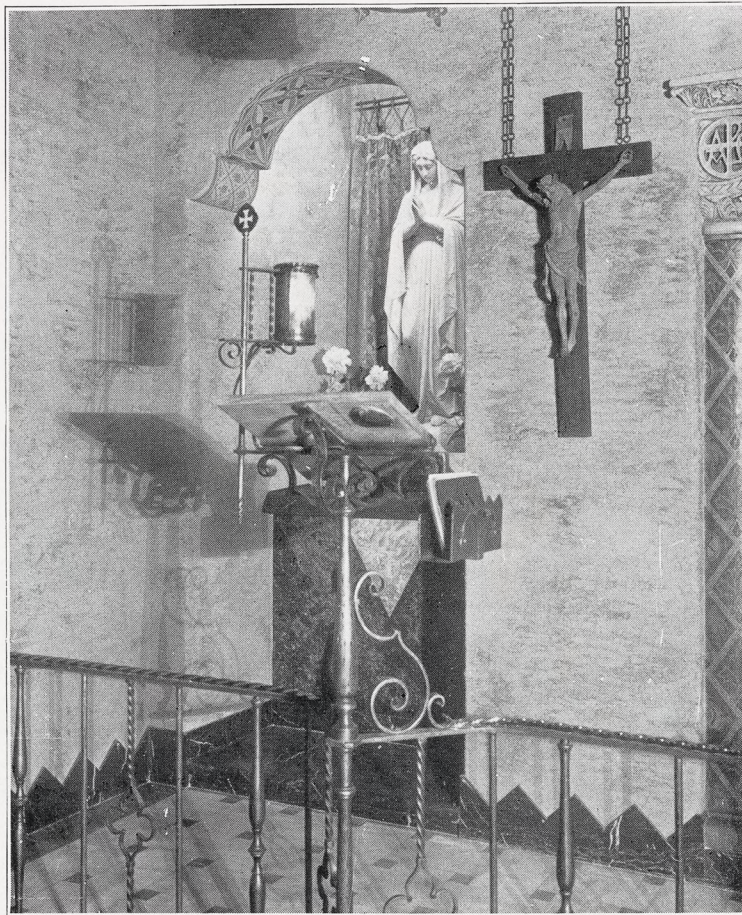


# *The* **WITNESS**

CHICAGO, ILL., JULY 16, 1936



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## CLERGY NOTES

ABBOTT, Paul R., ordained deacon recently by Bishop Casady of Oklahoma, is to be the curate at Trinity, Tulsa, Okla., effective September first.

BARBER, H. Hobart, has resigned as rector of the Good Shepherd, Augusta, Ga., effective September first.

BURLESON, T. M., Lewiston, Idaho, is now the vicar of the Lower Yakima Valley Missions, district of Spokane, with residence at Trinity Vicarage, Sunnyside, Washington.

CARPER, W. B. Jr., recently ordained deacon, is curate at St. Peter's, Morristown, N. J.

DUDLEY, George F., has resigned as rector of St. Stephen's, Washington, D. C., effective January 1, 1937.

LEEMAN, Judson S., curate at Trinity, Tulsa, Okla., in charge during July and August, resigns as curate effective Sept. 1st to enter the medical school of the university of Oklahoma.

MASON, Joseph C., has resigned as vicar of the Epiphany, Honolulu, T. H. After August 15th he is to be addressed c/o H. Kirk White, Oconomowoc, Wisconsin.

MINIFIE, Benjamin, ordained deacon in June, is curate at the Redeemer, Morristown, N.J.

NYE, Roland F., formerly of St. John's Englewood, N. J., in charge of St. Paul's, North Arlington and St. Stephen's, Delawanna, N. J., effective September 1st. St. John's, Englewood, is to be administered by St. Paul's, Englewood.

PITCAITHLY, Wilson L., ordained priest on July 1st by Bishop Ludlow of Newark, is assistant at Christ Church, New Haven, Conn.

TABB, A. Morgan, ordained deacon in June, is serving at St. James', Baltimore, Md.

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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*

FRANK E. WILSON

JAMES P. DEWOLFE

ROBERT P. KREITLER

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## FALSE STANDARDS

*An Editorial by*

BISHOP JOHNSON

IT IS quite a human characteristic to justify ourselves by laying the blame on someone else. Children are prone to do this and in this particular adults retain their childish traits. The public loves to drag ministers out of their pulpits and public officials from their thrones. It is not news if a clergyman is faithful to his trust and devoted to his vocation, but because of its implications it is news if a minister goes wrong. The press revels in scandal because the public finds an alibi for their own inertia in the criticism of those who have attempted to serve and have failed to measure up.

If an inhabitant of Mars were to read our newspapers he would imagine that we were a nation of thugs and crooks. The result is that the young draw their conclusions from the exceptions rather than from those who live up to high ideals. Because some ministers whom they have met are poor witnesses to the faith therefore religion is no good, and there is no such things as righteousness. Because of this tendency to generalize from exceptions they close their minds to any appeal. They draw their conclusions from failures rather than from ideals.

As one who has observed parish life for many years, I am distressed by the fact that the personality of the rector is the main factor in the devotion of the laity. Instead of taking Christ as their standard, they are governed chiefly by the character of their minister. If he is a dud, they at once excuse themselves from the obligations which they assumed in baptism and confirmation. They seem to be oblivious of the fact that these vows are as sacred and as binding as were those of the minister at his ordination and that his failure to live up to his vows does not constitute a valid reason for their renouncing their promises.

A man in God's sight is worth just as much as his word is worth and the failure of one debtor to pay him does not release him from his obligation to pay his creditors. The character of the parson may make it difficult but it does not excuse the layman from his responsibilities. I have heard many complaints about the caliber of the clergy. I acknowledge that they are not supermen but they are as able and as competent as the source of their supply warrants. They have to

be taken from the laity. The greatest error that ecclesiastics have ever made has been the assumption that the clerical group constitutes the Church instead of realizing that the laity form the soil out of which the grain must grow. Ministers are primarily laymen set aside for particular duties without losing the obligations of baptism and confirmation by which they were admitted to the body of the faithful. It is far more important that the clergy keep their baptismal vows than that they become eloquent preachers or able administrators.

And it is just as obligatory that the laity live up to their promises as it is that the officers live up to theirs. A promise is a promise regardless of its magnitude. It is just as necessary to pay one dollar as it is a thousand if you have so agreed. It is true that the consequences of default may be less in one case than in the other, but the integrity of the individual remains the same. It is just as much of an obligation for the layman to attend church on Sunday morning as a witness to the faith as it is for the rector to conduct the service. The fact that he is paid for doing so has no weight with God who is not seeking lip service but sacrificial lives.

The widow who gave two mites was far more acceptable than the services of Annas and Caiaphas. One is not relieved of the duty to worship because some one else is doing it badly. As well decline to pay a note at the bank because you dislike the banker. One cannot invoke one's personal prejudices as an excuse for failing to discharge an obligation.

