

June 15, 1939
5c a copy

THE WITNESS



WILLIAM AMBROSE BROWN
Bishop of Southern Virginia

THE BILL OF RIGHTS

SCHOOLS

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 D.Th.

ADDRESS

THE DEAN

Chelsea Square New York City

For Catalogue Address the Dean

Episcopal Theological School

CAMBRIDGE, MASSACHUSETTS

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

For Catalogue Address the Dean

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.

Berkeley Divinity School

New Haven, Connecticut

Affiliated with Yale University

Address DEAN W. P. LADD

86 Sachem Street

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.

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.

Virginia Episcopal School

Lynchburg, Virginia

Prepares boys for colleges 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

St. Faith's School

Secretarial, Art, Music, French, Winter Sports. Regents Examination. Tuition \$650 yr. Protection, Care, Health.

Some scholarships available.

Apply to

REV. DR. F. ALLEN SISCO, Principal
Saratoga Spa, N. Y.

CLERGY NOTES

ALEXANDER, ROBERT C., formerly vicar of All Saint's Cathedral, Indianapolis, is rector of Trinity Church, Atchison, Kansas. AYRES, FRANCIS OLIVER, JR., OLIVER DOUGLA CARBERRY, JOHN A. SCANTLEBURY, and WILLIAM E. SNOXELL, were ordained deacons by Bishop Manning of New York in the Cathedral of St. John the Divine on June 4.

BALL, THEODORE PORTER, was ordained priest by Bishop Thomas of South Carolina on May 30, and is in charge of the Church of the Holy Communion, Allendale, S. C., and other churches.

BECKER, HEBER W., rector of St. John's, Lancaster, Pa., has been appointed an honorary canon of St. Stephen's Cathedral, Harrisburg.

CHORLEY, E. CLOWES, will retire as rector of St. Philip's Church, Garrison, N. Y., on May 6, 1940. He is historiographer and custodian of the archives of the general Church and historiographer of the diocese of New York.

COLDREN, CHARLES M., JR., RICHARD L. KUNKEL, and WILLIAM H. SCHMAUS were ordained deacons by Bishop Brown of Harrisburg in St. Stephen's Cathedral, Harrisburg, on May 31.

DANIEL, THOMAS W., has resigned as rector of Christ Church, Warwick, N. Y., effective August 31.

EVANS, ROBERT J., formerly at St. Thomas', Greenville, R. I., is in charge of St. Paul's, Providence, R. I.

FORBES, THOMAS S., retired, died at Accomac Court House, Va., on May 27.

GREEN, JAMES, formerly assistant at Trinity Church, Newport, R. I., is assistant at the Church of the Incarnation, New York. (Continued on page 15)

St. John Baptist SCHOOL FOR GIRLS

A Boarding and Day School for Girls

In the Country near Morristown

Under the care of the Sisters of St. John Baptist (Episcopal Church)

College Preparatory and General Courses, Music and Art

Ample Grounds, Outdoor Life

For catalog address

THE SISTER SUPERIOR, Mendham, N. J.

ST. CATHERINE'S SCHOOL

Richmond, Virginia

An Episcopal Country School for Girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

LOUISA DeB. BACOT BRACKETT, A.B.
(Mrs. Jeffrey R.), Headmistress

Children Readily Take

Syrup of Black-Draught

When a child is sick, or upset by constipation, it is no longer necessary to irritate the little sufferer by giving a bad-tasting medicine. Keep on hand a bottle of Syrup of Black-Draught. It is easily given to children. Made of



official U. S. pharmacopeia senna and rhubarb, with cinnamon, cloves and sugar syrup to make it pleasant-tasting. Sold in 5-ounce, 50-cent bottles, at drug stores or may be obtained by sending 50 cents to the manufacturer—The Chattanooga Medicine Co., Chattanooga, Tenn.

SCHOOLS

KEMPER HALL

KENOSHA, WISCONSIN

Episcopal Boarding and Day School. Preparatory to all colleges. Unusual opportunities in Art and Music. Complete sports program. Junior School. Accredited. Address:

SISTERS OF ST. MARY

Box W. T.

Kemper Hall Kenosha, Wisconsin

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—\$300.00 per annum. Boys admitted 9 to 11. Voice test and scholarship examination. Address The Precursor, Cathedral Choir School, Cathedral Heights, New York City.

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 attention. 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.

The Church Divinity School of the Pacific

BERKELEY, CALIFORNIA

Dean, Henry H. Shires 2457 Ridge Road

The Divinity School

Philadelphia, Pa.

Full Undergraduate Course of three years, on the Tutorial System, leading to Degree of Th.B. seven months Canonical Studies and three months Clinical Training each year.

ADDRESS THE DEAN

4205 Spruce Street

Philadelphia, Pa.

SCHOOL OF NURSING

General Hospital for Men, Women and Children provides experience in medical, surgical, and obstetric nursing, with affiliated courses in psychiatric, communicable disease and visiting nursing included in three year program.

Class enters in September.

Apply to Director of Nursing
HOSPITAL OF ST. BARNABAS AND
FOR WOMEN AND CHILDREN
Newark, New Jersey

MARGARET HALL

Under Sisters of St. Anne
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis courts. Riding. Board and tuition.

For catalog, address:

Mother Rachel, O.S.A., Box A, Versailles, Ky

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
WILLIAM P. LADD
GEORGE I. HILLER
CLIFFORD L. STANLEY
ALBERT T. MOLLEGEN

Vol. XXIII. No. 26.

JUNE 15, 1939

Five Cents a Copy

THE WITNESS is published weekly from September through June, inclusive, with the exception of the first number of January, 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, March 6, 1939, at the Post Office at Chicago, Illinois, under the Act of March 3, 1879.

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

THE BILL OF RIGHTS

By

JERRY VOORHIS

Churchman and Congressman from California

NEVER, I suppose in history have the American people heard or thought as much about democracy, the Constitution, and the Bill of Rights as in the last few years. I believe this is because we do not



CONGRESSMAN VOORHIS

begin to value our institutions until we commence to fear that we may lose them. For 150 years we have taken it for granted that always there will be democracy and freedom here and always a sort of automatic solution for all our problems. We have come to a time when we have to think—and probably experiment—our way through difficult problems upon the reasonably effective solution of which may depend the continuance of our liberties. Therefore, we have come to a difficult and critical period in our history.

It is a good sign that we are talking and speaking about democracy and our Constitutional liberties. The only question is how many people know what they are really talking about and how many of them realize that the Constitution contains not only the fourteenth amendment but also the first ten amendments. Very briefly those ten amendments—our Bill of Rights give us the fol-

lowing rights, guarantees, and liberties: 1; Freedom of religion, speech, press, and assemblage; and the right of petition. 2; The right of private citizens to bear arms. 3; Freedom from the quartering of soldiers in private homes. 4; Freedom from unwarranted search and seizure. 5; The guarantee of due process in criminal prosecution and of just recompense for private property taken for public use. 6; The right to trial by jury. 7; Freedom from excessive bail, excessive fines, and cruel and unusual punishment.

Now it is always easy for us to claim these rights for ourselves. We should do so. But the test comes in the willingness of all who profess devotion to the Constitution to accord these rights to people they don't like and with whom they disagree. For this reason, I believe, we may expect some overt and covert attacks to be made in the next few years upon the Constitutional liberties I have just enumerated. I am glad the department of justice is concerning itself with this problem. We are all grateful for the courageous work of the La Follette Committee. But we are going to find some people telling us that the Bill of Rights was meant to include everyone except homeless migratory workers; others saying that it was meant to include everyone but members of particular races or religions; and still others saying that its guarantees could hardly be expected to extend to unemployed people who pay no property taxes—but only sales, excise, and numerous other hidden taxes which don't count for purposes of membership in taxpayers associations. Or if these people don't come right out and say they think the Bill of Rights should be denied this group or that, they will act as if they believed it—which is somewhat worse.

THERE are two mortal enemies of democracy and the American Constitution. They are religious intolerance and economic and social proscription. There is no use denying the fact that religious intolerance, encouraged I am convinced by certain foreign powers, has raised its head in the United States. It has everywhere been the forerunner of dictatorship and will play that role here if we let it. Those who preach it are no more protecting the American Constitution than are people who openly advocate the forceful overthrow of our government. For to fan up hatred against any religious group is to invite a conflagration that will engulf and consume them all.

