

LIFT UP YOUR HEARTS—Bishop Johnson

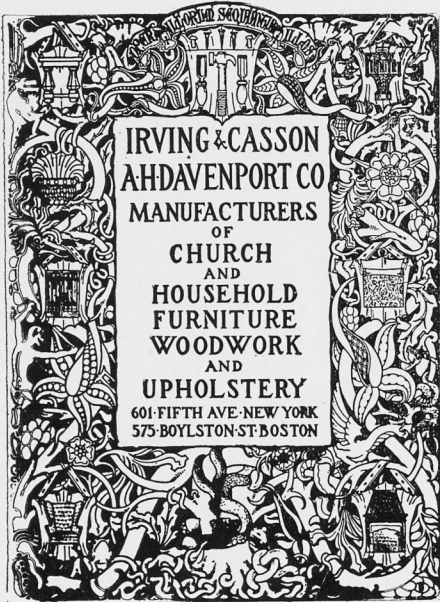
# *The* **WITNESS**

CHICAGO, ILL., JULY 14, 1932



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# THE WITNESS

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## LIFT UP YOUR HEARTS

*An Editorial by*  
BISHOP JOHNSON

THE SECRET OF JOY in our religion is within us. If we fail to find interest in our spiritual life we at once set up a defense mechanism and blame it upon some external circumstances whereas the fault lies within ourselves. The Church is not interesting because we have lost interest. To blame our lethargy upon the faults of a minister, or the actions of our fellow worshippers, or the inconsistencies of the administration is to acknowledge our own lack of faith and courage.

If for example we have an urge to be a musician we do not give up the pursuit of music because the village bands plays badly or because the bandmaster is a disagreeable person. We pursue our quest in spite of the obstacles which confront us. If we quit worshipping God because we do not like the minister we make the personality of the priest more important than the performance of an obligation. We are bored, not because the minister is tiresome, but because we are easily tired. We find people uninteresting because we ourselves lack interest. Of course there are some bores in the world, but if we discover that few people interest us then the fault is probably in ourselves. People do not interest us because we have so little interest in people.

THE CHURCH properly begins its services by having us confess our own faults whereas so many people begin their service to God by confessing the faults of other people and exonerating themselves. After all joy in life consists in what we ourselves put into service, not in what we collect from others. If for example the average Churchman approaches his religious observance in the same spirit that he brings to a game of golf or bridge he would develop an interest therein quite different from that which comes to him when he goes to a dentist or to a photographer. When one looks at the average congregation as he begins his morning sermon he feels like asking his auditors to look pleasant as the photographer does. Why bring

a gloomy countenance into the Lord's house, expecting to reap the fruits of love, joy and peace from such a beginning? Of course the preacher ought to radiate good nature and joyousness, but possibly he lacks power to overcome the gloom which confronts him.

I have often wondered why pious people so often regard a smile or a laugh as proceeding from the devil. I am sure that it doesn't. It is God's gift to His children and we ought to cultivate it as we grow older. Particularly at this time when fear and suspicion and bewilderment has seized the world the Church ought to be composed of those who laugh and sing. And it is a poor sport who demands that this shall be supplied to him when he does not supply his share.

IT IS RIGHT HERE that we might make pause. What does it mean to be a Christian? Does it mean that by virtue of your devotion to Christ and by means of His grace you are to be a potent force in lifting up the tone of society in which you live? Or are you a Christian in order to be a recipient of blessings which you do little or nothing to create? Are you a soldier of Christ or a pensioner upon His bounty?

What the Church needs today is a nucleus of faithful people who approach their religion as an adventure in overcoming obstacles by patient and determined effort; who recognize that behind any vocation there must be discipline, for it is through discipline that we acquire the ability to appreciate and appropriate the good or the true or the beautiful. Undisciplined Christians are as futile as undisciplined scientists or artists or musicians. It is only by conscious effort that we ever acquire those unconscious habits which are the final indices of character. Undisciplined soldiers have been accurately described as cannon fodder. Undisciplined Christians are likewise the victims of every assault made upon the Christian faith.

As I see it the Church is the one bright spot in our present muddle, for it gives us the keynote of life which is contained in the Sursum Corda. "Lift up



your hearts" for the Lord God does reign and He and He alone can bring love and joy and peace out of this modern chaos. But in order to lift up your hearts in tribulation you have to keep your heads and train them to meet difficulties with serenity.

## *The Boy King*

A STORY FOR BOYS AND GIRLS

By

EVELEEN HARRISON

ONCE upon a time there lived in Palestine a very powerful queen, named Athaliah, but for many years she had used her power in the wrong way. Instead of trying to help and protect her people, the Queen was so selfish and cruel that she put the people in jail, or chopped their heads off, if they did not carry out her wishes.

Her son, who was the real King of the country, was weak and foolish, and cared far more about having a good time than for learning how to serve his nation; so the Queen Mother had her own way, and made or broke laws just as she pleased.

At last the King had to give up his pleasure and go off at the head of his army to fight a battle, and not many days after a messenger galloped up to the palace with the thrilling news that the King had been killed.

"Now," decided the Queen Mother, "I will seize the kingdom for my own, and reign as I please." Then a dreadful thing happened. One terrible day she ordered the soldiers to kill the little princes of the royal house; and then, entering the great throne room, proclaimed that she was the monarch of the whole country.

How proud and secure the wicked Queen felt, seated upon an ivory throne, while all the nobles of the land bowed the knee before her! "All the princes are slain, and I only am left to reign as I wish." So thought the haughty Queen in the pride of her heart, but she had made a great mistake. For a baby prince had escaped.

There lived near the palace a good woman, a princess, sister of the King; she was married to the High Priest, who had charge of the beautiful temple, and they both loved and served God.

Secretly, on that terrible day, a maid servant had crept trembling into the room of the good Princess, and whispered to her the awful thing that the wicked Queen had ordered. Under cover of darkness, through secret ways, the Princess flew into the royal nursery. The baby prince Joash she loved dearly. Would she be in time to save him? Already the tramp of the soldiers' feet sounded down the passage.

"The baby! Quick!" called the Princess to the royal nurse. Up from his downy bed she caught the sleeping boy and rolled him in a dark silk coverlet. "The

inner room, in the big chest—hide him!" she whispered, and thrust him into the arms of the nurse.

When the nurses entered, the nursery was empty. "He must be in the garden with the other children," said one. A hasty glance around and they were gone.