It is the duty of the laity to support the Church according to their means and not as someone has said "according to their meanness". This obligation has to do with future generations as well as present responsibilities.

In some communities the light of the gospel has gone out because laymen a generation ago failed to give the Church their support. One does not refuse to pay his taxes because he doesn't like the administration. If there are six millions on the dole in the secular state, there are many times that number in the spiritual realm. In the state most of these can say "No man has hired us", but in Christ's vineyard, He still offers



us a penny a day, the amount necessary to keep alive the Spirit that is in us and for which we give our service. Thousands of our members who have promised to be faithful are living on the generosity of the few, because of some personal prejudice which really has nothing to do with the case. One doesn't discharge his duty to God by withholding his support for personal reasons. Our guild, Sunday Schools, confirma-

tion classes, social service work are dependent upon voluntary service which requires conscientious work. "The harvest truly is plenteous but the laborers are few."

Before you criticize the parson examine yourself and ask if you are quite sure Christ is satisfied with the service you yourself are giving Him and His Church.

## FOR BETTER CHURCHES

By

MILO HUDSON GATES

*Of the Church Commission on Architecture*

THE Episcopal Church has the honor of having started a concerted movement for better architecture. We were first to organize a national commission on Church architecture and the allied arts. Today, in practically every diocese and province, commissions have been formed and are, on the whole, working effectively. One of the best, and perhaps the most active, is the commission of the diocese of Colorado which, many will recall, had an excellent exhibition at the time the General Convention was held in Denver.

Since our national commission was organized practically every one of the great churches in the United States have organized similar commissions. Some have instituted departments and have actually gone into the business of being architects. We in the Episcopal Church, very wisely it seems to me, have worked along another line. We have discovered and encouraged architects to take an interest in church work. When our commission was organized there were about three firms of architects that one could feel safe in recommending. Today there are forty—perhaps even fifty such firms.

The advantage of our policy of recommending architects rather than the plan of founding a department is, first: a department of church architecture means that the whole church is expected to go into one office for

plans for new building or reconstruction work. Under this plan you may get certain better results than in the old chaotic days when there was no supervision. However this advantage is overbalanced by the fact that such departments tend to standardize things. Also you run the danger of getting a "state architect"—an architect who may be appointed for his ability, but is much more liable to be appointed because he has influence. Our method widens interest, gives variety and encourages in young architects an interest in church work.

I may add that the improvement in the quality of church architecture since the founding of our commission, both in our own Church and in the other Churches, has been nothing short of miraculous. Dr. John Suter once wrote, "The church must be a building which in itself, as one enters its doors, invites to worship—and, at the same time, it must provide the proper framework for the speaking voice of the preacher. Neither the 'back parlor' nor the lecture hall can be a church and bring a man to his knees, but no more can a stately pile of aisles and arches that can house only a spectacle and never an 'audible,' and where the words from the lips of a man become a jumble of echoing incoherence. 'In the church,' said St. Paul, 'I had rather speak five words with my understanding than ten thousand words in a tongue'."

## THE SMALL CHURCH

By

H. C. WHITEHOUSE

*Commission on Architecture, Spokane*

HE WHO has it in charge to design the small church of a rural community yearns to give the people little gems of churches, thinking in terms of the lovely, rural churches which have been done in England and on the Continent; he dreams of walls of stone, richly jeweled stained-glass windows, roofs of shingle-tile or slate well variegated, tiled aisles, oak finish, and here and there bits of carving—not too much, but enough to give the interior those effective accents of richness.

No matter how small a church may be, sham in the design and structure certainly should play no part. It may be true that with the usual limited funds of the small community, stone, slate or shingle-tiled roofs, and all the other fine permanent building materials cannot be considered. One has to be content with dimension lumber, wood shingles, wood casements, walls inside lined possibly with insulation board, and so forth. Surely one cannot say that such materials go to make a permanent structure. But, who can deny that the use



of these materials honestly and frankly expressed without covering with plaster (except where necessary) is not honest construction? This type of construction, with all the structural parts showing and kept exposed, has possibilities.

Let me suggest a few things for brightening up the small frame church interior. First, the roof. If it is a simple trussed roof with open rafters, the bottom edges of the rafters could be stenciled with a decoration on the soffits either their entire length or at the ends. Of course, if these are only two-inch material in thickness, this stencil decoration would not be practicable.

The walls, if plastered, can be treated interestingly with modern methods and materials; but keep it dignified, don't go in for the heavy rough treatment with large contrasting color treatment on the walls. If a plastic paint is used, keep its treatment along the lines of some good subdued tone of color.

In the chancel much can be accomplished at small expense if but a little color taste or designing ability is exercised to make this part of the church a pleasing thing to look at. It is well to create a good background for the altar, reredos, or dossal at the chancel end. If the walls are unplastered, the bare studs can be concealed with a fabric. Sometimes the bare plastered walls are not at all bad; but, if too large an expanse, try a hanging on both sides of the reredos or dossal and let it hang to the floor. This hanging may be some simple figured material or monk's cloth (the monk's cloth is always a good color because it is neutral), relieved with a color stenciled or appliqued. Even a dossal of this monk's cloth is good, but better of course is a richer fabric of figured treatment over vermillion, blue or something with a good mixture.

If something in the form of leaded glass in the windows is contemplated, keep away from opalescent glass, and select simple cathedral or some other form of antique glass. Many times, after the glass has been selected and in place, the density is not right; when this occurs, the same can be stippled with paint successfully, and this is not a bad practice. Generally speaking, it is better to select a light tinted glass and stipple it than to select a glass deep in color to obtain density.

Lighting fixtures are rather a conspicuous and sometimes an offending element because glaring white shade, stock pattern fixtures are used without regard to eye comfort. Despite the fact that an interior may be good, a poor lighting scheme may easily throw it out of balance, and the church members forced to endure eye strain. Simple lighting fixtures with shades of soft colors, easy on the eyes, may be worked out. A simple mica cylinder enclosing the lamp, properly designed, is better than a great many of the stock pattern fixtures with white lamp shades. A few concealed reflectors for invisible lighting might well be considered in these small churches.

What I am pleading for is to color up, clean up, and make respectable the home of God's worship, the neglected church, or the church that yearns for color and needs but a guiding hand.

## Creative Art

By

LOUISE EMERSON RONNEBECK

*Colorado Church Art Commission*

EVERY work of art is a spiritual manifestation. The human hunger which is called religion is a cry in the face of a meaningless world for order, significance and truth. The work of art is the artist's expression of his religion—his will to believe the unbelievable.

It is the destiny of the artist to express in creative form the otherwise inexpressible. For this reason art is never realistic. The snap shot can report the surface aspects of natural objects. The work of art by its inner rhythm, by its forms distorted to greater expressiveness, by the symbols it contains, renders the inner or spiritual significance of an idea. When religion is divorced from art it becomes a system of ethics. When art is divorced from spiritual convictions it becomes surface decoration—without vitality or importance.

In the great past the artist was the spokesman of religious truth—"to bear witness of that light."

