

# *The* **WITNESS**

CHICAGO, ILL., JUNE 27, 1929



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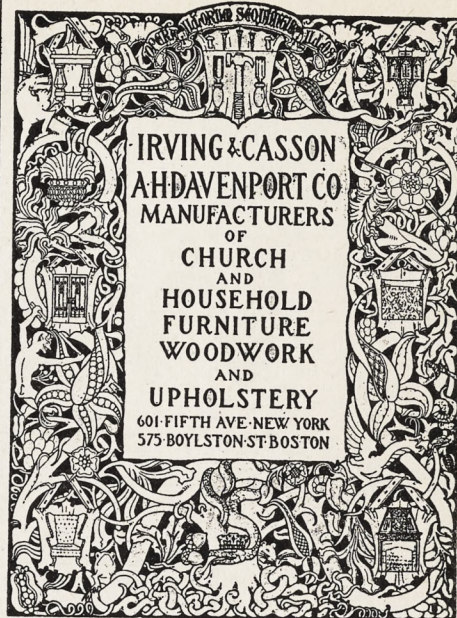
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ESTABLISHED 1908.



# THE WITNESS

A National Paper of the Episcopal Church

Vol. XIII. No. 46

Five cents a copy

\$2.00 a year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, RT. REV. F. E. WILSON, REV. GEO. CRAIG STEWART, REV. A. MANBY LLOYD, REV. IRWIN ST. JOHN TUCKER.

Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under Act of March 3, 1879.

Published Every Week

EPISCOPAL CHURCH PUBLISHING CO.

6140 Cottage Grove Ave., Chicago

## A MODERN PIONEER

*The Founder of St. Faith's School*

By

RAY NASH

FORTY years from now the researcher in educational history will mark the 1929 sector as a transitional twilight zone. In the dim background he will be able to make out the shapeless bulk of mass methods; to the fore he will see smaller units with emphasis on the student as an individual. For today schoolmen and, more slowly, university and college educators, are rediscovering that the center of education is the child, the young man, or the young woman, as the case may be.

Nearly forty years ago just at the time when industrialization began lumping villiages into cities and quantity values in schooling were first becoming uppermost, a wise and generous woman, guided by a finer instinct than was governing the educational world of that time, began a counter movement which today is called progressive education.

This pioneer—born and bred of a long succession of American pioneers prominent in many fields—was Miss Eleanor Shackelford of New York City. Rebellling from the trend of educational philosophy in the '90's, Miss Shackelford, with a handful of girls, escaped the maw of the educational mill then commencing to grind and established a new order at her quiet ancestral home in Saratoga Springs, New York. Her vision, which strangely coincides with the most up-to-date thought on the subject, was an intimate community of intellectual and spiritual growth; a sound preparation for useful, joyous living without the frills and furbelows which flutter from high tension finishing plants.

The plan conceived in early spring, 1890, took on definite shape during the summer and in the fall actual teaching—learning is the better word—was begun in the small cottage which housed the first class.

After the school had been progressing for a year or so, Mrs. Caroline W. Baldwin of New Haven, Connecticut, became deeply interested in the unusual program of Miss Shackelford. In 1892 she made her influence felt concretely with her endowment of an ex-

tensive addition to the main school building, offered as a memorial to Louise Duer.

Recognition of Miss Shackelford's achievement came in 1893 when a New York State charter was granted making St. Faith's a full-fledged high school. About this time there became associated in the management of the school Miss Beatrice Sands who was for many years of the greatest assistance to the founder in furthering her principles of education as they were expressed in the school.

The motive which had impelled Miss Shackelford to found St. Faith's remote from the hurly-burly of industry was no ascetic world-fleeing. It was rather that, in addition to the calmness and inspiration to clear thinking, here no invidious social distinction could be made between girls of humble antecedents and those of wealth. Plain, intelligent living and high thinking were the aims of the early St. Faith's, as they are now. And the practicability of the founder's plan is reflected in contrasting with more pretentious schools St. Faith's attainments in scholarship and social advance, while never asking more than the barest minimum for tuition and maintenance. When the daughters of St. Faith's speak proudly of their nourishing mother it is for reason more significant than the prestige of wealth could be.

Miss Shackelford in 1912 because of failing health turned over the active leadership of the school to the Rev. H. C. Plum. She remained in close touch, however, as principal emerita, until her death in the summer of 1926.

The Rev. Dr. Plum served as rector and principal for ten years. During this period the school steadily extended its curricula and increased its enrollment, at the same time keeping the expense to each student within the even then ridiculously low figure of \$275. With the war, costs were so excessive that several adjustments were, of course, necessary. There never has been a time, however, when, after taking into consideration the relative purchasing power of the dollar,





*The last picture of Miss Eleanor Shackelford, Benefactress of St. Faith's School, taken at the Colonial Tea in 1926, given by the undergraduates.*



*Scene at the Epiphany Pageant given by the Girls.*



*The Chapel where the School day opens and closes.*

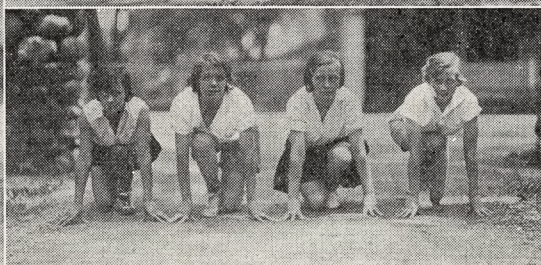
*Scene from one of the many Pageants given at St. Faith's.*







*Outdoor athletic activities are encouraged above, Putting the shot. Below, Throwing the Javelin.*

