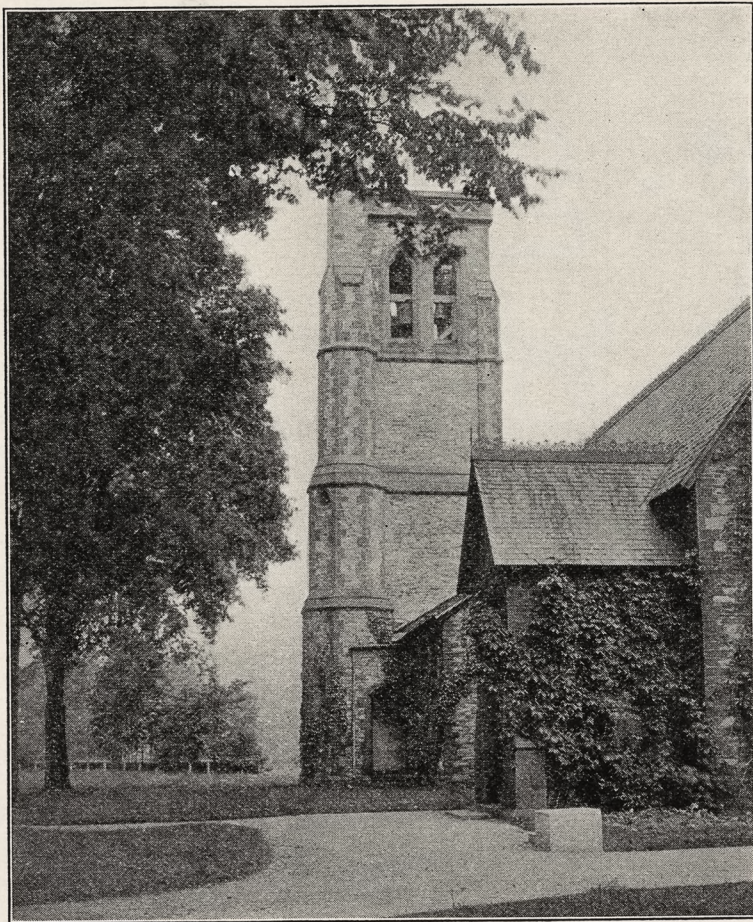


The **WITNESS**

CHICAGO, ILL., AUGUST 22, 1929



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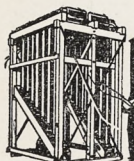
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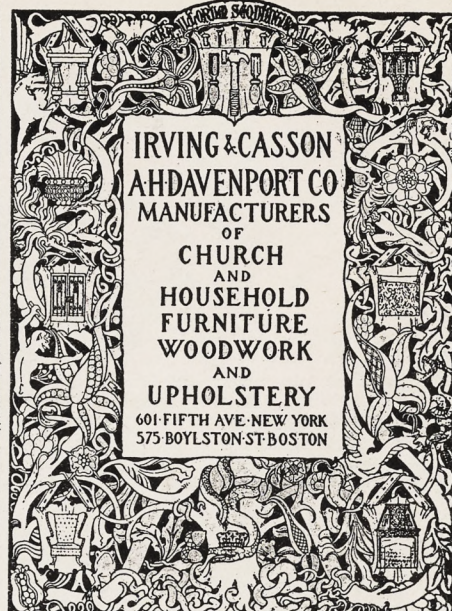
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LABOR SUNDAY MESSAGE, 1929

Prepared by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America

FOR two decades the churches of this country have been urging their members engaged in industry, employers and employees alike, to apply the spirit and principles of Christ in business relationships.

They have not only emphasized the need of cooperative effort, the sacredness of human life, the power of unselfish action, the social stewardship of property, and the subordination of the profit motive to the spirit of service, but time and again the churches have called attention to specific evils which are sacrificing human life. They have protested against the inhumanity and wastefulness of child labor, the unfair exploitation of the labor of women, unnecessary Sunday work and night work, an overlong work day not only in Southern mills but in other parts of the country; and they have protested that these hardships on the workers persist in the face of over-production. While recognizing the general prosperity of the country, they have called attention to persistent and serious unemployment, to the economic insecurity of old age among the workers, and to low standards of income and therefore of living in large sections of the population. They have pointed out that all are involved in responsibility for these evils and that so long as a single worker suffers, all share the guilt. They have felt obliged, in loyalty to the Gospel, to point out glaring and unjust inequalities in the distribution of national wealth and income, and that there is not as yet the dedication of industrial leadership and capital to human welfare which the law of God demands. They have persistently taught labor's right to organization, and the social importance of such organization in order to secure to labor a proper influence not only in industry but in national life.

Now the time has come for insistence upon practice and actual experimentation in brotherly relations in business establishments. Discipleship to Christ in business must take this form. A new evangelism must come into being, an evangelism which impels men holding positions of influence or possessing great

economic power to devote themselves and their resources to human welfare, as a part of the Christian program.

In this Labor Sunday Message we therefore turn from pronouncements to suggestions for action, to the end that Christian people shall be challenged to specific and practical undertakings.

First of all every local church and organization of churches needs to examine its own practice as employer with reference to staff workers and caretakers, employees in denominational offices and publishing houses, and practices in building and letting of contracts for printing, repairs, equipment and all other enterprises. The churches must not compromise their own teaching out of a desire for economy. They cannot afford to contribute to the lowering of living standards, nor to the disorganization of labor. Rather the churches should take the lead in raising standards.

