of physical strain or mental exertion. I . . ."

"Don't say anny more," broke in the Fairy. "Oi've got jist the job Yir Rivrince's wantin'. Yez can roise in the worruld, take pable wid ye an' do ut as aisy as nothin' at all." "That's fine," exclaimed the Priest.

"How soon do you think you can make me a Bishop?" For a moment, the Fairy turned a puzzled gaze on the young Priest and then, to the surprise of the Cleric, broke out in violent laughter. "A Bishop is ut—a Bishop," he spluttered, "an me afther thinkin' 'twuz a job on a Illevather? Begorry, at that, the illevather job wud be aasier."

* * *

WHEN Ben Williams told the Big Boss that he would like to get the four o'clock train for home, he received a sour look and grudging permission. Arriving home, he swallowed his dinner hastily, barely noticing the children and hardly speaking to his wife. Then, rushing upstairs, he hurriedly changed to his evening clothes, not forgetting to adorn his manly breast with his Past Master's Jewel. In a very few minutes he was out of the house. It was an early meeting at the Lodge and his friend Clarence Tanner was Master. Ben just had to be there to give him his moral support. Ben Williams is also quite friendly with the Rector. Yet, when the Rector asked him to try to be at the nine o'clock service the next Sunday morning, Ben refused. "I am afraid," said Ben, "that I will hardly be up by that time. You see, I work hard all the week and, when Sunday comes, I feel that I owe it to myself to get all the rest I can." There is something about the Lodge which draws men and which the Church lacks. The clergyman who can put his finger on that something and make use of it will rate a monument.

* * *

NOTHING in his attire stands out to forcibly attract attention, but every article of his dress blends quietly with all the rest. His clothing does not appear to be especially expensive and it is hard to de-

scribe just what he wears, yet there is an air of quality and perfect tailoring about him. He is a well dressed man. He does not extravagantly condemn or praise. Simplicity marks his speech. Temperance, modesty and gentle manners are natural to him and even his charity is exercised gracefully and with tact. He is so clean and wholesome and fine that it is like a breath of fresh air to be with him. There are a great many other men who are equally as good, but this man is a little more than just "good." All his virtues seem to fit. He is a "well-dressed" soul.

* * *

THERE is an icy wall of prejudice
Between the black man and the white,
Some day, in God's good time,
In the sunlight of His love,
The wall will melt away
And, even now, across the wall,
Hand may grasp another's hand,
Black hand and white,
For Christian hearts are brother hearts
And colored all alike.

* * *

WALLACE BRIGGS has tried various brands of religion, from the Holy Rollers' to the Cowley Fathers' kind, and he doesn't seem much better for any of them. He is like that youth whom Churchmouse saw, doing interpretative dancing on the Green, spinning around in all directions, making spasmodic little leaps toward Heaven and never getting very far off the ground.

THE CHURCHMOUSE.

Let's Know

By

BISHOP WILSON

EPISCOPAL TITLES

A CORRESPONDENT writes me about a book by Andre Maurois, a Frenchman, entitled "A Private Universe" in which he comments on the Lambeth Conference and says—"The English, Welsh, Scottish and Irish bishops are joined by the American bishops who have picturesque titles, the Bishop of Eua Claire, the Bishop of Fond du Lac, the Bishop of the Panama Canal Zone." Being a Frenchman, the author might have been expected to spell "Eau Claire" correctly, since it is a good French title.

However, if he thinks American titles are picturesque, he hasn't told the half of it. Several centuries ago the Church of England was erecting a new diocese in Somersetshire. The prospective bishop was a Londoner. He was asked whether he would prefer to have his see located in Bath or in Wells. He replied "Bath" but he pronounced his "a's" so broadly that they thought he said "both." Ever since it has been known as the Diocese of "Bath and Wells."

How do you like this one—the Suffragan Bishop of Barking—right in the heart of London.

Down in the South Sea Islands the English have one known as the Bishop of Labuan and Sarawak.

Some of the Scottish bishops have highly illuminating titles. There is the Bishop of Moray, Ross, and Caithness; the Bishop of Argyll and the Isles; the Bishop of Aberdeen and Orkney.

Even more so are some of the Irish jurisdictions. What a mouthful it is to address the Bishop of Ossory, Ferns and Leighlin; or the Bishop of Cork, Cloyne and Ross; or the Bishop of Limerick, Ardfert and Ahgadoo; or, for a really prize title, the Bishop of Killaloe and Kilfenora, Clonfert, and Kilmacduagh.

The Manx Bishop is known as the Bishop of Sodor and Man. Down in the heart of Africa is the Bishop of Central Tanganyika. Up in Canada is the Bishop of Kootenay. In Australia we find the Bishop of Gippsland. Just outside of London is the Bishop of St. Edmundsbury and Ipswich.

Some time ago it was desirable to have an English

bishop in Jerusalem but out of courtesy for the Orthodox Church he is known as the Bishop *in* Jerusalem rather than the Bishop *of* Jerusalem. Also in Africa there is the Bishop *on* the Niger—I suppose because he roams up and down the river over a rather indefinite jurisdiction.

In England the bishops are addressed by the names of their dioceses instead of their own family names. You don't speak of Bishop Pelham—you speak of the Suffragan Bishop of Barrow-in-Furness. At the last Lambeth Conference, as we were preparing for the opening service in Canterbury Cathedral, I was walking across the lawn to the vesting rooms when a voice behind me called "Hello, Eau Claire." Turning around I saw a man in gaiters and a shovel hat who was a total stranger to me.

"You're right," I said, "but how did you know who I am?"

"I read *The Living Church*," he replied "and I saw your picture at the time of your consecration."

"And who," I inquired politely, "may you be?"

"Oh," he said, "I'm Borneo."