But at midnight, out of the back door of the palace, went the baby, hidden safely under the cloak of his aunt.

So as the soldiers bowed low before the Queen, and in answer to her question replied, "The royal princes sleep with their father," the wicked Queen smiled in her pride and power, but the baby prince was taking breakfast in his aunt's home.

For six long years the Queen reigned in triumph, and the little prince was hidden in secret. Then one day the high priest called a meeting of the five war generals, a very secret meeting, held in the innermost court of his palace. There he told them the great news.

Prince Joash, the rightful King, was alive, and the time had come to destroy the power of the wicked Queen, and to crown him King. The five war generals were glad, for they did not wish to serve the Queen, and with joy they answered, "Behold, the King's son shall reign!" Then they swore a secret oath to make him King.

Throughout the whole land the five generals (under cover of darkness, for fear of the Queen) sent secret messengers to the loyal soldiers of the late King. As they gathered at the meeting place, they were divided into three companies—one to guard the temple, one to watch over the palace—to prevent the Queen from interfering—and the third to keep order in the streets.

At last, when all was in readiness, the generals assembled in the outer court of the temple, surrounded by a large band of soldiers, officers and nobles—all eager to see the little prince. The door of the inner court was thrown open, and out walked the High Priest, dressed in his beautiful embroidered robes, with the golden breastplate, set with twelve precious stones, on his breast, and holding by the hand a little lad of seven years.

Straight into the centre of the great court the High Priest led Prince Joash, and up on a raised platform, that all the people might see him; then, kneeling down before the Prince, placed on his head the crown of gold, in his right hand the golden sceptre, and poured the sacred oil on his head, anointing him as King of Israel.

The trumpets blew a loud salute, and all the people shouted, "God save the King!" In her royal palace sat the Queen, feared and hated by her subjects. "What makes the trumpets to blow? Why all that noise and shouting?" she demanded. But no one dared answer her or tell her the truth. In anger the Queen descended from her throne and entered the temple court. There before a pillar stood the boy King Joash, while all the generals and nobles bent the knee before him.

"Treason! Treason! Conspiracy!" shouted the

\*Kings, II.



angry Queen. "Arrest that boy!" But not a hand was raised at her command. Her power at last was at an end.

The High Priest stepped forward: "Seize her, soldiers; take her out of the temple; let justice be done upon her!"

So the wicked Queen died, and the little boy of seven became King Joash, and was seated upon his father's throne, the throne of the Kings of Israel.

His uncle, the High Priest, and his good aunt guided him; and as long as they lived he was a true, loyal King and ruled his people in the fear of God.

## THE SOMERSET HILLS SCHOOL

By

H. ADYE PRICHARD

ONE of the happiest and most successful of the smaller Church Schools is the Somerset Hills School, located at Far Hills, New Jersey, a community of country estates about forty miles from New York City. The School was founded by the Rev. James H. S. Fair in 1924. Mr. Fair is a son of the Very Rev. Campbell Fair, at one time Dean of Trinity Cathedral, Omaha, Nebraska; and was educated at Saint Paul's School, Concord, New Hampshire, Yale College and the General Theological Seminary. Before being called to organize this School he served as Chaplain at Saint George's School, Newport, Rhode Island.

With this background it would be inevitable that he would consider the spiritual training of those under his charge one of the governing features in his work. He believes that children, who are idealists by nature, will respond to the tenets of the Christian faith when they can be brought to realize that these tenets can be practical guides in every-day life. His aim, therefore, is to show them that the Christian life can bring real happiness and lasting satisfaction.

As guides to this end, he proceeds more by example, by the general atmosphere of the school life, and by personal discussion with individual boys, than by formal class instruction or emphasis on the importance of Church Services.

The School began as a Day School; but there was shortly imperative need for the opening of a boarding department, which now numbers about thirty boys. The total enrollment has grown from a dozen pupils

to about fifty-five. The staff consists of a dozen teachers, fully competent to take care of boys ranging in age from six to seventeen years, with the obvious necessity of separate and different supervision.

The School is housed in an old Colonial homestead, which has been enlarged and modernized, but sufficient of the home-like atmosphere has been retained so that the idea of the school family may always be kept at the fore. A boy does not feel he is merely a member of a group, but a valued and important member of an intimate circle.

The principle underlying this method of corporate life is the natural feeling that a boy will develop along more normal lines when he is prompted to understand and appreciate his true place in a fellowship than when he is merely the victim of disinterested rules and regulations.

Until 1931 the school specialized in preparing boys for the leading Secondary Schools of the East, and has sent boys to such schools as St. Paul's, St. Mark's, Kent, St. George's, Lenox, Hotchkiss, Exeter, etc. While this work is still strongly emphasized, a small group is now organized for college preparatory work. This group is primarily for boys who, for one reason or another, can do better work and be happier in a small informal school than in a large institution.

An interesting development of the past two years has been the acceptance of a few boys who are not planning to enter college, but who might receive real benefit from the associations of a boarding school. The work of these boys has been varied to meet their individual needs, and many of their classes have been organized along very informal lines. Languages are taught largely by the Direct Method, courses have been and are being started in such subjects as elementary psychology, finance and banking, mechanical drawing, mechanics, Current Events, etc. The experiment has been a distinct success, and these boys have contributed much to the success of the school.

In the recent surveys for Scholastic Achievement, the school has always ranked at the top, largely on account of the individualized work that is done with each pupil. Scholastically, several goals are sought: first, to arouse the interest of the boy for his work and progress; secondly, to guide him into habits of independent study and thinking; and also to develop



FENCING IS A REGULAR PART OF THE PROGRAM



an intellectual curiosity that will lead him to a definite quest for knowledge. The teaching is somewhat informal, avoiding whenever possible the rigidity of set class recitations and formal fixed study periods. Modern methods of classification are regularly used to determine each boy's scholastic capacity.