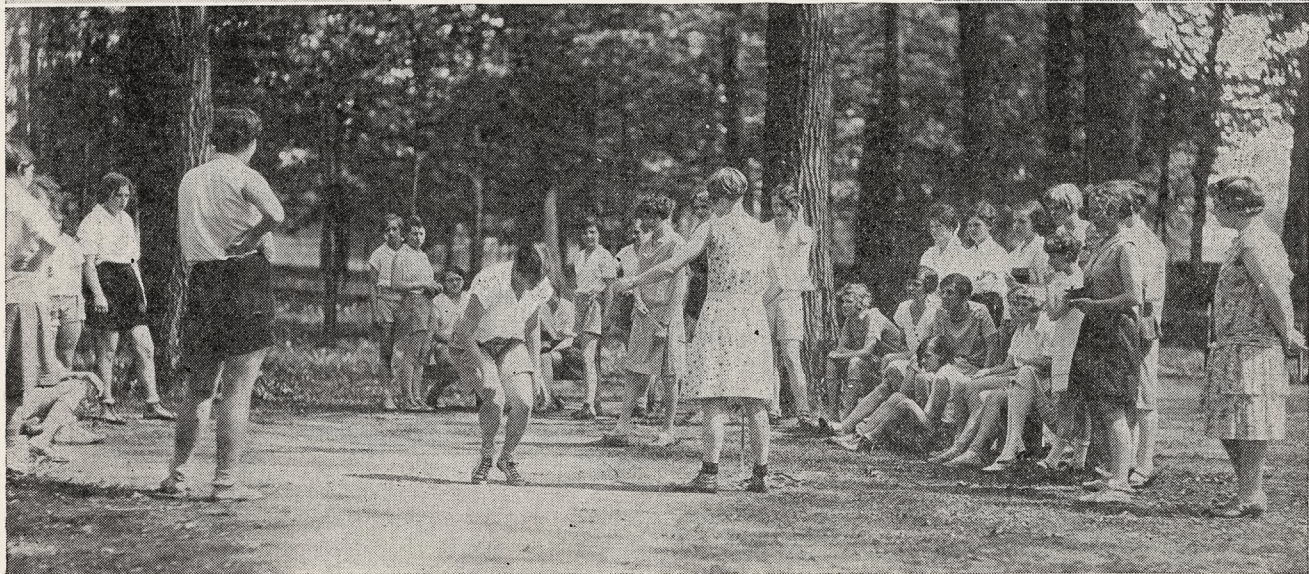


*The spacious grounds offer ample opportunities for Tennis, Track, Basketball, Field Hockey, Tobogganing and other sports.*



*Outdoor pleasures in Winter.*

*Outdoor theater at St. Faith's. Scene of many plays by the "Romancers."*





charges to students have been above the moderate standard which Miss Shackelford established.

In 1916 a new development arose which was to vitally affect St. Faith's School. The late Dr. MacKenzie made a thoroughgoing survey of church educational work and recommended to the General Convention that each Province establish and support schools for boys and girls. He stipulated that the charge to students in these Provincial schools should not be in excess of \$300.

Approaching so nearly in all essential aspects a description of the work then being independently conducted at St. Faith's, the recommendation of Dr. MacKenzie appealed to the rector at once. He took up the matter with the trustees of St. Faith's and with the department of religious education. A series of investigations and reports culminated in the instatement of St. Faith's as an authorized school of the Province of New York and New Jersey—the first school so designated. It was arranged then, November, 1918, that three members of the Synod should sit on the St. Faith's board of trustees.

From the time of St. Faith's recognition by the Synod, the school has emerged from the obscurity which partially secluded it during the eighteen years previous. All in all, St. Faith's is a happy synthesis of the best of the old and the proved of the new. The discovery of these attributes has waited, however, on the past decade, during which time the consciousness of schoolmen has quickened perceptibly to the value of individual instruction in small units.

After the death of the Rev. Mr. Plum seven years ago, the board of trustees chose the Rev. Charles H. L. Ford, a graduate of St. Stephen's, to follow him as principal and rector. Mrs. Ford, a graduate of Simmons College, came to St. Faith's as housemother, acting in the capacity which Mrs. Plum had filled hitherto. So ably did the newcomers grasp the unusual and subtle aspects of the work that the girls were unconsciously calling them "father" and "mother," after the old custom at St. Faith's, before the Rev. Mr. Ford and Mrs. Ford had scarcely become settled in their home.

As has already been suggested, the flavor of early days and ways yet clings to St. Faith's, although the school is situated but ten minutes' walk from the central bustle of a modern town. A feeling of detachment is enhanced by the screen of old forest oaks which encompass the school building and grounds. This effect is heightened still more probably by the commanding position of the school atop one of the highest rises in the terrain, looking over woodland and meadows.

It is in these woods and meadows that much of the lively activity of the students goes on. Here, for instance, is laid their Forest of Arden, ready and waiting for the girl dramatists. Nearby are the spacious track and hockey fields; basketball and tennis courts. And in the winter the natural slopes seem especially designed for toboggans and skis.

Additions to the physical equipment of the original school have had to keep continuous pace with larger

and larger generations of students. Of late there has been a tendency to enlargement which the rector can curb only by exercising rigorous selection when the annual incoming class is admitted. The girls are for the most part daughters of professional men: clergymen, doctors, lawyers and the like. Some are from business families. But all evidence the breeding of homes where esthetic, moral, and intellectual values are uppermost.

The curriculum at present offers facilities from the primary department, through the junior high school, to academic preparation for college entrance. Numbers of the girls, of course, do not continue in college, and for them the rector plans special individual programs leading into the broad field of their proposed specialization.

As for girls definitely looking forward to a college or university, the record of St. Faith's is perfect. When the student enters her final period of preparatory schooling, the principal outlines comprehensively for her a plan of study; he maps the fields of knowledge which she must know, every nook and corner, before going on to the higher course of study which she has chosen.

To this thorough background of fundamentals, along with the interest excited by her glimpse of unexplored realms of thought awaiting her, may be largely attributed the school's unexcelled achievements in relation to successful preparatory work. Many graduates have gone out to Vassar, Wellesley, Smith, Barnard, and other ranking leaders in scholarship; not one has failed to give excellent account of herself in the advanced studies.

The school day at St. Faith's opens and closes on a spiritual note. The entire community activity centers about the chapel: morning brings a joyful, courageous religious service, looking to the new day. The day draws to completion in the quiet evening service; subduing incidentals with calm, recalling main values. In addition the religious life includes baptisms and confirmations and the customary celebrations of holy communion.