The statue of Isis with the Infant Harpur in her arms (created five thousand years ago) the feet firmly planted, the impassive face staring into Eternity is the Egyptian religion of bodily immortality, manifested in form.

The archaic Greek Apollo, his lips smiling, his lovely thighs arched with power is the symbol of the Greek delight in the present, the Greek religion of harmony, sanity and joy.

The Botticelli Mother, her hurt gaze bent upon the Baby, her gentle head crowned by sinless child Angels, is the embodiment of compassionate Christianity.

The cheap wooden chair in a yellow room, painted by VanGogh, the most spiritual of the moderns, is a symbol of the artist's sense of tragedy, faith and eternity.

As the existence of God owes itself to the greatest creative act of the artistic will of man—so Art is a hymn—a prayer and a cry to the existing God.

## The Church Today

By

ARTHUR A. FISHER

*Colorado Church Art Commission*

WE ARE today in a transition period in all fields, and have learned that we should reject the new and different simply because it has not achieved perfection. Architectural styles have always developed naturally, the development often covering half a century or longer. Sometimes changes have been brought about by inventions, such as the arch and vault. Today we have structural steel and concrete and other inventions, urging upon us changes in style. Architecture has always recorded the spiritual plane of the age. Therefore, with the deeper understanding in religion,



the discoveries in science, the developments in industry, of which we are conscious today, it would indeed be strange if we found ourselves inarticulate in art.

Who has not stood before the beautiful Romanesque and Gothic buildings of bygone ages in wrapt astonishment and admiration? The marvels in craftsmanship of those old builders have perpetuated for all time a perfect record of the throbbing intensity of their religion. We cannot repeat this to-day. It is too costly to build in masonry as they built. At best we can attempt to copy the outline of their work, laying stone veneer over steel framework, and the result lacks the quality evident in the work we try to reproduce. To expect to use their forms with the structural inventions of our time is illogical and retards true architectural development. Let us be honest at least in the construction of our churches. We have lost the capacity for self-sacrifice which the builders of the middle ages possessed. If we thankfully make use of the possibilities at hand nothing can be lost and much may be gained, as the record of the present day perpetuates itself through the purposeful travail of the modern architect and craftsman.

There is a contemporaneous, deep, spiritual yearning in the individual, and it is becoming evident that religion has gained a greater proportion in the thought of many. This phenomenon of our time is being satisfyingly perpetuated in beautiful ecclesiastical art and architecture appearing in many parts of the world, but noticeably in Northern Europe. There, these new churches emphasize in their design and function the new creative spirit expressing itself in art today.

Ecclesiastical art and architecture of today does not indicate a return to the use of old forms, but a regaining of the originalty of the creative spirit of early Christianity. In the past the Church has realized the value of and stood sponsor for creative art, born of the spirit of the time. Her present opportunity to repeat this great work is compelling. The art of her buildings will, as always, be reflected in those of the secular world.

## *An Unbiased Opinion*

DICKIE was a big boy, almost nine, and some people said his parents were spoiling him, for they had never given up their habit of reading him to sleep. Once he was tucked into his cot, it didn't take him long to drop off and he wasn't particular what the reading was, so it really wasn't much bother. Newspaper editorials, fashion notes or fairy stories were all the same to Dickie, as long as father's or mother's voice was the last thing he heard before he went off to dreamland. Then mother had a big idea. "Suppose, Father," she said, "we read the Bible to Dickie, until we have read it all through. There may be something in the theory that the brain is most impressionable in the border-land between waking and sleeping. Besides, we might get a little good out of it, ourselves." "A good suggestion," agreed father, "and let's make no explanations and dis-

courage all comments from Dickie, until we have finished. Then we will get his reaction." Father and mother were faithful to their contract and, finally, there came the night when the Bible reading was completed, from Genesis to the last Amen, without skipping a single "begat." As he closed the book, father glanced meaningly at mother, who was in the room to hear the verdict, and then, turning to Dickie, he asked, "Now we have read the whole Bible to you, Dickie. What do you think of it all?" "I think," said Dickie, as he sat up in bed and rubbed his sleepy eyes, "that God made everything and we ought to behave ourselves. Who God is and what He made things for is none of our business." When the Churchmouse sees his friends getting all excited over their theological differences of opinion, he wonders if Dickie may not have been right.

THE CHURCHMOUSE.

## *A Child's Prayer*

THE following prayer was written by a girl ten years of age, of a privileged family, after some discussion with her mother about what should go into one's prayers. The person sending it to us writes: "The child has been studying about child labor in her Church school class, and that is reflected in it as you can see. I am really enthusiastic when I think how much further youngsters can see into situations than adults, and rather think that adults may gain from reading this."

### WE PRAY FOR

The children who work in factories late at night to get money which isn't even enough.

The people who get money from the children's work.

The families in the homes where the children live, that they may have things they need,—beds, food, clothing.

The children whose parents haven't enough money to send them to school.

The people in the countries which are at war.

For fair laws which make shorter hours for people to work, and give them enough money to live.

For people not to have money which they have not earned.

Dear God, help us not just to put these things on paper, but to do something about it.

## THE MEANING OF THE REAL PRESENCE

By

G. A. STUDDERT-KENNEDY

A reprinting of this famous essay is now available, carrying the picture of the author.

5c a copy; \$3 a hundred copies

## THE WITNESS

6140 Cottage Grove Avenue  
CHICAGO



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The laymen of the diocese of Missouri went to work about a month ago to raise \$100,000. They have turned in \$113,000. The campaign was conducted in order that a gift of \$100,000, made to Bishop Scarlett by a layman on condition that a similar amount be raised, could be matched. The \$200,000 and more becomes a permanent diocesan extension and maintenance fund.

\* \* \*

### Augusta Rector Resigns

The Rev. H. Hobart Barber, rector of the Good Shepherd, Augusta, Ga., for nearly eighteen years, has announced his resignation, effective September first.

\* \* \*

### New Parish House at Marion, S. C.

Bishop Thomas of South Carolina recently dedicated a new parish house at the Advent, Marion, S. C. The rector of the parish is the Rev. Thomas S. Tisdale.