TO GRADUATES OF 1938

By

BISHOP JOHNSON

THIS is the Commencement season. Commencement of what? Commencement of the building which students will erect upon the foundation which others have laid. Others have labored and you have entered into their labors. First of all your parents have given you much at great personal sacrifice. In criticizing their antiquated ideas do not forget that they created an atmosphere in the home for which you owe them much gratitude. They endured you and one another in a way that moderns seem incapable of doing. I am quite sure that eighty per cent of the graduates from educational institutions owe their present status to the fact that they have a good father or a good mother or both. I am willing to concede that the average graduate has more knowledge than his parents but I do not concede that he has more wisdom.

At the request of the governor of Colorado I have recently been one of a commission to inspect our industrial school and state reformatory and we were amazed to find how large a proportion of the inmates came from broken homes and dissolute parents. To have had a good home with high ideals may not seem important to academic theorists but it is evidently vital to those who have graduated from school instead of the reformatory.

I have yet to be convinced that the modernistic theory of family life is any more beautiful than the mechanical products of cubist art.

Another value which the 1938 graduate has with which to commence life is the heritage from an ancestry which believed in God. It may be that the religious ideas of the nineties were rather crude but they did in-

sist upon liberty of conscience and freedom of speech. It is quite interesting to note how the atheistic communist whines about any restriction upon free speech but as soon as he gets into the saddle he throttles all liberty of any kind excepting that of the goose-step. We have many academic admirers of Russia who would be as unhappy as Emma Goldman was if they had to live there. I know that the belief in a personal God is regarded as obsolete today, but, thank God, it prevents one from becoming a rubber stamp or a mechanical gadget.

Our ancestors at least tried to preach love, joy and peace and during their lives they created an atmosphere in which those qualities were frequently acquired in contrast to the hate, fear and strife which seems to be the fate of a Godless world.

Here again if the graduate has lapped up quantities of academic atheism he ought not to complain at the chaos which has resulted in those areas from which God has been expelled. At least the graduate had the blessing of being reared in a decent home instead of under the supervision of a totalitarian state, which can be no lovelier than the creatures who create it.

Unfortunately the graduate of today inherits a very insolvent estate. He is condemned to carry his own burdens as well as to pay his parents' debts. He is catapulted into a world in which his chances of a job are quite uncertain. What is the cause of this unfortunate situation?

Wars and rumors of wars between political leaders who have assumed the omniscience which their ances-

tors attributed to God. Fortunately as yet they have not attained to omnipotence, although the attempt to do so is responsible for our war budgets. These modern demagogues "worship their net and fall down before their drag." They blandly assure us that if we will wait long enough they will turn this hell in which we are into the paradise which they so confidently expect. In their philosophy the college graduate is primarily of value as cannon fodder. Science, art and religion alike have become merely instruments for political propaganda. I can understand why a freeman can accept this and make the best of it, but I cannot for the life of me see what there is in it to admire or to palliate.

So I congratulate the graduate of 1938 on his forebears and commiserate him on his contemporaries.

Prayer-Book Inter-Leaves

THE LITURGICAL MOVEMENT

MARIA LAACH is a small lake lying picturesquely amidst wooded hills not far from Andernach on the Rhine. A Benedictine monastery founded in 1093, with a church which is one of the finest remaining examples of the German romanesque architecture, rises above the lake, and takes its name from it. This monastery has in recent years become widely known as the centre of the "liturgical movement" in the Roman Catholic Church.

One day, shortly before the World War, five young laymen appeared at the door of the monastery and asked for some instruction on the Mass which they said they had been attending all their lives without much real understanding of its meaning. In the event they spent Holy Week, 1914, at the monastery, attending the special services of the week, and listening to instructions given to them by one of the monks, the learned Dom Idlefons Herwegen. The leader of these young men was Heinrich Brüning, the future Chancellor of the German Reich. They were the first of a group which now numbers 3,000 annually who come to Maria Laach to seek a deeper understanding of the Church's liturgy. That holy week was the first "liturgical week"—an institution which has now been copied in every Roman Catholic country in Europe and in some Anglican parishes and monasteries.

Maria Laach began in January, 1919 the publication of a series of booklets entitled "The Praying Church" (*Ecclesia Orans*) which have had a circulation reaching into the hundred thousands. And in 1921 it issued the first "Year Book of Liturgical Science" (*Jahrbuch der Liturgischen Wissenschaft*), a publication which has become the indispensable guide to all who desire to keep abreast of the latest literature in all languages in the field of liturgiology. The distinguished group of scholars who edit these publications—Abbot Herwegen, Prior Hammenstade (now in this country), Guardini, Casel, and others—are doing an invaluable service to the whole Church, and it would be a calamity if their

great work were forced to discontinue through the opposition of the present German government.

The Brüning incident gives the clue to an understanding of the liturgical movement. Its aim is to encourage the laity to take their part in liturgical worship. From the historical point of view it seeks to return to the standards represented by the Bible, the Missal, and the Breviary; and it criticizes many of the medieval devotional accretions as individualistic, sentimental, and subversive of the true spirit of Catholic worship.

Thus the sacrifice of the mass is not something to be conducted by the priest for the people but is an offering in which the people take their part not only by communion but by actually bringing their bread and wine to the altar as was done in the fifth century at Rome. And if the Eucharist is essentially a common meal it is proper that the priest should stand behind the altar facing the people, as is, in fact, still done in some of the old Roman basilicas. How shocking such teaching must be to those of our clergy whose idea of being "correct" is to turn their backs to the people even when reading the gospel!

The handicap under which the liturgical movement labors in the Roman Catholic Church is the Latin language and the general rigidity and inadaptability of the modern mass; and also the size of the Church, where millions are wedded to the old ways. But the influence of Maria Laach has been enormous throughout Germany, and has created a solidarity in the German Church which has done much to keep up its courage in these times of persecution.