The recreational program is a varied one, so that all boys may participate in sports of their own choosing. The school is regularly represented in inter-scholastic competition by teams in football, hockey, soccer, fencing and baseball; but the boys also play tennis, golf, etc., as well as learn rifle shooting, ride horseback and receive instruction in other out-door activities. The school has a private pond which is utilized for picnics, over-night camps, shooting, swimming, hockey, etc. Colonel Frank B. Edwards of the U. S. Cavalry has charge of the riding and fencing, and has introduced most comprehensive courses in both activities. The fencing team has won victories over several college freshman teams, although the boys average less than 15 years of age and have only recently taken up that sport. About a third of the school ride regularly with Col. Edwards and his assistant, and there are also special classes in theoretical horsemanship. Several of the boys assist in the care of the horse and gain that added experience. Many miles of well kept bridle paths provide unusual facilities for

road rides with complete safety; and a well equipped fair grounds, with stables, show rings, paddocks, a full set of jumps, etc., gives opportunity for practice in jumping, fancy riding, drills, etc. By combining with Colonel Edwards Summer Camp in Canada, many of the boys have the same general management and instruction through the summer months as they receive at school during the year. Many of the boys remain for all or part of vacations to go on with this work under these ideal conditions.

At present the school is trying to meet economic conditions by establishing several Self Help Scholarships for boys who are able to earn part of their tuition expense, have demonstrated a definite sense of responsibility, and are capable of maintaining a high standard of scholastic achievement.

## Let's Know

By

BISHOP WILSON

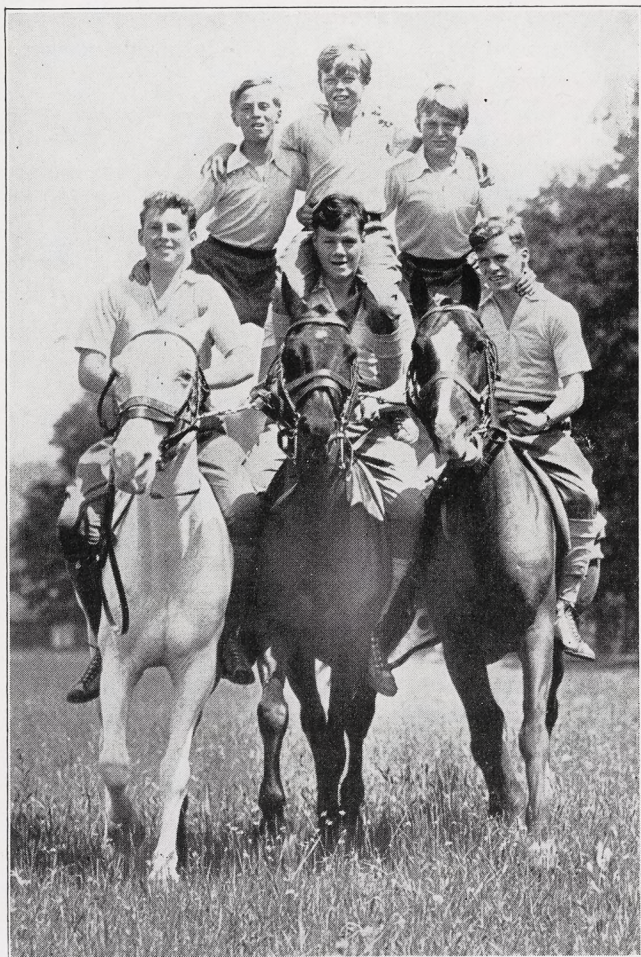
IN PERILS

**D**ON'T think that perils in spreading the Gospel ceased to exist several centuries ago or that they were confined to the jungles of Africa and the South Sea Isles. I have just been glancing over some of the correspondence of the Rev. James Lloyd Breck covering his missionary activities in Wisconsin and Minnesota less than a hundred years ago. In 1845 he writes of a night in Wisconsin as follows:

"In the simplicity of Western life, we did not think of bolts or bars for our doors and windows, and not infrequently these would remain open, even during the night, especially in very warm weather. On a very hot night, I think in August, about two o'clock, while in a doze, I was aroused to full consciousness of a breathing above me. My bed was immediately under the window in the basement of the chapel (north-east corner). Looking up I saw the glaring eyes of a wolf. With a scream I bounded to the floor, rousing all about me. Nimham sallied forth (sans culottes) with his rifle; but the beast had made off."

In 1853 he was opening work among the Indians in Minnesota and writes—"Our journey to the old Chief's residence was in many respects a novel one to me, for notwithstanding I have camped out, sleeping upon the ground for thirty nights in succession whilst traveling, yet this one had its peculiarities. . . . The intensity of the cold rendered large fires necessary to be kept up during the night, and hence it was quite impossible to use a tent. We therefore slept upon the ground, after clearing away the deep snow, wrapping ourselves in blankets, and lying down with our feet towards the fire. . . . The weather during this journey ranged from 12 to 18 degrees below zero. And yet we slept in the open air without peril to our lives."

He tells of Bishop Whipple sleeping out in the snow



THEY DO THIS AT A GALLOP



for three nights running and, in 1858, writes—"On Friday last (30th of July), we had a most severe hail-storm, such as has scarcely ever been known before. There were with the hail large masses of ice, which fell from the clouds, measuring from ten to twelve inches around, and weighing over a pound. I had such like in my hands. . . . It was the day after this great storm, that we went forth to meet an appointment for a Sunday service at Waterville, eighteen miles from the Mission centre. A Divinity student accompanied me. We were on foot, sometimes going through thick woods, and sometimes over prairies. We had each a knapsack upon his back. In these, besides a little change of raiment, we had prayer-books, tracts, and Sunday School books. We also took a little lunch with us."

He tells of trouble with Indians who had secured

whiskey from the white traders—"The drunken Indian has visited us at our Mission House at various times. My own experience has been, to be kept at bay in Mrs. Breck's private room, by the drawn knife of the half-drunken savage, who entered to gratify his unreasonable demands. On another occasion, a heavy-framed, drunken Indian danced like a maniac in the midst of the broken glass of our front windows, which were smashed to atoms by himself and others, who would enter our house. . . . This man in the window demanded my life, and only by arts and with great difficulty, he was kept from bursting open Mrs. Breck's door with a great club."

We scarcely know what hardship for Christ means in these privileged days. Thank God for men like Breck.

## THE BEAUTIFUL GATE OF THE TEMPLE

By

BISHOP EDWARD L. PARSONS

MANY years ago when I was an assistant in Grace Parish, New York, the Rector Dr. Huntington preached one Sunday a memorable sermon on the text "The Beautiful Gate of the Temple", that gate by which sat the lame man whom Peter and John healed. He spoke of the way in which Beauty becomes a gate to truer knowledge and the more perfect worship of God. The details of the sermon have long passed from my mind, not because they are forgotten but because they have been merged from year to year in a constantly widening and enriching experience of the truth of the preacher's message.

