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# THE WITNESS

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*Associate Editors*  
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JAMES P. DEWOLFE  
ROBERT P. KREITLER

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## CHURCH SCHOOLS

*An Editorial by*

WILLIAM B. SPOFFORD

THE Church officially, in various General Conventions, has called attention to the fact that we have in our Church Schools an important instrument for sound education, so much the concern of parents these days. Thus at the Denver convention we went on record through an unanimous resolution that our boarding schools offer "the most valuable agencies the Church possesses for executing the teaching mission of the Church and for the development of character." But the same resolution had to point out that Church people generally fail to appreciate this fact since the schools receive scant support both in the way of patronage and gifts. The department of religious education of the National Council was therefore instructed to launch a sustained campaign through which it was hoped our people might be brought to a realization of the value of these institutions, and come to support them adequately and also take advantage of their existence for the education of their own children.

Scattered throughout the country are schools for boys and girls, officially under Church management, many of them with long and interesting histories. From them have graduated men and women who have held, and hold today, positions of responsibility in Church and state—bishops, rectors, educators, statesmen, social workers, financiers, physicians.

There is many a parish in this country which exists today because of the devotion of some man or woman whose Church training was received in one of these schools. The country is dotted with parishes and missions, particularly in the west and south, that were started by Church school graduates.

Conservative and radical alike agree that we are living in stirring and changing times. The world faces new problems. The masses the world over, with increasing persistence, are presenting their demands for that abundant life which our mechanized age makes possible for the first time in history. Our sons and daughters, still in their teens, are to play their roles—peace or war, fascism or communism, the selfish maintenance of the status quo through the violent suppres-

sion of those demanding a larger life for themselves and families or the generous sharing of inherited privileges. Those are some of the issues these boys and girls are called upon to face.

IT IS also becoming increasingly obvious that they are to live in a world that is on the verge of a moral collapse. "Nothing makes sense today, so why not?" is a statement one frequently hears, an attitude of mind which is reflected in stew-parties in what we like to think are our "best" homes; wife-swapping orgies at the country clubs and necking parties along our highways. And if you think this is an exaggeration you can get the facts from the report of a committee from Southern Methodist University that recently investigated conditions in tourist camps in and around the city of Dallas. It was discovered that these neat little cabins along the highways are occupied each night not by tourists but by residents of Dallas, boys and girls, married men with other men's wives, who drive out for a couple of hours "fun" where no questions are asked. What's more, a check-up of the automobile licenses revealed that the cars were owned to a large extent by the "best" families of Dallas. Many of the cabins, so the report states, were occupied by several couples a night, each staying for an hour or two—the business from Dallas being so lucrative that a number of proprietors frankly admitted that they reserved their cabins for this trade, refusing to rent to the legitimate tourists who stay too long.

High ideals, character and moral stamina is required today for decent living, let alone Christian living. These can be developed if anywhere in our Church schools. As the head of one of our schools stated not long ago; "We have got to lead our young people to set high ideals for themselves. Let us help them to realize that personalities are of much more importance than profits, that it is the duty of all to work for and maintain world peace, that the social bond must be love and not force, that equality of opportunity is highly



desirable and that cooperation is a much more worthy motive than competition."

It is because we believe this to be profoundly true, and because we are convinced that characters moti-

vated by such ideals are best developed in our own Church schools, that we urge, as did the Denver convention, that these schools be generously supported both in students and gifts.

## PREACHING

*An Editorial by*  
BISHOP JOHNSON

IN THE year book of Trinity Parish, New York, the rector suggests that there be a moratorium on preaching for a year or two as an antidote for the neglect of worship by the disciples of our Lord.

He draws a very graphic picture of the aimlessness in Christian living. He says "the gospel of Christ has lost its sureness, its courage and its authority. Where does the weakness lie? The rapid widening of the area of modern living with its mobility and rapidity of change, new forms of entertainment, the disastrous growth of week-ends which introduces a situation that is not so much ungodly as it is shamefully godless, the disappearance of home life and more insistent encroachment of business upon the hours of the employed, the nervous tension under which we all live, the enormous change in the population of our urban communities; these are among the contributing elements of this problem. Their influence is far reaching and they must be reckoned with in a reasoned appraisal of the ineffectiveness of a large section of American Christianity."