This column is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn., to whom suggestions and questions can be sent.

CONFIRMATION INSTRUCTIONS

By BISHOP JOHNSON

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THE WITNESS

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WILLARD L. SPERRY OF HARVARD WRITES BOOK FOR CLERGY

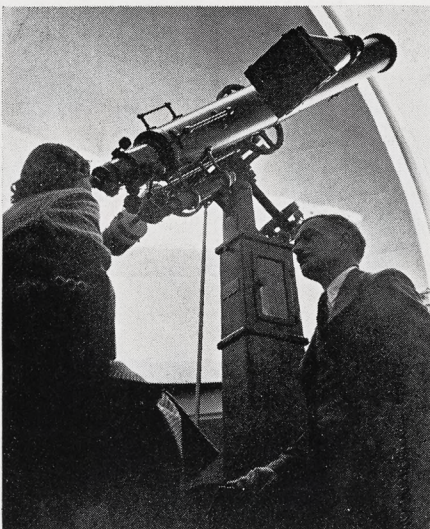
By GARDINER M. DAY

Anyone who has ever heard Dean Willard L. Sperry, of the Harvard Divinity School, or read any of his writings realizes that any brain child of his is bound to be rich in thought and suggestion. *We Prophesy in Part* is the title which he gave to his Lyman Beecher Lectures for 1938 (Harpers \$2.00). The first two chapters are devoted to reflections on the ancient prophet and his message. Dean Sperry stresses the fact that with the exception of Ezekiel, the Hebrew prophets were laymen rather than clergymen. The prophet was "the unlicensed practitioner." The Dean further stresses the fact that the prophets were never concerned with "reflective theological distinctions," but always addressed themselves to the conduct of life and made their criterion "righteousness rather than orthodoxy."

Following a chapter on the Christian prophet, Dean Sperry turns to consideration of the Church in our own age and the prophet's relation to it. This chapter contains a most interesting discussion of the question of martyrdom in the ministry. To have your life written in the small letters of professional martyrdom is easy, but to have it written in the capital letters of actual martyrdom is a far different and more difficult thing. The difference between the two types of martyrs is that the one is intent upon taking his own life while the other has his life taken from him. From the consideration of the extreme individual who believes he must be a martyr for the cause, the Harvard Dean turns to what he calls the "cult of unconventionality," the tendency in these modern days to throw over the tight traces of the discipline of the carefully reasoned sermon to indulge in some conspicuously unconventional form of expression.

Dean Sperry says that a "well-known religious leader" confided to him: "I have wholly given up trying to preach a sermon in the usual sense of the word. I go into the pulpit without any special preparation and talk to people informally about whatever happens to be uppermost in my mind."

After a most penetrating discussion of the many assets and even more liabilities of this type of preaching, the author's conclusion is that the form used by the unconventional individual gradually becomes stereotyped until it is simply another framework, unconventional for others but made by usage conventional for him. "I end," writes Dean Sperry, "with a dogmatic statement



IN THE OBSERVATORY
At the Cranbrook School

which is worth what it is worth—most of man's beautiful and permanently enduring creations have been wrought within a pattern and in conscious consent to it, rather than in deliberate neglect of it."

The burden of the sixth chapter, entitled "Our Professional Skills," is that modern life has forced the minister to become a jack-of-all-trades, all too frequently fitting into the expression, "good for everything, and hence for nothing." Consequently, it is essential for the development of his own character and ability that a minister bend his energy to perfect a few skills. The specific skills which Dean Sperry believes a minister ought to master are three: First, he should be skilled in the knowledge of human nature; second, he should be skilled in ceremonial; and third, he should be skilled in preaching. While the preaching aspect of the ministry may be over-emphasized and the author himself points out that good preaching is more necessary today than great preachers, nevertheless it is the skill by which ministers "shall always be most easily identified and most commonly appraised."

All this is but a scintillating preface to the final chapter, which justifies the title of the book, *We Prophesy in Part*. In this chapter the reader receives the impact of Dean Sperry's mind upon the march of our own time. He shares the belief that we may be living at the end of an age, that the clouds upon the horizon are black, that the European theology of despair has little in it that will help America, but that Protestantism has values that are of inestimable importance if civilization is to be preserved in the future.

Strong is his conviction: "We can easily forfeit, in a few hours of panic (Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The Church has gone into action in Newark. Norman Thomas was pelted with eggs and otherwise man-handled by Mr. Hague's plug-uglies from Jersey City in Newark on June 4th, as you of course know. The board of social service of the diocese met therefore on June 6th and passed a resolution declaring that "Mr. Thomas was shamefully treated and physically abused by a group or groups who acted illegally" and whereas "this affair has cast a deep aspersion upon the city of Newark" therefore the board expresses its "sincere regret that Mr. Thomas was not given adequate protection to exercise his constitutional right of free speech recognized by the city in granting him a permit to speak." Word comes also that the ministerial association of Newark, which is interdenominational, held a meeting on June 9th to deal with the situation, though just what action was taken I cannot report at this time. I can say however that there are people of the Church gravely concerned about the denial of civil liberties in New Jersey and that action is being taken which it is hoped will prove effective. Also two clergymen of our Church have spoken at public meetings in Jersey City on the subject of civil liberties during the past two weeks, and a Bishop of the Church is to speak there on the same subject on June 24th. More later, I hope, and not an outburst of the indignation that I am sure all decent people feel, but a report of action, effectively carried out.

* * *

Bishops Meet in China

The bishops of North China, Fukien, Hongkong, Chekiang and Shanghai met in Shanghai last month, with two retired bishops, Graves and Roots. Others were prevented from attending by the war. Routine Church matters were discussed and no statement was issued on the war situation.