Beauty is a way to God. We are prone to forget it. Ascetic traditions from the Middle Ages and Puritan traditions from our nearer forefathers have conspired to throw such emphasis on God's goodness and perhaps on His truth that many of us have quite forgotten that beauty is as much a part of the Divine Being as either truth or goodness. God is for the Christian as he was for the enlightened Greek the Eternal Goodness, Truth and Beauty. That is to say that just as in Him is the Ultimate Reality and the embodiment of all moral ideals, so in Him is also the harmony, the proportion, the fine adjustment of matter and form or of spirit and utterance which constitute beauty. In God truth and righteousness are beauty and therefore the beautiful is likewise the true and the good.

When once that vision of the eternal beauty of God has dawned upon us the gates to the temple open on every side. The flaming rays of the sunset are from the brush of the Divine Artist. The glory of the shrieking tempest is His. His creative art unfolds the splendor of the snow-capped mountains, of the forest slopes and the restless ocean. Every glory of nature speaks of God.

We turn to man's creative art and the same is true. Every thing of beauty is not only a "joy forever" but a gate to enter upon eternal joy. "Art", says Consin, "belongs neither to religion nor to ethics, but like these it brings us nearer to the Infinite, one of the forms of which it manifests to us. God is the source of all beauty. . . . The most exalted goal of art is therefore to reveal in its own manner the touch of the Infinite." Once more then as our eyes are opened these doors stand ajar here, there and everywhere. The loveliness of woods and fields in autumn as revealed in painting, the thrilling harmonies of great music, the lifting power of noble verse, are all ways by which the soul enters the temple. They all speak of God to him who has ears to hear. All art if true is handmaid to religion.

BUT since all art which is true art reveals God, religion when true to its best has always sought to make and open beautiful gates to the temple. No one can look in quiet thoughtfulness at the spire of Salisbury or the tower of Canterbury without being lifted to God. No one can gaze on the immense solidities of Durham without feeling surer of the underlying certainties of God; nor watch the sunlight through the windows of Chartres without something of the radiance of heaven in his soul.

And so it is of the furnishings of the Church.

Real beauty brings richer and truer knowledge of God. Cheap decoration, ghastly images, tinsel and gaudiness open no doors to the temple of Eternal Beauty, nor does shabbiness or that barrenness which springs from ignorance and which is utterly different from the austere beauty of a New England meeting-house or an old brick Church of Maryland.

If all this be true, if God is Eternal Beauty, then it



must be our joy with increasing care and growing appreciation of beauty to open ever more and more beautiful gates that men may enter more easily the temple. "We must," says Dean Inge, "prepare hopefully for the next flowering time of the arts and make up our minds that when the radiance of the divine loveliness once more shines upon the minds of men, we will not leave this precious gift to be snatched by the world, the flesh and the devil."

## Reaching Young Men

By

REV. F. M. WETHERILL

Founder Knights of Sts. John

HOW well we know each other in the Church School depends very largely upon our contacts outside the classroom. That a class of boys should have the pleasure and attraction of making friends in the school is obvious. The Knights of Sts. John affords this friendly opportunity. Teachers and rectors are looking for an organization which will not only win boys to the church, but will at the same time supply these young men with things to do in and about the church. Now, hiking and scouting are good in themselves. But they take the fellows away from the church to field and stream, and city street. Something which appeals to the "gang spirit" in the same way is the Knights of Sts. John. Yet it makes more loyal and better informed churchmen.

Initiations of this Order instruct young men and boys fourteen years and older in the ways of his church. This is exclusively an Episcopal organization. Other boys may join. The chapters are located in Episcopal Churches. Installations are held within the church. So a Disciple, Friend or Brother, according to his rank, is made familiar with the church and chancel. At the altar rail he is made a Sir Knight for his accomplishments for his Church.

Degrees are conferred for merits, earned and won. In this manner a young man is induced to become resourceful, ambitious and well rounded in achievements of a practical and churchly character. It is a manly way of getting the best out of boyhood. It has also the advantage of the boys being near at hand in their good times where they can get the value of the best the Church has to give.

Backed and endorsed by many of the leading bishops and clergy, the Knights of Sts. John is a decided force in a parish for the ideals and practical working of religious education. Friends working and competing together in the things most worth while in life, at the same time having a whole lot of fun, has won the imagination of leaders in religious and churchly education. Its adaptability to all types, sizes and location of churches is a factor in its favor, as well as a further assurance of its progress and endorsement.

A Manual has been published containing the sixty

tests for degrees. Besides all this there is a chapter on "Things to Do." These will be beneficial in their diversified interests. These degrees maintain the interest of the boy growing up thru the 'teen years and into manhood.

As priests and laity were primarily interested in making gentlemen, so the Knights of Sts. John encourages the ideals and finer feelings of a Christian. Its spirit of knighthood emanates from the Christ. We put each young man through tests. Can they serve the Christ as a page or esquire would serve his knight? The principles of this Fraternity are based upon the word of God, not mere legends nor ideals, but particularly the Gospel according to St. John. Our young men through their sport, their Bible, their church doctrine and their hobbies, become fast friends. Their achievements have very definite recognition before God's altar. They are not only shown how to win souls but in the parishes where chapters have been established there are copious proofs that they have brought souls to their first communion.

According to the modern conception of religious education, we are trying to allow our young men to get religious expression as well as receive religious impression. The Knights of Sts. John does this more than any other organization in the world. Yet with it all they do the things that their best instincts make them fond of doing. They have a whole lot of fun in doing them.

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## REVIEWS OF A FEW BOOKS THAT ARE WORTH ATTENTION

By GARDINER M. DAY

In *A Preface to Christian Faith in a New Age* Dr. Rufus Jones, the well known Quaker, has written a good summary of the trends of the best Christian thinking of the present time, but it nevertheless lacks the fire and incisiveness of a book like Dr. Reinhold Niebuhr's *Does Civilization Need Religion* of five years ago or the directness of a volume like Allyn K. Foster's *The New Dimensions of Religion* which appeared last year. All these are Macmillan books. The first two chapters, dealing with "Obstacles and Hindrances" to faith and "A reexamination of the Spiritual foundations", should prove immensely helpful to the layman who desires to learn the point of view of modern religious thinkers without having to wade through theological tomes. While the author points out that the mission of the Church must always be twofold, "the perfecting of personal character and the transformation and rebuilding of the social fabric", the lack of both emphasis upon and specific suggestions in regard to the latter makes the book as a preface to faith in the future disappointing.