Economic and social proscription has also raised its head in America. Several million Americans are in danger of losing their civil rights and liberties largely because the comfortable groups have wearied of trying to solve the unemployment problem. Here is what I mean. Defense of the helpless and the poor has, rather suddenly, become unpopular and, in the words of the politician "inexpedient." Whereas once it was altogether popular to seek for the poor a greater measure of economic well-being, today it takes real courage to raise one's voice in their defense. Instead the most vigorously applauded speeches are ones that hold up to scorn those who cannot find work in private employment and either charge or imply that all of them are worthless moochers on the taxpayers of the nation, who don't want to work. Attacks on labor or on attempts at governmental protection of the rights of labor are sure to receive editorial approval. We even hear suggestions that the unemployed be denied the right to vote, and that since these folks have lost their foothold in the accepted economic order they be pushed outside the political order as well. Such an attitude if successfully carried out, spells destruction of our Bill of Rights.

The depression has given us a group of American citizens—most of whom have had the rather common misfortune of passing the 45 year mark—who cannot find employment in private industry. They are at present dependent, if they are to work at all, upon public employment. They are citizens of the United States and as such they are as much entitled to the rights and privileges of the Constitution as anyone. And yet we hear politicians who would welcome a well-groomed lobbyist with open arms, complain that some unpardonable crime has been committed when the unemployed people of the country write them postal cards, or hold meetings, or vote for their opponents in an election. Yet the Constitution gives the right of petition, as I understand it, to every-

one and especially to the poor and the unemployed who need it most. For never in all history has any nation retained its greatness and denied to any considerable group of its people the normal rights of citizenship and of human life. We cannot expect prosperity, happiness, and freedom for four-fifths of the people if the other one-fifth are pushed outside the economic and political systems of the nation and then denied the right of protest and "petition for redress of grievances."

The Bill of Rights guarantees forever to every American of every race, color, creed, or economic belief, the right of religious freedom, freedom of speech, and freedom of assemblage. And the wisdom of allowing all groups, however hostile they may be to the institutions of America, to hold meetings and reveal so far as they will their true intentions is proven, I believe, by the experience of Anglo-Saxon people over many, many years. The things we have to fear are the secret, hidden forces. Bring them out in the open where the American people can see and understand and the influence of such forces will dwindle. Anyway people in America have a right to meet and say their say. America is big enough for that. And when we come to the place where we have to be afraid of it, then let us hope Congress will go to work in earnest to pass such constructive legislation as will remove the pressure of poverty and insecurity and make it exceedingly difficult for anybody to get a hearing for any sort of destructive program.

BUT while we are fighting to retain the fundamental Constitutional liberties of all groups in America, we must, I think, remember that there are some things that the Constitution does not give people in America the right to do.

For the Constitution is, after all, the Constitution of the United States. It accords to all the ordinary civil rights about which I have spoken—even to those who regard themselves not as Americans but as "Germans in America," "Italians in America," or spiritual sons of the Soviet Union in America. But it does not accord to any of these groups or to any other group the right to follow the orders of foreign governments or foreign dictators in organizing disciplined and well-knit forces to carry out the will of those dictators against the American state. To anyone who gives his primarily and full allegiance to this country the Constitution accords the full right to try to bring about such reforms and changes by the methods of the Constitution as he may choose to try to bring about. But I fail to find anywhere in that great document any reference to any right on the part of any person or group of persons to

bear arms against the nation itself. The very fact that we are a nation of diverse heritage and a variety of racial stocks makes more necessary here than perhaps anywhere in the world the prompt prohibition of the private army and the abolition of the whole idea of political change by the violent action of a determined and organized minority.

The line between the liberties guaranteed by the Constitution and the license which endangers it is the line between the use of Constitutional methods to achieve one's goal and the use of extra-Constitutional methods of force and violence. And I do not believe we need wait for such a threat to our Constitution and its Bill of Rights to express itself in organized corporate form before we act. I believe we can and should act now to eliminate forever the private military organization from American life.

This one thing done, let us then remember that the only thing further that we need fear is our own inaction. For if we will but move promptly to take such measures as will set in motion constructive forces of full consumption and full production, there need be no concern about either the loss or the dangerous abuse of the Bill of Rights of the American people.

Fundamentally and in the long run I am convinced that neither Democracy nor freedom can be destroyed. I can find no instance in all history where a tyrant did not, sooner or later, die; neither can I find any instance where freedom was effectively destroyed. Always man has sought bread and reasonable security and freedom from his spirit. Sometimes when he had to choose he has preferred bread to freedom. But never has he given up the struggle. And this is why the moment the dictator believes he has the liberties of the people done away with is the same moment when those same people begin to value their liberty and to plot and plan for its re-establishment. Time fights with Democracy. Happy is that nation, however, where the people realize before it is too late, how precious a thing their freedom is and set about protecting it ahead of time.

Prayer Book Inter-Leaves

CEREMONIAL CURIOSITIES

WE ARE accustomed to think of the Roman Catholic Church as very rigid in doctrine and ceremonial. So it is, but only within limited areas. Outside what is fixed by authority there is a variety and freedom which might teach a lesson to many Anglicans, is, in fact, unique among the churches, and gives to the Roman Church its

chief allure. If anyone doubts this let him read a little book recently published entitled "Ceremonial Curiosities", observations made by an English vicar, Father Edward Forse, F.R.G.S., who for forty years has spent his vacations tramping on the continent. His facts are meticulously recorded, usually with the exact date.

He describes strange costumes, from priests in frock coats, bowler hats, and Wellington boots, to nuns in red habits and straw hats, not to mention monks with moustaches and a boy server dressed in a blue sailor suit. In Spain and Italy two candles at high mass are not uncommon. But at Cadiz there were not less than seventy-eight, "beside many electric bulbs that kept lighting in progressive groups as the mass proceeded". Continental altars are often without tabernacles; and at Sisteron "I found the Blessed Sacrament reserved without a light in a vestry cupboard among surplices and choir books". At Zaragoza altars were in regular use as "glory holes". At a church in Valladolid the font was a cheap portable washing stand with iron legs and a plug at the bottom in which the priest washed his hands after the baptism.

In Normandy statues of the saints frequently display a white silk ribbon which a petitioner has tied round one finger of the saint as a reminder. In the cathedral at Rimini the IHS is replaced everywhere by I and S intertwined, thus commemorating Sigismundo who built the cathedral and his famous mistress, Isotta (whom he ultimately married), while from end to end of the building there is no reference to Jesus Christ. At Archachon a placard declared that Catholics, even if only temporarily resident, were dispensed from all fasting throughout the year by the Archbishop of Bordeaux—an inducement to tourists. And at Brussels a poster in the porch of the cathedral announced a diocesan pilgrimage to view "the white tunic our Lady was wearing when Christ was born". At St. Martin's Church, Segovia, is a glass case containing a full-sized brass bedstead, in which lies a figure of the dead Christ, under a neatly tucked in purple counterpane. And here is a suggestion for money raising — a church where statues, candlesticks, confessionals, chairs, altar, and pulpit were adorned with labels tied on with string stating how much was still owing on each article.

At Seville cathedral little boys carry lighted candles "slantwise across their shoulders like municipal maces making a fine trail of wax wherever they went across the sanctuary"; or again a group of boys in scarlet cassocks smoke cigarettes behind a pillar while canons stroll and chat during the service. A delightful chapter on "Altar

Servers in the Pyranees" describes two ten-year olds dressed in rochets half way down their bare knees passing the alms basin with an eye on the priest so that they can simultaneously chant their Latin responses from wherever they are in the church, grinning at each other as each tries to ring the sanctuary bell loudest, always flinging all their energy into the divine praises. "It is only

the Spanish ethos that really *enjoys* religion," says Fr. Forse. Finally, this little scene from the centre of Christendom — "On April 11, 1910 a placid *contadina* sat on the lowest step of the high altar of St. Peter's at Rome peacefully suckling her baby in the face of the congregation."

This column, which appears every other week, is written by Dean W. P. Ladd of Berkeley Divinity School, 80 Sachem St., New Haven, Connecticut, to whom questions and communications can be sent.

NO FLESH SHOULD GLORY

By

BISHOP JOHNSON

IT IS a very general sentiment among business men today that true charity consists in helping people to help themselves. Because of this sentiment, many busy people are discharging their duty of philanthropy by writing a check which some professional charity worker disburses, having divided said check into overhead, underfoot and under-the-belt expenses.

This charity becomes a part of the industrial system in which we are condemned to lose our identity by the beneficent will of our secular deities, known once as Mammon, and now as Magnates. No magnate, big or small, likes to feel that some poor barnacle is attaching itself to the polished sides of his vessel. He does not like to be leaned upon too heavily by poor relations. It is bad for the poor relations and disquieting for the magnates.