* * *

Episcopal Social Work Conference

Bishop Parsons of California is to speak on the Church's function in defending civil liberties at the Episcopal Social Work Conference, to meet June 26-July 2 in Seattle. Another headliner will be Margaret Bondfield, minister of labor in England in 1929-31, who is to speak on Religion and Labor. Other leaders: the Rev. George A. Wieland of Seattle; the Rev. Thomas R. Thrasher of Columbia, Tenn.; the Rev. V. A.

Peterson of Cleveland; the Rev. Thomas W. Summers of Houston; Miss Rosemary Reynolds, field secretary of the Family Welfare Association, and the Rev. Almon R. Pepper, executive of the National Council's social service department.

* * *

Children's Offering Swells Receipts

During May \$144,071, which was 60% of the total amount received at the Church Missions House for missions, came from the church school mite box offerings. Assistant Treasurer James E. Whitney announced on June 8th that payments on expectations during the five months of 1938 are greater than in 1937 and exceed the amount due under the rule allowing one month for collection.

* * *

Pennsylvania Parish Has Celebration

St. John's, Norristown, Pa., celebrated its 125th anniversary on June 11. It marked also the 25th anniversary of the ordination of the rector, the Rev. James M. Niblo. Bishop Taitt was the preacher at the special service.

* * *

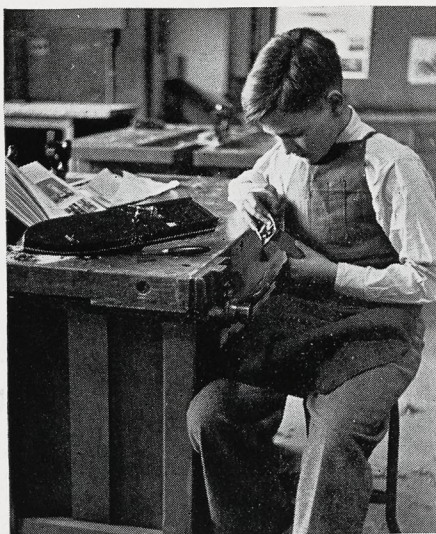
The Boys and One Mechanic

In Maryland there is the Bishop Murray Industrial Home for the training of Colored boys. They needed a new building. William F. Stone Jr., communicant of St. Michael and All Angels', Baltimore, gave his services as an architect. The boys then gathered stone on the premises under the supervising eye of B. F. Harris, superintendent of the institution; one stone mason was hired, and a building has been constructed that is worth \$10,000. The actual cost was about \$3,500. They are not through yet — when they are they will have a completely equipped \$35,000 building at a cost of about \$13,000.

* * *

Clergyman Writes on Relative Values

The Rev. Basil M. Walton, rector of St. Andrew's, Jacksonville, Florida, has written the Presiding Bishop in regard to action taken at the last meeting of the National Council. He points out three facts which he considers worthy of attention on the part of Church leaders: first, the Council expressed "grave concern" over the budget for 1939; second, it engaged a second vice-president at a salary of \$7,650 a year; third, Dr. Adelaide Case reported to the Council that many United Thank Offering workers receive less than \$600 a year. "I do not feel," writes Rector Walton, "that one publicity man is worth from six to fourteen times as much to the Kingdom of God as one



IN THE WOOD SHOP
At the Cranbrook School

consecrated missionary. It seems to me that since we have found that increasing deficits are the accompaniment of larger, and inequitable, salaries, that we sometimes would be able to see that there is a connection between the two. . . . How can I preach justice, mercy, truth, morality and equity when the people I labor with are struggling to make ends meet, like those twenty workers (reported by Miss Case) who are worrying along on \$540 per annum, while the same National Church allows its second vice-president of the National Council about fourteen times their salaries. I am sure the Spirit of Jesus is not in that kind of thing."

* * *

Distinguished Churchman Dies Suddenly

Charles Clinton Marshall, eminent Churchman, died on June 8 at his home in Pleasant Valley, N. Y. He was for many years a member of the commission on ecclesiastical relations of the National Council, and came into prominence during the Hoover-Smith campaign when he brought out a widely circulated book which purported to show the incompatibility of the democratic state with the theory of government held by the Roman Catholic Church.

* * *

The Cranbrook School in Michigan

A number of issues between now and September are to stress the work of Church schools, so if you do not see any paragraph in this number about your favorite school do not be discouraged . . . it will doubtless be along later. In this number I want to say a bit about one of the newer schools, Cranbrook, which is located at Bloomfield Hills, Michigan.

The school, which is the benefac-

tion of Mr. and Mrs. George G. Booth, was founded in 1926 and first opened to students in the fall of 1927. It is one of six cultural and educational institutions founded by these generous donors. Cranbrook School is a preparatory school for boys in grades seven through twelve. It was built to accommodate nearly two hundred resident students and half as many day students. The school occupies an impressive group of buildings, most of them on a quadrangle, which are the first major architectural achievement of Eliel Saarinen in America. The curriculum is designed to give a rounded secondary education and to serve as a special preparation for the student, whether he intends to enter a liberal arts college, a technical school, or an apprenticeship in business or industry. Unusual opportunities are provided in arts, crafts, music, and dramatics. There is an average of one instructor for every ten students, which makes it possible to give close individual attention in the classroom and dormitory as well as in matters of health and character development. A broad program of extra-curricular activities in which instructors act as coaches and advisers leads to a spirit of understanding and co-operation between students and teachers. On the spacious campus there are three dormitories with single rooms for all resident students, an academic building, an infirmary attended by a resident physician and two nurses, two gymnasiums, a music building, a dining hall, a large stadium, faculty residences, service buildings, and extensive playing fields for many types of outdoor sports. The head of the school is Dr. Rudolph D. Lindquist, one of the foremost leaders in the field of progressive education in America. Mr. George T. Nickerson is Dean.