## Cheerful Confidences

By

GEORGE PARKIN ATWATER

DO YOU CARRY INSURANCE?

THE former President of the United States, Mr. Coolidge, has accepted a dignified and useful position in connection with a great insurance company.

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It would not take you ten seconds to give your an-



swer. You would not be very polite about it either, possibly. The proposal would be preposterous.

And yet that is exactly what the Church does with many of its enterprises.

The Church comes to the individual, and urges and pleads for enterprises whose outcome is doubtful, and for which there is no "insurance;" that is, no method by which the Church is protected against adverse conditions.

The Church pleads loyalty, faith, united effort, sentimental duty, and "running with the pack" to secure support for enterprises that face possible failure, and with no insurance.

We erect gorgeous and expensive temples not knowing who is going to support them. We let a parish cut a big swath in a period of prosperity, only to become practically abandoned in a period of adversity, its resources gone. We plant little feeble posts, call them by the sacred name of missions and then let them flicker out after having absorbed more money won by sobbing appeals.

And we do all this without a reasonable concern for possible protection, which in other enterprises we call insurance.

It is no wonder that the Church is having a hard time financially.

There is a partial remedy for some of these conditions, a partial insurance for days of adversity.

The principle behind the remedy is this. Every person who gives a dollar to the Church ought to give a portion of it to protect the undertaking for which the balance of the dollar is spent.

Or, to put it in another way. Every member of the Church ought to give something that will remain intact, and give perpetual support to the enterprise.

It is not enough to meet current obligations. Future contingencies must be arranged for. Mr. Charles Schwab, in an address to the Steel industry a few days ago, said that the industry was never so prosperous, but he warned against over-expansion, and he asserted that profits should be greater than at present to provide for a day when it would cost more to get raw material. Business men are looking forward.

The Church will gain momentum and security only when every person perpetuates his support into the future.

Our statistical growth is misleading, as a basis for financial support. Many of our communicants are children, many are dormant.

If it were not that America is exceedingly prosperous, and that we have so many rich men, our problem would be exceedingly serious. We report about 1,200,000 communicants. But I venture to say that if we should lose the support of the most generous 2,000 men or women, the Church would stagger under the blow.

Collectively we are unlikely to lose them. But parishes do lose them, and many a parish is in difficulties. A relatively few have the greater portion of the available wealth of the Church.

But if every person would create an endowment, no matter how small, and add to it from time to time dur-

ing his life, and thus perpetuate his support for all time, the Church after a few years would begin to feel the momentum of this effort, and many a parish would be "insured."

## Reverence and Reality

By

REV. S. M. SHOEMAKER, JR.

I CAN join reverence with reality in my subject, because in the minds of many reverence is lacking precisely in reality. We have all seen persons who kept up with fidelity all the outwardness of reverence, refusing to pray without kneeling, and minding their Ps and Qs very carefully when they were in a church, but yet who somehow in their lives did not seem to have the love of God in them. I knew a woman who under no circumstances would allow another book to be placed on top of a Bible, and who would wear a very wry face if you dropped a Bible, as I once unfortunately did in her presence when I was a child; but she was a hell-cat in her own house for all her pious pruderies, and she made reverence offensive.

There are Christians for whom reverence means only an easy ecclesiastical shockability—they are horrified if someone wears eucharistic vestments, or they are horrified if he does not; they gauge a service only by its beauty of form, not by its reality of sincerity or truth of content. People like these, unable to detect reality apart from accepted form, are the modern Pharisees. One may like form, one may believe in it, but to be unable to see reality apart from it is spiritual immaturity.

Again, reverence has sometimes been the cloak which has been thrown over ignorance to make it seem like knowledge, or over unbelief to make it seem like faith. When we evade children's questions because we cannot answer them, and then say that children should not ask such questions because they are "irreverent," that is pious fraud, and it will produce skepticism sooner or later in the children, however well you train them to go through their religious paces. All unwillingness to investigate the historic documents of Christianity belong in this class of reverence divorced from reality. This kind of thing has made our sham-hating generation ask the question whether reverence is a good thing or a bad, and come to the general conclusion that it is a second-rate "good" in human life.

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—o—  
An Informed Parish Is an Active One

—o—  
THE WITNESS



# NEWS OF THE EPISCOPAL CHURCH

*Edited by*

WILLIAM B. SPOFFORD

WE OF THE WITNESS will be ever so much obliged to readers who take a few moments some evening to answer the following questions. We are planning for Fall and really are anxious to have your advice. If you care to go more into detail by writing a letter containing your criticisms and suggestions it will be nice. Send them please to the New York office, 931 Tribune Building.

The first question (and in answering it will save your time to just jot (1) on your paper rather than repeating the question): Would you prefer a 32 page WITNESS for \$3.50 or \$4 a year rather than the present 16 pages at \$2? Just a word of explanation. The paper is sold at cost. It is therefore immaterial to the management whether we publish a 16 page paper for \$2 or a 32 page paper for \$3.50 or \$4. We have gone on the assumption that brevity at low cost might be a virtue in a Church weekly, particularly one gotten up with the layman in mind. Do you wish to have more and longer articles and more detailed news, and if so will you pay for it?

The question again: 1. Would you prefer a 32 page WITNESS at \$3.50 or \$4 rather than the present 16 pages at \$2?

2. Would you sacrifice printed matter in order to run more pictures?

3. What proportion of space do you think should be devoted to news and what to articles?

4. If space does not allow for both which would you prefer, short columns like "Cheerful Confidences," "Let's Know," "Notes on Worship," etc., or longer articles of two and three pages in length?

5. If you accepted the job of editor of THE WITNESS what changes would you make—keeping in mind of course that any change involving much of an expenditure would of necessity be barred? What that is now in the paper would you omit, what would you add?

The address: 931 Tribune Building, New York City, and again, very much obliged.