I wonder sometimes if God hasn't a lot of poor relations who are leaning upon Him very hard. We speak of God as the "Giver of all good things," and we may not like to confess it but even the richest of us are beggars in God's sight. Now there is no disgrace in being the recipients of gifts. For we receive our life and all that we have as a gift from God. "We are saved by grace, and that not of ourselves, it is the gift of God."

The disgrace lies in the way in which we make our returns for the gift received. One way to avoid assuming any responsibility of gratitude is to deprive God of personality and call Him force. Of course, we can receive water from a faucet without manifesting any act of gratitude in return. So we speak of God as nature, and say that "Nature gives so and so"—and then we are under no obligation to make any return in worship.

The moment we believe in a personal God, we fasten upon ourselves the responsibility for returning thanks to the person who gives us those good things. The moment we realize that we are the recipients of God's charity, then we must see that the rules which we apply to our poor, apply

likewise to His poor; and those rules are, that we do not waste that which has been given us by the kindness of another; that we make some act of appreciation for the gratuity that we have received; and that we use the gifts thus received so as to develop in us the spirit of self-help.

WE ARE like the poor miner who has been grub-staked. God has given us all things necessary to search for treasure. The question is, what are we looking for? Riches for ourselves, or treasure for God? And our treasure is not His treasure. He is perfectly willing that we should seek and enjoy our treasure, if we will show some interest in returning to Him that which He seeks.

And what can we give God that He wants, in return for that which He has given us? We can give Him worship, which is a kind of gratitude; and we can give Him our love, which is a surrender of ourselves. Or we can shrivel up into a thankless, self-important atom.

God must be very tired of the crowd of poor relations, who take from Him and are impressed only with their own arrogance. Certainly He will no more permit flesh to glory in His presence than would an ordinary millionaire allow a poor relation to flaunt his own importance in his face. There is a modesty which rich beggars ought to seek.

Ingratitude is the basest of vices, and the ingrate the least attractive of all beggars. Let your requests and supplications be made unto God with thanksgiving, and then, and only then, will the peace of God rule in your hearts.

One can understand how men, who believe in a blind force as the giver of all good things, feel no obligation to be grateful. But a man who believes in God must expect such God to believe in gratitude.

WE DO not merely worship God because He needs it; we worship God also to preserve our self-respect. If all good gifts come from the

Father of light, then there can be but one adequate return for those gifts, and that is adoration. It is just this attitude of mind that differentiates beggars from one another. Better be a beloved vagabond than a churlish boor, which is about the measure of some of God's prosperous poor relations.

But we are told by experts that there is one real purpose in charity; and that is to teach the poor to help themselves, so that they can be self-respecting. It's a poor rule that doesn't work both ways. And unless we receive our blessings from a faucet, then perchance, God is watching His beneficiaries to see whether the manhood which He desires is being created by the blessings that he bestows.

God is very generous to us; are we generous to others? He puts up with many slights from us; are we equally patient with others? He sent His son into the world to give us a standard of manhood that none are brash enough to question. Are God's gifts to us having such an effect, that we are even anxious to grow more like Him?

It is odd that God's blessings either make us more human or more trivial. The more human seek to find their joy in helping others. The more trivial lose their joy in fussing about what they have failed to get. There is nothing more pitiful in God's world than one of God's poor relations, with his arms full of things, frantically grabbing for more things, with no gratitude and much complaining.

We are all God's poor relations. We cannot help that; but we can be decent poor relations and not selfish pigs if we believe that He is interested in the charity He administers.

Let's Know

By

BISHOP WILSON

PRESBYTERIANS

HERETOFORE I have refrained from using this column to discuss the negotiations with the Presbyterians looking to Church unity. I happen to be a member of our commission which is doing the negotiating. Now, however, the newspaper reports of the action of the Presbyterian Assembly have created so much misapprehension that it seems advisable to say something about them.

I am informed that the Presbyterian Assembly did not vote approval of the so-called concordat between the two Churches as the news reports indicated. The assembly voted to continue negoti-

ations based upon the concordat which is still open to constructive criticism. This is a different thing, though it seems unfortunate that so much prominence should be given to a concordat which has never been approved by our own commission. The following excerpt is taken from the minutes of the last meeting of our commission held in New York on Oct. 27th last: "It was agreed that both the proposed concordat and the proposed dual membership plan should be presented to the Presbyterians, but that all our negotiations were of a tentative character and at this step we were bound by no particular plan".

It is also most regrettable that the assembly should have been informed that there was no question of ordination involved—only the commissioning of ministers from either direction to serve in the opposite bodies. This is clearly a mistake. Our commission has never approved of any such action. It is true that some color is given to this idea by the introductory statement of a pamphlet recently issued over the names of the two commissions entitled "Proposals Looking Toward Organic Union". This statement was prepared by a sub-committee and was never submitted to the members of our commission before going into print.

For us to commission Presbyterian ministers without regard to ordination would involve us in endless difficulties. For it is not merely a question of Presbyterian ordination. Ministers have been received into the Presbyterian ministry from several other Christian bodies without being ordained by the Presbytery. Indeed I am told it is quite possible for one to be welcomed into the Presbyterian ministry who has not even been baptized. We would be expected to accept them all without question.

Such a "commissioning" without ordination would do three things. 1. It would violate the whole spirit and intention of the preface to the ordinal in our Prayer Book on which our own historic ministry is firmly founded. 2. It would run counter to the accepted standards of all other branches of the Anglican communion and might quite conceivably split us off from them. There is little to be said for that kind of unity achieved at the cost of still more disunion. 3. It directly contradicts our representations given to the Orthodox at the last Lambeth Conference on the subject of Holy Orders. We cannot say something in one direction and something else quite contrary in the other.

Our negotiations with the Presbyterians have been helpful and promising. I would not like to see them disrupted. Rushing to questionable conclusions does nobody any good.

KING AND QUEEN HEAR SERMON BY BISHOP TUCKER

Denouncing extreme nationalism, class feeling, and race prejudice as evidence of mankind's bondage to group selfishness and declaring the present social order to be based on human selfishness, Presiding Bishop Tucker on June 11 called for the inclusion of increasingly wider groups within God's saving purpose. Bishop Tucker was the preacher at the service in St. James' Church, Hyde Park, N. Y., attended by King George and Queen Elizabeth and President and Mrs. Roosevelt. He did not refer to members of the congregation but did indicate that because the United States and Great Britain had come to occupy positions of unusual influence in the world "they must assume a large share of the responsibility of saving the world of our time from the ills that threaten its well-being." We are beginning to realize, the bishop said, "that nations no less than individuals are members one of another so that the welfare of one is conditional upon that of all."

The sermon developed the view that the action of God is needed to enable men to go beyond the limitations which group selfishness places upon them. Human groups have developed to free man from bondage to his own selfish impulses. These groups have enabled men to rise higher in the physical and spiritual spheres. But the possibilities of these groups based on human relationships are limited, and reach a point where they become a hindrance to wider loyalties. Man then needs a more comprehensive group; one that is based not on man's relationship to man but on a common relationship of all men to God. But such a group, the Kingdom of God, could not be formed from man as Christ found him, separated from God, and a slave to his own selfish impulses. "The first requirement, therefore," continued Bishop Tucker, "for the founding of this Kingdom was the creation of a new and better race of men. To Nicodemus, who showed interest in His purpose, Christ said frankly, 'Except a man be born again by power from above, he cannot see the Kingdom of God.' As this was a requirement clearly beyond man's capacity to fulfill, Christ offered Himself as the means by which man might be reconciled to God, a task so difficult and yet so indispensable that He gave His life in the sacrifice upon the Cross that it might be accomplished."

The effectiveness of Christianity in

Front Page Churchman



GEORGE WHARTON PEPPER is a leading Churchman of the diocese of Pennsylvania and for a number of years represented that commonwealth in the United States Senate. He is the author of several books of a religious character, being best known perhaps for his book of devotions for young people.

solving the practical problems of life depends upon the wide application of Christ's saving work. "Selfishness in religion defeats its own purpose," Bishop Tucker said. "God does not offer Himself through Christ as a means of promoting our own private interests. Yet how frequently we limit our religious concern to ourselves or to our group!" The widening of the saving purpose of Christianity "should increase rather than decrease our concern for our own individual spiritual welfare. It is only as the lives of individuals are transformed into the likeness of Christ that we can expect the coming of the kingdom of love and righteousness. The regeneration of the individual and the reformation of the social order are not separable aims. To seek one without the other is to invite certain failure. High moral ideals cannot be realized in a society whose individual members are lacking in a strong sense of moral responsibility. Our Lord prefaced His announcement that the new Kingdom was at hand by an exhortation to repentance. No one, He says, can even enter the Kingdom unless he be born again. He invites all who are weary and heavy laden to come unto Him and be refreshed. To those who receive

(Continued on page 14)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

The World of Tomorrow, theme of the New York World's Fair, should be "concerned primarily for the exaltation of those spiritual and religious values which triumph above all time and circumstance," the Rev. Frederic S. Fleming, rector of Trinity Church, New York, declared in a radio address on June 11. "Undoubtedly many have thought of New York as the great metropolis, the center of the financial, artistic, literary, commercial, and educational world," he said. "But does this tell the story of its true greatness? Throughout our city's life of over 300 years, religion has played a dominant and controlling part in its growth to be one of the great cities of the world. No city of modern time has shown greater zeal in providing for its religious and spiritual welfare." The Trinity rector called attention to the fact that "seven out of ten of the great organized religions have their world and national headquarters in New York. From this center the world-wide missionary movements have their source of inspiration and support. Practically all the great humanitarian agencies and institutions of this city, which have no superior in the world, owe their foundation and continued existence to the churches of this area. The same statement applies with equal force to the institutions of learning for which New York is justly famous."