Each local church should address itself to industrial conditions in its own community with renewed energy. We suggest, in cooperation if possible with social agencies, that studies be made of the local industrial situation in one or more of its aspects in order to secure a working knowledge of facts. What are the local conditions as to length of the work day, safety and health? How do wages compare with the cost of living? How many mothers must work outside the home to supplement the family income? What is the effect on the family? What are the handicaps of women in factory, store and office? Are domestic workers employed on a schedule of reasonable hours and adequate wages? Do they have regular times off each week and are they furnished pleasant rooms? What are the labor policies of local stores and factories? Are the workers allowed organization, and are they dealt with collectively? Who are the employers and labor officials who are manifestly seeking to follow Christ in daily practice? Do pastors have contacts with labor as they have long been accustomed to have with the Chamber of Commerce? Are indus-

tries being encouraged to take forward steps such as providing unemployment insurance, vacations with pay and labor representation?

The gospel is for all mankind, for employed and employers alike. Labor leaders and the rank and file are as obligated to the principles of service, public spirit, earnest and skillful work and cooperative effort as are the leaders of capital. Labor also needs unselfish leadership. The true labor movement has a religious motive, in that it is inspired by a passion for human life and for social justice.

Christian people through the appropriate agencies should be interested in and promote social legislation. Has your state enacted laws forbidding child labor, night work and long hours for women, and providing adequate old age pensions and workmen's accident compensations? Is rock dusting in the bituminous coal mines required by law in order to prevent catastrophes from explosions? These are illustrations of what needs to be done in the field of social legislation.

We recommend most earnestly that pastors shall make more use of their buildings and property for these great and appealing human causes. An industrial relations dinner might be given during the year, inviting labor leaders and employers. It is well to bring in experts, men who have thought deeply or who have notable accomplishments to their credit, to discuss these social and industrial problems.

Church people should study the history of the labor movement so as to appreciate its significance in the struggle for better standards of life. Pastors and some members of each church should have personal acquaintance with the leaders of the labor unions in their community. There should be friendly exchange of visits with individual unions and central labor councils. In many cases church members who are also trade unionists will furnish a natural point of contact. It is neither partisan nor inappropriate to invite a labor representative to speak in the church on the ideals of the labor movement and the achievements of labor organization for the better life of the work people. Churches have a real opportunity to help in workers' education through assisting trades councils to obtain speakers when desired, possibly organizing classes or obtaining teachers, or offering the facilities of the church plant for such work. The churches should exert their influence to maintain the constitutional rights to freedom of speech, freedom of press, freedom of assemblage in their own communities even in times of strike.

All Christians should become conscious of the basic social and ethical problems of our industrial civilization. They are human problems. They lie in the church's field of teaching and social effort. The responsibility of leadership lies with the pastor. The churches must be more aggressive, more informed, more willing to take hazards for righteousness, more swift to come to the help of the oppressed, if they are to fulfill the mission of Christ, and are to make that contribution to social welfare which can be rightfully expected of them.

Character Formation

By

BELLE D. BOYSON

Professor at the University of Cincinnati

MORE and more emphasis is being put on the point of view that the child is not born with a character already crystallized. We have learned that the child's early training and conditioning is the most potent factor in the formation of his character. We used to look upon adolescence as the period of character formation but now we are being taught that it lies in the nursery and pre-school period. Those habits of thought and feeling and action which are woven into the child's very being will be found to be most potent in youth and maturity.

Should not the Church more and more assume the responsibility for the right kind of character formation as the foundation on which to build its adult superstructure? If character is formed so very early as child specialists tell us, would it not be logical and practical for the Church to assume an increasing responsibility for aiding parents to lay good foundations? I refer particularly to the instruction of parents in training pre-school children. New as the challenge is, a beginning has already been made. The social service department of the diocese of Southern Ohio last fall held an Institute in Human Relations, parenthood particularly. Here experts in child psychology and training through their lectures and discussions in conjunction with visits to courts and clinics opened vistas of opportunities in this field both to Church leaders and parents. Frequent institutes of this character and study classes organized among mothers of the various parishes (dare we say as a partial program for the Woman's Auxiliary?) would do much to aid mothers in using the advantages which modern science has contributed to the proper formation of character, thus laying a real foundation upon which to build the self-directing spiritual life. Selfishness would be much less frequent in the adolescent thus reared. This, I believe, is the first contribution which the Church can make to more successful family life in the future.

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At Hoosac, in the Valley of the Owl

By

RAY NASH

LONG before you approach the school the euphony of its name and title has already predisposed you in its favor. And after you have actually put behind you the barrier ridge between Hoosick Falls and the school, and have come upon your objective, nestling in its own little green valley amid the rolling Taconic Hills, all your senses—suddenly quickened in this air—confirm your first favorable reaction.

This Valley of the Owl became so known through the misapprehension of one of its early white settlers who took the "hoo-oo-ss-k" of the natives (signifying a meeting place of running waters, which fits the facts very nicely) to be the rather inferior imitation of an owl in action. But the amended name, too, has won for itself general usage along with the original; the school recognizes the first in its name and uses the last informally, as in its publications "The Owl" and "The Owlet".

To the south of the school rise the Berkshires. The Green Mountains bound the valley on the north. And in the immediate neighborhood of the campus are the heights of Greylock, Petersburg, Grafton and Anthony—peaks which in the 37 years since the founding of Hoosac have curiously insinuated themselves into the school life as symbols of aspiration. Ernest Renan, who argued that physical altitude is a necessary condition of high thinking, would find substantiation here where "I will lift up mine eyes unto the hills", opening the school psalm, has stirred deeply the consciousness of many generations of Hoosac boys. On Ascension Day the whole school of 60 boys (for the enrollment is rightly limited to that number) climb up the side of Mt. Grafton to the camp of the rector, Rev. Dr. Edward Dudley Tibbits, for a day of pleasant outdoor diversions. Choristers of Hoosac used to stay overnight for special services in the little chapel of St. Peter's-on-the-Rock which is maintained here. Again the mountains figure in the observance of Mountain Holiday during the Indian summer, when the boys trek to the farther peaks; and the nearby heights crop out even once more in the names of the two Hoosac athletic clubs, Antonian and Graftonian.