\* \* \*

Trinity Church, Janesville, Wisconsin, Rev. Henry Willman, completed a drive for funds for a new Church on the 15th of June. The campaign was started on June 9th, under the direction of the firm of Ward, Wells and Dreshman. On the evening of the 15th it was announced that over \$59,000 had been pledged

on a campaign the objective of which was \$50,000. There's big results and in a hurry, and we congratulate the parish, the rector and the firm which managed the campaign so skillfully.

\* \* \*

The Rev. Francis M. Taitt, rector of St. Paul's, Chester, Pa., was elected Bishop Coadjutor of Pennsylvania on the first ballot at a special convention last Tuesday. Dr. Taitt is the sixth clergyman elected to the office, the previous five having declined. He is sixty-seven years of age and his entire ministry has been served in the diocese of Pennsylvania.

\* \* \*

Two men were graduated from St. John's College, Greeley, Colo., June 4th: Walter Y. Whitehead, who is to work in the diocese of Colorado and Harold T. Shay, who is to go to New Mexico. The baccalaureate sermon was preached by Bishop Jenkins of Nevada, while our Bishop Johnson gave the commencement address. The class was small this year due to the lengthening of the course to five years. Dean Bonell reported that the year ended with all expenses paid and \$2500 added to the endowment fund. A new professor has joined the faculty—six resident professors now.

\* \* \*

That editorial of Bishop Johnson's, "An Unpleasant Situation," packed a wallop apparently. In any case quite a flock of letters have come in about it. One rector took it into the pulpit and read it to his congregation, thinking that it might do them all good. And he is sure that it did, for there was a great pow-wow about it following the service, and the rector says that the editorial has been the subject of conversation among the faithful ever since. That's fine; that's what it was written for.

\* \* \*

There are a number of children at Trinity Church School, Watertown, N. Y., who have dandy records; two girls have been present every Sunday for seven years; one has been there every Sunday for five years, and there are quite a few who have a three year record. Then there are several who have attended every monthly corporate communion for a long time.

\* \* \*

Here are the lecturers for the conference of the Girl's Friendly, to be held at Delaware, June 28-July 5: Rev. Dennis Whittle of Covington,

Ky., who is to lecture on personal religion; Dr. Adele E. Stressemann, who is a very important medical person, who is to give a course on religion and health; Miss Julia Williamson, a course on story telling; Rev. A. C. Ockenden, Northampton, Mass., is to be the chaplain.

\* \* \*

Bishop Burton, retired bishop of Lexington, wishes us to announce that his new address is 644 N. Broadway, Lexington, Kentucky.

\* \* \*

Bishop Abbott, consecrated but a few weeks ago, has already visited practically all of the principal points in the diocese of Lexington. Confirmations and receptions to Bishop and Mrs. Abbott. Plans have been made all ready to put on a drive for an Episcopal endowment.

\* \* \*

Sixty-first commencement at Seawanee, June 5-11—have a real week of it apparently in Southern institutions. "Four outstanding events during the year," said Vice-Chancellor Finney, "largest enrollment, largest graduating class, wiping out of the debt, and the completion of the million dollar endowment." Apparently this last statement wasn't quite accurate since only a little over half of the million has been raised. But that was more than they expected to get the first year. Now the Rev. M. W. Lockhart of Baton Rouge, alumnus, is to take charge of the money raising which has been carried on so successfully by the Rev. R. Bland Mitchell, who has accepted a parish in Birmingham. Bishop Abbott of Lexington preached the commencement sermon and the university oration was delivered by Dr. Archibald Henderson of the University of North Carolina; the same man, I believe, who is the author of a remarkable biography of G. Bernard Shaw. Then there were honorary degrees of course, conferred on the elect by Bishop Gailor who is the chancellor of the university; Bishop Thomas of South Carolina, Bishop Abbott of Lexington, Rev. W. W. Way of St. Mary's School, Raleigh, whose son graduated, and Alexander Guerri and Frank Hoyt Gailor. Young Guerri, the son of the late Bishop, has been elected president of Chattanooga University, and Young Gailor, the son of Bishop Gailor, has distinguished himself in the profession of law.

And I should add I am sure that



there was a real flock of bishops at the commencement; Bishops Gailor, Bratton, Reese, Mikell, Penick, Green, Maxon, Juhan, McDowell, Thomas and Abbott. It would have saved the Church a lot of money if that special session of the House of Bishops scheduled for this October, could have been held in June at Sewanee.

\* \* \*

The Rev. F. H. Craighill, Jr. was ordained to the priesthood on Saturday, June 8th. That may not strike you as news, but I am sure it will when I tell you that Mr. Craighill is the grandson of Bishop Reese of Georgia who ordained the young priest in the chapel at Sewanee on the fiftieth anniversary of his own ordination to the same office. The sermon was preached by Rev. F. H. Craighill's father.

\* \* \*

Retired-Bishop Burton was the speaker at the 100th anniversary of Trinity Church, Danville, Ky., on June 2nd.

\* \* \*

Bishop Oldham of Albany was the chief speaker at the commencement at St. Stephen's College, Columbia University, substituting for Bishop Rhinelander who was unable to be present.

\* \* \*

A new Holiday House has been opened in the diocese of Maine, located three miles from Camden. It is primarily for the Girls' Friendly Society but it will be used also for general diocesan purposes.

\* \* \*

St. Augustine's College, Raleigh, has closed a successful year, with 877 students enrolled. Many improvements have been made in the property; new library has been given by the Rev. A. B. Hunter, and the Rosenwald fund will equip it. Then other buildings are going up; domestic science building, to be known as Cheshire Hall; dining hall and a new girls' dormitory. Then a new nurses' home for St. Agnes' hospital has been provided by the gift of \$30,000 from the United Thank Offering, supplemented by gifts of \$15,000 each from the Duke Foundation and the Rosenwald Fund.

\* \* \*

Two hundred and twenty-five years is a long time in any country; an awful long time in the United States. Last Sunday they celebrated the 225th anniversary of St. Thomas Church, Mamaroneck, N. Y.

