

The **WITNESS**

CHICAGO, ILL., SEPTEMBER 3, 1931




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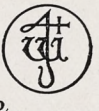
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THE WITNESS

A National Weekly of the Episcopal Church

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Vol. XVI. No. 2

SEPTEMBER 3, 1931

Five Cents a Copy

THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

FIGS AND THISTLES

By

BISHOP JOHNSON

IN discussing man's attitude toward religious teachers, our Lord insists that we are to know them by their fruits, and in order to press home the point, He asks the question, "Do men gather figs of thistles?"

Christ always draws a close analogy between the soul and the soil, both created by God and both capable of producing figs or thistles and both dependent upon human toil for eradicating the thistle and cultivating the fig. He expects that men will intuitively have an appreciation of their respective values. The difference is axiomatic and therefore not controversial.

A peasant does not require a liberal education to make this differentiation, and consequently there are elemental values in life that are not open to serious argument.

Of course the thistle might defend itself from the charge of being worthless. "I did not create myself. I am the victim of heredity. I have the right to self expression." All of which would have no bearing upon its inherent worthlessness. The fig tree also might envy the thistle in its care free life. "I am a delicate plant, subject to various pests. I bear fruit that others gather. I have to be pruned and cultivated in order to fulfill my purpose."

And the Lord puts a curse upon both the thistle and the barren fig tree.

After all it is a question of values rather than one of self-justification. When all is said and done the thistle is no good.

SO IN society as a whole lust and greed and hate will not produce the fruits of the Spirit which are love, joy and peace. You cannot dissipate the elemental values in life by verbal sophistries.

It is one thing for the fatalist to say that every act in his life is predestined and that he will die at an appointed time and in an appointed way. Yet he is as cautious in crossing the street, for fear of accident, as his neighbor.

The behaviorist may claim that he is what he has been made and therefore is not to be blamed for his transgressions, but he is as choosy as the other man

in selecting his neighbors. He would not welcome living with a felon and in the end he would not choose to associate with him.

The sensualist may justify his self indulgence on the ground that he is weak and therefore is unable to resist his evil propensities, but he prefers to perform his sensual acts in the dark.

Philosophies cannot alter elemental values. It is still true and it is axiomatic that a greedy, sensual or quarrelsome community will bear no figs.

Russia may succeed in making an even distribution of property, but her propaganda of hate and cruelty carried on by force will never produce the fruits of the Spirit. Every person in the United States may own an automobile but love, peace and joy can not be produced by accelerated motion. We may discover all the properties of electrons and be unable to produce homes in which children will love their parents.

OUR Lord's contention is that if a man can not distinguish between the values of a fig and a thistle, he is unfitted to be a horticulturist—either of the soil or the soul. It is futile to reply that many fig trees are barren; that many Christians produce no fruit. It is perfectly true that you may go to this or that fig tree and find no figs, but you will never find a fig upon a thistle, and even if there were only a few fruit bearing fig trees, it were better to carefully cultivate them than to cut them down because so many fig trees are barren. The price of a fruit bearing orchard is one of effort and of triumphing over many difficulties.

It is a curious fact that at one time this whole Rocky Mountain region was covered with buffalo grass which furnished pasture for innumerable herds upon which the savages lived. But neither the buffalo herds nor the buffalo grass would support a whole population and so the grass had to be plowed up. But lo! there appeared the weeds which never bothered the Indians, but became a menace to the white man.

From the moment that the sod was upturned and culture began, there was a constant struggle between

the wheat and the weeds. Woe unto the farmer who could not distinguish between their respective values. The finest garden would return to weeds when cultivation ceased, and the better the soil, the bigger the weeds. The man who said, "Let the weeds have their way. They have as much right here as the wheat," would soon starve as the result of his theories.

A PHILOSOPHY which has its inception in a desire for self indulgence and an antipathy to self sacrifice may prove anything that the philosopher desires theoretically, but when it comes to realities the thistles will grow and the fig trees will cease to bear fruit.

The cultivation of both soul and soil depend upon an appreciation of values, a sense of realities and a recognition of the fact that worthless men are no better than worthless weeds. In spite of sentimental considerations, they are fond of nothing but destruction.

The analogy between the soul and the soil is such that he who runs may read but he who stops to argue about elemental realities is substituting logic for common sense.

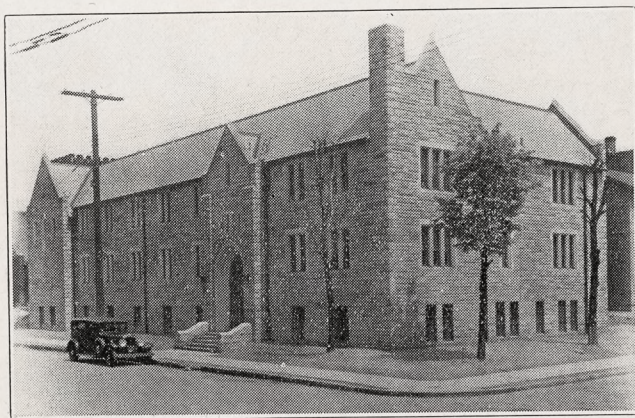
His logic is perfect as to form but faulty as to its major premises. After we are through with our rationalizing the fact remains that the fig tree may bear fruit and the thistle never will. Philosophy may improve your tillage. It cannot furnish the seeds nor alter the value of the fruit.