\* \* \*

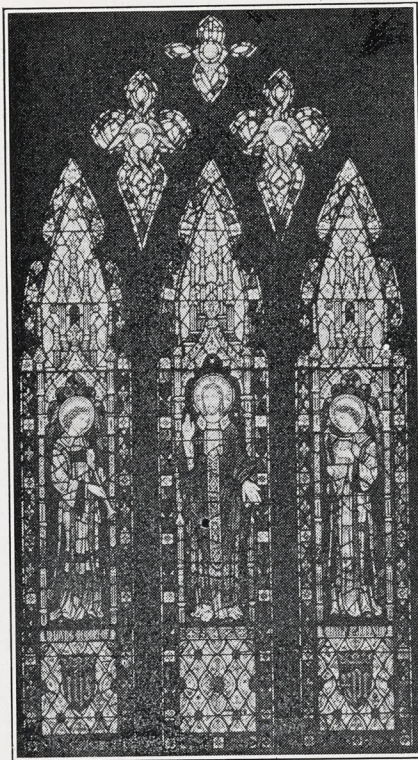
### Visiting Clergy in Maine

There are flocks of distinguished clergymen officiating in the many summer chapels in the diocese of Maine. Among them we find the Rev. William P. Niles of Nashua, N. H.; the Rev. Philip Schuyler of New York; the Rev. Robert L. Bull of Elizabeth, N. J.; the Rev. Jacob C. Kolb of Boston; the Rev. Leslie Glenn of Cambridge; the Rev. Ernest J. Dennen of Boston; the Rev. Sewall Emerson of New Haven; the Rev. Arthur McKinstry of San Antonio, Texas; Bishop Juhan of Florida; Bishop Charles Fiske; the Rev. Edmund L. Souder, missionary to China; the Rev. Charles H. Arndt of Philadelphia; Bishop Freeman of Washington; the Rev. Benedict Williams of Cleveland; Bishop Budlong of Connecticut and the Rev. Godfrey M. Brinley, former master at St. Paul's School.

\* \* \*

### Brooklyn Church Has Notable History

A little over a hundred years ago the Rev. William Morris held services in the police court room in the village of Williamsburg, Long Island. This was the beginning of St. Mark's, Brooklyn, which during this 100 years has had but five rectors. Twenty men have entered the ministry from the parish, two of whom became bishops. One sexton, David Longworth, served for 52 years and is said never to have missed a serv-



MEMORIAL WINDOW  
In St. Mark's Church, Brooklyn

ice during that time. During the present rectorship of the Rev. Arthur L. Charles a substantial endowment has been raised, a fund is in hand to rebuild its present plant, and a number of fine new memorials have been installed. Among these is a fine window, pictured in this paper, which was made by an old St. Mark's boy, Mr. Calvert of the well known firm of Calvert, Herrick and Riedinger.

\* \* \*

### St. John's, Memphis to Build

St. John's, Memphis, Tennessee, located in a rapidly growing section of the city, is rebuilding the nave in order to seat the ever increasing congregations. The number of rooms for the Sunday school is also being doubled. The Rev. Alfred Loring-Clark is the rector.

\* \* \*

### An International Student Conference

Fifty American young men and women are to meet in Tokyo, Japan, commencing August first for an international student conference. They represent many colleges of this country and are to sit down for discussions with 100 Japanese delegates, representing youth organizations and colleges of that country. They are to discuss economics, politics, international relations, education and culture, religion and philosophy. Following the conference the American students are to make a month's

tour of Japan, with the Japanese students as their hosts.

\* \* \*

### Bishop Dallas in Japan

A visitor this summer in Japan is Bishop Dallas of New Hampshire. He is making a special study of Christian work among students.

\* \* \*

### Consent for Bishop Coley

The secretary of the diocese of Central New York, the Rev. William J. Vincent, reports that consents to the election of Suffragan Bishop Coley to become bishop of the diocese have been received from a majority of both the Bishops and standing committees.

\* \* \*

### Fine Conference in Pennsylvania

The dioceses of Pittsburgh and Erie closed a successful summer conference on July 3rd—attendance a bit off from previous years, but it was more than made up for by the enthusiasm of those attending and the excellence of the courses.

\* \* \*

### Washington Rector to Retire

The Rev. George F. Dudley, rector of St. Stephen's, Washington, D. C., for 43 years has announced his resignation, effective at the end of this year. He is the only rector the parish has ever had. What's more, it is the only one he has ever served. They started together with fifty communicants; today there are about a thousand. It is hoped that his successor will be elected in the near future and serve as an associate until the time of the present rector's retirement. Several men are being considered for the position.

\* \* \*

### Rector does Mural Decorations

The Rev. Howard Harper, rector of Grace Church, Waycross, Ga., rolled up his shirt sleeves and went to work painting murals in the children's ward of the county hospital—Little Miss Muffet, Jack Horner, Peter Peter Pumpkin Eater, Humpty Dumpty, Jack Sprat and a swell bunch of tin soldiers. People who have seen them declare that they take the children's minds off their broken bones, missing tonsils and tummy aches.

\* \* \*

### A Warning from Bishop Wilson

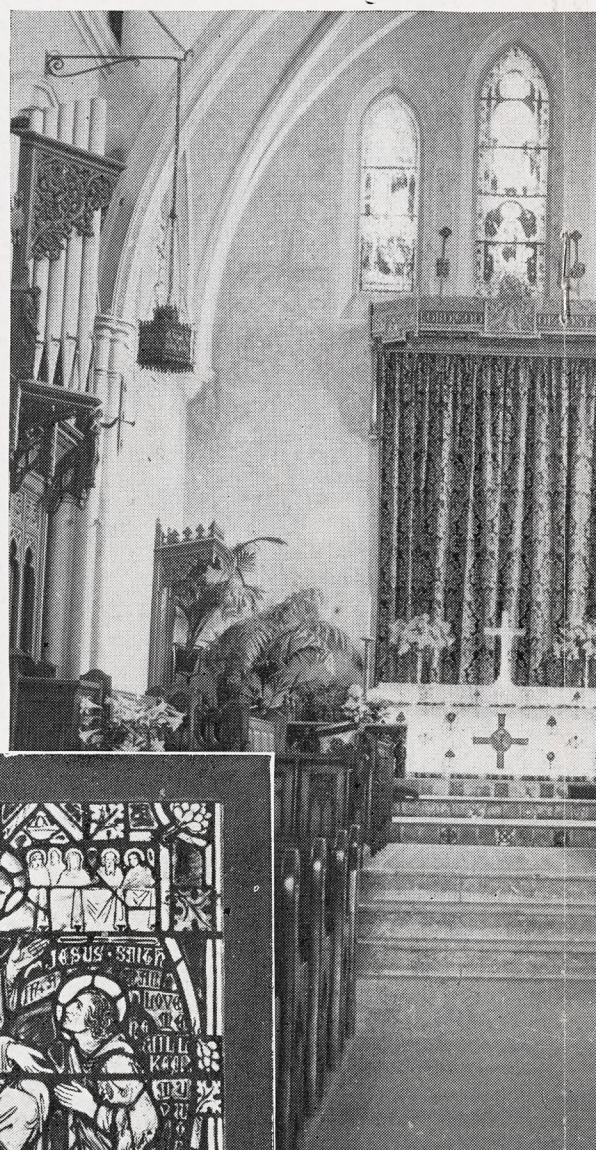
Bishop Wilson of Eau Claire hands on to you this warning: "Carleton W. Mills is touring the middlewest representing himself as an agent of the Eastman Kodak

(Continued on page 10)