\* \* \*

The convention of the diocese of Maine is in session this week at St. Saviour's Church, Bar Harbor, Rev. William Patterson, rector.

\* \* \*

St. John's, Tuckahoe, New York,

founded in 1798, was consecrated last Sunday afternoon by Bishop Manning. Originally very small the church has been enlarged several times, and has just been completely renovated, thanks to a generous parishioner.

\* \* \*

The Rev. C. E. McAllister of Baltimore doesn't like conformity, so he said last Sunday from the pulpit of the Cathedral in New York. He said Americans all want to be just average fellows, to conform, to dress alike, to think and act alike. He urged that we purge our lives of this sort of thing and replace it with intellectual integrity and romance.

\* \* \*

An Interdenominational Society for the Ordination and full Ministry of Women has been formed in London under the presidency of Miss Maude Royden. The aim of the Society is to attain the ideal that in the ministry of the Church of Christ no distinction should be made between men and women, and the two main objects are (1) To work for equal opportunity in training and service for women ministers in those Churches in which the principle is already recognized, and (2) To work for the full Ordination of women in these Churches which do not at present grant it. At the inaugural meeting in Central Hall, Westminster, all the speakers were in agreement that the ordination of women to the ministry was according to the Divine purpose. Miss Royden said, "We believe it is after the mind of Christ, but it has taken centuries for the Church to work it out. The Church might have led the way in promoting equality of the sexes, but has lagged behind."

\* \* \*

Mrs. Lovett, wife of the Bishop of Portsmouth, recently opened a red, white and blue bazaar, and its colour scheme was amusingly explained by the Rev. R. Sedgwick, of Gosport. People, he said, no doubt went red with excitement when they heard of the bazaar, turned white with consternation when they saw how much there was to purchase, and would shortly be blue when they got home and found empty pockets and purses!

\* \* \*

Here is a letter from the Rev. Ross R. Calvin of Silver City, New Mexico, which seems to contain a fine idea:

"Once more as vacation time appears on the horizon, the question of finding suitable clerics for the summer services appears with it.

"Ordinarily the 'supply' is only a stop-gap; but if our missionaries were extensively employed, they might become highly effective agents

in furthering the Church's educational program. In the west are great numbers of clergy in active missionary work, and with the same fresh, vital missionary point of view as that of their co-workers in the foreign field. Many of them are highly educated, and eastern-trained, but for reasons of health have had to come to the west. There they have caught a new vision of the Church, and would gladly carry it back whence they came.

"The rector of many a substantial eastern parish considers himself fortunate in having a foreign missionary on one Sunday in a year; but he could easily have a month's services from a missionary who has served among the Indians, the Mexicans, the health-seekers, the isolated, or the general population of the west, and knows the Church's Program not as a book but as an actuality.

"Many people go away for the summer, to be sure, but many more remain; and the reason they absent themselves from church is that they do not find the services interesting. Many of them, however, could be lured from their cool, darkened houses on Sunday morning by a good missionary with a supply of first-hand knowledge, and a picturesque manner of presenting it.

"No new machinery would be required to put the plan into action. It would be necessary only to write a request to one of the western bishops to send a man; and a month of missionary sermons, lectures, conferences, and study classes would follow as naturally as the day the night.

"And who can say what the effect might be on the quota a few months later?"

\* \* \*

Under the direction of Dr. William Keller of Cincinnati a course of lectures on social work has been given at Bexley Hall, twice a month on Monday evening. Case work principles have been explained and their usefulness to the clergy demonstrated. Co-operation between social agencies and the ministry has been the theme of several talks. Speakers this year have been: Dr. Keller; Miss Belle Boyson, University of Cincinnati; Mr. Eric Gibberd, S. Edmunds School; Miss Belle Greve, director of the Ohio State Division of Charities; Miss McChristie, referee of the Juvenile Court in Cincinnati; Dr. Margaret Woods, American Social Hygiene Association; Dr. E. A. North, Cincinnati psychiatrist; Dr. E. E. Eubank, University of Cincinnati; and the Rev. A. W. Cook, rector of St. Luke's, Cincinnati. The plan is to have these lectures each year, but so arranged that there will be no repetition during a three year seminary course.

Another series has been given in



Parish Organization and Administration. The purpose has been to give students the opportunity to hear men who are in parish and field work, and to discuss actual parish matters. Among those who have visited Bexley are: The Ven. G. F. Patterson, archdeacon of Ohio; the Rev. A. C. Baker of Steubenville, Ohio; the Rev. Donald Wonders of Sandusky, Ohio; the Rev. Phil Porter of Dayton, Ohio; and the Rev. Maurice Clarke, secretary of Religious Education in the Diocese of Southern Ohio.

\* \* \*

The Rev. Robert S. Flockhart of Sioux City, Iowa, has accepted a call to the rectorship of St. John's, Western Run Parish, Baltimore County, Maryland. He is also to be on the staff of the City Mission, Baltimore.

\* \* \*

St. James, Hartford, Connecticut, is planning to build a new church.

I hope before long we may have a story about the Fire Insurance Corporation that has been organized as a division of the Church Pension Fund. The plan originated in the mind of Mr. Monell Sayre who believes that rates for churches should be lower than for other property as there is less hazard—"no moral hazard" the papers say though I do not know quite what that means. All sorts of prominent men are directors of the new company.

\* \* \*

Albany Summer School is to be held at the Cathedral, June 24 to 29th; Professor Hodgson of the General; Professor Foley of Philadelphia; Professor Foakes Jackson of Union; Mr. Lawson Purdy of New York; Mr. Spencer Miller of the National Council; Father Huntington O. H. C. and the Rev. Samuel Shoemaker.