The seed is of God, the fruit comes from the seed. Man may improve the fruit. He cannot create the seed nor may he manufacture a substitute that is just as good. Do men gather figs of thistles? They do not and never will.

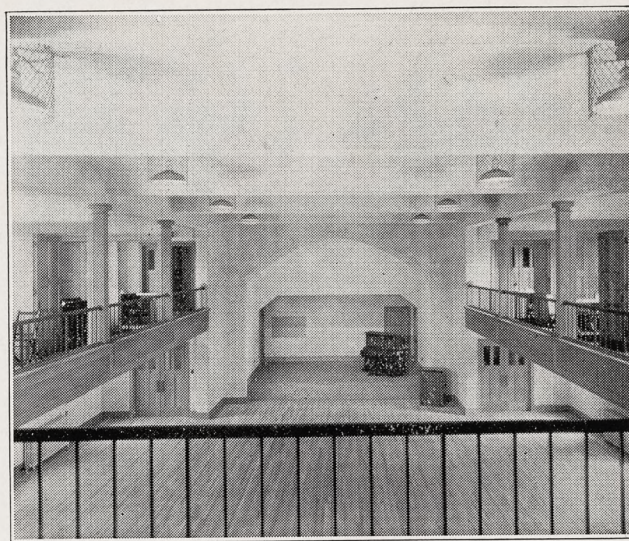
A Fine Parish House

By
WILLIAM PORKESS

IN CONTEMPLATING the building of the parish house for St. Stephen's, Wilksburg, Pa., three things were uppermost in our minds; that it should



ST. STEPHEN'S PARISH HOUSE



THE AUDITORIUM

be strikingly beautiful, ideally useful, and financially a monument to many actual participants. The greater part of 1929 was spent in planning, regulated by this trio of objectives. The first step taken was the sounding of the parish, as to how genuine was the cry for a new parish house. Ten teams were organized, with a carefully selected key-man or key-woman, who was given the rank of captain. In turn, each captain was assigned ten assistants, these being called lieutenants. This army of one-hundred-and-ten met with the rector for definite instruction, as to the kind of story to tell, and also for some heart-to-heart prayer. The canvass was carried out within a specified period, during which time several meetings were held, to listen to the reports of the various canvassers. Pledges were asked, to cover a period of five years, 1930-34. A special letter, and an illustrated booklet of the proposed parish house, enclosing a pledge card, were mailed to every family in the parish, well before they were to be called upon. The sum-total response, and the numbers responding—amounting to several hundred pledges, were amazingly good.

Thus being financially assured, the next step was the finding of an architect who could design and erect a building, combining the beautiful and useful. We were fortunate in securing a man who had to his credit twenty parish houses, in different parts of the country. To many observers, some of whom are qualified critics, there is a decided feeling that our parish house, in its exterior, is indeed an architectural picture; and in its interior arrangement, the last word in usefulness. There are three floors, a parish hall and stage, comfortably seating 350; a compact apartment for the sexton, twenty-two class rooms for the church school, a balcony, a large guild room with kitchenette attached, for the women's various organizations; a fine reception room, adjoining the rector's study, and a commodious and beautiful study for the rector, 20 by 30; an exceptionally large kitchen, on the ground floor, fitted up with the latest cooking and labor-saving devices; and also shower barns.

This magnificent building, that the bishop has described as the finest in the diocese, was dedicated recently. It has cost \$100,000. With scarcely a single exception, those who have pledged to it are the same people pledging to the church's 1931 budget, and we are thankful to say that these pledges, both to the church and to the parish house, are being fulfilled. The large corner stone of the parish house has attracted more than ordinary interest. It is placed in the building, six feet above the ground, and on it is engraven the Cross, under which are the words of Scripture, "Bring ye all the tithes into the storehouse." There is a glorious reason for this, for the first sum of money given, with absolutely no solicitation, was a tithe. Parishioners, therefore, find themselves looking at this building—the church's veritable workshop, as a monument to tithing—the minimum beginning of giving as a Christian principle for all alike.

St. Mary's: Concord

By

WILLIAM PORTER NILES

WHEN St. Mary's School, Concord, N. H., closed its forty-fifth year in June, the largest class in its history was graduated and went out from the school, most of them to pursue their studies in college.

St. Mary's has an honorable career and has served well the Church and the State and has made a valuable contribution to the civic, social and religious life in many communities.

The school was founded by Bishop Niles with the purpose of providing a school of moderate size and moderate cost in which a homelike atmosphere, the highest ideals of education and the best standards of

social, moral and religious life should prevail. From these standards the School has never deviated. With only three principals in forty-five years and with teachers of marked ability, who at great financial sacrifice, have given many years of service to the School, because of devotion to its ideals, St. Mary's has been able to maintain its standards without break or change of policy, although adopting its curriculum and methods to the changing ideas of changed times.

For the School to be situated in Concord is no small advantage, for Concord is one of New England's unspoiled cities. The capitol of New Hampshire, settled more than two hundred years ago, with its fine state house and large and beautiful civic centre, with population enough to furnish the advantages of a city, but avoiding the turmoil of a large city and the conditions that prevail in the larger industrial centres of New England, is an ideal place for a school, to which, presumably, many girls will come from smaller towns and villages. Concord is a city of homes, with a population much more homogeneous than is often found today in most New England cities.