No book has suffered more than the Bible from being read too much. People hear sections, often taken for special purposes out of the context, read in Church and Sunday School; some people have read blindly chapter by chapter from cover to cover in order to achieve a gold watch or some less material reward; others have had it read to them by pious parents; and still others have tried to read it with the aid of a commentary only to react against the mass of material or the meandering of the commentator. Evidently aware of this, Dean Inge has compiled a devotional Bible, which he has called *Everyman's Bible*, published by Longmans, Green & Co. He has placed the material most valuable in his estimation for devotional purposes under four general heads: God, Christ, The Christian Graces, and The Christian Experience. He has not only given a thirty page introduction but has also written notes to help the reader to a fuller understanding of more difficult sections.

For persons looking for a book to use for devotional reading I recommend *The Religion of Jesus and Love the Law of Life* by Toyohiko Kagawa published by The John C. Winston Co. Kagawa is one of the great Christian leaders of our day. This volume opens with a biographical sketch by Robert E. Speer and what

a biography the life of Kagawa makes. Few men have pressed so much action and thought into so few years. The picture which this Japanese writer gives of Jesus is the more interesting to Occidentals because it comes from the mind of an Oriental. In the second half of the volume Kagawa treats such subjects as, The Evolution of Love, Love and Sexual Desire, Love and Romance, Love and Education and the Ethics of Love. Rufus Jones has well characterized the book in the following sentence: "It traces love up through lower unconscious stages, in forms of mutual aid and the sacrifice of the self for the group, to the joyous radiant, conscious dedication of the personal life for the sake of others, flowering at its highest and holiest culmination in the Great Galilean, through whom God's character as grace and love at last stands revealed in its full glory".

Dr. Fosdick is a man as well known for his devotional books as he is for his lucid and fearless analysis of the modern mind's approach to religious problems. Hence the latest volume from his pen, *As I See Religion*, published by Harpers, will be welcomed by all who know his earlier books. Although Dr. Fosdick's writing is generally termed "popular writing", he has been steadily building up year by year a constructive philosophic basis for his Christian faith. Hence in this volume we find emerging a genuinely workable philosophy of religion expressed in terms that the "man in the street" can fully appreciate.

In distinct contrast to these religious volumes I want to call the attention of WITNESS readers to an amazingly exciting book, *Way of the Lancer* by Richard Boleslavski in collaboration with Helen Woodward published by Bobbs-Merrill. This is the story of the experiences of a Polish Lancer in the Russian Army during the World War and the Bolshevik revolution. Commencing with the hanging of two spies in the first chapter the book is as thrilling as the best detective story from cover to cover. I wonder whether anyone could write a more vivid picture of the terrific upheaval the revolution caused. The author reveals how the suspension of the regular enforcement of law and order marked the occasion for everyone to achieve his own petty ambitions until a practical state of anarchy existed. The writer's deft characterization of human beings and extraordinary descriptive power make the scenes live. The entire account bespeaks the colossal waste which is always attendant upon a great social change.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

I have been connected with THE WITNESS now for over twelve years. I know that because my daughter was six months old when I started on the job and she has had her thirteenth birthday. During that time I presume I have taken a slap at people in these notes ten or a dozen times. And out of the dozen I have been entirely wrong in fully nine instances. The day will arrive, I hope, when I shall cease taking slaps at anyone. The latest instance is the case of Bishop Ablewhite of Marquette. You may recall that a few weeks ago I picked on him for his address before his diocesan convention. He had urged rectors to cooperate with social agencies in recreational programs for the unemployed. Nobody certainly can object to that, but as I read the report that came to us it seemed to me that the motive behind the plan was entirely bad; encouraging people to play in order that they might forget their empty stomachs and thus keep them from becoming discontented. I hopped on the Bishop for this, remarking that what we need in this country is not less discontent but more, and that the Church should not be a party to any plan to give them a circus in order that they remain exponents of Mr. Hoover's doctrine of rugged individualism.

Now I have received the finest sort of a letter from Bishop Ablewhite, with a copy of his address enclosed. Not only do I fail to find any such motive stated in his address, but in his letter he says: "I heartily agree with you that we need more Christian revolutionary discontent and not less. I have preached and taught just this idea upon all occasions." Then turning to his address I find him saying: "Where masses of people are idle there should be something planned each week in the way of free, clean and wholesome amusement and recreation. Guild halls, basements and even the church itself can be used in various ways by curtaining or screening off the altar and sanctuary. The congregation, vestry and clergyman that sits back and assumes no leadership in such times cannot expect to hold the respect of the community or justify their existence. In this connection it would be well to speak of the church's duty in another direction. In various parts of the diocese we have groups of people who, for lack of nomenclature, we call Reds. I speak particularly of certain groups



among the Finnish people. I have suggested to the Woman's Auxiliary that they make a special study of the background habits and history of these people. They are among us. Damning and saying that they should be put in jail will not help much. Here is a challenge to every rector and missionary—but above all a challenge to a small group of people in every parish who through prayer, study and love can perhaps help these people to think clearly. Not a program of Americanization, but a program for promoting Christian living, knowing that Christian living makes for the best citizenship in any country."

Now that, to my mind, is just fine, and I want to take back as far as possible what I said previously and publicly to apologize to Bishop Ablewhite for having created an impression about his address which was false. There is only one sentence in this address I wish might have been different. Where he says "help these people to think clearly" I wish he might have said "help each other to think clearly" for it is barely possible that these so-called Reds have something to contribute to the thinking of Christians. However that is a minor point, and one upon which, I rather imagine, Bishop Ablewhite would thoroughly agree.

\* \* \*

#### Wild Life At New York Cathedral

The Cathedral of St. John the Divine has received many valuable and highly interesting gifts from foreign nations; from various organizations and from about five hundred thousand individuals, but it has just received rather a unique testimonial. Not long ago, in the early morning, a large owl was noticed under the deanery windows. It was found to have a broken leg, but it was a magnificent bird. It occurred to Mrs. Gates, wife of the Dean of the Cathedral, to call the zoo and ask whether the owl could be sent there. The zoo welcomed the owl and, as the following testimonial shows, the creature is now a member of its interesting bird household:

THE NEW YORK ZOOLOGICAL  
SOCIETY

has received from  
THE CATHEDRAL OF ST. JOHN  
THE DIVINE  
the gift of  
ONE BARRED OWL  
for which it tenders a grateful  
acknowledgment

W. REID BLAIR  
Director

New York Zoological Park  
The Cathedral Close is, in reality,  
a bird sanctuary. In addition to the

families of English sparrows, of starlings and pigeons, who are permanent residents throughout the year, in the spring, summer and fall robins, flickers, bluebirds, brown thrashers, juncos, chickadees, black and white creepers, downy woodpeckers, scarlet tanagers, orioles, thrushes, cedar waxwings, pheasants and owls visit us.