Love of these home mountains and this little valley at their feet, coupled with an urge to teach, impelled the young Anglo-Catholic clergyman and scholar, which Dr. Tibbits was nearly 40 years ago, to gather a modest group of students about him in the old family manor house on the hill. From this nucleus Hoosac grew until the old red tavern beside the river was taken over, now to dispense intellectual food and spiritual refreshment.

Spiritual, it is, because "Deus Regit" is the supreme law as well as the motto of Hoosac; and, as the

school catalog declares, "The influence and spirit of the Episcopal Church pervade the life of the school and govern the religious instruction which the boys receive in their classes in Sacred Studies." And again, "There is never any doubt in the minds of boys or masters as to their primary importance; religion is never apologized for." This catalog, incidentally, which has just been distributed among the friends and patrons of the school is really a well printed and illustrated history of achievement, past and present. It is sumptuously bound in cardinal's colors and will be a prized souvenir of those who receive a copy.

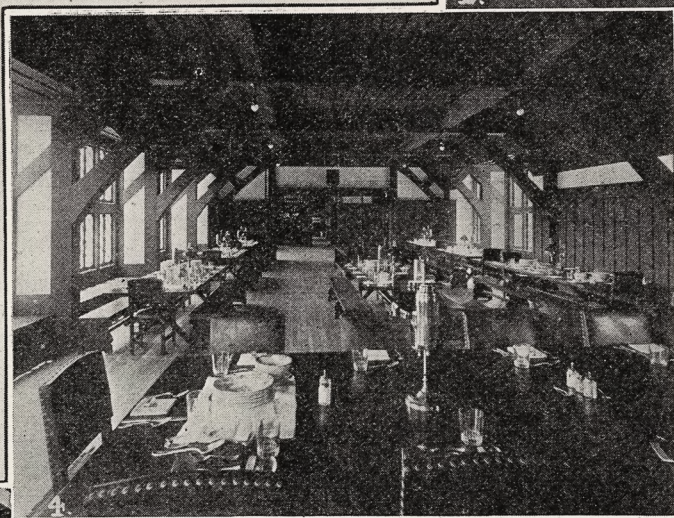
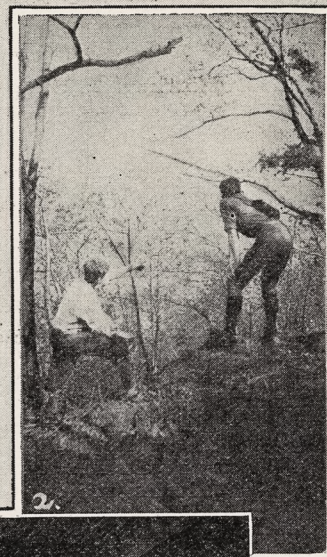
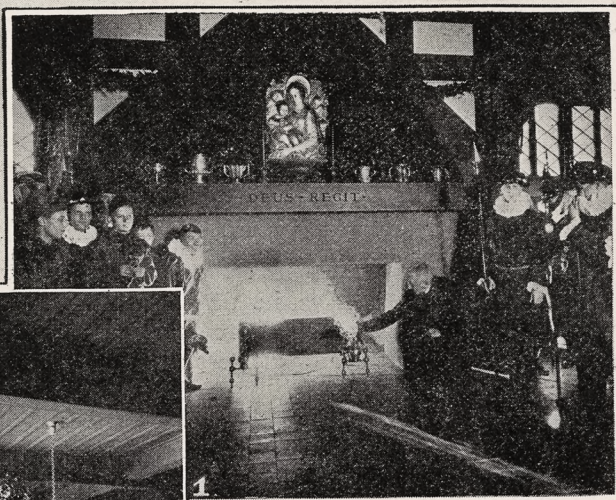
The Boar's Head and Yule Log ceremony held each Christmastime by the boys of Hoosac has advertised the school to the ends of the country. In degree of its elaborateness, this ancient ritual of kings survives unique in this country at Hoosac, and in England at The Queen's College, Oxford. Even in the latter instance the medieval costume has given way to modern dress.

Thrown somewhat in the shadows, perhaps, by such colorful pageantry, but none the less outstanding in its way is the educational record of Hoosac. A large share of this success is due the policy of early deciding what course is best suited to the boy and what college or university is his goal. Under Mr. Tibbits' personal supervision each student's whole plan of study is thus patterned to the end in view, and the boy is stimulated by a clear, definite vision of the future.

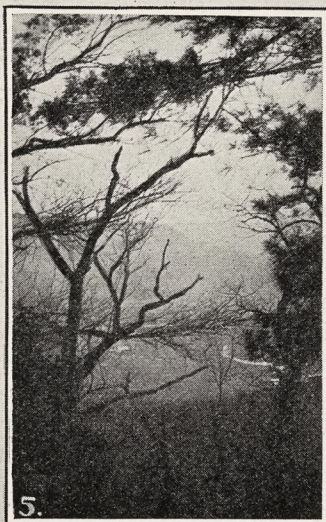
There is at Hoosac both an upper school and a lower school, admitting qualified boys from 10 years to those of college age. Among the students is a distinct tendency to develop an intellectual curiosity which leads them on to college honors in scholarship. At present boys from the school are attending Yale, Harvard, Princeton, Dartmouth, Williams, Colgate, Columbia, New York University, Cornell, Amherst, Brown, Pennsylvania, Middlebury, Washington and Lee, Pomona, St. Stephen's College of Columbia University, Hobart, and Trinity. In taking the dreaded College Entrance Board examinations for these institutions last year Hoosac boys came out victorious in 85% of the quizzes.