When the Atlantic Monthly, one of Boston's most distinctive products, decided to have its magazine issued by the Rumford Press in Concord, where many of America's best known periodicals are printed, there appeared in the magazine a statement by the editor of the reasons for transferring the place of issue to Concord from a well known Massachusetts press. Among other reasons he gave the fact that Concord is one of the three most American cities of New England, the other two being Bangor and Portland, Maine. Concord is known not only for itself, but also because it is the home of St. Paul's School, only two miles from the state house, a village by itself with its thousand acres of land, its scores of buildings and its beautiful landscape architecture.



THE BUILDINGS OF ST. MARY'S SCHOOL

The Church is well represented in Concord, with its five parishes and missions besides the chapel of St. Paul's School and two private chapels. St. Paul's Church is the mother church of them all, it has about five hundred communicants, good music and an active parish life. The School attends St. Paul's as its parish church. Concord also has good concerts and lectures by men of national reputation. The city is not lacking in opportunities for sport, with its new country club, with a most unusual and charming club house, the municipal links, ample provision for winter sports and the wide spaces of the country within easy reach in addition to tennis, basket ball and other sports on the school grounds.

Pleasant relations exist between St. Mary's and Holderness, the diocesan school for boys, fifty miles north of Concord, the girls attending house parties at Holderness and the boys of the school coming down for parties at St. Mary's.

When the school started in 1886 there was but one building, the Judge Fowler mansion, which still serves as administration building and principal dormitory as well as providing a common room and dining room. Later a gymnasium was provided, then two other houses were bought and remodeled and only recently a fine new school house was built with school room, recitation rooms, laboratories and studio. The school now occupies a city block and has ample space for ordinary sports.

Concord is well situated for a school, it is but seventy-five miles from Boston, with excellent train service, it is equally distant from Franconia Notch, the gateway to the White mountains, easily reached by a delightful ride.

IN MEETINGS of trustees of the School the question has been raised whether there is a demand today for such a school as St. Mary's. Conditions have changed in fifty years. High schools of modern construction, adequate equipment and competent teaching have sprung up in most fair sized towns, generously supported by taxation, able often to excel in equipment schools under private control. Then there are the many schools of a more expensive type, the finishing school of much greater pretensions. But there are those who believe there are certain qualities in a

school like St. Mary's which justify its existence. A distinctly home-like life, in home-like buildings, which were formerly homes of leading families in Concord, an intimate, personal contact day by day with women of culture, who are teaching because of their devotion to their work and to those who come under their influence, high standards of teaching, life in one of New England's most distinctive cities and yet within easy reach of the beauties of New Hampshire scenery which draws multitudes to her borders every year and also within easy reach of the larger centres of population.

It is believed that there are many throughout the land who would be glad to find a school where sane, home like, intimate, happy life prevails, with results in education which have always met the approval of education authorities, and all of this at a cost neither the highest nor the lowest, but within the reach of people of moderate means.

Miss Ladd who has been principal of St. Mary's for about fifteen years and who has maintained the high ideals of the school most effectively has resigned, to the great regret of the trustees and announcement is made that for the year 1931-1932 the trustees have secured the services of Mrs. Clinton A. McLane as principal. Mrs. McLane is a graduate of Rogers Hall, Lowell, Mass., the Sargent School which specializes in physical education, and the Harvard Summer School and was a member of the faculty of the Chicago Normal School under Mrs. Ella Flagg Young. Mrs. McLane last year made a study of several schools in Germany and Switzerland.

The Labor Sunday Message

Prepared by the Commission on the Church and Social Service of the Federal Council of Churches.

DURING the past year we have seen millions of men and women tramping the streets looking for jobs, seeking help in churches and police stations, standing in bread lines, and waiting in the vestibules of relief societies. This army of unemployed has been composed not merely of the inefficient of our industrial system, although they are the first to suffer, but chiefly of the manual and clerical workers upon whose competent labor we have all depended for the necessities of life. Such conditions have constituted a serious indictment of our economic organization both as to its efficiency and its moral character.

Comprehensive and reliable figures of unemployment in the United States are lacking, yet we know that there was a decrease of 750,000 in the number of workers employed in the manufacturing plants reporting to the United States Department of Labor between October 1929 and January 1931. Employment on Class One railroads declined 17 per cent in the twelve months following October 1929, with a total eviction from the industry during that period of nearly 300,000 men. The number of persons unemployed in the United States last winter, according to the United States De-



A TEA AT ST. MARY'S

partment of Commerce, exceeded six millions.

The first need in the presence of such an emergency as that of 1929-31 is, of course, relief. However, an intelligent, self-reliant society will exercise forethought and take action to the end that the necessity for such relief may be abolished. It will frankly face the fact that twenty times since 1855 our country has passed through business depressions. Eight of these may be classed as major economic disturbances. Are we to continue indefinitely to drift into such situations through lack of any adequate social planning?

In order to make progress toward a society organized on the basis of justice and brotherhood, we need to raise vital questions with respect to the present economic order. When prosperity shall have returned, is it to be the same kind that we have known in the past? History indicates that a return to such prosperity will be only temporary and that another depression with its human suffering will follow unless fundamental changes are made.