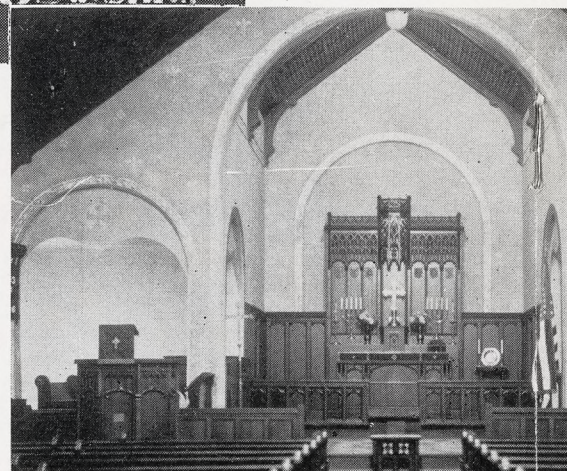
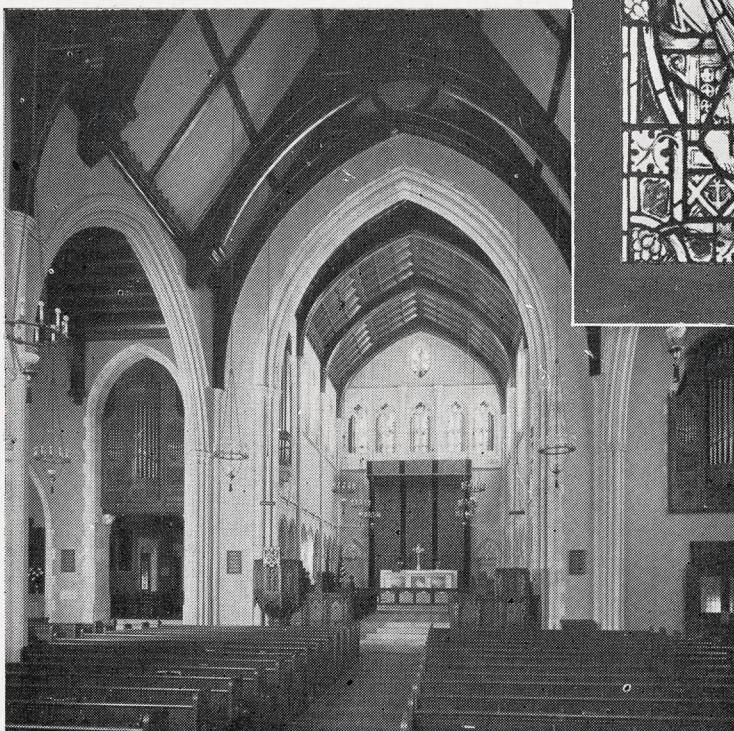




*Emmanuel Church, LaGrange, Illinois, one of the most beautiful of midwestern churches. Below: St. James', New York, which was completely renovated and redecorated into a beautiful new church. Right: Lancet of window in St. James'.*



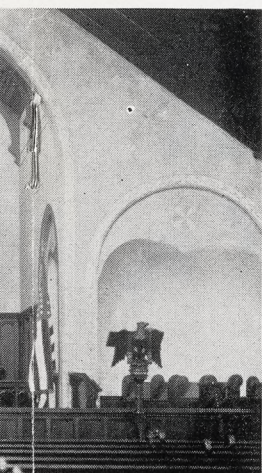
*St. Thomas's Chapel, attractive but today, the end artist, one of the churches. Below: Streplicity shown by Trinity*



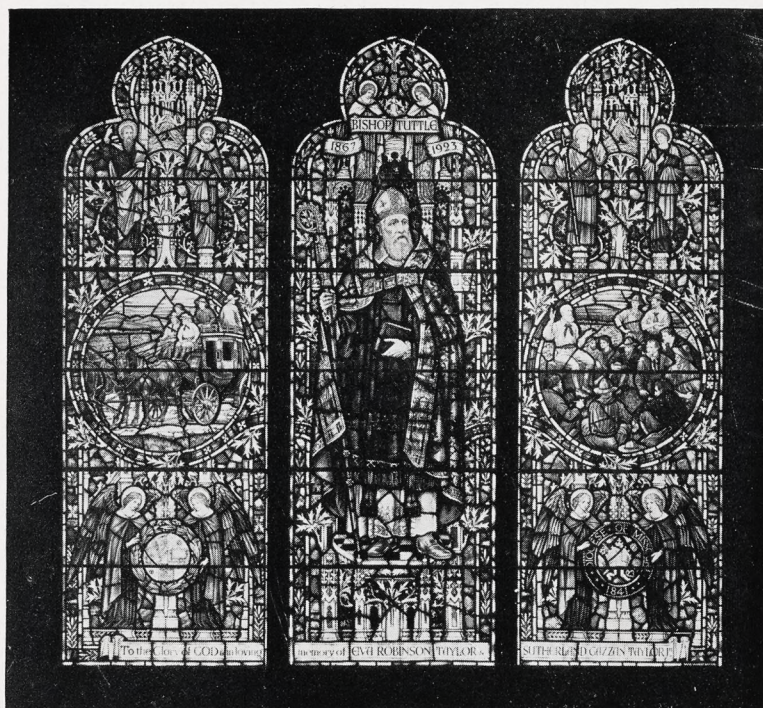
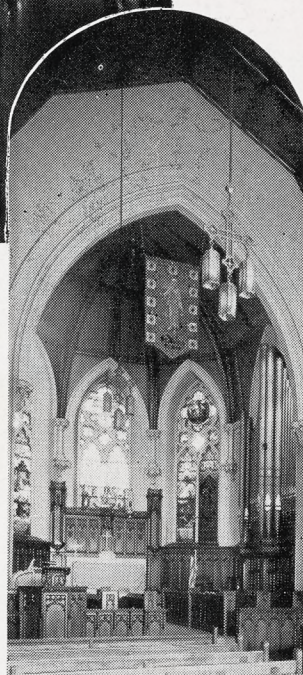