Fostered by the rector's admiration of English education, Hoosac is an interesting blend of the old world and the new. Despite the steady encroachment of modern facilities, keeping up with current technical advances, the school retains an unusual poise.

At the moment this mellow quality in Hoosac life is being challenged by the need for even more rapidly expanding facilities; for poise presupposes comfort, and the growing Hoosac is straining out of its pres-



1—Setting fire to the Yule Log. A ceremony which the Rector, Dr. Edward D. Tibbits, has performed for nearly forty Christmas seasons at Hoosac. 2—Mountains bulk large in Hoosac life. 3—Bringing in the Boar's Head. The old medieval pageantry is here most faithfully carried out of all places in the world. 4—The low ceilinged Tudor dining hall suggests the interior of an English manor. 5—Recreational reading. Much learning is done pleasantly and informally in the comfortable and well equipped library and reading room. 6—A chapel service opens every day.



1—Hoosac community life centers in the Quad. 2—Inside the chapel where the boys gather morning and evening. 3—Sports for everyone is the athletic policy. The junior champion of New York is a Hoosac boy. 4—Variety of sports places every boy on a team. Outside competition and intramural games give Hoosac a vigorous but intelligent sports program. 5—Looking down the valley of the Owl where three states meet. 6—The home of the Hon. Le Grand C. Tibbits, brother of the Rector. A large portion of his estate has been offered to the school and its great parks are a limitless playground for the boys.

ent boundaries. Students during the past few weeks have brought about the subscription of nearly \$50,000; alumni are coming forward with further contributions, and other friends of Hoosac are seeing already the way to a million dollars which will reestablish a great Hoosac on the hill. There thousands of acres of wooded lands are made available for a campus by the brother of the rector, the Hon. Le Grand Cannon Tibbits.

The new buildings of Hoosac, situated on the mountainside and commanding a lake immediately below, will be patterned after the architecturally famous group at Sackville College in England and will be either of brick or native stone. The development plans now rounding into final shape include dormitories, a dining hall, library and chapel, and of course classrooms and studies. The completed construction will probably accommodate from 100 to 125 boys and its cost has been estimated as in the neighborhood of \$500,000. The additional sum called for by the fund now progressing will be set aside for permanent endowment.

Hoosac's move to the hill above its present site, while providing the school with a vast campus and an excellent panorama of the valley and mountains beyond, will make it no less accessible. Indeed, the railroad bounds one side of the properties, and it is an easy hour's run by automobile to either Albany or Troy, New York; or only a few minutes to either Williamstown, Massachusetts or Bennington, Vermont.

Geographically located where three states meet, Hoosac can as truly be said to be the meeting place of the past and the present; aye, and of the temporal and the spiritual.

Let's Know

By

BISHOP WILSON

SLANG

WHAT a queer thing language is—especially the English language. It is said that a Frenchman once called early in the morning at the home of an American and was told "Mr. Smith is not up yet". The next day he called again and told "Mr. Smith is not down yet". Whereupon the Frenchman raised his hands in despair and exclaimed—"When will he be in the middle?"

It used to be the custom for intelligent people to frown upon slang. It was considered a mark of ignorance and young people had apologies made for them when they indulged in it. Nowadays, however, slang passes current in our best circles. In fact, many expressions which used to be considered vulgar are now counted quite proper. Even in England American slang now goes the rounds without leaving any touch of bitterness in the English accent.

I remember during the War I was having tea one afternoon with a group of British officers in one of our cantonments. One of the officers passed me a newspaper with his finger on a certain head-line

which read—"Quiz Packers for Doctoring Reports" (or something to that effect). "What in the world", asked the officer, "does that mean?" "It means", I replied, "that someone is trying to pass the buck." Whereupon conversation languished.

Slang consists merely of new expressions working their way into popular usage. Some prove to be effective and become good form; others are found to be ineffective and disappear. For instance, I have just come across an interesting bit of medieval lore. Back in the Middle Ages, we are told, there were a good many ignorant priests who knew just enough Latin to scramble thru the saying of a Mass. They garbled it up so badly that they became objects of levity to the faithful. When they said the sacred words "Hoc est meus corpus" (this is My Body) their diction was so hurried and their enunciation so mixed that the people called it "hocus pocus" which in modern parlance has been abbreviated to "hokum".

It reminds one of the other story coming out of the same ecclesiastical setting. Back in those medieval days people were frequently ordered to do penance by saying a certain number of "Pater Nosters". The object was to get them said as rapidly as possible. So when people wanted to indicate a line of meaningless conversation they called it "patter". Originally, no doubt, this was a bit of slang and was probably discountenanced by serious-minded persons as being disrespectful if not irreverent. But today it is a perfectly good way of conveying a perfectly clear idea. In these summer months one can hear many a tent evangelist who would shudder at the very thought of doing penance and would roll his eyes in horror at the suggestion of a Pater Noster, who will nevertheless chatter his "Glory-hallelujah" with the same lingual facility and the same intellectual atrophy. Of course, we need different ways of expressing ourselves in order to avoid monotony but it is all very handily expressed in the good slang word—bunk.

Heroes of the Faith

JAMES HUDSON TAYLOR

THE founder of the China Inland Mission was born in 1832; studied medicine in London, and went to China in 1834 to serve as a missionary where, with the aid of a medicine chest, he gave his life to the interior of China. He was the first missionary to visit many of the inland towns and cities and naturally was in constant danger of his life, not only from the hostile natives but from disease.