IT IS not possible to treat and we shall not attempt even to enumerate here the many and complex reasons for business depressions. Many economists tell us, however, that one of these reasons lies in the present distribution of wealth and income. This phase of the matter is also peculiarly a problem of brotherhood and therefore of particular concern to religion. Five hundred and four persons in the United States, according to preliminary 1929 income tax returns, each had an income of one million dollars or over. Thirty-six of these each had an income of five millions or over. The average income of this group of thirty-six was over nine million seven hundred thousand dollars. A careful estimate made by Dr. Willford I. King of the National Bureau of Economic Research indicates the following approximate distribution of wealth in the United States in 1921: one per cent of property owners held thirty-three per cent of the wealth while ten per cent owned sixty-four per cent of the wealth. On the other hand, the Bureau reports that the average earnings of all wage earners attached to industries in 1927 amounted to \$1205, or \$23.17 a week. It is to be remembered that even these average earnings do not indicate the income of the least privileged, since millions must fall below the average. Such a distribution of wealth and income concentrates wealth largely in the hands of the few, while it leaves the masses of workers with insufficient income to buy the goods which with the help of modern machinery they are now able to produce. Hence we have what is called "overproduction," but which, perhaps, should be called "underconsumption." Purchasing power has not been scientifically adjusted to production. Apparently it can be thus adjusted only as we move in the direction of a more equitable distribution of income which Jesus' principle of love and brotherhood also calls for.

UNFORTUNATELY, business is so organized as to give greater security to investors than to wage earners, the greater emphasis still being upon security

of property. Reserves are commonly set aside in good years for the payment of dividends while in most cases no similar reserves have been made to stabilize the workers' income. In 1930, when unemployment was severe, the total dividends paid by industrial, traction and railroad corporations, according to the Standard Statistics Company, amounted to \$318,600,000 more than those paid in the prosperous year of 1929, while at the same time the index of factory payrolls of the Federal Reserve Board showed that total wage payments decreased about 20 per cent from the total paid in 1929.

It is essential that we should have a new concept of the position and needs of all the workers and producers in the modern world. Society now treats millions of them, in times of depression as if they were dependents, hangers-on, social liabilities. As a matter of fact, they are the very foundation of our economic structure. Justice, not charity, is the basic demand of the situation. That the workers is in theory entitled to a living wage is readily granted. But a living wage is generally conceived of as a sum that will purchase the necessities of life during the time that the producer is at work. We must extend the concept to cover all of a worker's life, including the two periods at the beginning and at the end — childhood and old age — when one cannot earn. This suggests an ample wage during employment, stabilization of employment, and adequate protection against interruptions in the opportunity to earn by methods which will preserve the initiative and independence of the worker but at the same time safeguard the family income by such provisions as workmen's compensation, health insurance, unemployment insurance, maternity benefits, and old-age pensions.

Before these great objectives can be fully attained we shall have to seek a new strategy in the organization of society itself. Our economic life now seems to be largely without a chart. The best minds of the nation are needed for the reconstruction of our social and economic life on sound religious principles. Our hit or miss economy is noteworthy for its lack of direction and social purpose. For this there must be substituted a system of national planning, adjusted to world-wide trends. The world is an economic unit. We do not live unto ourselves. Unless the dawning recognition of this fact is quickly incorporated into our national policy unendurable misery and chaos will result.

The facts of the situation themselves constitute a challenge to the churches to assume their rightful place of ethical leadership, to demand fundamental changes in present economic conditions, to protest against the selfish desire for wealth as the principal motive of industry; to insist upon the creation of an industrial society which shall have as its purpose economic security and freedom for the masses of mankind, "even these least, my brethren"; to seek the development of a social order which shall be based upon Jesus' principles of love and brotherhood.

THE INDIANS OF FOND DU LAC GET JOY OF RELIGION

By G. W. BROWNING

If you happen to be an Oneida Indian in the diocese of Fond du Lac, the chances are about twelve to one that you are a good Episcopal Churchman, and happy though poor. Forty-four were confirmed recently by Bishop Sturtevant, at Holy Apostles' Church, Oneida, where the Rev. L. H. Grant is in charge. There are about 1,000 Oneida Churchmen in all, and fewer than a hundred belonging to other groups.

At confirmation, each candidate has his baptismal sponsor standing beside him, a hand on his shoulder. After the service the whole immense congregation stays for a picnic dinner, the band plays, booths sell ice cream, and, our correspondent says, "It is Bishop's Day with a wallop." How does it happen the proverbially solemn Indian gets so much Christian gaiety into his religion?

* * *

That most unpronounceable and almost unspellable place in the district of Anking, China, C-h-u-c-h-i-a-c-h-i-a-o, now has the new buildings for which the Church people, aided by Bishop Huntington, have long been working. There is a new church, to seat about two hundred, a new school and rectory. They are mostly quite poor people but they rejected the Bishop's suggestion to use the back of the church temporarily for a school room, and built a separate room, which they were then unable to pay for. It cost about \$450 Mex. The Bishop gave them a tremendous scolding, he says, and then gave them half the cost and lent them the other half, which they are gradually paying back. It was all done without any aid from the National Council.

Shihpai, Kingtehchen and Miaochien, in the Anking district, also have some new buildings, small but useful. The hazards of building in China are illustrated by the fact that Shihpai waited for bricks seven months after the time their delivery was promised.