\* \* \*

Well, the boys are getting away. Every mail now brings in the news that the Rev. Dr. So-and-So is sailing for Europe and that he expects to preach in Westminster Abbey and will we please print it in the news. Brothers, we just can't. There are too many of you. But I'll tell you what I will do; I'll stop crabbing parsons who take long vacations. Go ahead, and more power to you. Don't see one in sight for myself this summer, but I am figuring on getting in a little golf when I take charge of the Chicago office of the paper during August. And some of the boys out there are going to get a surprise. I have been a good consistent player for the past three years—well, a consistent player anyhow. Around 125, which these fellows who shoot 110 say is terrible. But I think I may have discovered my trouble. I have always played

with borrowed clubs; right handers of course, and I am a south-paw. The idea that that might have something to do with it popped into my head all of a sudden the other night. Anyhow the fact that I never thought of it before shows that I haven't neglected my work for golf—or maybe it doesn't; let's get to the Church.

\* \* \*

One gets a real lot of fun out of the misinformation contained in the publicity which comes from the conference held in Pennsylvania under the auspices of the Christian Herald, one of the pet hobbies of

Millionaire Penney, chain store owner and rabid dry. Comparing the institute, as it is called, to the Williamstown Institute in Politics, so this one is called the Christian Herald Institute in Politics, and the announcement is made quite boldly that guidance is to be given to all of the straying denominations, including our own. Their publicity director states that there is an intense interest among the Protestant Churches in unity and that "it is the Institute's conviction that the application of business techniques is the essential need to bring the churches together." They then

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state that "definite movements toward church consolidation has been taken in the Presbyterian, Methodist, Episcopal, Congregational, and Reformed Churches during the past few weeks." Just what definite movement toward church consolidation has been taken by the Episcopal Church within the past few weeks they fail to state. The conference was dominated by go-getting business men, and there was, naturally enough under such auspices, much talk of the eighteenth amendment. Much is said about the Episcopal Church in their publicity, handled by experts, but leaders of the Episcopal Church are noticeable by their absence on the program, which is, perhaps, a matter for rejoicing.

\* \* \*

The Rev. Lauriston Castleman, rector of the Epiphany, Brooklyn, told his men's club the other evening that he doubted if they could pass a third grade examination on religious subjects. The blame he placed on the Church schools, where the educational standards, in his opinion, are low. Of course, he urged improvement, particularly in his own parish.

\* \* \*

The following epitaph on himself was composed by Franklin, many years before he died:

The body of Benjamin Franklin, Printer, (like the cover of an old book, its contents torn out, and stript of its lettering and gilding) lies here, food for worms; yet the work itself shall not be lost, for it will (as he believed) appear once more in a new and more beautiful edition, corrected and amended by the author.

\* \* \*

A small step forward in industrial conditions in Japan is to be taken on July 1, when night work for women and children in cotton spinning mills is abolished. This is the industry in which most night work is done. Hereafter, women and persons under sixteen may not work between 10 or 11 at night and 5 in the morning. They will have two rest days per month—instead of four, as at present.

The high cost of obtaining the heavy spinning machinery from abroad has led the cotton spinners to make the most of it, once obtained, and the work has been done in two shifts, from 6 in the morning until 5 at night, and from 6 p. m. until 5 a. m. Obviously, the machine is costly; labor is believed to be cheap. Also, they still believe that long hours reduce the cost.

The June issue of the *Political Science Quarterly* has a long and

technical but most interesting discussion of all this. The so-called cheap labor is not really cheap, because it is unskilled and inefficiently used. The American cotton spinner receives four times the Japanese wage, but his output is so much greater that it actually wipes out the greater cost to the employer. Even on purely mechanical and technical grounds, there seems to be trouble ahead for the Japanese industry.

A cheering experience is quoted: One spinning mill, anticipating the

inevitable necessity for conforming with international standards, began an experiment in 1925, which turned out results most surprising to them though similar facts have become familiar to us. They abolished the midnight shift, limiting the operation of the plant to the hours between 5 a. m. and 10 p. m. "After one year's trial of the shorter work-day, they found that the amount of sickness among the operatives was considerably reduced, that the pale, swollen 'spinning-room faces' had



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entirely disappeared. The amount of absenteeism was reduced. The labor turnover was decreased. The number of spindles operated per spinner increased and the quality of the product improved. Five additional hours a week of leisure for the operatives resulted in improved efficiency and better quality of product."

\* \* \*

Friend—You think then that the heathen are slow to adopt the white man's religion.

Globe Trotter—Yes. You see, they have to adopt his vices before they see the need of it.

\* \* \*

Girls are better students than boys, if the elections to Phi Beta Kappa just announced at Hobart College may be taken as an index. About one out of every four graduating from William Smith College, Hobart's co-ordinate institution for women, received the honor, whereas it was awarded to only one out of every seven graduating from Hobart. The Herbert Bayard Swope prize for the best essay written on a subject of current interest, open to students in both colleges, was won by a girl.

In the opinion of some campus observers, however, the better standing of girls is due to a greater ambition for good marks and fewer outside activities to distract them from books and test tubes.

It is also current from the elections that physical handicaps are no bar to scholastic excellence. One winner of the key (awarded at the end of the sophomore year) is confined to a wheel-chair. Another is dependent upon insulin. One girl is severely handicapped by poor vision.

It is also clear that some students

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may win the highest scholastic honors and still have time for sports and for work toward self support. One Hobart senior elected to the society played lacrosse and held a place on the cross country team throughout his college course. He also earned all of his expenses. Another is minister of a country church near Geneva. Among the girls two were editors in chief of student publications and another a basketball player. With most students on the Phi Beta Kappa list, scholastic ability is accompanied by success in activities outside the curriculum.

\* \* \*

"There is a frank recognition of the physical basis of life, an open-eyed acquaintance with that mysterious attraction which one sex has for the other, which is not immodest nor immoral," said Dr. Charles R. Brown, dean emeritus of the Yale Divinity School, in his baccalaureate address at Yale University.

With no sympathy for the wholesale decrying of the tendencies of youth, Dean Brown urged that their bold idealism be combined with the ripper judgment of experience in both the relations of the sexes and industrial life.

Concerning this frank approach to sex, he said, "It may well be far more wholesome in its results than this sham and make-believe which have done so much to make that whole side of life seem unworthy."