So, year after year, Hudson Taylor toiled and learned of China's need of God, and out of experience and yearning desire to reach the millions in the interior, the idea of the China Inland Mission grew in his mind, and led, in Perth, during a visit to Great Britain, to his pleading in 1865 for the formation of the Mission. It was established by his efforts, and all its great work in China is the direct outcome of this one man's vision and example, for he returned to labour long and earnestly till death called him in 1905.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

WE ARE indebted to Miss Edna Eastwood, secretary for Home Study of the National Council for this account on Church training.

The needs of Church and non-Church people who are isolated seem to be arousing national interest. The Church and the United States government seem to be discovering the possibilities of teaching by mail at the same time. Recently an article appeared in the daily news telling of the new work which the government is undertaking in using correspondence teaching for the education of the children of government employees, such as lighthouse keepers, who cannot attend schools unless they live away from their homes.

A similar effort is being made for the children whose homes are too far away from the places where the Church has established Church Schools, and already over a thousand boys and girls are taking advantage of the new opportunity and judging from their letters to their teachers they are thoroughly enjoying religion in a way that would surprise some of the boys and girls who go with bored expressions to attend class sessions. It begins with the adventure of watching for the mailman and, if the teacher catches the vision, it goes on through lessons and letters into the greater adventure of being a Christian disciple with great things to prepare for and study about. Feeling needed by the great world is a new experience for an isolated boy or girl and history has shown us how many great leaders have caught the vision of their work while living in isolated places.

Then when Mary begins asking "Who is God?" and "What shall I pray?", and Johnny begins asking "Show me on the map where St. Paul got shipwrecked" and "Where do you find the story about the prodigal son?", Mother and Father begin to feel left out and wonder where they can find out about things so that their family will not find out how ignorant they are about Church things. Or perhaps they know how to answer the questions but feel that Mary and Johnny could get so much more if they knew more about how to teach. They write to the teacher and she tells them, if she has not already done so, about the Home Teaching, Training for leading adult Study courses for adults on all kinds of Church subjects besides the courses on Religion in the Home Training for groups, Training for Lay-reading, etc.

Perhaps there are some young people in the family who are beginning to feel the need of companionship with other young people in their teens. For them the Church is holding out a friendly hand inviting them to become probationers or extension members of the nearest Girls Friendly Society or Young People's Fellowship, where perhaps they can go for an occasional meeting or meet the members at a summer camp after getting acquainted by mail during the year.

Perhaps Mother begins wishing that she could belong to a guild or the Woman's Auxiliary or the Daughters of the King about which she reads in the Church papers. She finds out that she can not only join but she can share in the worship, the study (through a home study course on the mission study book) the box work and other service, and in the social fellowship by going in whenever she can to meetings, or inviting the group to come and visit her when the weather permits.

Father feels all this new interest growing in his home and feels left out of the scheme of things. So he gets in touch with the nearest Men's Club or Brotherhood of St. Andrew and his nearest clergyman suggests that perhaps he could have home services for which he will send him a simple program and a sermonette-letter to read. He tells him that ever so many families are doing this now and building up safer homes for the children and happier homes for the whole family, and that leading the worship in his home is his special privilege and responsibility when there is no regular service near enough for the family to attend.

Bye and bye the neighbors begin to hear about how Mary and Johnny are getting stories and pictures every week and they think they would be nice for Betty and Tommy too and teacher gets some new names for the Correspondence Church School, sometimes a request for Baptism or Confirmation for which she trains the candidates by home study courses.

Then some Sunday the neighbors driving by hear the strains of a hymn coming to them and they begin to feel left out, because the singing sounds happy. Father and his neighbor begin talking things over and decide to hold a service together and invite some the others and later on the clergyman—some of the babies need baptizing.

The clergyman comes and says "What a fine new mission you have

started." Father looks surprised and invites the clergyman to come again. Later on he says to Mother, "If we have a mission I suppose we ought to have a Sunday School." Mother agrees with him and says, "Well, if Mrs. Neighbor will teach the older ones I will take the younger ones." And thus Church history begins in a new place where some day perhaps a Cathedral will stand with Johnny as its bishop—who knows?

If you want to help yourself or someone else to build the foundations for bishops and cathedrals here is a list of mimeographed suggestions which you can secure free of charge from the Secretary for Home Study, 281 Fourth Avenue, New York, N. Y. There are already leaders for this work in many of the dioceses blazing the trail for a stronger Church of the future.

An Organization Chart; a Diocesan Educational Program; Suggested Duties for a Committee for work with the Isolated; Suggestions for Diocesan Organization: showing the steps which have been helpful in beginning the work; a sample letter to send to isolated families; a sample letter to send later to isolated families as a reminder; a form for enrollment for families to fill out; Enrollment blank for the adult home study courses: list of courses offered; Suggestions for instructors in planning diocesan home study courses; Instruction to students of home study courses; Samples of the questions for some of the courses.

A home study course for adult Baptismal candidates: a self-teaching course with the Bible and Prayer Book as textbooks; a similar course for Confirmation candidates; a first year program for a Correspondence Church School; a sample letter to pupils of a Correspondence Church School; a sample report blank for a Correspondence Church School; Suggestions for Young People's work with isolated young people; Suggestions for work with the isolated by women's groups; a report blank to send to clergy and Church groups to secure the names of isolated families and individuals.

* * *

Bishop Anderson has purchased for the diocese of Chicago a valuable piece of property near St. James Church. Thus a further step has been taken in developing Cathedral property in the diocese. Several months ago the St. James vestry offered the property of the parish to the diocese for a Cathedral on condition that two million dollars should

be raised for a cathedral before passing over the title to the property.

Plans have now been drawn for a cathedral building. The final project will probably involve an expenditure of several millions of dollars and a building program extending over a long period of years. Buildings which will compare favorably with cathedrals being erected in New York and Washington have been suggested for the Chicago project.