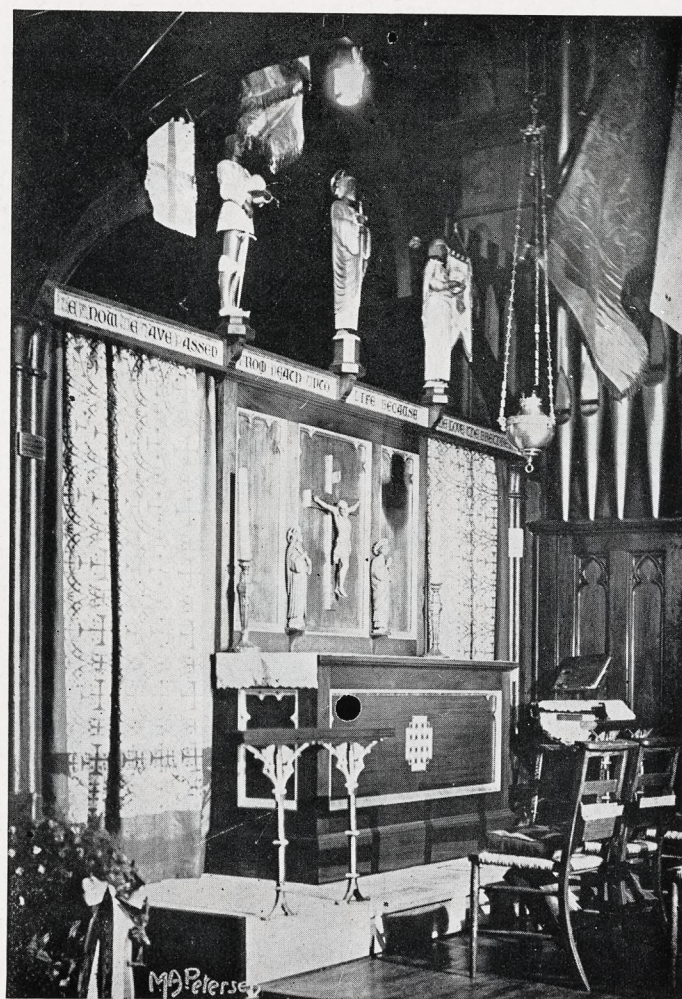
Chapel, New York. once unat-  
y, thanks to skill of architect  
of the finest of New York  
Strength, beauty, and sim-  
Trinity Church, Tiffin, Ohio.



St. James', Milwaukee, a  
fine midwestern church.  
R i g h t: The memorial  
shrine of St. Paul's, Ho-  
boken, N. J. . . . a tribute  
to those who gave their  
lives in the world war.



An unusual window depicting the work of Bishop Tuttle, one of the  
heroes of American missions, which was given as a memorial to the  
Church of the Ascension, Mount Vernon, New York.





(Continued from page 7)

Company and is visiting the clergy. He is very well informed about the Church and tells a good story. The Eastman Kodak Company informs me that they know nothing of the man and he has no connection whatever with them or their work. He should be reported to the authorities."

\* \* \*

#### Well Attended Conference in Western Michigan

There were more than 150 persons attending the summer conference held at Montague, Michigan, June 20-27, for the diocese of Western Michigan. The faculty and courses included: personal religion for young people: the Rev. G. Carlton Story, rector of the Church of the Mediator, Chicago, and the Rev. Moultrie Guerry, chaplain, The University of the South; The work of the Woman's Auxiliary, Mrs. John C. Spaulding, of Detroit; The Church in America, the Rev. Percy V. Norwood of the Seabury-Western Theological Seminary; The educational program of the parish: the Rev. Vernon McMaster, department of religious education of the National Council; and The Life of Our Lord, by Chaplain Guerry, a course for the entire conference. Bishop Whittemore was chaplain of the conference.

\* \* \*

#### Missionaries Are Pacifists

The Congregational Church recently conducted a poll on peace and war, through a questionnaire that went to many thousands. Included were missionaries in foreign fields, with the results of their replies just announced. Of 492 questionnaires sent, 227 were returned. Sixty per cent declared that they would participate in no war what-

ever, or give their support to any war; 90% were for United States joining the League of Nations; 99% voted for more equal distribution of the world's resources while 100% favored government control of the munitions industry. Likewise all opposed larger armies and navies and 98% were against compulsory military training.

\* \* \*

#### Looking Toward Equalization of Salaries

The ministers of the Newark conference of the Methodist Church a year ago spent a considerable time

in discussing the raising of underpaid ministers' salaries from a fund to which the higher paid parsons would contribute. The plan was put into effect. After a year it is reported that thirteen men received supplemental salaries of from \$100 to \$400; that the minimum in the conference was raised from under \$1,000 to \$1,200; that 97% of those assessed to make the scheme possible responded with their payments, with 85% of them making full payments. Also, contrary to the opinion of those who opposed the plan a year ago, none of the churches whose

## *Vestrymen— Choir Members— Active Lay Workers— Church School Teachers—*

and their families; in general, those upon whom the Church depends for its support are eligible to secure low cost life insurance and annuities in the Church Life Insurance Corporation (a subsidiary of The Church Pension Fund).

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ministers were thus subsidized have decreased the pay of their parsons—quite the reverse, two churches raised salaries, and the number of churches paying less than \$1,200 has been reduced from 13 to only two.

\* \* \*

#### Bishop Matthews Visits Oregon

Bishop Matthews of New Jersey is visiting in Oregon and recently completed a tour of our churches in the diocese with Bishop Dagwell. He was the preacher at Trinity, Portland, on July 3rd . . . Dr. Y. Y. Tsu, professor at St. John's University, Shanghai, and a priest of the Church, speaking before a Church group in Portland on July 7th declared war between Japan and China to be inevitable.

\* \* \*

#### Hilda Shaul Goes to Southern Ohio

Miss Hilda Shaul, director of religious education at St. Paul's, Chestnut Hill, Philadelphia, has accepted a position as advisor in religious education in the diocese of Southern Ohio. She takes up her new work September first.

\* \* \*

#### Honored by Kenyon College

The Rev. Asahel A. Bresee, rector at Greene, N. Y., was honored with the degree of doctor of divinity at the recent commencement at Kenyon College.

\* \* \*

#### New Building for Missionary School

The new building for St. Margaret's School for girls, Pelotas, southern Brazil, is nearing completion, to be occupied for the next school year, and none too soon for the Rev. C. H. C. Sergel reports that growth in numbers has crowded him out of his study and Mrs. Sergel out of her reception room. The new three-story building is strictly modern in appearance, long in proportion to its height, the horizontal lines strongly emphasized, the corners glassed; long balconies, wide windows, and the "northern exposure" so desirable on the south side of the equator.

This is the building toward which the United Thank Offering of 1931 appropriated \$28,000. The school opened in a rented building in 1934, having been delayed until it was certain that income could provide for maintenance, which it has done. Mrs. Sergel is headmistress.

\* \* \*

#### Negro Priest Has Anniversary

The Rev. Arthur Francis Nightengale, rector of St. Paul's Church, Panama City, kept the twentieth anniversary of his ordination the last

Sunday in June. Born in Bridgetown, Barbados, he was graduated from the Bishop Payne Divinity School, Virginia, in 1915, ordained deacon that year and priest in 1916 by Bishop Knight. These twenty years have been devoted to the Church in Panama and the Canal Zone. His parish has over 1,000 members. Appreciating his services to British West Indians, the English authorities two years ago made him a Member of the Order of the British Empire. Bishop Carson of Haiti, in charge of work in the Canal Zone, visited the parish for the anniversary.

\* \* \*

#### Chicago Plans Fall Conferences

The diocese of Chicago has announced plans for a series of conferences to be held in the fall to stimulate interest in the Program of the National Council and the every member canvass. The leader is to be Lewis B. Franklin, treasurer of the National Council. The first is to be held for the north shore region on September 30th at Christ Church, Winnetka. The following day north side parishes meet at St. Chrysostom's, Chicago, with the south side parishes meeting at St. Paul's on Oc-

tober 2nd. Parishes outside the city meet at Dixon on the 4th with west side parishes meeting at the Epiphany on the 5th. These diocesan affairs are being arranged by the Rev. Gowan Williams of Glen Ellyn. On October 6th and 7th Mr. Frankline is to lead a conference for leaders of the midwest province, also to be held in Chicago.