Discussing religion in the future he said that "we must recognize that religion is not an after-thought of man, but a forethought of God. Wherever man has endeavored to live apart from God as though He did not exist, disaster and disintegration have taken place. Even in our own day we see the perilous condition of man trying to carry a civilization in a declared opposition to the God who holds all existence in the hollow of His hand."

"We are not living in a man-made world," he continued. "The first lesson of history is that this is God's world, not man's. God is not to be served and worshipped chiefly because He is the Creator. Religion begins in the acceptance of this fact, and finds its fulfillment in the worship of God Who is our Redeemer and our Saviour."

"This world is not the whole of living," he concluded. "Fair as may be the cities which adorn any civilization, there is one ideal which alone can make man to be a good citizen of any city. It is the knowledge that here we have no abiding city. We look for one that is yet

to come. That civilization is well-founded, well-poised, well-adjusted for the future, which tries to interpret in its day and generation those ideals and practices which are agreeable to that Eternal City which is above, and which abides forever."

* * *

Coughlin Discussed at Chicago Congress

The Rev. William Kernan, rector of Trinity Church, Bayonne, N. J., was the speaker at a meeting of the American Jewish Congress honoring Rabbi Stephen S. Wise on his 65th birthday in Chicago on June 11. The anti-semitic campaign of the Rev. Charles Coughlin, Roman priest of Detroit, was the subject of the discussion at the meeting.

* * *

Summer School in New Jersey

A summer school for boys 15 years of age and over is being held by the diocese of New Jersey at St. Bernard's School, Gladstone, June 25 to July 1. Dean Frederick M. Adams of the Trenton cathedral is chaplain and the Rev. Alfred J. Banyard, rector of Christ Church, Bordentown, is dean of the school.

* * *

Missionary Payments Up To Expectations

Payments for the missionary work of the National Council on June 1 amounted to 108.8% of the sums then due on the expectations of the dioceses and districts. This compares with 109.7% collected on expectations at the same time last year. The church school Lenten offerings made the high showing possible. Out of 99 dioceses and districts 68 have paid 100% or over, according to the announcement of Lewis B. Franklin, National Council treasurer.

* * *

Endowed School Room Dedicated

Bishop Oldham of Albany dedicated a dormitory room at St. Agnes School, Albany, on June 6 in memory

of the late Althea Knickerbocker, a graduate of the school in 1888. The endowment of \$1,000 was raised by friends of Miss Knickerbocker.

* * *

Bishop Oldham in Nine Commencements

This spring Bishop Oldham of Albany is participating in nine school and college commencements, making the address, preaching the baccalaureate sermon, or giving the invocation. He made the commencement address at Bard College, Annandale-on-Hudson, N. Y., Russell Sage College, Troy, N. Y., and at St. Mary's, Peekskill, N. Y.

* * *

Officer Corrects Church Pension Story

Church people generally and clergymen particularly were doubtless disturbed by a story that appeared in the New York Times on May 29th indicating that the Church Pension Fund might have to cut down on the amount of pensions, due to the difficulty these days of getting the yield on investments that they have been able to earn in the past. The story was sent to the newspapers by the Church Pension Fund and was based upon the annual report of the Fund, recently published. The head of the city desk on the Times handed it to a young reporter who re-wrote the story in such a way as to misrepresent the facts badly. Then a thing happened which often does; other newspapers picked up the story from the Times, as well as press services, with the result that the false story was spread throughout the country, causing no end of trouble to the officers of the Fund who in recent days have had to answer a lot of "viewing with alarm" letters. As is always the case with such errors, it is never possible to correct completely the mistake—"you can never catch up with a lie." However we are anxious to do what we can toward that end by passing on to you

a letter that Mr. Bradford B. Locke, executive vice-president of the Fund, wrote to the Times which appeared in the paper for May 31st:

I would like to correct an erroneous impression that may have been created, inadvertently of course, by the news article in The New York Times of May 29, commenting on the twenty-first annual report of the Church Pension Fund. In the headlines and in the body of the article itself you implied that reductions in the present scale of pensions are imminent and stated that the fund is "falling short \$500,000 a year of figure needed for dependents," all of which is contrary to the facts.

The Church Pension Fund is in excellent financial condition, with assets substantially in excess of its actuarial liabilities conservatively stated. The annual report clearly states that for the first time in its history the income received from its investments was insufficient to meet all current requirements based upon the fund's reserve liabilities and present schedule of payments. However, other normal and proper factors of a compensating nature partially offset this insufficiency of current income, so that on a current operating basis the total net reduction of surplus for the year was \$17,000—not \$500,000, as implied in your article. An insufficiency of \$17,000 is negligible in a pension system that has total assets of \$33,000,000 and a surplus of over \$2,000,000.

In 1938 the board of trustees, giving full recognition to the present low interest return on investments of high quality, transferred from the surplus account to the reserve liability account the sum of \$1,380,000. This non-recurring transfer from surplus (which places the entire fund upon a 3½ per cent basis) in no way impairs the soundness of the fund. The surplus remaining after this non-recurring transfer is more than ample.

There is no question of reducing any of the present pensions, or of the fund's ability to earn sufficient amounts to pay the future pensions promised under the rules of the fund. The problem facing the Church Pension Fund relates to future extra "bonus" pensions to new beneficiaries. However, it is by no means certain that it will become necessary to modify the present program even as to these extra "bonus" pensions. At present the fund is paying pensions in a total amount which is 41 per cent greater than that orig-



ST. MARY'S SCHOOL, PEEKSKILL, N. Y.

inally promised. If present low interest rates continue for too long a time the board of trustees may not be able to be so liberal in respect to the future extra "bonus" pensions to new beneficiaries.

The Church Pension Fund always has been and is now outstanding in its financial and actuarial soundness. It would be unfortunate if any other impression were created in the minds of those who do not have the opportunity to read in full the twenty-first annual report.

* * *

Cincinnati Church Observes Anniversary

Christ Church, Cincinnati, observed the 122nd anniversary of its founding and the 40th anniversary of the rectorship of the Rev. Frank H. Nelson, on May 21, with a service of thanksgiving. Religious and civic leaders joined in praising Mr. Nelson, who is retiring, for his outstanding leadership in civic and religious affairs. During the 40 years he has served the parish, the largest in Southern Ohio, there have been 3,029 baptisms, 2,700 confirmations, 1,353 marriages and 2,608 burials, and \$3,000,000 has been raised.

* * *

Payne Divinity School Elects

The Rev. Pearson Hill Sloan, of Grace Church, Petersburg, Va., was elected dean of the Bishop Payne Divinity School in Petersburg at the meeting of the board of trustees on May 29. The Rev. O. G. Harris was elected warden and the Rev. Flournoy Bouldin and the Rev. M. D. Ashbury were elected professors. The requirements for the degree of bachelor of divinity were brought into conformity with those of other Church seminaries. The board did not change its previous decision to continue the school at Petersburg, but it did appoint a committee to confer with southern bishops again in connection with the removal of the school to Raleigh, N. C.

* * *

Chicago Suffragan Long in Diocese

The Rev. Edwin J. Randall, recently elected suffragan bishop of the diocese of Chicago, has spent his entire priesthood, extending over the past 43 years, in the diocese. He was priest-in-charge of St. Barnabas Church from 1896 to 1908, and rector of the parish from 1908 to 1921. Since then he has been executive secretary of the diocesan council and since 1932 also superintendent of the city mission. For many years he has been president of the standing committee. In addressing the special convention after the election

Off Moment Department



BISHOPS ALSO PLAY. This picture shows the genial Bishop of Connecticut, Dr. Budlong, absorbing a bit of Florida sunshine with the Rev. George I. Hiller, Witness associate and rector of Trinity Church, Miami. The picture was taken at a cottage on Lake Okeechobee.