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fective reply to all those who would impeach a man's patriotism because he is opposed to war. It enables him to say, 'I am a patriot. I am so much of a patriot that I believe my country will keep its word. And I have so much respect for the patriots of other lands as to believe that they likewise will insist on having their countries keep their word.' And we are here to work with them all in the creation of that resolute public sentiment which will make the Kellogg Pact not 'a mere scrap of paper' but the designation of a finer and final method of international usage."

\* \* \*

Paul Kelly, movie actor, sentenced to ten years in a California prison for murdering the husband of a woman he wanted, has been pardoned after serving a few months. Meanwhile Thomas Mooney continues to serve a life term in that same prison for a crime which even his prosecutors and the members of the jury which sentenced him now say he never did commit. We will now all rise and sing the "Star Spangled Banner."

\* \* \*

The minister of a Scottish country parish, whose estimate of himself was not of the lowliest type, had accepted a call to a wide sphere and was paying a few farewell visits.

"So ye're gaun tae leave us?" said one of the oldest of his women parishioners, as he sat down. "What will we dae, noo?"

"Oh," replied the minister, in affable tones. "you'll soon get a far better man!"

"Deed sir?" came the despondent rejoinder, "I hae my doots. We've had five in my time, and every win o' them has been waur than the last!"

\* \* \*

Two recent incidents in England are significant of the changed attitude of Free Churchmen to the Anglican Church and its ministers. At a service to welcome the new Archbishop of Canterbury to the deanery of Croydon three sections of the population were presented to his Grace: first, the clergy of the deanery giving him their promise of canonical obedience; secondly, the laity of the local church; and finally the president of the Croydon Free Church Council, who said: "Your Grace, we who enjoy the fellowship of your clergy in the rural deanery, have come here to rejoice with them in your leadership, and to pray that the promise of the Scriptures may be abundantly fulfilled in your ministry of blessing, so may we all in the Lord be blessed indeed."

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Sundays, 8, 9:30 and 11 A. M.; 8 P. M.  
Weekdays, 8 A. M. and Noonday.  
Holy Days and Thursday, 11 A. M.

**Trinity Cathedral, Cleveland**  
Dean, Francis S. White, D. D.  
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

**Grace Church, Chicago**  
Rev. Robert Holmes  
St. Luke's Hospital Chapel until new church is built.  
Sundays: 7, 10:30 and 7:45.

**St. Paul's, Chicago**  
Rev. George H. Thomas  
Dorchester Ave. at Fiftieth St.  
Sundays: 8, 9:30, 11 and 5:00 P. M.  
Holy Days at 10 A. M.

**The Atonement, Chicago**  
Rev. Alfred Newberry  
5749 Kenmore Avenue  
Sundays: 7:30, 9:30, 11 and 5.  
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

**St. Chrysostom's, Chicago**  
Rev. John Crippen Evans  
Locum Tenens  
Sunday, 8, 9:30 and 11 A. M.  
Sunday, 4 P. M. Carillon Recital.  
Holy Days, 7:30 A. M.

**St. Luke's, Evanston**  
Rev. George C. Stewart, D.D.  
Sunday, 7:30, 8:15, 11 and 4:30.  
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

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Rev. H. Eugene A. Durell, M.A.  
Pacific and Kentucky Aves.  
Sundays, 7:30, 10:30, 12 and 8.  
Daily, 7:30 and 10:30.

**Christ Church, Cincinnati**  
Rev. Frank H. Nelson  
Rev. Bernard W. Hummel  
Sundays, 8:45, 11 A. M. and 7:45 P. M.  
Holy Days, Holy Communion 10 A. M.

**St. Matthew's Cathedral, Dallas**  
Very Rev. R. S. Chalmers, Dean  
Rev. E. Caldwell Lewis  
Sunday, 8, 9:30, 11:00 and 7:45.  
Week days, 7 A. M.

**Christ Church Cathedral, Eau Claire, Wisconsin**  
Rev. F. E. Wilson, Rector  
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Holy Days: 10:00 A. M.

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Tuesdays: 10:00 A. M.

defrayed the cost of recasting and rehangng one of a peal of eight bells of the parish church, which were rededicated by the Bishop of Exeter.

\* \* \*

A little mission started a year and a half ago at Anniston, Alabama, by the Rev. James M. Stoney, rector of Grace Church, and some workers, is located in the industrial district known as Glen Addie. There is no chapel at all; just an old rickety tenement house which has been loaned. This mission was started to take care of the "overflow" from another mission which Mr. Stoney has, just outside the city limits, known as the Chapel of the Resurrection. A bus takes the children out there but could not take all who wanted to go so the second place was opened, in an old three-room house with a few benches, an organ, a lectern and an altar and Bible. Sometimes there are sixty-five in this place on Sunday afternoons. The children bring wood ferns and wild flowers for the altar.

Miss Harriet P. Tabb, superintendent at the mission, writes: "At first many thought we were surely Roman Catholics as they associated a cross with the Roman Church only. Many are attracted by the Holy Rollers and other sects but usually come back to us after a time. Some still cling to the idea that immersion is the only mode of real baptism. Many first thought Good Friday was 'the best day to plant beans.' With all our handicaps we have accomplished something for the Master. We have five confirmed members, and have baptized eighteen."

\* \* \*

Smith College had among its students this past year 488 Episcopalians. They came from thirty-four different states, spread out over every part of this country. This means that Church people in more than thirty-four different dioceses had reason to be interested in the opportunities for spiritual growth at Smith, for girls from their dioceses had gone there. It means that, assuming not many went from any one parish, something over 400 rectors have reason to be interested in what care the Church can provide for their people at Smith.

Princeton this year had 676 Episcopalians. They came from thirty-eight different states. To mention only a few, there are parishes in Indiana, Arizona, Alabama, Oklahoma, West Virginia, Kentucky, Maine, Iowa, who have men at Princeton.

These are figures from two colleges only. Multiply them by the great number of colleges and uni-

## Services

**Cathedral of St. John the Divine, New York**  
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Sunday Services: 8, 9, 11 A. M. and 4 P. M.  
Daily: 7:30 and 10 A. M. and 5:00 P. M.