No statement relative to the other than human denizens of the Close should omit the squirrels. These scamper about the grounds and in the trees at will and are very tame. Not only will they approach their human friends to be fed, but they will climb up to second story window sills for nuts and have even been known to accept nuts while sitting on office desks.

\* \* \*

#### Endorse Action of Missouri Church Officials

A bit of a rumpus was raised by the service held some weeks ago at Christ Church Cathedral, St. Louis, under the auspices of the Christian Unity League in which ministers of several denominations joined in the service. A resolution has now been signed by 144 alumni of the Theological Seminary in Virginia commending Bishop Johnson, Bishop Scarlett and Dean Sweet for granting the use of the cathedral for the service and for themselves taking part in the service with the ministers of other Christian churches. "We believe," says the resolution, "that such an act of Christian fellowship is in harmony with the mind of Christ Who prayed that His disciples might be one, and that it is consonant with loyalty to the spirit of the Protestant Episcopal Church in its often expressed will to advance the cause of Christian reunion among the separated members of Christ's Church."

\* \* \*

#### Consecrate New Church at Covington

Bishop Jett consecrated Emmanuel Church, Covington, Virginia on June 26th, assisted by the rector, the Rev. Warren A. Seager and two former rectors, the Rev. G. F. Rogers of Ashville and the Rev. C. E. Buxton of Hague, Va. The sermon was preached by another former rector, the Rev. Thomas Semmes, now of South Richmond, Va. The church was completed in 1925.

\* \* \*

#### Says Clergy Should Know Psychiatry

The Rev. H. Ralph Higgins of St. Paul's Cathedral, Detroit, said at the opening session of the Racine Con-

ference that it was imperative that the clergy should be reasonably well acquainted with the principles of modern psychology and the technique of psychiatry if they are to do their jobs properly in these days. "To a considerable extent," he said, "the psychiatrist already has displaced the spiritual advisor. People in difficulty have more or less unconsciously come to feel that the clergy are too closely tied to traditional prejudices and that they lack knowledge of and sympathy with the newer discoveries." The conference which has just come to a close after a two weeks' session was attended by over one hundred. Bishop Stewart was the preacher at the sunset services the first week, and Bishop Irving P. Johnson had these services the second week as well as a course for the clergy. The Rev. LeRoy Burroughs of Ames, Iowa, gave a very popular course on Church history. The Rev. Gerald G. Moore of Chicago was the conference chairman and the Rev. Walter Bihler of Chicago was the dean of the faculty.

\* \* \*

#### Bishop Jenkins Opposes Gambling

Bishop Jenkins of Nevada is taking the lead in pushing a bill which has been introduced in the legislature of that state which will eliminate legalized gambling. The bill if passed would outlaw all forms of gambling except betting on horse races and betting at purely social games.

\* \* \*

#### Chicago Laymen Discuss Prayer

Resolutions endorsing prayer may seem a bit strange to you but some folk probably have the resolution habit. In any case when a group of laymen met recently at St. Alban's School, Sycamore, Illinois, for the annual Houghteling Forum resolutions were adopted declaring that laymen should have a definite program for the prayer life. The first attribute of prayer, they decided, is a searching of one's self to see what is at variance with the will of God, and out of this should grow a definite and unceasing effort to correct the wrong. They also decided that one of the causes of the present economic situation is a loss of faith in personalities, in leaders, and until that is restored there can be no recovery.

\* \* \*

#### Called to Trinity, Covington, Kentucky

The Rev. William G. Pendleton has resigned as rector of Grace Memorial Church, Lynchburg, to accept a call to Trinity, Covington, Kentucky.



**Answer English Church Leaders On Question of Debts**

The Federal Council of the Churches have made public the reply of its Administrative Committee to the manifesto signed by more than fifty Christian leaders of the major church bodies of England, who some weeks ago appealed to the churchmen of America and other lands "to press for the cancellation of reparation payments and of international war debts."

In its reply, the Administrative Committee of the Federal Council points out that although in its constituency "there is as yet no complete agreement as to a practical solution of the problem" there is a common mind as to the spirit in which the question should be approached. "Our primary interest as Christians," the reply declares, "is to release in the life of the nations the spirit of forgiveness and reconciliation to which the Christian Gospel summons us and which is the supreme need of the world today."

Strong emphasis is placed, also, upon the responsibility of the Church to "lay special stress upon its teaching of the oneness of the human family and the interdependence of nations."

After pointing out that "insofar as the European peoples are relieved of the burden of the debts, a corresponding burden is placed upon the American people," the Federal Council's reply to the English churchmen suggests that, although the United States would doubtless not be willing to assume this additional burden if it were urged on legal grounds, our country "ought surely to be willing to consider the matter when it is proposed as a question of Christian brotherhood and mutual helpfulness. Quite apart from the theoretical justification which might be made for continuing either reparations or debts, the statement declares that "the existing world situation renders attempts to continue them on their present basis futile and harmful" and expresses the judgment that a downward revision is necessary.

It is frankly stated, however, that the American people are not likely to be willing to make further reductions in the war debts unless the debtor nations "show strong determination to reduce their armaments." The amounts due the United States on account of the war debts are shown to be "far smaller than the expenditures of the debtor nations on their military establishments" and there is a pronounced insistence that a downward revision of the war debts should "go hand in hand with substantial reductions

in the military and naval budgets of the nations."

\* \* \*

**Church Insurance Corporation Provides Life Pensions**

The Church Life Insurance Corporation, which is as you know a subsidiary of the Church Pension Fund, provides life pensions for the clergy, lay officials and lay workers of our Church, and for their families as well. There have been inquiries about this so that we are very glad to present the information here. There are some apparently who are under the impression that only the clergy can have the advantage of the low rates of the corporation, whereas it is available for all doing Church work and also for their families. In addition to all standard types of life insurance policies and annuities, there are three unique types offered by the corporation. 1. Annuity income bond, which provides a guaranteed life pension of specified amount, beginning at age 65, purchased on the installment plan over a period of years. No medical examination is required. 2. Personal retirement policy, which provides a guaranteed income of specified amount, beginning at 65, at the same time giving full life insurance protection to one's family. 3. Immediate annuity, which provides a guaranteed life pension of specified amount, beginning at once. This is purchased by cash and is especially attractive for men and women of sixty or over. The office of the corporation is 20 Exchange Place, New York, in case you wish to get further information.