Bishop Stewart of Chicago said: "No man could have been chosen for whom I have greater respect and admiration and love. No one could have been chosen upon whose sound judgment, utter conscientiousness and devotion to both the Church and the diocese I could more completely rely." Some 25 candidates were placed in nomination, with 15 receiving votes on the first ballot. Of these 10 survived through the fourth ballot. The Rev. G. Carlton Story received 13 votes on the first ballot and 43 on the seventh, on which Mr. Randall was elected with 61 votes. The Rev. Dudley Scott Stark, rector of St. Chrysostom's, and the Rev. Ray Everett Carr, rector of St. Peter's, both in Chicago, also received votes on the final ballot.

* * *

Graduate School Holds Commencement

The Graduate School of Applied Religion, Cincinnati, Ohio, held its third annual graduation exercises, on May 31 before the largest congregation since the school opened. Six men received certificates and diplomas representing the completion of the nine months' course in practical pastoral internship. Charles P. Taft, prominent Cincinnati lay leader, gave the commencement address. In speaking to the students and guests, Mr. Taft pointed out that the social situation in the world today cannot be solved except on a basis of co-operation between all interested parties and groups. Out of his personal experience in municipal government, social welfare and trades unionism, Mr. Taft illustrated the importance of the religious viewpoint and how the lack of it results in the

failure to meet new crises. In presenting the certificates and diplomas to the graduates, Dr. William S. Keller, founder of the Graduate School's summer session and a member of the board of trustees, pointed out that again the student body during the past year has come from far-flung places in the Church's work. The Graduate School of Applied Religion under the direction of Dean Joseph F. Fletcher, and Dr. Keller is an outgrowth of the Cincinnati Summer School in Social Work, now incorporated as a summer session. More than three hundred graduates of both sessions are at work in all parts of the Church.

* * *

Bishops Notified of Montana Resignation

Presiding Bishop Tucker has notified the bishops of the Church of the resignation of Bishop Fox of Montana, who is retiring on the ground of age. If the resignation is accepted by the House of Bishops at its meeting in St. Louis in November Bishop Fox will be immediately succeeded by Dean Henry H. Daniels, recently elected bishop coadjutor of Montana. Bishop Fox was coadjutor under the late William F. Faber, whom he succeeded as diocesan bishop in 1934.

* * *

New Technique Held Needed

The Rev. Charles W. Sheerin, vice president of the National Council, speaking at the annual meeting of the Guild of Cathedral Builders of New Jersey at Trenton on May 30, called for men to change the outward technique of the Church, if it is to survive. It can no longer function as it did even fifty years ago, he said. Pointing out that the automobile, which enables many people to live in rural or suburban communities, has made many city churches less useful, Mr. Sheerin urged the Church to close these and to find new ways of reaching its people. The association approved the gift of two memorial windows in memory of the late Hamilton Schuyler, for 30 years rector of Trinity Church and later honorary canon of the cathedral. The windows are the gift of Mrs. Ferdinand W. Roebling, Jr., and will be installed in the Schuyler memorial chapel.

* * *

Philadelphia School Gives Degrees

Eight doctor's degrees were conferred by The Divinity School in Philadelphia at its convocation service on June 8. Bishop Taft of Pennsylvania, president of the joint boards, presented honorary degrees to Bishops Gardner of New Jersey, McKinstrey of Delaware, and McClelland of

Easton, and to the Rev. Granville Taylor of Philadelphia and the Rev. Ernest C. Earp of Bryn Mawr. The degree of doctor of theology in course was conferred upon the Rev. H. E. Perret of New Brunswick, the Rev. M. D. Slifer, rector of the Reformed Church of Pennsburg, Pa., and the Rev. David Holmes of West Philadelphia.

* * *

Presbyterian Made Deacon

Without being required to renounce his allegiance to the Presbyterian Church, and without being dropped from the rolls of the Rochester Presbytery of which he has been a member, the Rev. Booth Forest Bond was ordained deacon by Bishop Reinheimer of Rochester in St. Paul's Church, Rochester, on June 2. Retired Bishop Ferris of Rochester assisted at the ordination.

* * *

Columbia Chaplain Preaches Baccalaureate

St. Paul's Chapel, Columbia University, New York, was filled with students with caps and gowns on June 4 to hear the Rev. Raymond C. Knox, chaplain of the university, preach the baccalaureate sermon. Mr. Knox made a plea for the maintenance of reason, the breakdown of

which has led to the use of force. The Rev. George E. Rath, assistant chaplain, conducted the service and Dean Herbert E. Hawkes of Columbia College read the lessons. Five thousand degrees, certificates and diplomas are being awarded to Columbia students this year.

* * *

St. Mary's School Peekskill

Opened in 1868, St. Mary's School, Mount Saint Gabriel, in Peekskill, N. Y., occupies a commanding site on an eminence overlooking the Hudson River near the gateway of the Highlands. The buildings of English Gothic were designed by Cram and Ferguson, and are located in a quadrangle on grounds of ninety-four acres. St. Mary's holds that the modern world needs to learn that great contentment and happiness are to be found in a simple life. The Sisters of St. Mary, who operate the school, have found from 71 years of experience that for young girls of adolescent age a quiet, regular life affords the best possible condition for physical, mental, and spiritual development. Accordingly, Saint Mary's, Mount Saint Gabriel, is in no sense a fashionable school. There is no horseback riding, nor dancing, and there are but few out-

side diversions. This does not mean that the pupils are condemned to a dour, monotonous existence. There are sports of all kinds—tennis, basketball, badminton, deck-tennis, hockey, archery and rhythmic dancing, hikes and picnics at the 100 acre dairy farm, as well as excursions to points of scientific or historic interest in the neighborhood. The glee club and the dramatic society afford a very popular opportunity for self-expression and entertainment, as do also the hobbies of photography and stamp collecting. Lectures and concerts are also provided by outside talent. The school has its own sound movie equipment.

A modified form of the Kent School plan of self-help has been successfully adopted. Each girl takes care of her room, does her own mending and helps in lighter household or clerical tasks. This plan is intended to cultivate a sense of responsibility, to teach the dignity of manual labor, and to prepare for future duties in the management of a home.

Saint Mary's, Mount Saint Gabriel, aims to be a Christian and a Church school in deed as well as in name. It requires courses in Scripture and in Church and Prayer Book history. School opens each day with a short-

TRACTS FOR THESE TIMES

A wide selection of tracts are offered at 5c a copy or 100 tracts (assorted if desired) for \$3. Have them on hand to give to those asking questions; place them in your tract case.

Christianity and War *by Frederick C. Grant*

The Inner Life *by Bishop Cross*

The Christian and His Money *by Bishop Washburn*

On Running a Parish *by Bishop W. Appleton Lawrence*

The Challenge to Youth *by Leslie Glenn*

Why I'm For the Church *by Charles P. Taft*

The Meaning of the Real Presence *by G. A. Studdert-Kennedy*

Why Believe in God? *by Samuel S. Drury*

Why Believe in Jesus? *by Albert Lucas*

What Christianity Demands of Me *by Edric A. Weld*

What Christianity Demands of Society *by G. Gardiner Monks*

Why Pray? *by Oscar Randolph*

Why Worship? *by Charles Herbert Young*

The Disciplined Christian *by Charles L. Street*

Cushioned Pews, a cloth bound book containing forty editorials by Bishop Johnson, selected by a committee. \$1.75

The Way of Life by Bishop Johnson, in which he presents a Christian philosophy of life. 35c a copy

The Personal Christ by Bishop Johnson. Thousands sold. 35c a copy

The Christian Way Out, a symposium on present economic and international developments by sixteen leaders of America and England. 50c a copy

The Story of the Church by Bishop Johnson, a brief history of The Church from Apostolic times to the present day. 50c a copy



WITNESS BOOKS

6140 Cottage Grove Avenue :: Chicago

ened form of Morning Prayer, and on Sundays there is a choral celebration of the Holy Eucharist with a sermon. A resident chaplain gives instruction in Christian doctrine and the personal and social obligations of the Christian life. The entire school composes the choir, which is under the direction of the Rev. C. W. Douglas. Every effort is made to correlate the ideals of worship and practical Christian living.

* * *

Religion and Labor Conference Held

Numerous aspects of the problem of unemployment were given consideration at a national emergency conference on unemployment and religious responsibility in Washington, D. C., on June 6. Specialists presented the conference with factual material at the morning session. In the afternoon addresses on the religious responsibility toward unemployment were given by Dorothy Day, editor of the Catholic Worker, New York; Rabbi Edward L. Israel of Baltimore; and the Rev. Albert T. Mollegen of the Virginia Theological Seminary, representing the Church League for Industrial Democracy.