**The Incarnation, New York**  
Rev. H. Percy Silver, S.T.D., LL.D., Rector  
Madison Ave. and 35th Street  
Sundays, 8, 10, and 11 A. M., 4 P. M.

**Trinity Church, New York**  
Rev. Caleb R. Stetson, S.T.D.  
Broadway and Wall St.  
Sunday, 7:30, 9, 11, and 8:30.  
Daily, 7:15, 12 and 4:45.

**The Heavenly Rest and Beloved Disciple, New York**  
Rev. Henry Darlington, D.D.  
Fifth Ave. and Ninetieth St.  
Sundays: 8 and 11 A. M.

**Grace Church, Brooklyn Heights**  
Rev. George P. Atwater, D.D.  
Hicks St., near Remsen, Brooklyn, N. Y.  
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.  
Church School: 9:45 A. M.

**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.

**Church of St. Mary the Virgin, New York**  
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Sunday Masses, 7:30, 9, 10:45.  
Week-day Masses, 7, and 8.

**St. John's, Waterbury**  
Rev. John N. Lewis, D.D.  
Sundays: 8, and 10:30 A.M., 7:30 P.M.  
Holy Communion: Wednesdays and Holy Days, 10 A. M.

**Gethsemane, Minneapolis**  
Rev. Don Frank Fenn, B.D.  
4th Ave. South at 9th St.  
Sunday: 7, 8, 9:30, 11:00 and 7:45.  
Wed., Thurs., Fri., and Holy Days.

**All Saints' Cathedral, Milwaukee**  
Dean Hutchinson  
Juneau Ave. and Marshal St.  
Sundays, 7:30, 11, and 5:30.  
Holy Days, 9:30.  
Daily, 7 and 5:30.

**St. Paul's, Milwaukee**  
Rev. Holmes Whitmore  
Knapp and Marshall Streets  
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Holy Days and Tuesdays, 9:30.  
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**St. Mark's, Milwaukee**  
Rev. E. Reginald Williams  
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Rev. John Mockridge  
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Daily, 7:30, 9, and 6.  
Holy Days and Thursdays, 10.



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versities and technical schools, and you may have a new realization of the fact that the responsibility for the Church's work among college students is not centered in certain parishes near the institutions, but is spread out over the whole country and rests in part on every parish.

\* \* \*

Here is some wisdom from Father Sill of Kent School—skip it if you have no children:

"Here are a few ways to prepare your children. When they are just able to walk let them toddle around in the church and feel at home. Let them run up and down the aisles. Then, when they grow older, they will not feel strange or be afraid.

"Teach them how to pray by letting them see you pray yourselves. For when a child sees his parents kneeling to pray he will be more likely to kneel with them.

"Teach your children what it means to be baptized and the beauty of it. Let them know that you check up on your sins once in a while, and they will do the same. While your memories are fresh, teach them the beautiful hymns, Psalms, and Testament passages. Have them learn the things which the Church Catechism requests they should know when they are confirmed. They are as real and true as they ever were.

"A real Christian family life is needed today. The father and mother must keep up-to-date with religion and teach their children to know Christ. Teach them to love and serve Him. Prepare them for their moral tests in life as carefully as they are now prepared for their mental and physical examinations."

\* \* \*

To communicate any important announcement or piece of information to the whole congregation, the Church of the Redeemer, Cincinnati, with about 250 members, has recently adopted a simple but practical device, centering in that blest and cursed device, the telephone.

The rector telephones the information to two "majors," who in turn each telephone it to four captains, each of whom tells four lieutenants, each of whom tells four privates, each of whom tells his own family. Thus every one is informed, and no one has to make more than four telephone calls. Perhaps in a rural community a judicious use of party lines could even further simplify the process. There might also be one or two volunteers to send notes to any telephoneless members.

\* \* \*

A deaconess connected with the Chicago City Missions made 908 "calls" in one month, 908 human contacts, some brief, some long.

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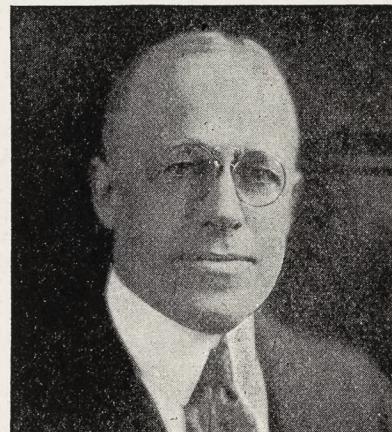


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Dr. A. G. Studer, who was entrusted by leading men at the head of the three organizations with the securing of expert campaign direction, writes as follows:

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6-3-29

Mr. Chas S. Ward,  
Ward, Wells & Dreshman,  
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New York City.

Dear Charles:-

One of the great disappointments of the campaign which closed today noon was the fact that we were unable to have you with us at any period during the active days. Of course, I know the reasons why and extend my sincere sympathies in this time of particular difficulty.

I want to drop this line to express the genuine satisfaction which I have not only in the outcome of the campaign so far as achieving the goal with an excess but in the splendid personality which represented your organization. In my opinion Mr. Dreshman is the best campaign director I have ever had anything to do with and it was just a continuous delight to work with him. I was not able to give as much personal time and thought to the campaign as I had hoped owing to the death of my wife but I was sufficiently close to it to thoroughly appreciate the type of leadership that he gives to work of this kind and am not surprised at the wonderful success he has had as a leader in this work.

I wish I could fully express to you the feeling of friendliness and goodwill of all those who participated in the campaign toward your organization as represented by Mr. Dreshman and the thoroughness of the detail showed both experience and wisdom. I congratulate you on having as a partner Mr. Dreshman and so far as Detroit is concerned we have not seen the last of him for we shall certainly want him in some of our future campaigns. The next time I am in New York I will make every effort to see you personally and give further expression of my delight in the way this campaign was handled.

With sincere personal regards,

Sincerely yours,

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