* * *

Lift the Embargo Against Spain

A last minute appeal to lift the Spanish arms embargo before adjournment, was sent to Congressmen on June 9th, signed by 304 distinguished persons, including nine college presidents and six Episcopal Bishops (Bishops Paddock, chairman of the committee; Jenkins, Thurston, Demby, Ward and Gooden). The appeal was also signed by a large number of rectors of Episcopal parishes.

* * *

Nice Letter From Secretary Tomkins

The Rev. Floyd W. Tomkins is the associate secretary for America of the World Conference on Faith and Order, which is considerable in way of title, but it does not keep him so busy that he cannot also find time to run the parish in Washington, Connecticut. Anyhow he writes a nice

letter to thank us for the story on the Utrecht Conference, and encloses a couple of copies of the constitution of the proposed World Council of Churches. "It is too long," he says, "for the pages of THE WITNESS, but people ought to read it and express their opinions. If there are adverse criticisms they ought to be expressed and receive full discussion. Copies can be had from Faith and Order, 11 Fifth Avenue, New York." All of which proves that Mr. Tomkins is a good secretary since he knows how to get an advertisement in a paper without paying for it.

* * *

Bishop Coadjutor for Montana

Bishop Fox of Montana requested a coadjutor at the convention of his diocese. The standing committee is now taking the necessary steps for an election at the 1939 convention. Also a committee of three clergymen and three laymen are canvassing the field for likely candidates.

* * *

Commencement At Cambridge Seminary

Bishop Hobson of Southern Ohio is the preacher at the commencement of the Episcopal Theological School, Cambridge, being held today, June 16th. The Rev. Donald B. Aldrich of New York is to be the speaker at the meeting of the alumni association. There are eight men in the graduating class.

* * *

CMH Secretaries Meet in New York

The secretaries of the sixteen branches of the Church Mission of Help met for a two day conference, May 31 and June 1, under the leadership of its president, Mrs. Theodore W. Case. The problems of youth today and the ways in which CMH can help them was the theme. The necessity of keeping the youth consultation work on a case work basis, with professional workers, was stressed. Other matters discussed; cooperation between clergymen and social workers, with Miss Gwynedd Owen of Cincinnati leading the discussion; standards of care in illegitimacy cases, led by Miss Genrose Gehri of Chicago; the relationship of the public and private agency, with Miss Agnes Penrose of Albany leading; publicity, with Miss Marguerite Marsh of New York as the leader.

* * *

Summer Conference in Michigan

Purposeful living is the theme of the summer conference of the diocese of Michigan, to meet June 26-July 2 at the Cranbrook School, Bloomfield Hills. Lecturers from outside the diocese are Mark Hillary, lecturer in psychology at the University of Vienna; the Rev. Herman



IN THE METAL SHOP
At the Cranbrook School

R. Page, rector at Dayton, Ohio, and Mrs. William C. Norvell of Cleveland. In addition there will be courses by a large number of diocesan leaders, with Bishop Page the chaplain and Bishop Creighton giving the sermons at the sunset services.

* * *

Conference of Workers Among the Isolated

A new sort of conference is being held at the University of Utah, Salt Lake City, June 24-27. . . . for all those who are working among the scattered Church people of the provinces of the Pacific and the Northwest, including those who carry on the various Church Schools by Mail. Bishop Jenkins of Nevada is to be the leader.

* * *

The Results of Practical Work

At a prayer meeting of missionaries held in Hankow on April 6th, Mrs. Chiang Kai-Shek, announcing the decree removing restrictions on the teaching of religion in Chinese schools, gave it as the result of the great wave of popular gratitude for the courage and helpfulness of Christian missionaries during the most severe war conditions. She added: "You may remember a few years ago it was quite the fashion to decry missionary efforts . . . Our own Chinese people were very much against Christianity, and the Government promulgated a law whereby religion was forbidden to be made a compulsory study in any school . . . I am very glad to tell you that those who criticized Christianity in years past are the ones who are articulate now in their praise of Christianity. You have won these men over by the work you have done and by the spirit in which you have done it . . . Now this

law is not only amended, but all institutions of higher learning should have the Bible put into their course of study, so that our students could have a chance to find out what Christianity means."

If you want to help there is a simple way for you to do so . . . send a donation to the Church League for Industrial Democracy, 155 Washington Street, New York, which is forwarding funds to China for the relief work among children being done by Madame Chiang Kai-Shek and Madame Sun Yat Sen.

* * *

Presbyterians Hear About Social Justice

Following conferences with leaders of our Church League for Industrial Democracy to find out how meetings were planned for the last General Convention, the Fellowship for Social Action of the Presbyterian Church held forum meetings in connection with the national assembly held last week in Philadelphia. First they had the good fortune of having signs announcing the meetings banned from the convention hall. That insured a crowd. They also had excellent speakers, including Homer Martin, Arthur Garfield Hays, Elmer Anderson Carter, a Negro leader, Hubert Herring and James Myers. The Fellowship is a small group of Presbyterians interested in the social application of Christianity.

* * *

High School Students in Church School

At Trinity Church, Michigan City, Indiana, there is a class in the church school composed entirely of students in the local high school. With about one hundred members it is said to be the largest class of the kind in the country. James H. Griffin, member of the high school faculty, is the teacher. The Rev. Earl Ray Hart is the rector.

* * *

Summer Camp in Nevada

Bishop Stevens of Los Angeles, Bishop Wilson of Eau Claire and Bishop Jenkins are to be the headliners at the summer conference to meet next month at Lake Tahoe, Nevada.