* * *

Vacation School Leaders Meet

An institute for teachers and leaders in daily vacation church schools in the diocese of Michigan was held at St. John's Church, Royal Oak, on May 26. The discussions centered on the 1939 manual prepared by the diocesan committee on vacation schools, headed by Archdeacon Hagger.

* * *

Bishop Stewart Honored By School

Bishop Stewart of Chicago was given an unusual honor by Northwestern University, Evanston, Ill., when the alumni medal was given him during illumination night ceremonies on June 9. The award is given to an "alumnus who has distinguished himself in the eyes of Northwestern University and has rendered service which will endure

as long as Northwestern endures." Only seven other alumni have received the medal.

* * *

Massachusetts Choir Festival Held

The semi-annual choir festival of the Springfield convocation of Western Massachusetts was held on May 21 in St. John's Church, Northampton. Fourteen choirs participated. The service was directed by the Rev. Wm. E. Soule, choirmaster at St. John's, and consisted of choral evensong with Anglican chants for psalter and canticles, anthems, and a brief address by the rector, the Rev. Stephen F. Bayne, Jr.

* * *

Boston Council Protests Church Closing

Citing the Roman and Episcopal churches as examples, the committee on evangelism of the Boston Council of Churches has sent an appeal to every clergyman in Massachusetts urging continued services and activities throughout the summer. It expressed criticism of closing churches for the purpose of union services, and of long vacations by clergymen which leave the churches without pastoral care. The committee suggested that diversified services be held at various hours on Sunday, pointing out that most people are at home during the summer except for brief vacations.

* * *

Brookings Head At Carleton

Harold G. Moulton, president of the Brookings Institution, Washington, D. C., was the commencement speaker at Carleton College, Northfield, Minn., on June 12. Diplomas were awarded to 150 seniors. Bishop

Keeler, coadjutor of Minnesota and a trustee of Carleton, preached the baccalaureate sermon on the morning of June 11. Numerous musical events were featured on the program, including the rendering of the Brahms "German Requiem" by the Carleton Chapel Choir and the Carleton Orchestra under the direction of Prof. Frank E. Kendrie.

* * *

Prayer for British King Issued

Bishop Tucker of Virginia has authorized the use of a prayer for King George and Queen Elizabeth at the time of their visit to the United States, many having expressed a desire for such a prayer. All the clergy of the diocese have received a copy of the prayer, which follows: Almighty Father, the fountain of all goodness, we humbly beseech thee to bless thy servants King George and Queen Elizabeth. Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine heavenly Kingdom, through Jesus Christ, our Lord.

* * *

Summer School in North Dakota

The missionary district of North Dakota is holding its summer school this year at Pelican Lake from June 12 to 20, with Dean Henry H. Daniels, bishop coadjutor-elect of Montana, giving a daily course in



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

FOLDING CHAIRS

Brand-New Steel Folding Chairs.
Full Upholstered Back and Seat.
Rubber Feet. Send for Sample.
\$16.00 a Dozen
Dept. 93
Redington Co., Scranton, Pa.



CHURCH PAINTINGS
Murals - Portraits
John Krogmann
Artist
3561 Fullerton Ave.
Chicago

CLOAKS CASSOCKS SURPLICES
CUSTOM CLERICAL CLOTHES
CHURCH VESTMENTS, STOLES, Etc.
C. M. ALMY & SON, Inc.
562 FIFTH AVENUE - NEW YORK, N. Y.
Outfitters to the Church and Clergy since 1892

ERNEST W. LAKEMAN
DESIGNER AND WORKER IN
STAINED & LEADED GLASS
336 EAST 28 ST. NEW YORK

CLERGY AND CHOIR APPAREL.
Altar Linens, Embroideries.
Materials by the yard, Tailoring.

HALL 417-5TH AVE.
INC. (38TH ST.) N.Y.

CALVERT-HERRICK & RIEDINGER
2 & 4 East . 23rd . Street
New . York . City

—○—

STAINED GLASS . MOSAIC
AND . CHURCH
DECORATION

—○—

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

personal religion. Cynthia Clark of the National Council is giving a course on youth and the Church. Others giving courses are the Rev. Leland Clark of Stillwater, Minn., and the Rev. Joseph Ewing, while the Rev. Robert Clarke of Jamestown, N. Dak., is dean.

* * *

Harrisburg Clergy Have Retreat

The clergy of the diocese of Harrisburg held their annual retreat at Buena Vista Spring, near Blue Ridge Summit, Penna., June 13 to 15. The Rev. Theodore N. Barth, rector of St. Bartholomew's, Ten Hills, Baltimore, and member of the National Commission on Clergy Retreats, was the conductor.

* * *

Clergy Wives Entertained

Mrs. G. Ashton Oldham, wife of the bishop of Albany, entertained the wives of the clergy of the diocese at their ninth annual house party at Wiawaka holiday house from May 31 to June 2. Forty members of the Clergy Wives Club, which Mrs. Oldham organized 10 years ago, attended.

* * *

St. Augustine's Has Large Class

Seventy graduates of St. Augustine's College and its associated schools, in Raleigh, N. C., received degrees, diplomas and certificates at the seventy-second commencement on May 24. Walter C. Jackson, dean at the Woman's College of the University of North Carolina, spoke on the spirit of scientific inquiry, and said that "although democracy for the present seems to be in eclipse in parts of the world today, authoritarianism must ultimately succumb to democracy and liberty." The Rev. Edgar H. Goold, president of St. Augustine's, awarded prizes to various graduates. Sixteen states and one foreign country were represented in the graduating classes. The baccalaureate sermon was delivered by the Rev. Edmund H. Oxley, rector of St. Andrew's Church, Cincinnati.

* * *

Union Service in Rochester

Representatives of eleven denominations united in a service of praise

HOUSE OF RETREAT AND REST
St. Raphael's House, Evergreen, Colorado
The Sisters of St. Mary
Address the Sister in Charge

BENNETT'S RANCH EGGERS, COLORADO

AN IDEAL PLACE FOR YOUR VACATION
Moderate rates. Fishing and Saddle Horses.
Write for Booklet

T. P. BENNETT & SON, Eggers, Colorado

and worship in Christ Church, Rochester, on May 24. Prayers were said in native tongue by the pastors of the Hellenic Orthodox, Polish National, Italian Presbyterian, and German Evangelical Churches. The Rev. Edwin Dahlberg of Syracuse preached on the need for unity. The Rev. Charles C. W. Carver, rector of Christ Church, participated in the service and Bishop Reinheimer of Rochester pronounced the benediction.

* * *

Albany Dean Is Exchange Preacher

Dean Edward R. Welles of the Cathedral of All Saints, Albany, will be another exchange preacher in England this summer. Among other places he will preach at Anerley Congregational Church, London; Carr's Lane Congregational Church, Birmingham; Christ Church Cathedral, Oxford; Westminster Abbey; Canterbury Cathedral.

* * *

University President at School Commencement

President Frank P. Graham of the University of North Carolina delivered the commencement address at the graduation exercises of St. Mary's School and Junior College, Raleigh, N. C., on May 30. Bishop Penick of North Carolina presented the diplomas in ceremonies in the chapel.

* * *

Margaret Hall Takes Refugee Child

The daughter of a Viennese professor of music, exiled from Germany, has been offered a refugee

The D'Ascenzo Studios

1604 Summer St., Phila., Pa.

Respectfully refer you to their
stained glass in

The Cathedral of St. John the Divine,
New York City

The Washington Memorial Chapel,
Valley Forge, Pa.

The National Cathedral, Washington, D.C.

Write us for Organ Information

AUSTIN ORGANS, Inc.

Hartford, Conn.

CONFIRMATION INSTRUCTIONS

by
BISHOP JOHNSON
50c for single copies
\$4 for a dozen copies

THE WITNESS

6140 Cottage Grove Avenue
CHICAGO

Wilbur Herbert Burnham

Designer and Master
Craftsman

Stained and Leaded Glass

Studios 1126 Boylston Street
Boston, Massachusetts

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, 1935 Chestnut St.

Philadelphia, Pa.

CLERGYMAN—at present young peoples' director in large suburban parish, ex-teacher, moderate Churchmanship, desires part-time position as assistant while doing literary work and graduate study. Good references. Write: Box 335, Mt. Vernon, N. Y.

Atlantic City: 103 Stratford Ave. closed for summer. Applications for Sept. forwarded from that address. Mrs. Neel.