\* \* \*

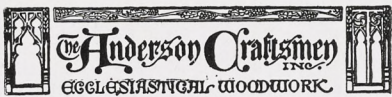
**Summer School In the Parish House**

The summer school of the diocese of West Texas was held in the parish house and educational building of St. Mark's Church, San Antonio. There was a fine faculty, including the Rev. Goodrich Fenner, head of rural work of the National Council, and Miss Helen Whitehouse, a field secretary of the Woman's Auxiliary. The attendance was only fair, which is at least an unique thing to say about a Church event.

\* \* \*

**Planning for The Campaign in Chicago**

The diocese of Chicago has this business of an every member canvass on a well worked out basis which I am sure is worth passing on to you. They have it figured out even to the dates. For instance your parish chairman should be selected at once—should have been appointed two weeks ago as a matter of fact according to their schedule. Then before the first of September the



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chairman should select the best men for team captains. Before September 20th these men should select their assistants. On September 22 and 23 all the clergy of the diocese are to attend a diocesan conference. From the 23rd to the 25th each parish chairman and one assistant are to attend a diocesan conference. In October the laymen of the parish are to check over the parish lists, making sure that the addresses and telephone numbers are correct. A parish folder is prepared, including therein an adequate parish budget. This budget should be arrived at only after discussion with parish groups. It should not be the work simply of the vestry or the finance committee. Incidentally if there is an advertising man in your parish enlist his help to make the printed material attractive. The rector is then urged to preach four sermons during October and November on the Church Program. Between the dates of October first and November 10th parish or vestry conferences are to be held; "helpful last year; a practical necessity now". On All Saints' Day, or some other convenient date, have a day of Intercession for the work and workers of the Church. October 15 to November 10 have meetings for your canvassers and see that they know their job and their Church. Avoid or eliminate untactful, uninformed or apologetic canvassers. Discuss and prepare to meet situations this fall which are new. Arrange for thorough distribution by mail or effective messenger, about a week apart, the National Council folder, the diocesan folder and the parish folder. November 13; corporate communion and commissioning of the canvassers. Between November 13 and 27 have your Every Member Canvass. Have the canvass completed by November 27. Five elements of a real every member canvass, according to Chicago, are: 1. Willing and confident leadership. 2. Adequate parish budget and acceptance of whole quota. 3. Education by sermons, conferences, etc. 4. Individual apportionment. 5. Thorough canvass, which is the result of due preparation.

\* \* \*

### Indians Have Their Own Idea About Washington

According to Bishop Burleson, writing in the Spirit of Missions, the Indians have their own ideas about George Washington. So highly do some of them esteem him that they consider him to be the only white man who has gone to heaven, and even he hasn't really gotten in yet. On the other hand some tribes, possibly not treated too well by the General and his troops, do not have

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quite the same regard for him, as may be judged from the name they gave him which means Town-Destroyer.

\* \* \*

#### Harrisburg Clergy Hold a Conference

Twenty-nine clergymen of the diocese of Harrisburg held a conference at Eaglesmere, Pa., June 27 and 28, with Bishops Brown lecturing on preaching, priestly ministrations and pastoral work. Discussions were led by Dean Treder, the Rev. J. T. Heistand of Bloomsburg and the Rev. F. F. Lynch of Corning, N. Y.

\* \* \*

#### Successful Conference In Western Michigan

The annual summer conference of the diocese of Western Michigan was held at Montague from June 19 through the 25th with a full time enrollment of 116, with an additional 50 taking courses part time. What's more the conference met expenses and carried over a balance to help with next year's gathering.

\* \* \*

#### Bishop Oldham Hits at Nationalism

Preaching at the Cathedral of St. John the Divine, New York, on July 3rd Bishop Oldham of Albany said that there was need in these times for clear, detached, sincere thinking, divorced from prejudice or party shibboleths, and that this applied particularly to the international situation. "The world is one, yet we witness a recrudescence of narrow nationalism which bids fair to rob mankind of all the blessings that might result from the tremendous discoveries of science and the great achievements of industry." The service at which he preached was for students of Columbia University attending the summer school and was attended by several hundred of them.

\* \* \*

#### Synod of Second Province To Meet at Syracuse

The synod of the province of New York and New Jersey is to meet in Syracuse in November. It opens on the 15th with a service at St. Paul's. The following evening there will be held the dinner for delegates and their friends. The program otherwise has not as yet been announced.

\* \* \*

#### Indian Boys and Girls Have a Summer Conference

A new venture in South Dakota this summer was a Young People's week-end conference for the Indian boys and girls from the ten chapels of the Crow Creek and Lower Brule missions. Their homes are so scattered that it is difficult to get a group together, but with careful

planning and by calling for many who had no means of transportation, the Rev. David Clark and Sister Horner, Church Army worker, gathered seventy of them at Fort Thompson. Such a gathering means a great deal both socially and religiously to these young people, some of whom go for weeks without seeing anyone and with no change of any kind.

\* \* \*

#### Teachers and Parents Hold Meeting in Eau Claire

An institute in religious education for teachers and parents of the diocese of Eau Claire was held recently at Rice Lake. There was a discussion as to how best to inculcate ideals in children; how to hold a children's mission; how to train people to be generous with their cash; and how to improve the small school.

\* \* \*

#### Imagine! No Deficit And a Balance on Hand

The board of trustees of DuBose Memorial Training School, a school in Tennessee which prepares older men for the ministry, held their annual meeting the other day and the treasurer reported that they closed the year without a deficit and with a balance of cash on hand; that the school owes no debts whatever; that the capital investment has not decreased a single dollar, and that the income from investments likewise has not decreased. Now can you imagine that. There is genius mixed up in that somewhere.

\* \* \*

#### Headlines, As You Know Often Misinform

For instance there is this headline that recently appeared in a newspaper of Utica, N. Y.:

**St. Anthony Defeats  
Our Lady of Lourdes  
in Sharp Slug Fest**

To the uninitiated that of course brings up a mental picture of the enemy St. Anthony swinging his fists about wildly, much to the discomfort of a sainted lady. In reality it was the heading over the report of a baseball game between teams representing Roman parishes by those names.