The Church in Chicago has been without a cathedral since the destruction by fire in 1921 of the old cathedral of SS. Peter and Paul.

* * *

Bishop Paul Jones, at present one of the secretaries of the Fellowship of Reconciliation, is to leave that office the first of November and is to act for Bishop Reese of Southern Ohio, who is seriously ill. The Standing Committee of the diocese extended Bishop Jones the invitation.

* * *

A Conference on Disarmament and Security is to be held in October, either in Philadelphia or New York, under the auspices of the Quakers. It is a religious conference and is especially for the editors of religious publications. Among the editors who have already accepted a place on the program are Dr. Shieler of the Churchman, Stanley High of the Christian Herald, Paul Hutchison of the Christian Century, Devere Allen of the World Tomorrow, Dr. James R. Joy of The New York Christian Advocate, Dr. A. C. Dieffenbach of the Christian Register and Dr. Samuel McCrea Cavert of the Federal of Churches.

* * *

Here is an interesting bit just received from our old friend, A. Manby Lloyd of England, whom we hope to have with us more regularly in the future.

Two or three years ago there was a most wonderful find of Roman remains at Caerleon, near Newport, in South Wales. I have just motored down to look at it. Crossing a wide Fosse, we entered through a breach in the ancient wall, and found a gang of workmen busy excavating the lines of streets and buildings, which, after their manner, were set in rectangular blocks. We viewed the rows of barracks which had been occupied by the Second Legion and their auxiliaries.

Each group of soldiers had two rooms. They lived in one and stacked their arms in the other, the Legionary soldiers having the better apartments, and from what we saw of their sanitary arrangements, we have not made any very real advance since A. D. 120. The City was a rectangle of 1,500 feet by 1,200. Two-thirds of this is now covered by modern houses, and it is only within the next three

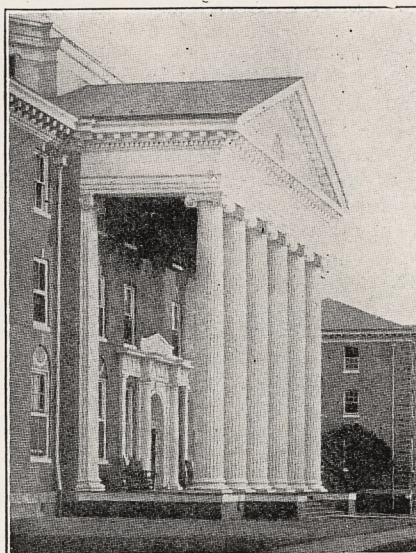
years that visitors from over seas will be able to view this remarkable example of Roman civilization.

Caerleon was a border stronghold, used in the subjugation of Wales, but it also has an interest as being the home of two of the earliest Christian Martyrs in Britain. A memorial stone has been found to a Standard-bearer of the Second Legion, who was a Christian inhabitant of this town.

An article on this subject has just been found; it is an "antefix," or termination to a reef-ridge on which is embossed a cross, together with a three-ryed Star, which is supposed to be an emblem of Castor and Pollux.

This combination of an apparent Christian symbol with a heathen emblem is causing much discussion among antiquaries.

The inhabitants of Caerleon sought



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their recreations in an amphitheater just outside the southern gate of the Town, where gladiators fought, wrestlers and runners competed, and encounters with whatever wild beasts they could obtain took place. The wild boar, bear-baiting with the noted British dogs, races with the famous Welsh ponies—all contributed to the delight of the Consul and the people seated on rising tiers of seats, which surround the elliptical arena.

A water culvert and other arrangements suggest aquatic sports when the arena could be flooded from the waters of the River Usk. This amphitheater, when fully unearthed, will be one of the most perfect and interesting relics of Roman civilization.

* * *

Vast improvements have been made in the Church of the Holy Spirit, Lake Forest, Illinois. Over \$200,000 has been expended during the past few years, so that the plant has been converted from just a small affair to one of the most beautiful and most complete churches in the country.

During all this building period, the Church of the Holy Spirit has not neglected its missionary obligations. For extension of the Episcopal church in the diocese of Chicago, throughout the country and abroad, it has increased its annual contributions from \$4,600 in 1923 to \$9,000 in 1929. It has given \$3,000 to St. Paul's Normal and Industrial School for Negroes at Lawrenceville, Va.; \$3,200 to the Bishop Anderson Chapel at Western Theological Seminary in Evanston; \$2,000 to the Near East Relief, and many lesser amounts to benevolent institutions and for emergency calls. During this period also the parish budget for maintenance has increased from \$11,000 to \$26,000 per annum.

* * *

It is boring I am afraid to have us constantly asking you to consider adopting the Bundle Plan for your parish, but we are most anxious to have a considerable increase in our Bundle circulation commencing in September. Under this plan ten or more copies are sent to one address to be sold at the door of the Church. Rectors tell us that it is not a difficult matter to persuade people to read a Church paper if a boy or girl is put in charge of the papers, and if a brief reference is made to the paper in the announcements, with special reference possibly to some article that is particularly worthy of attention. The papers sell at five cents a copy. Then we send a statement each quarter at three cents a copy. If rectors who read this will give this real consideration we feel sure that the paper will get into many more hands; and we are able to promise you some unusual features which we will announce, probably, in our next

issue. Just send us a postal card with your name and address and the number of copies you desire and we will start the first Bundle with our issue of September 12th when everyone is back from the lakes and mountains.

* * *

Bishop Barnwell of Idaho is the preacher this month at the Cathedral, San Francisco. Bishop Moreland of Sacramento was the preacher there for three Sundays in July, and delivered a strong sermon on peace to a large congregation on the 21st.