RESTHAVEN

Saint Augustine, Florida

Sisters of The Resurrection have again opened their Rest House in this historic city to guests desiring spiritual peace and strength; physical rest, quiet, and nourishing food. The new location is in beautiful grounds with water outlook, live oaks, palms, flowers. Comfortable rooms. Central heat. Address The Mother Superior S. R.

ST. HILDA GUILD, Inc.

147 E. 47th St., New York

CHURCH VESTMENTS

ECCLESIASTICAL EMBROIDERY

Conferences with reference to the adornment of Churches

Telephone El-dorado 5-1058

SUMMER SEWING FOR ALTAR
GUILDS. Pure Irish Linen by yard or piece for all Church needs. Order now while reduced prices continue and stocks are complete. MARY FAWCETT CO., BOX 146, PLAINFIELD, N. J.

ALTAR ORDERS PROMPTLY FILLED BREADS SAINT MARY'S CONVENT KENOSHA • WISCONSIN

ST. MARY'S EMBROIDERY ROOM. St. Mary's Hospital for Children, 407 West 34th Street, New York City. Church Vestments—simple or embroidered.

ST. MARY'S HOSTEL, 407 West 34th Street, New York City. Attractive furnished rooms for women with or without bath. Reasonable rates. 15 minutes to Fair grounds. Address Sisters of St. Mary, St. Mary's Hostel.

CATHEDRAL STUDIO—Church embroidery. Stoles \$6 up, Burse, veil, \$10 up. Surplices \$8 up. Exquisite Altar Linens. Cope \$70 up. Mass set \$50 up. Complete line pure Irish linens and Church fabrics by the yd. Embroidered emblems ready to apply. Altar Guide Handbook 50c. Address: L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. Telephone Wisconsin 2752.

scholarship by Margaret Hall, Versailles, Ky. The American Committee for German Refugees asked the school to take the 12 year old child, Elinore Lustgarten, who has been brought up as a Christian. The scholarship will be a memorial to the late Frank Gavin, \$220 having already been raised.

* * *

School Aids Missionary Display

A set of Alaskan posters was made recently by the art department of the Dwight Morrow High School of Englewood, N. J., after the Rev. J. Jack Sharkey, curate of St. Paul's Church there, suggested that the pupils enter posters in a contest for small prizes. The posters were exhibited at the church, and have been given to the Church Missions House in New York for display there and elsewhere.

KING AND QUEEN HEAR SERMON BY BISHOP TUCKER

(Continued from page 8)

Him, He gives power to become Sons of God, which means eligibility for citizenship in God's Kingdom. In proportion, however, as we become truly sons of God, we find growing within us dissatisfaction with a social order whose form has been largely determined by the principle of human selfishness. We will seek to remould our social environment in accordance with the spirit of the divine love which has become our dominating impulse."

To do this men must rise above conflicting loyalties to loyalty to God as Lord. "It means not the abolition of these lesser loyalties which have played such a valuable part in the development of mankind, but their reconciliation through their being called into the service of a higher loyalty." However, Bishop Tucker

pointed out again that in all ages the dreams which men have dreamed and the visions which men have seen have led only to disappointment when they have depended upon man's capacities for their realization. "The

coming of the Kingdom is to be effected neither by man working apart from God, nor by an external miraculous display of divine power. Christ stands at the door and knocks; when we open the door and yield ourselves

Services in 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, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

Chapel of the Intercession

Broadway at 155th
New York City

Rev. S. Taggart Steele, Vicar
Sundays: Holy Communion: 8 and 9:30. Morning Prayer at 10:40. Holy Communion & Sermon at 11; Evening Service & Sermon at 8 p. m.
Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

Chapels of the

New York Protestant Episcopal City Mission Society

San Salvatore—(Italian) 359 Broome Street; St. Cyrilian's—(Colored) 175 West 63rd Street; St. Martin's—(Colored) Church recently burned. Services held at Ephesus Seventh-Day Adventist Church, Lenox Ave. and 123rd St.
All Sunday Services at 11 A.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 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 5 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
Sunday Services
8 A.M.—Holy Communion
11 A.M.—Morning Service and Sermon
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.
The Church is open daily for prayer.

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 & Church School.
11 A.M.—Morning Service and Sermon.
8:00 P.M.—Choral Evensong & Sermon.
Holy Communion, Wednesday, 8 A.M.; Thursdays and Saints' Days, 12 o'clock.

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.

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.
Tuesday: 10:30 A.M. Holy Communion and 11:00 A.M. Quiet Hour.

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 p.m.
Weekdays: 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 Street
Sunday Services: 7:30, 9:30, 11 A.M.; 8 P.M.
Weekdays: Monday, Wednesday and Saturday, 10 A.M.
Tuesday, Thursday and Friday, 7 A.M.
Holy Days, 7 & 10 A.M. Morning Prayer at 9 A.M. Evening Prayer at 5:15 P.M.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

St. John's Church

Lattingtown, Long Island

Bishop Frank DuMoulin, Rector
On Northern shore of Long Island, two miles east of Glen Cove. At juncture of Lattingtown, Overlook, and Old Tappan Roads.
Sunday Services: Mid-Sept. to Mid-June 8:00 A.M., Holy Communion
9:45 A.M., Junior Church and Sunday School
11:00 A.M., Morning Service and Sermon
Sunday Services: Mid-June to Mid-Sept. 8:00 A.M., Holy Communion
10:30 A.M., Morning Service and Sermon

St. Paul's Chapel

Trinity Parish, New York

(Opened 1766)
Oldest Public Building in New York
Washington's Pew—Governor Clinton's Pew—Many other objects of interest.
Sundays: 9:30 and 10 A.M.
Weekdays: 8, 12 A.M. and 5 P.M.

St. George's Church

Founded 1748

Stuyvesant Square, 16 St. E. of 3rd Ave.
"The First Institutional Church in New York"

Rev. Elmore M. McKee, Rector
8 A.M.—Holy Communion. 11 A.M.—Service and Sermon.
All seats free.
Clubs, Clinics, Summer Camps, Rainford House.

WARD, WELLS AND DRESHMAN

Philanthropic Finance

• • •

Directors of the
Fund-Raising Campaign

for the
TEMPLE OF RELIGION

at the
New York World's Fair

51st Floor R.C.A. Bldg.
Rockefeller Center, New York

in faith to Him, there does take place the most wonderful of all miracles. We are delivered from the bondage of corruption into the glorious liberty of the children of God. St. Paul, speaking out of his own experience, exhausts the resources of human language to find metaphors to describe the change which takes place. The inner change, however, would be meaningless if it did not find expression in our action. It is the witness of our lives that demonstrates the saving power of Christ within us. If the power that is working within us is really that of divine love it will awaken in us an intense yearning to communicate to others that which has brought us so rich a blessing. Freely ye have received, freely give, Christ said to His disciples." Concluding, the Presiding Bishop said that the "more we strive to bear a witness for Christ to others, the more Christian our own lives become. The nearer we approach to the inclusion of the whole human race in our saving purpose, the closer we come to that goal which St. Paul describes in the words of the text: Until we come all together in the unity of the faith and the knowledge of the son of God, unto the perfect man, unto the measure of the stature of the fullness of Christ."

Admission to the service was by ticket, the old church above the Hudson River in famous Dutchess County being filled to capacity. The service was read by the rector of the parish, the Rev. Frank R. Wilson.

CLERGY NOTES

(Continued from page 2)

KUHNS, JOHN, has been granted a year's leave of absence as vicar of St. Paul's Church, Providence, R. I., to recover from an illness.

McKEE, JOHN, 3d, was ordained priest by Bishop Quin of Texas on May 31 in St. Philip's Church, Hearne, Tex., of which he is rector.

MENARD, VICTOR A., formerly at the Church of the Holy Apostles, Ellsworth, Kansas, is in charge of St. Barnabas', Tomahawk, Wis.

MILTON, MARSHALL McCORMICK, was ordained priest by Bishop Goodwin, coadjutor of Virginia, in St. Timothy's Church, Herndon, Va., on June 1. He will be rector of Upper Truro Parish, Fairfax County, Virginia.

OWEN, ELMER N., has resigned as rector of All Saints', Belmont, Mass., because of ill health.

RATH, GEORGE E., and GEORGE W. WICKERSHAM, 2d, were ordained priests by Bishop Manning of New York in the Cathedral of St. John the Divine on June 4.

ROWE, WILLIS R., formerly at St. Clement's, Greenville, Pa., is rector of St. Mark's, Oconto, Wis.

SMITH, JOSEPH WINFREE, was ordained priest by Bishop Goodwin, coadjutor of Virginia, in St. Paul's Church, Ivy, Va., on May 31. He is rector of Ivy Parish.