* * *

Work has started at last on the new quarters for St. Mary's Japanese Mission, Los Angeles, and everybody concerned is rejoicing. How many years ago was it that friends of the mission first said the former building, a remodeled frame dwelling, was totally inadequate? Even had it been new, it was too small for the crowded work of the mission. The Rev. John M. Yamazaki is priest in charge, widely known and highly esteemed.



J. GAYNER BANKS
Missioner in Denver

The diocese has been hard at work on the project. The National Council made an appropriation toward the cost of the new building, from legacies received in 1930.

* * *

In a big, bare warehouse on the beach of a little fishing village, a new Hawaiian mission, St. John's by the Sea, Pali, is coming into existence. The Woman's Auxiliary executive committee went to visit it in a body, to meet the women, especially, and to encourage the work.

* * *

"The one thing that has struck me so far," writes an English missionary recently arrived in north China, "is the tremendous opportunity for missionaries out here and the terrible handicap we suffer through lack of numbers. Another half dozen priests would make all the difference, as the work could then be better co-ordinated and much that is now done by certain men because there is no one else to do it could be handed over to specialists, leaving the others free to get on with their own jobs."

"The present staff of men are really splendid and one can have nothing but admiration for the quiet way they set about their work, often cut off completely from other foreigners. The Chinese priests also seem to be real spiritual men with a very high standard."

BOSTON MERCHANT FOR HIGH WAGES AND LOW PRICES

By LOUIS RESNICK

Higher standards of living for all people and permanent prosperity for both capital and labor can be achieved through higher wages for workers and lower prices for commodities, both of which can be made possible by scientific mass production and mass distribution of goods, declared Edward A. Filene of Boston, Mass., in a paper presented in Amsterdam before the first World Social Economic Congress.

Mr. Filene denounced mergers and cartels aimed at artificial maintenance of high prices as "short-sighted and in the end destructive of profits." He described the present high tariff of the United States as "tariff of the unsuccessful, passed apparently in response to the demands of the inefficient against the protests of the efficient." He attacked high-pressure salesmanship as a wasteful expense for which the consumer ultimately pays, but said: "Given proper balance of wages and prices, truthful advertising, by making large sales possible for mass production, instead of being a wasteful expense, actually saves money for the consumer."

"This is no time to be over-cautious," Mr. Filene told an audience of industrial executives, economists, and labor leaders from the principal nations of the world. "This is a time for action. With millions out of work in every country, with warehouses overflowing with goods and food that the masses need to sustain life, explanations will not take the place of action. No explanation will explain away these terrible facts. Crises like this, that bring widespread and long continued unemployment, are due simply to bad thinking; bad thinking especially on the part of business men and financiers."

"The reasons for our present unemployment all go back to the fundamental fact that unless people can continuously buy all that industry produces, times will come when these same people will be unemployed while waiting for present inadequate consumption to catch up with past production. Purchasing depends upon both the wages available for spending and the prices of the things those wages should buy . . . Thus, for the most selfish of reasons—greater profits—enlightened management has discovered that it is desirable, yes essential, to raise wages and reduce prices to the greatest possible extent."

COPS WALK INTO CHURCH TO MAKE THEIR ARRESTS

By ELEANOR HOWES

Quite a little excitement was caused last Sunday evening in St. Alban's Church, in Olney. Two young men, apparently in a hurry because they were late for the evening service, entered the church. They walked up the middle aisle to about the center, and joined the congregation in prayer. About thirty seconds later, however, their devotions were interrupted by a policeman, who stalked into the church and arrested them as automobile thieves. A few minutes before, they had jumped from the wreck of a stolen machine and calmly entered the church. The police, who followed, spotted them sitting in the most crowded part of the church and ordered them outside, ignoring the amazed expressions of the other worshippers. The Rev. William H. Davis, curate, who was conducting the service, resumed as soon as the fugitives and their captors had made their exit.

* * *

Several churches in Philadelphia hold daily vacation Bible classes for the children in summer. One of the largest is that conducted by the Rev. Albert W. Eastburn, rector of St. Barnabas' Church, Kensington. This church is located in one of the most congested districts of the city. During the past two winters, through the generosity of several people in the Diocese, meals have been served daily to the families of unemployed mill workers.

The daily vacation Bible school, which has had an enrollment during the summer of over 120 children, held its closing exercises this week. A pageant was presented by some of the children, entitled "The Highway of the Lord," while other boys and girls exhibited articles they had made during the summer. Children from the Kindergarten division gave an Indian drill.

Keeping children occupied at the church during hot summer mornings is not only beneficial to the children themselves, but to their mothers and the community as well.

* * *

The Rev. Dr. Joseph Fort Newton, co-rector of St. James' Church, has been busy during the last few weeks preparing two new books. One, which will appear from the press of Harper Brothers about the first of January, is a book of sermons entitled "The Angel in the Soul." Many Philadelphians are looking forward to this, as it will, no doubt, contain

LAST CALL

THE WITNESS for September 17th will be the first General Convention Number. That issue and the four subsequent numbers will be devoted almost exclusively to events in Denver. In addition to complete news reports these numbers will contain signed articles by Bishop Johnson, Bishop Wilson, Eleanor Wilson and William B. Spofford. We hope to be able, at least to a degree, to pass on to our readers the thrill of this General Convention. Those desiring to adopt the *Bundle Plan* should get their orders in immediately. The closing date is September 10th for the first Convention Number. Under the *Bundle Plan* the papers are sold at the Church at five cents a copy. A bundle of ten or more copies just for these five convention Numbers cost 4c a copy. The paper in Bundles of ten or more when ordered for at least three months (thirteen numbers) is but three cents a copy. Please order *at once*, indicating whether the order is for the Convention period or is for a longer period.

many of Dr. Newton's latest sermons.