\* \* \*

#### Large Attendance At Wellesley Conference

The attendance at the Wellesley Conference, which closed last week, was close to four hundred. This is somewhat less than the highwater mark of last year but is nevertheless encouraging considering the times. The faculty was, as always, particularly strong, with added attractions in the way of popular evening lecturers. There was also in session at the same time in another build-

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ing on the campus a conference on international affairs sponsored by the Quakers. Each evening they held a public meeting, addressed by such leaders as Norman Thomas, Socialist candidate for President, Hamilton Holt, and other distinguished people. Several of these meetings, particularly the one at which Norman Thomas spoke, were largely attended by those attending our Church conference. The preacher at the Sunday service was the Rt. Rev. Frederick Budlong, bishop coadjutor of Connecticut.

\* \* \*

### Parents Inflict Strange Name Upon Child

Since reporting here of the young man, about to be baptized, who told Bishop McCormick that his name was Halley Comet, we have received a number of stories about strange names. The latest comes from the Rev. Joe Harvey of Alabama who reports that a child was born into the home of a family named Horn on the day of the cyclone of March 21st. The parents therefore promptly named the child "Cyclone Elam Horn". Joe isn't sure but he thinks the child has a brother named "Gabriel Horn."

\* \* \*

### Parish Chairmen Meet in Georgia

The parish chairmen of the diocese of Georgia met for two days recently at St. John's Church, Savannah, to discover just what their job was to be in the fall. They received their instruction, mind you, from a mere woman, Miss Edith D. Johnston, who directed last year's canvass at St. John's and made a particularly fine job of it. Bishop Reese also had a hand in the conference, which was received so enthusiastically that before adjourning they organized the Parish Chairmen's League, with Miss Johnston as president. Incidentally Miss Johnston is again directing the canvass at St. John's and has it already well under way. The other day the Rev. Robert Emmet Gribbin, Winston-Salem, was the special preacher on "I am a debtor", with a missionary talk that evening at a men's forum.

\* \* \*

### Good Attendance At Bethlehem Summer School

The Bethlehem Summer School opened on June 26th with an enrollment of about one hundred, which is considered good for these days. There was a faculty of seventeen.

\* \* \*

### Large Attendance At Concord Conference

The attendance at the Concord Conference, sponsored by the first province, and held at St. Paul's

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School, New Hampshire, was about two hundred and fifty, which is the average enrollment.  
\* \* \*

**Speaking on Alaskan Work**

The Rev. William R. Macpherson, missionary at Anchorage and Seward, Alaska, is supposed to be on a vacation, visiting relatives in Oregon. But he is combining business with pleasure by delivering a series of addresses on the work of the Church in the romantic Northland, all illustrated with fine picture slides. Some of his most interesting pictures show the wild life in Alaska, since his charge takes him into the Kenai region, a rugged section which abounds with wild life of all kinds, including the Kodiak bear, the largest carnivorous animal in the world. There is also abundance of moose, mountain sheep, goats, caribou, numerous fowls and birds—a hunter's paradise. Mr. Macpherson is to return to his mission field next month.  
\* \* \*

**New Dean for Albany Cathedral**

The Rev. Charles Smith Lewis, rector at Plattsburgh, N. Y., has accepted the call to be the dean of the Cathedral of All Saints, Albany. His immediate predecessor is the Rev. George L. Richardson who resigned to accept the rectorship of the parish at Peterborough, N. H. Mr. Lewis was formerly the dean at the cathedral in Indianapolis.  
\* \* \*

**Bishop Fiske Tells The Laymen Their Jobs**

Bishop Fiske of Central New York gave the headline address at the convocation of the third district of his diocese, which recently met at Norwich. His subject was "If I were a layman". There were delegates from ninety parishes and missions present.  
\* \* \*

**Work Grows In Cuba**

There were 261 confirmations in Cuba last year. There are 2,387 communicants; 6,783 baptized persons. Bishop Hulse has five postulants and two candidates for holy orders, and has had applications from others but feels it unwise to encourage more until better provision may be made for their future work.

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**Cathedral of St. John the Divine**

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

**Calvary Church New York**

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

**Church of St. Mary the Virgin**

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

**Grace Church, New York**

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

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

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

**The Incarnation**

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

**St. Bartholomew's Church**

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

**Little Church Around the Corner**

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

**Trinity Church, New York**

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

**Grace Church, Brooklyn Heights**

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

**St. Paul's Cathedral**

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

**Grace Church, Chicago**

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

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

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

**Christ Church, Cincinnati**

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

**Christ Church Cathedral**

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

**Grace and St. Peter's Church**

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

**Church of the Advent, Boston**

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

**Church of St. John the Evangelist**

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

**St. Mark's, Milwaukee**

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

**Gethsemane, Minneapolis**

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

**St. Peter's Church**

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

**Rhode Island St. Stephen's Church in Providence**

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



# Influence of Church Schools Can Never be Tabulated

THE FULL history of the influence of the Episcopal Church on the educational life of America will never be written. It can never even be fully estimated. The Church, through its many private schools preparing boys and girls for college, has influenced young people of the country during the years that are extremely important.

No matter where boys or girls may go to college—or what they may

do in later life — they can never forget the impress of the moral standards set up during secondary school days.

To the hundreds of teachers and principals of such schools the Church may never erect a monument of stone or bronze, but in the minds and hearts of pupils and their parents these faithful men and women will ever be held in high esteem.

The secondary schools operating under auspices of the Episcopal Church are listed here.

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LENOX, MASSACHUSETTS  
REV. G. GARDNER MONKS

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

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

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

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

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

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DELAFIELD, WISCONSIN  
LT. COL. ROY F. FARRAND

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SHATTUCK SCHOOL  
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MENDHAM, NEW JERSEY  
SISTER ELIZA MONICA, C.S.J.B.

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ROWLAND HALL  
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WILFRIDA J. MESSENGER

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ST. MARY'S HALL  
BURLINGTON, NEW JERSEY  
MISS ETHEL M. SPURR

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

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ST. KATHARINE'S SCHOOL  
DAVENPORT, IOWA  
SISTER ESTHER

These schools, together with those whose notices appear elsewhere in this paper, are recognized schools of the Church. Information about them may be secured from the School Bureau, The Witness, 931 Tribune Building, New York.