* * *

Proposes Name Change for the Diocese

Bishop Reinheimer in addressing the convention of the diocese of Rochester, meeting June 1-2 at Trinity Church, Geneva, N. Y., proposed that the name of the diocese be changed from Rochester to Genesee. The matter is to be the subject of a report to be presented at the next convention. Resolutions were passed condemning the proposal to allow race track gambling in the state and also against games of chance in

church buildings. Spencer Miller Jr. addressed a luncheon meeting on the growth of dictatorships and their relation to the Christian religion; the Rev. George Shriver, missionary to Dornakal, India, and Miss Marian Latz of Rochester, who has been appointed a missionary to India, addressed the Auxiliary.

* * *

Nurses Go to the Cathedral

Nurses of Albany, N. Y., four hundred of them from twenty nursing schools, marched into the Cathedral of All Saints on June 5th for a service. Bishop Oldham preached.

* * *

From Eight to Eighty

Over a hundred "old" boys marched in the procession at Trinity Church, New York, on June 5th, the occasion being the service for the choir alumni association. In the front were members of the present choir, eight years of age. Bringing up the rear were alumni in their eighties. Following the service they had a dinner at which the Rev. Frederic S. Fleming, rector, was the speaker.

* * *

Missioner Preaches in Trafalgar Square

The Rev. Walter E. Bentley has for the past year been in charge of a parish in England. Before leaving the other day for home he preached at St. Martin's in the Fields, Trafalgar Square, London. He is noted for his missions, popularized by bits from Shakespeare since he was an actor before taking orders.

* * *

Connecticut Priest Is Honored

The Rev. J. Frederick Sexton is an honored priest of the diocese of Connecticut, now retired and living in New Haven where he was rector for many years. Among his numerous enthusiasms is Cheshire Academy, founded in 1794 by Bishop Seabury, from which he graduated in 1879. The school has had its ups and downs but is now again a going concern. The other day a number of stu-

dents met with faculty members and decided they ought to have a new building as a social and recreational center. Plans are under way—money is being raised—for a building which will be called Sexton House. And the first donation to the fund came from the Rev. John Frederick Sexton of New Haven.

* * *

Accident Getting to Synod

The Rev. F. W. Weida of Nevada was on the way to the synod of the Pacific. In the car with him was Deaconess Ormerod of Wells, Mrs. Edith Weeks of Wells, the Rev. John T. Knight of Pioche and a young lady they picked up along the highway. Bang—a tire. The car turned over several times. Weida is still in the hospital. The others were soon well

enough to return home. Car a total loss.

* * *

Hey, You Letter Writers

Bishop Jenkins of Nevada wants the people who get "het-up" about unemployed clergy to "tell me where to find two young unmarried priests who are ready to endure hard work and receive only a living wage." The qualifications are doubtless the difficulty—young and unmarried. What of the man who is middle-aged and has a wife and a couple of kids? Bishop Jenkins' answer to that is, "Our missionary work will never be done till it becomes as easy to find such men as it is now to find married ones. We do not need nor do we want deacons or young priests who have not yet learned the structure



The Cup of Cold Water!

WARS in China and in Spain give you an opportunity to give a cup of cold water in the name of the Master. All donations are shared equally between the relief work in Spain, carried on by the North American Committee to Aid Spain, and the China Relief being directed by Madame Sun Yat Sen and Madame Chiang Kai-Shek.

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MAKE CHECKS; "THE C.L.I.D."

of the Church and how the system works. A rigid 'internship' is the crying need of the day for young ordinands." Doubtless, and yet I vividly recall Bishop Jenkins' passionate plea for large families in an address against birth control which he delivered before the House of Bishops in Atlantic City. I suppose the young ordinand, in the middle twenties, figures that if he is going to follow the good bishop's advice he ought get started.

* * *

Laymen Meet in Virginia

There were 145 laymen from the parishes in the northern part of Virginia at a conference of the Laymen's League of the diocese which met at Haymarket on June 2. Bishop Goodwin and the Rev. Cary Montague were the speakers.

* * *

Presbyterian the Top Man

The Rev. John C. Bennett, professor at Auburn Theological Seminary and a Presbyterian, was the headliner when the summer school opened on June 13th at the Virginia Seminary, Alexandria, Va. He took a leading part in the conferences at Edinburgh and Oxford last summer. Other lectures are being given by members of the Alexandria faculty; the Rev. A. C. Zabriskie, the Rev. Albert T. Mollegen and the Rev. Stanley Brown-Serman.

* * *

A United Every Member Canvass

A specific period for a united every member canvass throughout the Church; a request that the Presiding Bishop call upon all bishops to see that every parish and mission has a thorough canvass, and a suggestion that seminarians be provided with clinical experience in connection with the canvass, were the highlights of the findings of a conference held in Chicago May 31-June 2, attended by seventy-five Church leaders of the middlewest. The leaders at the conference were officers from headquarters in New York.

* * *

Meeting of Commission of Forward Movement

Lay evangelism was stressed when the commissioners of the Forward Movement met May 31 and June 1 at Chattanooga, Tennessee, and a committee of laymen was organized to further the work. On it are Warren Kearny of New Orleans, Stewart A.

Cushman of Chicago, William C. Turpin of Macon, Ga., Coleman Jennings of Washington, R. E. Blight of Los Angeles, Clifford Morehouse of Milwaukee, Z. C. Patten of Chattanooga and Alexander Guerry of Sewanee. Presiding Bishop Tucker, on his way home from a month's trip in the far west, was the presiding officer at all meetings. It was reported that eleven million pieces of literature had been distributed since the Forward Movement came into being.

* * *

To Tell of Fifty Years of Service

Sister Anita Mary of the Order of St. Anne has given fifty years service in the mission fields, most of it in China. She is to tell about it in a special course being offered this summer at the Evergreen, Colorado, conferences. She is a member of the famous Boone family which has for three generations done missionary work in the foreign field, and is the daughter of the second Bishop Boone.