The other is a symposium which Dr. Newton is editing on modern preaching, to be entitled "The Sermon in the Making," which is also to be published by Harper's during the coming season. One chapter is written by the Rev. Gardiner M. Day, who writes as spokesman for the younger set in the pulpit.

One of the many contributions that come from far away to be presented in the United Thank Offering in Denver is the offering from women in the Philippine Islands. It includes gifts from members of the Woman's Auxiliary of the cathedral parish in Manila, American, English and other nationalities, from St. Stephen's and St. Luke's Chinese and Filipino members, from far-off Zamboanga, from the mountain province the southern island of Mindanao.

Perhaps most important in its effect of uniting distant members to the whole body of Churchwomen, some of the offering is coming from women in the most remote and isolated little ports visited by the canon missionary, the Rev. B. H. Harvey, places where there are perhaps only half a dozen white people, sometimes only one person, who have no other touch with the Church except through the canon missionary's rare visits.

SOUTH PREPARES TO HOLD GREAT MISSION IN FALL

By JAMES M. STONEY

During November and December, nearly a hundred trained missionaries will conduct Teaching Missions in the Province of Sewanee. Through this movement the Province is seeking to rekindle the fires of enthusiasm and zeal in the lives of her clergy and people. It is primarily a teaching Mission on the Church's service, — the Great Commission. The objective of the mission is to give a vision of the Kingdom of God, to deepen the individual spiritual life and to express channels of expression through the Program of the Church.

Three conferences have already been held, in Memphis, in Atlanta and in Charlotte. Dr. Lewis B. Franklin, of National Headquarters, Dr. R. Bland Mitchell of St. Mary's, Birmingham, Dr. Oliver Hart of St. Paul's, Chattanooga, and Bishop Penick are steering the movement.

* * *

In spite of the present depression, the diocese of Alabama is seeking endowment for the diocese, its mission work and its institutions. This is not to be a high pressure campaign, nor one planned to culminate after a few weeks of drive. The people of the diocese are hardly aware that the campaign is on. A committee appointed by council is approaching individuals, both of large and of small means, and asking for gifts, insurance policies, deeds and legacies for certain outstanding objects. The Church Home at Mobile needs endowment as well as St. Mark's School for Negroes in Birmingham. Other institutions need help as well. The Bishop's Fund, the endowment of the diocese itself, is now about \$63,000. This will be raised to \$200,000. On the hope of the success of this, the Bishop is planning to ask for additional help, and the diocese is requesting General Convention to grant permission to elect a Bishop-Coadjutor.

* * *

On September 1, Rev. John Moore Walker of St. Peter's Church, Charlotte, N. C. will become rector of St. Luke's Church in Atlanta. Mr. Walker succeeds the Rev. High Moor, who has gone to the Cathedral in Pittsburgh.

The department of religious education, diocese of Albany, has employed a full time secretary, Mr. John M. Garrison. He is from Roanoke, Va., where he has been engaged in similar work in the diocese of Southwestern Virginia.

MANY SIDE SHOWS SHOULD ATTRACT DENVER VISITORS

By W. B. SPOFFORD

Perhaps the most interesting events in connection with every General Convention are the side shows, and the coming Convention in Denver will be no exception to this rule. At the Scottish Rite Cathedral there will be an exhibition hall, with exhibits by all the national organizations of the Church; the Girl's Friendly, the Daughters of the King, The Church Mission of Help, the Woman's Auxiliary, the Society of the Nazarene, the Brotherhood of St. Andrew, the Church papers, and if I have left any out of the list you can write them in yourself for they will more than likely be there.

Then there will be dinners and luncheons galore. Each Province is to have a dinner; the Church Colleges and Seminaries will have reunions, there will be a series of meetings on college work, the American Church Institute for Negroes will have a night, with a double quartette as usual. There is to be a great mass meeting on missions one evening, and another on industrial life another evening. So visitors will find plenty to do, in addition to attending the meetings of the House of Bishops, the House of Deputies and the sessions of the Auxiliary—all in addition to the sight-seeing trips which of course everyone will want to take. It won't be long now. Another ten days and most of us will be headed for Denver.

* * *

"Religion and Health" will be the dominant note of the Nine-days' Conference to be held at St. Mark's Church, Denver, during the sessions of General Convention. Christian Healing has engaged the attention of the Church ever since the tri-ennial meetings in Portland, Oregon in 1922 when the subject was popularized by the work and presence in this country of James Moore Hickson, an English layman who conducted a series of missions in this country. The present Conference is held under the auspices of three Societies now working in the Church for the promotion of Spiritual Health and Healing.

From Thursday, September 17th to Friday, September 25th inclusive, the Conference will begin at 9 a. m. and continue till 12:30 each morning, except Saturdays and Sundays.