* * *

There is building activity at Holy Trinity Church, in the stockyard district of Chicago.

A new front with tower is being erected which will provide additional classrooms for the Sunday School. At the rear of the Church a two story addition is being placed on the south and a one story addition on the north. The first floor will serve as a kitchen and the second will be a sacristy. In this sacristy will be placed an historic altar used by Bishop Kemper during his early missionary work in the middle west. The Rev. C. B. Upson is pastor of the Church. A parish house and rectory are other improvements toward which the parish is looking.

* * *

The churches of the country—at least the Church group of the New York Advertising club—are going to try to sell the churches to the American people by talking about good old

prosperity. A poster has been designed for which a couple of New York advertising gentlemen are to receive awards. Mr. Robert Collier wrote the text and Mr. Joseph Franke did the art work on this poster which is to appear in newspapers as page advertisements.

A group of ancient British warriors are shown reclining before their chief. The text follows in part:

"Religion is derived from the Latin words 're' and 'ligo, meaning — 'to bind together.' And that is the whole purpose of religion—to bind people together for a common purpose.

"You want happiness, contentment, prosperity. You can't have these alone; you get them only as you help those around you to win them, too. So why not join with your neighbors in praying as well as in working for them?"

"Get the weight of a common aim, a common purpose, behind both your prayers and your work — go to church."

* * *

And here are the Young People of the Church of the Disciples of Christ, in convention, condemning "petting" but passing a resolution in which they say that "occasional kissing, embracing and holding of hands among close friends" is all right.

Other resolutions urged single standard of morals for both sexes, condemned drinking and smoking, Sunday movies, public dance halls, charged the church with failure in the realm of physical and social



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activities, and declared infidelity as the only grounds for divorce.

* * *

A conference for the lay people of the diocese of California is to be held at San Rafael from August 31 to September 2nd.

The program will provide for fellowship, worship, education and recreation. The Bishop, the Rev. F. B. Bartlett of the National Council and the Archdeacon will lead discussion on general and diocesan Church problems. Motion pictures will be shown of the Wayside Cross Pilgrimage and of the work of our Church in the Hawaiian Islands. The report of the special committee on the revision of parochial quotas will be discussed and plans for the fall campaign outlined. There will be an outdoor service conducted by the lay readers of the Diocese. Opportunity will be given for swimming, handball, horseshoe, tennis, golf.

* * *

Montana has added, or is about to

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add, a number of new men to its clergy roll.

The Rev. William Thomas Renison has accepted a call to become rector of St. Luke's parish, Billings. Mr. Renison was for fifteen years rector of St. John's Church, Stockton, California; and more recently was on the staff of the Seamen's Church Institute, New York City.

The Rev. Lewis Doyle Smith has accepted a call to the rectorship of St. Andrew's parish, Livingston, with charge of the missions in the Upper Yellowstone. Mr. Smith has had an extended acquaintance with missionary work in Wyoming; since 1925 he has been rector of St. John's Church, Mankato, Minnesota.

The Rev. Thomas Malcolm Jones, Deacon, is a graduate of the University of Cincinnati, and of the General Theological Seminary, New York. Mr. Jones is to have charge of missions in the Glasgow and Scobey field.

The Rev. William Russell Rush, Deacon, is a graduate of Carleton College, and of the General Theological Seminary, New York. He is to have charge of the missions in the Malta field.



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Mr. Alexander Macomb Lukens, not yet in Orders, is a graduate of Yale University and of the General Theological Seminary, New York. Mr. Lukens has charge of the Virginia City field.

* * *

Each summer a large number of college and seminary students take jobs in factories in order to get first hand information about the way industry is managed. These students have been organized into a "Student in Industry" group, under the auspices of various organizations, including our own Church League for Industrial Democracy. At the close of the summer these men and women are brought together in conference that they may swap experiences and receive further knowledge from a few people immediately connected with industry. This year the conference is meeting at Silver Lake, New York, from the 18th to the 30th of this month.

* * *

Mrs. Sarah Whited, for many years an active Church worker in Chicago, died last week. She had found three large parishes on the south side of the city and was also one of the organizers of St. Luke's Hospital.

* * *

The Rev. Elliott W. Boone, for the past thirteen years the rector of St. Andrew's, Manitou, Colorado, has resigned to accept the professorship of Church history at St. John's College, Greeley, Colorado. He is also to take charge of St. Stephen's parish, Longmont, whose rector, the Rev. Charles A. Burritt has resigned in order to accept the post as dean of St. John's.

* * *

There was a fine crowd at the conference of young people of the province of the Southwest which met at Winslow, Arkansas, in July. The

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arrangements were in charge of Miss Dorothy Fischer, provincial secretary for the young people, who also gave a couple of the feature courses. Bishop Seaman was the director, and also a teacher. Others on the faculty were Mrs. Seaman, the Rev. B. L. Smith of Dallas, Rev. H. A. Stowell of Arkansas and Rev. Everett Jones of West Texas.

* * *

Isaac E. Brooks, a student at the Philadelphia Divinity School, was ordained to the diaconate by Bishop Darst recently at Grace Church, Hulmeville, Pa., where he has been in charge as a lay reader for the past year.

* * *

Rapid progress is being made on Grace Cathedral, San Francisco. Steel for the south side of the chancel of the cathedral is in place and the north wall of the Chapel of Grace may now be completed. When this concrete has been poured the chapel will be structurally complete, though several months more will be required for the work of finishing and decoration. Work will be started this month on the copper roof of the chapel and on the tile vaulting of the interior. Installation of the Indiana limestone trim, which is to be used on portions of the interior of the chapel and baptistry, will be started also. The limestone infills of the windows are already in place but installation of the glass will be one of the last things to be done before the chapel is finally completed.