\* \* \*

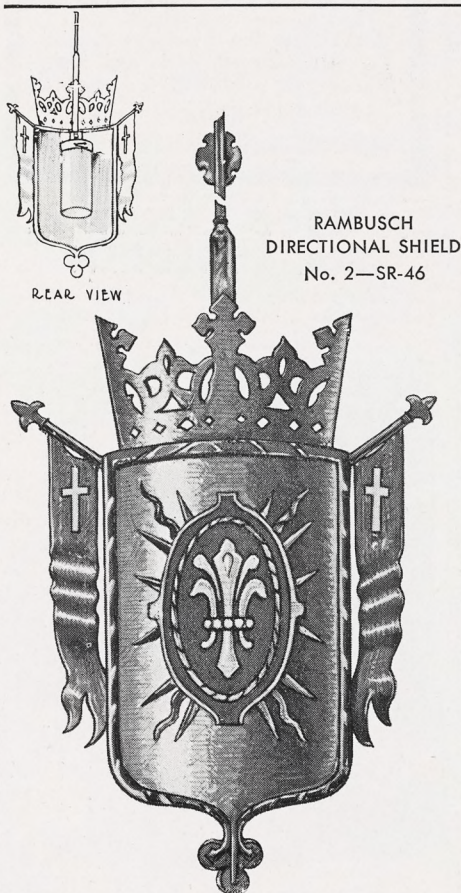
#### Chicago Chapel to Be Redecorated

Mrs. Paul Willis, widow of the late senior warden of St. Paul's, Chicago, is to renovate completely the chapel of the church as a memorial to her husband and to the late rector, the Rev. George H. Thomas. Structural changes will be made, the woodwork redecorated and new lights installed.

\* \* \*

#### Landon Leads in Straw Vote

At the conference of the diocese of Newark, held the first part of the month, a straw vote was taken on presidential candidates. The result was as follows: Landon, 65; Roosevelt, 10; Thomas, 5; Lemke, 1; Browder, 1. There was also a vote as to who presented the most popular course with Bishop Washburn



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in first place and Bishop Ludlow in second. Miss Mildred Brown got third for her course in dramatics.

\* \* \*

#### Glencoe Parish to Build

Plans for the completion of the parish house at St. Elizabeth's, Glencoe, Illinois, have been completed.

\* \* \*

#### Olympia Has Camps for Boys and Girls

Several years ago the Rev. Walter G. Horn, rector of St. John's, Snohomish, Washington, established a camp at Goldbar for the boys and girls of his parish. Later the scope was broadened so that it is now a diocesan institution, with boys of the diocese camping there from July 5-15 and the girls for the ten days following. A number of clergymen of the diocese are in charge of the boys; clergy wives are running the girls' affair.

\* \* \*

#### Reasons for Vacation Church School

An increasing number of parishes throughout the country hold vacation church schools in July. Most of them hold sessions each morning for three or four weeks, with a special staff of teachers recruited for instructors, including boys and girls home from college. A number of sound reasons are put forward for conducting these vacation schools. First of all, those attending are not mentally weary because of other educational demands made upon them; and I might add other demands also, for if my two high school children are at all typical the demands of baseball, football, dances, plays and parties generally are fully as insistent as the educa-

tional demands during the school year. Then the teaching and learning is a continuous process in these vacation schools without a gap of a week between instruction. The sessions are longer; there can be activities on week-days which some people object to on Sunday, like dramatics, handicraft and games. Finally those who are expert in conducting these vacation schools declare that more real educational progress can be made in three or four weeks of connected work than in the Sunday sessions for the entire year.

\* \* \*

#### Determining Who Is Red

Congressman Blanton of Texas, who sees a bewhiskered bolshe with a bomb behind every bush, has sent a questionnaire to the public school teachers in Washington, D. C., to determine whether or not they are

radicals. Among the questions he asks: "Do you believe in communism in any form?"; "Do you believe there is a God?"; "Do you believe in some form of religion?"; "Do you approve of Dr. Charles A. Beard's writings?"; "Have you been in Rus-



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sia?". Another Congressman, I suspect also from Texas, has advised the teachers to write "None of your . . . business" across the face of the questionnaire and return it to Congressman Blanton.

\* \* \*

#### Parish House Built in Maine

Work has begun on the construction of a parish house to supplement the attractive church and rectory of St. Mary the Virgin, Falmouth Foreside, Portland, Maine. It is hoped that it will be completed in September. The Rev. Walter G. Harter is rector.

\* \* \*

#### Large Bequest for Seabury-Western

The late Mrs. Harriet Adams Mead of Asheville, N. C. left \$40,000 to the Seabury-Western Seminary, Chicago, according to an announcement made by Dean Grant. Mrs. Mead was formerly a communicant of Trinity, Chicago, where her father was a vestryman at the time the parish was organized.

\* \* \*

#### Ministers Unite Against Hearst

Ministers of Queens, New York City, thirty strong, have united in an anti-Hearst campaign. On June 28th they all preached sermons on the subject. Congregationalist Eugene W. Shrigley issued a statement in which he declared that the pastors

agreed that Mr. Hearst "exercised a destructive and immoral influence in dragging into the gutter those very ideals for which all religious institutions stand."

\* \* \*

#### Find US Opposed to War

George Lansbury, noted Britisher, who earlier in the year toured the United States in behalf of peace, declared on his return to England: "America is afraid of war; America is afraid of dictatorship or fascism". He also said that the American people would have nothing to do with sanctions in any form.

\* \* \*

#### Educational Work in Liberia

Bishop Kroll writes from Liberia late in May after spending some time at Emery Hall, Bromley, where Miss Olive Meacham is head of the girls' school. "Miss Meacham has been driving herself like a slave to keep things going. . . . I have not had a word of complaint from her," the Bishop says. For the present he has stationed Miss Frances Jolly there so Miss Meacham will have some relief and will no longer be the only white person at the school. Miss Jolly, it will be remembered, is the recently commissioned Church

Army worker from Minnesota. Miss Meacham returned to Emery Hall a year ago, July 26, 1935, and has since been coping single-handedly

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the agricultural, industrial and academic phases of the boarding school. Several stations around Monrovia have been without any pastoral care but the Bishop feels most hopeful of future developments. A local convocation was to be held during the first five days of July.

\* \* \*

#### Church Editor at Institute

Clifford P. Morehouse, editor of the Living Church, has been added to the program of the midwest institute of human relations, sponsored by the Conference of Jews and Christians, to be held at Lawrence College, Appleton, Wisconsin, August 30th to September 4th. Top men of the Roman Church and the association of Jewish rabbis are also on the program.