The Life Abundant Society, under the leadership of the Rev. Robert B. H. Bell will be responsible for the meetings from 9 to 10:30 each day, while the Society of the Nazarene and the American Guild of Health will be

responsible for the program from 11 to 12:30 each day.

Each lecture period will be followed by an opportunity for questions and discussion.

The Rev. Franklyn Cole Sherman, president and founder of the American Guild of Health, will lecture on "The Working Creed of Applied Religion" and "The Modern Health Movement in the Church". The Rev. Dr. John Gayner Banks, director of the Society of the Nazarene, will lecture on "The Healing Method of Jesus" supplemented by lectures on the method of the Apostles and the method of the Church today.

There will also be night services for the promotion of spiritual health and healing as follows: under the auspices of the American Guild of Health and the Society of the Nazarene September 17, 18 and 21 at eight

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o'clock at St. Mark's Church. Under the auspices of the Life Abundant Society on September 22, 23 and 24 at the same place and hour.

The regular triennial Meeting of the Society of the Nazarene will be held at St. Mark's Church at 3 p. m. on Thursday, September 24th. A meeting of the commission appointed by General Convention on christian healing will be held also.

* * *

Grace Church, Saybrook, Connecticut, celebrated its centennial on August 16th, with St. Mary's, Fenwick, joining with them for the occasion. Bishop Howden of New Mexico was the preacher, and forty boys of the choir of the Incarnation, New York, considered one of the finest boy choirs in the country, augmented the regular choir. The boys were at the camp maintained by the Incarnation near Saybrook each summer.

* * *

Mr. Herbert F. Baker, for seven years the head of the Open Hearth Mission in Hartford, Connecticut, has resigned to become the superintendent of the People's Mission in Rochester, N. Y.

* * *

The Rev. J. Ernest Carhartt of Cleveland has accepted a call to the rectorship of St. Peter's, Ashtabula.

* * *

Alumni of DuBose School gathered in Monteagle, Tennessee, for three days early last month for a three day celebration in honor of the tenth anniversary of the school. In his opening address the president of the alumni association said that he hoped the school would stick to its original purpose and lead in the development of the rural work of the Church. Bishop Gailor was the headliner at the luncheon and Bishops Colmore

and Wing also spoke highly of the work of the institution. The association is undertaking to raise \$10,000 to provide two scholarships.

* * *

Ground has been broken and a foundation laid for the new community centre and parish house for St. Paul's, East St. Louis, Illinois. The building will cost in the neighborhood

of a hundred thousand dollars, \$30,000 of which has been granted by the National Council out of undesignated legacies. The rector, the Rev. Raymond M. Gunn, is after the rest. The city is an important industrial centre, singularly lacking in facilities of this sort, there being no Y. M. or Y. W. buildings in spite of the fact that there are over a hundred thou-

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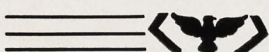
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sand people there. This new building is going to somewhat fill this vacancy.

* * *

Mr. Stanley H. Leeke, graduate of Trinity College, where he was also the athletic director has accepted an appointment at St. Stephen's College where he will coach the athletic teams.

* * *

The annual rally of the diocese of Vermont is to be held at Rock Point on Labor Day, with the Convention preacher, the Bishop of St. Albans, as the headliner. In addition Mr. Otis Skinner is to be present and will give a reading. It is expected that a large number of Church people will attend.

* * *

Bishop Rogers of Ohio is to preach the sermon at the opening service of the Northern jurisdiction 33rd degree Masons annual supreme council, at St. Paul's Cathedral, Detroit, on the 13th.

* * *

By the will of the late Mary D. Stiles of North Haven, Connecticut, a quarter of a million dollars has been bequeathed to three New Haven Hospitals. The Masonic home in Wallingford also receives \$5000 and Trinity Church Home, New Haven, \$2000. Ten thousand dollars goes to the Lakeside Boys Home in Michigan.

* * *

Clergy conference and retreat of the Diocese of Vermont is to be held at Rock Point, the diocesan centre, September 8th to 11th. The Bishop of St. Albans is to be the conductor.

* * *

By vote of the diocesan convention of Albany, the bishop of the diocese was appointed to have designed a suitable coat-of-arms for the diocesan seal. Acting on this commission, the Rt. Rev. G. Ashton Oldham, has adopted the design of Mr. Pierre deC. laRose, one of the greatest living heraldic experts and perhaps the greatest authority on ecclesiastical heraldry.

* * *

While on the subject of vacations for the clergy, here is a day's work recently put in by the Bishop of Springfield, just to prove that all the parsons are not loafers in the summer. On Saturday, August 8th Bishop White of Springfield left his home at 1:00 p. m. when the thermometer was 102 in the shade for what he called his vacation trip in the south part of the diocese. His first stop was to be at Centralia 106 miles from Springfield by auto. Half way down, at Pana, the thermometer registered 105 at 3 p. m. On arrival at Centralia at 5:30 he held a long conference with the general mission-

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ary who was ill and spent one of the hottest nights in his memory of forty years in the diocese. Rest and sleep was impossible. Sunday morning at 6:30 found him with the mission deacon on his way to Mt. Vernon 27 miles away for a celebration and address at 7:30. Immediately after the service he was driven to Nashville where at 9:30 he celebrated and made an address. This was a drive of 35 miles more. As soon as this service was over he took another drive of 40 miles to Du Quoin where for the third time he celebrated the Holy Communion, preached and confirmed a class of six. And as soon as this service was done he was on the way back to Centralia, another drive of forty miles and more for a funeral at 3 p. m. After the funeral he held conferences with several of the clergy from Egypt. At 7:30 p. m., in St. John's Church, after evensong said by one of the clergy, he preached and after the service presided at a business meeting of the congregation. The day was one of the hottest of the season. The bishop was then driven back to Springfield 106 miles where he arrived safely at 2:10 a. m. This is the vacation the Bishop usually takes.