I usually find myself in agreement with Dr. Fleming and I agree with his indictment of the prophets of this generation for the lack of an adequate objective in their preaching, but while I concur in the diagnosis I do not feel that the remedy suggested would cure the disease.

Of course I am not much of a judge of sermons. It probably is one of the compensations for being a bishop that he seldom has to listen to any preaching but his own and we know how partial we all are to the sound of our own voice. That, I presume, is why so many preachers can't let go after they have said enough.

But to omit preaching altogether because so much of it is poor would be like giving up eating because there are few good cooks.

Religion is devotional, intellectual and practical. The priest and the prophet and the social worker have separate tasks which are apt to become intolerant if they are divorced from one another. The priest and the prophet in the Old Testament had very little use for one another. When Isaiah makes the Lord say that "Incense is an abomination unto me" he was speaking his mind about priests and when the priests got after Jeremiah they are expressing their indignation against the prophet. And when the social worker gets after ministers because they do not do things ac-

cording to the accepted rules, they are limiting service to material ends.

If the function of the Church were merely to develop the spiritual qualities of the elect I can understand why it might do without preaching. As it is, a great many of our people confine their going to the daily service, possibly largely for that very reason.

But after all that is just what the Church is not for. Like her divine Master she exists for "those without" rather than for "those within" for Christ came not to heal the whole but to minister to the outcast.

I am afraid we all are guilty of thinking that our Church exists for Episcopalians, (at least we act that way) just as the Roman Church claims a monopoly for the faithful and repels the stranger.

I WONDER if it would not be a good rule to have no masses after nine o'clock and devote the eleven o'clock service to "those without," giving them such bait as they are seeking to take. I believe that it is in Belgium where they refer to the eleven o'clock service as "the lazy man's mass," in which attendance merely is an adequate substitute for receiving.

Both Roman and Anglican Churches plan their eleven o'clock service for their own members as though there were something sacrosanct about eleven o'clock.

Really if people loved their Master they would be glad to come to an early service or they do not love Him very dearly. Then we could use the "foolishness of preaching" to attract those who are seeking light even though candle light is all that they get. I have been in places where the light of a match was as welcome as sun light, and far more necessary if one was to refrain from breaking his neck in the dark.

I thoroughly agree with Dr. Fleming in his indignation at sermon tasters who substitute that for worship and service. I believe that people need teaching more than they need preaching but, as St. Paul implies, how are men to believe except there be a preacher. It would be too bad to leave "those without" to feel that the Church has no message of invitation to them.

In the primitive Church this was met by having the learners leave after the sermon and the communicants alone remained to receive. I cannot feel that the Holy Communion was ever intended as a spectacle for the public but a meal for the household of faith. Of course for a *communicant* to turn his back on the altar



before our Lord is present is bad manners and should not be condoned, but on the other hand a visitor who has good manners gets up to go before the family meal is served.

Personally I believe we are in much better shape than we were one hundred years ago so far as reverence and devotion is concerned, and I say so in spite of all the obstacles which Dr. Fleming rightly mentions as distracting. The number of devout communicants in Bishop Seabury's time was very small and their reverence very little.

So many people are interested today in seeing the wheels go round that they have forgotten that as persons they are far more important than things. In our anxiety to hold those who serve, let us not forget that our Lord gave us a mandate to "those without," for whom we certainly need more and better preachers.

Let our own people attend the early service if they are tired of our sermons and it is no easy task for a pastor to prepare five hundred interesting sermons in ten years.

We assume that Dr. Fleming has not spoken literally but rather emphatically when he calls attention to the ineffectiveness of modern preaching. We are all a bit confused about what is happening and where we are going and even if the sermon gives a little light it is better than absolute darkness for those who do not see clearly.

## Let's Know

By

BISHOP WILSON

ST. BARTHOLOMEW

IN THE course of the Christian Year certain days are designated in memory of great Christian lives. Such a "red letter" day is set aside for each of the apostles. So it happens that August 24 is St. Bartholomew's Day.