SOUTHWORTH, CONSTANT W., formerly in charge of the Manistique field in Northern Michigan, is vicar of Trinity Church, Connersville, and Trinity Church, Lawrenceburg, Indiana.

SUMNERS, CHARLES, formerly archdeacon of the diocese of Texas, is rector of St. David's Church, Austin, Tex.

TROTTER, JESSE M., now on the staff of Trinity Church Boston, will become rector of Grace Church, Amherst, Mass., effective September 3.

WHITEHEAD, HAROLD B., formerly rector of St. Martin's, Fairmont, Minn., is rector of Trinity Church, Independence, Mo.

Do YOU know HOW?

The Faith of The Church is not **just** a matter of one's emotions. There are certain things we must **KNOW** and **DO** if we would really draw nigh to Our Lord. For instance, do you really **KNOW** HOW to pray, to read your Bible, to hear Mass, to make your Confessions, to help your Parish Priest, aye, and **HOW** TO **GIVE ALMS**? (which is known by oh, so few!) We have a truly fine little book: "HOW—A Handbook of Catholic Practice." We urge its use. Everyone can afford it. Price: 50c, plus postage. No excuse now for "negligences or ignorances." For the price of one movie, you all may possess the proper instruction that will draw you very close to Our Lord. Sometimes we wonder just how many Church people truly want to draw very close to Him.

Stamps, money-orders, or cheques will be accepted where no charge account exists.

AMMIDON AND COMPANY

Horace L. Varian, President

31 S. Frederick St., Baltimore, Md.



CONFIRMATION INSTRUCTIONS

By

Bishop Irving P. Johnson

The standard book of instruction, used in hundreds of parishes. Many rectors also keep a supply on hand to present to the inquiring, for in this compact book will be found the answers to the many questions asked by the intelligent layman.

50c for single copies; \$4.00 for a dozen.

Postage paid.

WITNESS BOOKS

6140 Cottage Grove Avenue

Chicago

ALL SAINTS' EPISCOPAL COLLEGE

Vicksburg, Mississippi

A small church school for girls offering four years of high school (specializing in college preparatory) and two years of college. Emphasis on thorough work.

Borders on the National Park in historic Vicksburg and overlooks the Mississippi.

Arts. Mild climate. Outdoor sports.

Address:

The Rev. W. G. Christian, Rector

ST. MARY'S HALL

on the Delaware

Resident and Day, Episcopal, Accredited. College Preparatory, general, secretarial courses. Lower School. Music, all sports. Easily accessible to New York and Philadelphia. 103rd year. Catalogue. Edith M. Weller, B.S., *Prin.*, Burlington, N. J.

St. Margaret's School

Established 1865

Incorporated 1875

A New England School for Girls emphasizing preparation for the leading colleges. General course with music, dramatics, art, secretarial work and homemaking courses. Hockey, riding, tennis and other sports. Country estate, fireproof buildings.

ALBERTA C. EDELL, A.M., Principal
Box W, Waterbury, Connecticut

SHERWOOD HALL

The Western School for Boys
Laramie, Wyoming

Thorough College Preparation. Modified Military program. Horseback riding, mountain camping, marksmanship. All sports. Reasonable rates. For free illustrated catalog write Rev. Charles L. Street, Ph. D., Headmaster, P. O. Box 856, Laramie, Wyoming

The MERCERSBURG ACADEMY

Prepares for entrance to all Colleges and Universities. Especially successful in preparing boys for College Entrance Board Examinations. A large Faculty from the leading colleges and universities of the country give thorough instruction and aim to inspire in every pupil the lofty ideals of thorough scholarship, broad attainments, sound judgment and Christian manliness. For catalogue and information, address

Boyd Edwards, D.D., LL.D.,
Headmaster
Mercersburg, Pa.

St. John's MILITARY SCHOOL

Salina, Kansas

A Church preparatory school for boys from grade three through the high school. 53rd year begins September 9. Coordinated character development program embracing scholastic, religious, athletic and military activities. Close personal supervision. Fully accredited.

Catalogue

Rt. Rev. Robert N. Spencer, Rector
Major R. L. Clem, Superintendent

SAINT KATHARINE'S SCHOOL

DAVENPORT, IOWA

The increasing popularity of this well known church school for girls can be attributed to:

High Scholastic Standards
Individual Personality Development

Healthful, Hilltop campus

Courses primary to college. Tuition moderate. Catalog on request, write Dept. W.

BURD SCHOOL

4226 Baltimore Ave Philadelphia, Pa.

Miss Margaret Tappen, Principal
Endowed, homelike dwelling for fatherless girls. Accepted from 4 to 8 years; kept until at least 18. Educated and professionally equipped gratis. Catalog on request. Trustee: Rector and Vestrymen of St. Stephen's, Church.

MORAVIAN SEMINARY COLLEGE

America's oldest girls' school (1742) SEMINARY: grades 1-12, college prep and general courses. COLLEGE: certificate and degree courses. Music, Art, Secretarial, Dramatics, Technician's. Separate catalogs for Seminary and College.

EDWIN J. HEATH, M.A., D.D., Pres.
Box X, Bethlehem, Pa.

THE RECTORY SCHOOL

Pomfret, Conn.

A Church School for
Boys under Fifteen

ST. AUGUSTINE'S COLLEGE

RALEIGH, NORTH CAROLINA

An accredited Church College for Negro Youth. Co-educational. Degrees of B.A. and B.S.

Needs of the College: A Larger Endowment, Scholarship Aid for Worthy Students, Gifts for Current Expenses. Address: The President.

Legal title for bequests: Trustees of St. Augustine's College, Raleigh, North Carolina

CARLETON COLLEGE

Donald J. Cowling, President

Affiliated with the Episcopal Church in co-operative relations in the Minnesota Diocese and with Seabury-Western Theological Seminary, Evanston, Illinois.

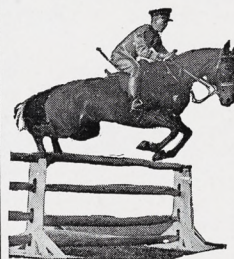
Address: Assistant to the President
Carleton College

Northfield

Minnesota

VALLEY FORGE MILITARY ACADEMY

AT THE NATION'S SHRINE



PREPARATORY for college or business. Boys 12 to 20. Also Junior College of Business Administration. Enrollment doubled in past five years. New fireproof dormitories, modern academic building and library, large recreation and riding hall, stables, gymnasium, increased faculty. High scholarship standards with special supervision for individual student. All sports, golf, polo. Cavalry, Infantry, Senior R.O.T.C. Band. Highest Government rating.

For catalog, address Box J

WAYNE, PA. ★

SAINT MARY'S HALL

FARIBAULT, MINNESOTA

Protestant Episcopal School
for Girls

74th year. Junior and Senior High Schools. Accredited college preparation and comprehensive general courses. Junior College. Beautiful fireproof buildings.

MARGARET ROBERTSON, M.A.
Headmistress

ST. AGNES SCHOOL

A Resident and Day School for Girls

GENERAL COURSE: MUSIC AND ART

SPORTS OF ALL KINDS

New Fireproof Building

School reopens September 20th at 10:00 A.M.

Miss Blanche Pittman, Principal
Loudonville Road, Albany, N. Y.

ST. MARY'S SCHOOL

MOUNT SAINT GABRIEL

PEEKSKILL, NEW YORK

Boarding School for Girls

College Preparatory and General Courses. Music, Art, Dramatics, Typing. Modified Kent Plan. Under the care of the Sisters of Saint Mary.

For catalogue address

THE SISTER SUPERIOR

IOLANI SCHOOL

Nuuanu Avenue at Judd Street
Honolulu, T. H.

A thorough Church School
for boys.

Rev. Albert H. Stone, M.A., Headmaster

DeVeaux School

1852-1939

Niagara Falls, New York

A church preparatory school for boys from the sixth grade. Small classes. Experienced instructors. Students may enter at any time and in any grade above the fifth. Enrollment limited to 120.

The Rt. Rev. Cameron J. Davis, D.D.
Bishop of Western New York
President, Board of Trustees

For catalogue, address

Geo. L. Barton, Jr., Ph. D.
Headmaster

DeVEAUX SCHOOL

Niagara Falls, N. Y.

A CLEAN MIND **HOWE** A SOUND BODY

You owe it to your boy to consider this fully accredited and distinguished Episcopal school which is successfully preparing boys for college and life. Located 140 miles from Chicago via U. S. Highway No. 20 and Indiana No. 9. Separate Junior School for boys of the grammar grades.

For full information and catalog, write

BURRETT B. BOUTON, M.A.,
Superintendent

75 Academy Pl.

Howe, Ind.