* * *

New Home for Retired Bishop

Bishop Jett, retired bishop of Southwestern Virginia, is building a new home in South Roanoke to which he and Mrs. Jett will move when the Rev. Henry D. Phillips, newly elected bishop, moves into the episcopal residence. He is having trouble too—and with birds of all things. They are building nests all over the place, but the most trouble is caused by a couple of woodpeckers, male and female, who have taken a fancy to some California redwood. Already they have done such a swell job on one plank that it has had to be removed. Workers on the job have used rifles and pistols but apparently they are bum shots in Virginia for the woodpeckers are still pecking away. Bishop Jett is going about mumbling, "How much wood would

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a woodpecker peck if a woodpecker would peck wood." So far about ten dollars worth.

* * *

Negro Leaders Meet at St. Augustine's

Over a hundred Negro leaders of the Church, both clerical and lay, met at St. Augustine's College, Raleigh, N. C., for a conference which came to a close on June 3rd. They represented dioceses throughout the South. One of the highlights was an address by Lawrence A. Oxley, Negro member of the federal department of labor, who outlined the progress made by the joint commission on Negro work that was appointed at the last General Convention. He said that the commission is planning a comprehensive survey of Negro work in the United States with a view to advising the Church on future policies and work.

* * *

Large Class at Hornell

The Rev. John Gilbert Spencer presented a class of forty-four for confirmation on the Sunday after Ascension, the largest in the history of the parish.

* * *

News Notes from Rhode Island

The flying of a Confederate flag over the grave of a northern man who fought with the Confederate forces during the civil war, is one of the interesting things to report about Memorial Day in Rhode Island. . . . Sermons stressed the need of maintaining the democratic form of government, with less stress on peace due, according to our correspondent, to the wars in Spain and China. . . . Bishop Perry dedicated a stained glass window on June 4th at the commencement of St. George's School, Newport. . . . Bishop Ludlow, suffragan of Newark, was the preacher on June 5th at the Cathedral of St. John, Providence, at a service which marked the 216th anniversary of its founding. . . . Deaconess Frances Semle of Providence was the leader at a school for Church workers that was held by the Narragansett Convocation on June 7th.

* * *

Progress at Cathedral of St. John the Divine

Bishop Manning announced last week that as soon as an additional \$125,000 is raised work will begin on the interior of the Cathedral of

St. John the Divine, New York. Over \$310,000 has already been raised and the Bishop stated that \$435,000 will ensure the opening of the interior though it will not complete the work.

* * *

Service League Proves Useful

They organized a Young People's Service League at Justell, Kentucky. Next day, while they were playing a game of softball, a fire was discovered in the house next door. Baseball was stopped, a bucket brigade went into action and the fire extinguished before much harm was done.

* * *

Visiting Your Friends in the Country

"Company on Sunday is the greatest curse of the day," declared a country minister at a recent field workers conference. "The devil never invented a worse thing for hurting the country church," added another. "We ought to talk a lot about this and get the city ministers to preach about it, and somehow get the idea over that at least some of the country people want to go to church on Sunday."

* * *

Following God's Will in Shanghai

"I am trusting in God and following His will. When I think of our Lord on the Cross I am ready for anything." So wrote Dr. Herman Chen-en Liu, president of Shanghai University, to an American friend. He was shot and killed by gunmen in Shanghai last April. Dr. Liu graduated from Soochow University in 1918, and took a master's degree from the University of Chicago in 1920 and a philosophy doctorate from Columbia two years later.

* * *

Important Meeting at Lambeth Palace

The consultative body of the Lambeth Conference meets in July. By request of the Anglican Church of India it will express its opinion on the South India scheme of Church reunion which is, and has been for several years, under consideration of

RETREAT AND CONFERENCE

For student chaplains, college rectors, school-masters and others interested. At Merrywood, Marlboro, N. H., begins at supper, Sept. 7 and ends after breakfast, Sept. 10. Leader: Rev. Charles Whiston of China. Cost \$5.00. Accommodations limited to 50. Apply to Secretary Rev. F. B. Kellogg, Christ Church, Cambridge, Mass.

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the Anglican dioceses and the other non-Roman Communions in south India. Lambeth Palace is the official London residence of the Archbishop of Canterbury. About every ten years since 1866 the Archbishop has invited Anglican bishops from all over the world to meet there for confer-

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ence on matters affecting the Church. The Conference has no legislative power but its opinions have considerable authority. The last Lambeth Conference was in 1930. The consultative body meets occasionally between the decennial meetings.

* * *

The Believe It Or Not Paragraph

According to a New York magazine, a firm dealing in church supplies is now exhibiting in their show rooms a heated baptismal font.

* * *

A Few Prize Howlers

In the United States people are always put to death by elocution.

An epistle is the wife of an apostle.

Chivalry is the attitude of a man to a strange woman.

In India a man in a cask cannot marry a woman in another cask.

A pessimist is a man who is never happy unless he is miserable. Even then he is not happy.

Dialect is a language we speak just among friends.

Paraffin is next in order of angels above seraphims.

* * *

Carrying On with Less Cash

Bishop Roberts of South Dakota says that the district is now trying to carry on the same work that it did ten years ago, but with \$40,000 less each year. They now have no suffragan bishop, no archdeacon in the Indian field, no general missionary in the white field, one less teacher in St. Mary's School, only a part-time executive secretary, fewer clergy in the white field, eleven motor cars instead of twenty, clergy salaries constantly in need of assistance. An Indian boys' boarding school and farm school has been closed; also an Indian dormitory which has given a place to live, Christian training and a chance to attend public school, to children of very poor Indian families.