* * *

Even if you are blind, you may still read the reports of the Lambeth Conference. Hard-working volunteers attached to the S. P. C. K. in England have transcribed the reports into Braille.

* * *

The dean of the Yale Divinity School, Dr. Luther Weigle, deplores that religion has been crowded out of the schools. Speaking at an institute on religion recently he said: "It is surprising that the

schools do not accord to religion a place commensurate with its importance as a factor in our heritage, as an expression of common faith, and as a principle undergirding and sustaining our moral well-being."

In the opinion of Dr. Weigle, the public schools are not to blame for this situation. "The movement has been almost wholly negative; there has been no coming together of the different religious groups for a positive reconsideration of its total trend and inevitable results. It was not infidels or atheists that stripped the

public schools of religion. It was people who spoke in the name of religion.

"The public schools have drifted far toward a complete ignoring of religion and of God. The situation is fraught with danger. It imperils the future of religion among our people, and, with religion, the future of the nation itself. It endangers the perpetuity of the most characteristic and essential principles of American life and American institutions."

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ism must be kept out of public schools, the speaker argued that to exclude religion from the schools is to surrender these schools to the sectarianism of atheism or irreligion. He continued:

"If the public schools must teach that right is merely what men have agreed upon, nothing more than convention, or fashion, or public opinion, or legal enactment by a majority of some legislature—if they are stopped from saying that some things are right because we believe them to be rooted in the constitution of the universe itself, expressions of the nature and will of God, then we are in the presence of a new danger."

* * *

The Rev. "Dick" Sheppard, noted English preacher who has again joined the staff at St. Martin-in-the-Field, London, recently took part in a communion service held in a Presbyterian Church in London. The Anglo-Catholic weekly, the Church Times, explained his action by saying that such a rite is "nothing but a love feast." Rev. A. H. Gray, the Presbyterian minister who, with Dr. Sheppard, administered the communion, at once appealed to the archbishop of Canterbury to say whether or not The Church Times spoke the mind of the Anglican Church. Dr. Lang, the archbishop, is the son of a Scottish minister, at one time moderator of the Church of Scotland; this made the situation all the more interesting and significant. Dr. Lang explained in answer to the appeal that The Church Times was not an official organ of the Church of England. He added, "Knowing as I do the doctrine as to the sacrament of holy communion set forth in the standards of the Presbyterian Church, I entirely dissociate myself from any words implying that the Presbyterian rite can be regarded merely as a 'love feast' which does not involve any consecration" or that such a description of the Presbyterian rite can be accepted as the view of the Church of England."

* * *

A National Conference of Protestants, Catholics, and Jews will convene in Washington, D. C., February 2 and 3, 1932, according to an announcement by Everett R. Clinchy who is directing a program of regional meetings of the seminar-type under the organization headed by Newton D. Baker, Prof. Carlton J. H. Hayes, and Mr. Roger W. Straus. This United States seminar to which people from all parts of the country are invited will have as its general subject "Religious Freedom and Mutual Understanding".

February, 1932 will bring the Bicentennial celebration of George Washington's birthday, and, also coincidentally, this Conference of Protestants, Catholics, and Jews will

open in Washington on the day that the Disarmament Conference expects to meet in Geneva.

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of the time, however, will be given to discussion groups in which people of these three faiths will meet at round-tables to converse about strains and conflicts in their community situations. One session of the Washington Conference will bring together experts in the social sciences to analyze origins of prejudices, and the processes by which anti-social attitudes are changed. Specific enterprises upon which Protestants, Catholics, and Jews can co-operate in community and world situations, will be dealt with in the final periods.

"The National Conference of Jews and Christians", according to Mr. Newton D. Baker, "associates a number of thoughtful and earnest people in an effort to analyze and allay the prejudices which exist between Protestants, Catholics and Jews. The Conference seeks to moderate and finally to eliminate a system of prejudices which we have in part inherited and which disfigures and distorts our business, social and political relations".

* * *

The registrations for the Brotherhood Pilgrimage to Japan in the Summer of 1932 are already being received at headquarters. Each bishop has been invited to nominate two young men from his diocese for this pilgrimage; and from these nominations, with others, the 148 members of the Pilgrimage will be selected. Those who are interested in attending may write to the Brotherhood at headquarters for information.

* * *

The Rev. Arthur B. Merriman has accepted a call to become the rector of the Church of the Saviour, Syracuse, N. Y., effective in September.

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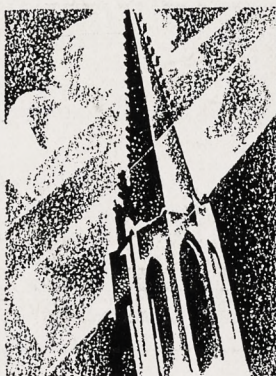
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