* * *

The twentieth annual Sewanee Summer School opened on August first with a registration of 228 in the adult division, and fully as many in the young people's division, which opened on the 15th.

Bishop McDowell, president of the board of managers, is busy in all the conference activities, with Bishop Penick, Coadjutor of North Carolina, as director of the adult division, and Bishop Gailor aiding as a forum speaker. Vice-Chancellor B. F. Finney, of the University, is engaged in making everyone feel the interest and hospitality of the university, while the mass of detail work entailed is most efficiently handled by the executive secretary, Mrs. William P. Cornell executive secretary of the diocese of Florida.

With a list of officers and teachers numbering forty-three and a schedule of no less than forty separate courses, the Sewanee Conference is affording an exceptional opportunity for workers in all branches of the Church's work, as well as for N.A.T.A. credits, in which the Province of Sewanee leads the whole Church.

The National Council of the Church is represented by John W. Wood,

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Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

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Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace Church, Chicago
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St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 11:00 and 7:45.

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

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Locum Tenens
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Holy Days, 7:30 A. M.

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Daily, 7:30 and 10:30.

Christ Church, Cincinnati
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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. Edward C. Lewis
Sunday, 8, 9:30, 11:00 and 7:45.
Week days, 7 A. M.

Christ Church Cathedral, Eau Claire, Wisconsin
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teaching two courses, The Church and World Problems, and the Mission of the Church; Miss Grace Lindley, with courses on Woman's Work in the Church, and the Woman's Auxiliary; Miss Mabel Lee Cooper, teaching courses on Training for Leadership in Church work, and a Study of the Pupil, Dr. Loring Clark, the Program of the National Church, and the Rev. John W. Irwin, presenting the new course on Church Publicity, as introduced this year by the national Department of Publicity.

There are daily forums and conferences, in addition to scheduled classes, and evening sessions on a wide variety of subjects. Somehow, added to all this serious study, energetic students find time to engage in tennis and golf tournaments and the many social activities peculiar to Seawanee.

The Conference was preceded by a provincial conference on Religious Education, in charge of Dr. Gardiner L. Tucker, and concurrent with it will be held meetings of the Provincial Field Department and Department of Publicity.

* * *

Religious training is combined with recreation in the annual leadership training conferences which the Brotherhood of St. Andrew is having during the August at Camp Houghteling, near Twin Lakes, Mich., for Chicago boys. Nearly 100 boys are expected to take advantage of the conferences. The younger boys' period will close August 17, and the older boys' will run from August 19 to 31.

Rev. H. H. Lumpkin, rector of Grace Church, Madison, Wis., is the camp director, and the Rev. F. E. Bernard of All Saints Church, Ravenswood, is camp chaplain.

* * *

The North Texas Summer Conference for Young People and Adult leaders was in session for eleven days on the campus of the Texas Technological College at Dubbock, whose class rooms, library, cafeteria and one dormitory were offered and used with complete satisfaction.

Bishop Seaman was Director, and taught a course on the Prayer Book and one on Young People's Program Building. The Rev. L. G. H. Williams of Lubbock was business manager, and taught a course on Church School Administration. Mrs. E. F. Page of Canyon, and Mrs. E. C. Seaman taught classes on Weigle's "The Pupil" and on Woman's Auxiliary Ideals respectively. All were credit courses and an unusually large percentage of examinations were successfully taken.

Evening lectures were given by President Horn and Professor J. C. Granberry of the College, and by each of the clergy of the district, every one of whom attended the conference.

Services

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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
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Holy Communion: Wednesdays and Holy Days, 10 A. M.

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Rural work and Christian Sociology were specially stressed in the evening lectures. Miss Alice Arnold of Amarillo was awarded the District Scholarship to the Winslow Provincial Young People's Conference.

* * *

The Rev. Henry F. Hine, rector of Trinity Church, Torrington, Connecticut, is a rector who believes that a parish should be as active in the summer as it is in the winter. That most parishes are not goes without saying. Certainly we have plenty of evidence of it in THE WITNESS office for there is a 50 per cent falling off of Bundle Orders during the three summer months, though we are happy to say that most of them in discontinuing ask that the Bundle be started again right after Labor Day. Anyhow here is a paragraph from Mr. Hine's little parish paper which surely indicates that he has been very much on the job all summer.

"During July, with the assistance of Mr. Beach and a Church Army Captain, I have held eight regular Sunday services in the Church exclusive of baptisms and other occasional offices, and twenty-nine other services outside. The sick and shut-in have been visited, communions given privately. The hospital has been visited constantly. One hundred and fifty visits have been made in the city, and in addition, outside the city in the country districts of Hamilton, East Litchfield, Campville, Riverton (which Mission I took over for the summer) 246 calls have been made—probably the only visits these people will get for a long time, except in emergency. We held most of our additional services in the places mentioned, in school-houses and chapels; some in the open air, notably at Highland Lake and Coe Park.

"On Sundays we have been responsible for early morning communions at Camp Washington and afternoon services at Riverton. A recent typical Sunday schedule ran like this: the Camp at 7:30; Trinity at 8; Preaching service at 10; baptisms at 2, Riverton 3; Highland Lake 8. Last Sunday in addition there was a funeral at noon, an organ recital at 4, and I preached to 250 keenly appreciative people at Camp Mohawk at 8 p. m.

"Every Sunday Church School has convened in the Parish House and Chapel attendance approximately 100. The Young People have met Sunday evenings, and two weeks ago on a hot weeknight evening gave a mystery or morality play in the Church. The same was well attended.

"Then I must mention the daily summer school, carried on for a month largely under the direction and energetic, able leadership of Mrs. Guthrie, assisted by Mr. Beach."

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