* * *

The Missionary Church in China

In the nine months of war in China, the shockforces of relief have been the missionaries. They have taken the lead in forming relief organizations wherever possible. The National Christian service council for wounded soldiers in transit, for instance, has given most valuable help in many parts of the country. They have 30 Mobile Units operating in seven sectors, servicing monthly 30,000 wounded soldiers in transit. The destitution of these wounded men is unimaginable. "All of them suffered an untold amount of agony. For five days their wounds had not been redressed, and for two days they were given nothing to eat." They receive with touching joy the help of those who accompany them,

saying "You are eating much bitterness for us," and asking why people concern themselves over them with such devotion.

* * *

Mayor Guided by the Lord's Prayer

Mayor La Guardia of New York, in a recent speech referring to some critics who had called him "radical," said that he had done no more than guide his actions by the Lord's Prayer.

"Give us this day our daily bread," the Mayor quoted. "Sometimes I get discouraged, being criticized for doing the things I believe are proper and necessary. Sometimes I'm called a radical, and even worse. It's a matter of interpretation.

"I firmly believe that Christ wanted to make people happy, that He fought against injustice, that He abhorred exploitation of the weak, that He wanted to feed the hungry and wanted to level the privileged

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The Cathedral of St. John the Divine

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Chapel of the Intercession

Broadway at 155th
New York City

Rev. S. Tagart Steele, Vicar
Sundays: Holy Communion: 8 and 9:30.
Service and Sermon: 11; Evening Prayer and Sermon, 8 P.M.
Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.M.

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, New York

Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation

Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A. M.
Wednesdays and Holy Days, Holy Communion, 10 A. M. Fridays, Holy Communion, 12:15 P. M.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector

8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday; 12 Noon, Thursdays and Holy Days.

St. Thomas Church

Fifth Avenue and 53rd Street
New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish

Detroit and Grosse Pointe
Rev. Francis B. Creamer, Rector

Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at Rivard

Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

Cathedral of the Incarnation

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Arthur B. Kinsolving, 2nd, Dean

Rev. Frederic F. Bush, Dean's Assistant
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Daily services in the Chapel.

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

Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:05, 11:00 a.m.; 4:30, 5:30 p.m.
Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

St. Michael and All Angels

Baltimore, Maryland

St. Paul and 20th Streets

Rev. Don Frank Fenn, D.D.

Rev. Harvey P. Knudsen, B.D.

Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P. M.
Week Days — Holy Eucharist — Mon., Wed., Sat., 10:00 A. M., Tues., Thurs., Fri.: 7:00 A. M.
Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

Trinity Church

Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

classes. I believe He was sincere in His denunciation of the powerful few who exploited the masses. . . .

"Give us this day our daily bread' is not a figure of speech; it was not put there for poetic balance. It has the same significance in every language. 'Give us this day our daily bread' means just that. That appeal must be answered by men and women who have it within their power to answer it for Him.

"God gives the daily bread to all the people of the world. He makes the fields fertile. He brings the rain. He provides the harvests. The food is there—but some of them can't get it.

"What some of us who are called radical are trying to do is to answer that call in His name as He would have us do. That, gentlemen, is why the fight is still on."

* * *

Rectors' Wives

Meet in Albany

The wives of fifty rectors of the diocese of Albany had a house party June 1-3 at Lake George, with Mrs. G. Ashton Oldham, bishop's wife, as hostess.

* * *

New Officer

at Clergy Conference

When the clergy of Ohio gather on September 13-14 for their annual clergy conference their leader will be the new second vice-president of the National Council, the Rev. Charles Sheerin.

* * *

To Save Historic Jerusalem Church

A committee representative of all Christian nations and Churches has been formed to save the Holy Sepulchre Basilica in Jerusalem, now threatened with destruction and closed to the public as being in a dangerous condition and liable to collapse. The appeal issued by the

committee states that "the danger is such that immediate action must be taken. It concerns the saving of a sanctuary regarded as an inheritance of civilization, whose fate must interest even those unaffected by its evangelical interest."

* * *

Here Is a Good Idea

At St. Luke's, Cleveland, last year several hundred feet of movies was taken showing the church school in action. At the close of the year the movie was shown as a part of the graduation. It caused so much favorable comment that it was again done this year and is to be shown this month.

WILLARD L. SPERRY WRITES BOOK FOR CLERGY

(Continued from page 8)

or hot-headed enthusiasm, all that Protestantism has been groping after for four hundred years—a temper and way of the spiritual life rather than any single dogma, theological, political, or economic. I cannot believe that we are now ready to renounce that Protestantism which, in some ways, has been given its freest field in our own land. It remains, if not the only one, at least one, of the possible saving forces of the future."

A summarizing review of this sort of course does little justice to this fascinating volume, but I gave the resume in order that it might show the wide scope of the lectures. No minister could possibly read it without great profit. The volume is filled with pungent sentences that cannot fail to stimulate the reader's mind to further thinking. And that after all, I believe, is the highest recommendation of any book.

Let me quote a few of these taken at random:—"The dogma is a far more dangerous adversary than the brute human creature, because it has made the brute self-righteous as well as self-conscious." In speaking of the difficulty of the cult of unconventionality, he also comments on the Oxford group: "They have now to face for the future of the movement the serious problem of the permanent, survival value of 'young men and women, confessing the same sins, repeating the same jokes, forcing the same laughter.'"

Those who listen to sermons each Sunday will appreciate the Dean's remark about his own teaching: "Students in my own sermon delivery classes are now familiar with a rule which says that any man who solves both the social problem and the international problem in the final paragraph of the same sermon is failed in the course."

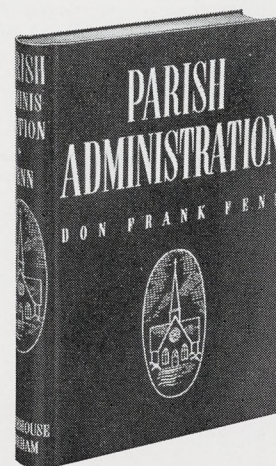
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