\* \* \*

#### Progress in Turkey

Authorities in Turkey recently forbade the transportation of heavy loads on men's backs. It is said that porters in that country regularly have carried loads of 400 pounds and that some of the stronger among them not infrequently have had loads of from 600 to 800 pounds loaded onto them. Mechanized forms of transportation are now to be used.

\* \* \*

#### Slums and Poverty Cause Truancy

A recent survey at the Newark, N. J., correctional home for delinquent boys of the careers of 1,700 persons paroled as youths between 1915 and 1929 disclosed that the domestic environment as a breeder of crime was plainly traceable. The overwhelming majority of these boys came from poverty-stricken homes and from congested areas of the city. To quote: "Most of the thickly pop-

ulated areas showed a great concentration of delinquents even when due allowances were made for the increased number of persons in those areas." Nearly half of the boys came from homes broken by illness, death, divorce or desertion. More than half came from homes where there were six or more children. Only 90 of the 1,700 had been in normal or advanced school grades. All but six per cent were American born although most of them had foreign born parents.

\* \* \*

#### Highway Convenient for Thieves

Thieves have stolen silver Communion vessels, brass altar furnishings, altar linens and Eucharistic vestments from the church at Zangzok, China, where the Rev. Hollis S. Smith is priest in charge. A severe loss, Mr. Smith says, of ar-

ticles acquired slowly and with great difficulty over many years. The police lay it to "guest" thieves from outside the city who find the new road convenient for approach and escape.

\* \* \*

#### Missionary Work in Eastern Oregon

One of the counties in the missionary district of Eastern Oregon is larger than the state of Vermont. The boys and girls attend a county high school, some of them coming from homes 250 miles away. Most of them have never seen a train. They all live together in a big dormitory connected with the high school.

Once a week one of the clergy or the United Thank Offering worker drives at least thirty-five miles to meet with these young people, more than fifty of them, in the high school

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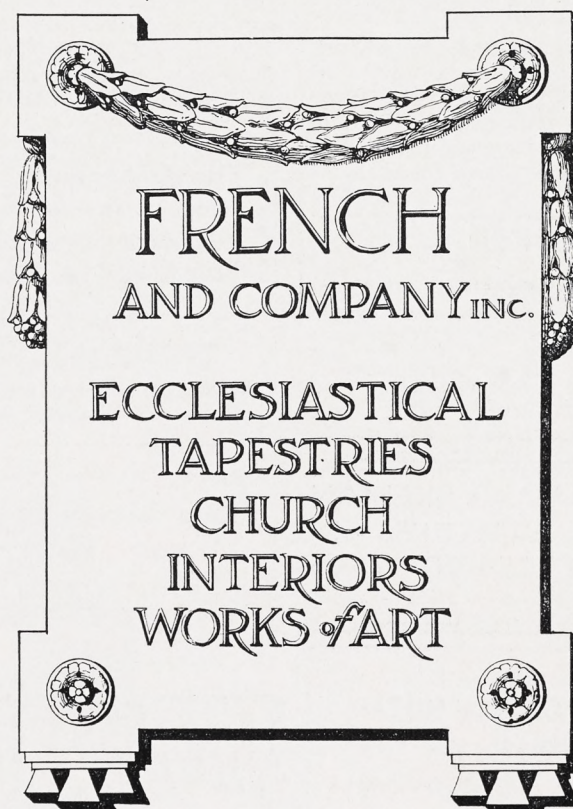
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#### Preparing for Church Work

"When I was in high school I decided that some time I wanted to go to the mission field, so I studied everything that I thought might come in handy. After graduation I took up music and stenography and other useful things. Then the deaconess training school included manual training, public speaking, and a ten-weeks' nursing course. Since then I have attended a summer conference nearly every year and have been able to keep up to some extent with the new ideas."

The writer of these words is now the only Episcopal Church worker (except the visiting priest and bishop) in a western county two hundred square miles in area, and as other communions are not doing much rural work there, she has plenty of scope.

#### NOTICE

Mrs. Anna Harriet Hale Brush, wife of the Rev. George Robert Brush, Rector of St. James' Church, Arlington, Vermont, died at the Burdett Memorial Rectory, Arlington, on June 17, 1936, aged 60 years. The funeral service was held at St. James' Church on Friday, June 19. The Bishop of the diocese, the Rt. Rev. Vedder Van Dyck, D.D., officiated, assisted by the Rev. Dr. S. Halsted Watkins of Arlington, the Rev. William J. Brown of Manchester, the Rev. Norman P. Dare of Bennington, the Rev. Henry Hogg of Granville, N. Y. The interment was in St. James' Church cemetery adjoining the church.

## It Could Not Be Done! But It Was!!

On May 9th, 1936, St. Paul's Church, Tiffin, Ohio, successfully completed a campaign to raise \$29,166 for reduction of indebtedness.

The services of this firm were retained for the direction of that campaign on the recommendation of the Methodist Church of Willard, Ohio, which we had served in a successful campaign for similar purposes a year ago.

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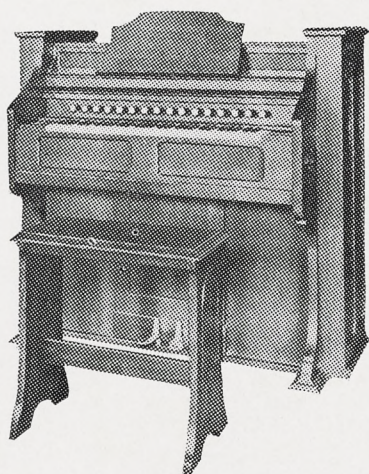
We shall be glad to confer with rectors, vestries, and committees with reference to debt, renovation or building programs and to outline a plan of campaign calculated to produce the funds necessary to finance such programs.

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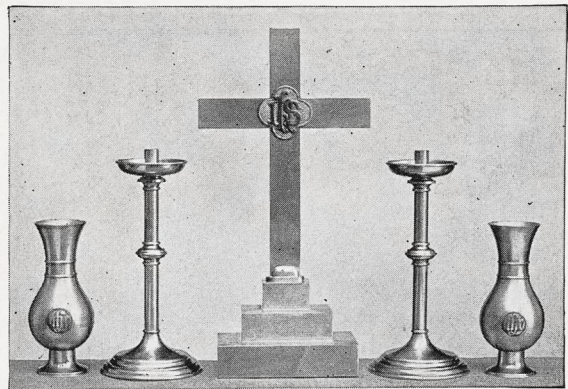




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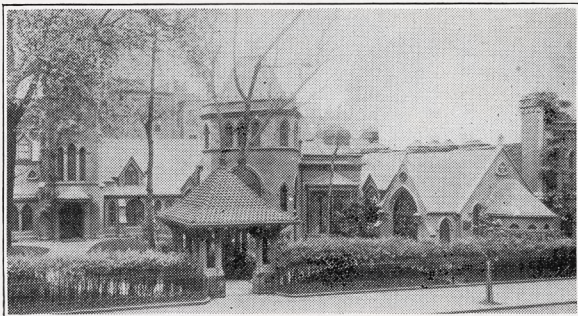
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