We do not know very much about this apostle. His name appears in the apostolic lists as given in each of the first three Gospels and in the Acts. His name does not appear in St. John's Gospel but tradition identifies him with Nathanael. The name "Bartholomew" is clearly a patronymic, "Bar" being the Hebrew for "son". Therefore his name would mean Son of Tolmai and might very well be combined with another name, just as we read of Simon Son of Jonas. This would mean that his full name was Nathanael Bartholomew.

He is said to have been of noble birth. The historian Eusebius says that a Christian philosopher named Pantaenus toward the end of the second century was sent to preach the Gospel in the East and travelled as far as India. There he found some Christians who were already acquainted with the Gospel of St. Matthew which, they declared, had been brought to their fathers by St. Bartholomew in apostolic days. They preserved a tradition that he had been martyred by being flayed alive.

In the first chapter of St. John we have the significant account of Nathanael's introduction to our Lord. St. Philip had met the Savior and, like a good missionary, told his friend Nathanael about Christ. Nathanael's reply was a question—"Can anything good come out of Nazareth?" To the Galileans Nazareth was an insignificant little town, probably possessed of a questionable reputation. Besides, it was commonly understood that the Messiah must come in the line of King David whose family home was in Bethlehem, situated in the other end of the country. St. Philip does not attempt to argue with his questioner but simply says "Come and see". That is the only answer that ever accomplishes much with questioners anyhow. Arguments do not draw people into the Kingdom of God but personal acquaintance with Christ. Being an open-minded man, Nathanael agreed to go and meet our Lord. As soon as Christ saw him He announced "Behold, an Israelite indeed, in whom is no guile." It was a great compliment paid to this stranger. He was not only a Jew but an Israelite—one who lived up to the faith of his people. His guilelessness was evidenced by his willingness to accompany St. Philip to our Lord's presence. Still he could not understand how Christ could know him well enough to pass an opinion on his character. "When thou wast under the fig tree I saw thee" said our Lord. Like many others Nathanael was impressed by our Lord's penetrating knowledge of his innermost life. It is quite likely that he had been a follower of St. John Baptist and had been hearing of the imminent appearance of the Messiah. At any rate he promptly declared his allegiance and Christ promised him that he would witness much greater things in the future. It must have worked out that way for we find Nathanael numbered in the party gathered on the shore of Galilee after the resurrection. In the intervening period he must have seen many remarkable things.

The open-minded acceptance of the invitation to meet Christ, the absence of quibbling, the forthright declaration of allegiance, his loyalty during our Lord's ministry, his missionary enterprise and his martyr's death—here is much food for thought as we keep the day in honor of Christ and in memory of His faithful apostle.

## The Scrapbook

By

REV. JAMES P. DE WOLFE

ON A WEDDING ANNIVERSARY

AS THE anniversary of your marriage approaches prepare yourself to go to the Holy Communion. The husband and wife should regularly keep before them the teaching of Christ about Holy Matrimony and the sacredness of the marriage bonds — "those whom God hath joined together." Let us take this opportunity on our anniversary to renew the vow and covenant we made at the time of our marriage—"to have and to hold, for better for worse, for richer for



poorer, in sickness and in health, to love and to cherish, till death us do part."

Read the prayer at the bottom of page 303 of the Prayer Book beginning "O God, who has so consecrated the state of Matrimony," etc.

Ask yourself the following questions: Have I been loving in all my marriage relationships? Have I always been faithful? Am I patient and considerate with (my husband or wife)? Have I helped to make my home a haven of blessing and peace? Have I been pure in all my marriage associations? Has Christ been made, through me, a member of my household? Do I make Him a listener to every conversation? A guest at every meal? Have I kept in mind always that "marriage at all times is a divine institution and is intended by God to conform to the highest ideals," and that "Christian marriage is raised to a higher level by the fact that the parties thereto are Christians and are therefore capable of receiving grace in a higher sense than those not members of Christ"?

As you prepare yourself to go to the altar, go with the intention that God's blessing may rest on your home, your husband (or wife), your children. If some member of your home has not been brought to Christ and the Church, remember him in your intention and ask God to use you by example and otherwise to bring him to Christ.

As you return from the Altar rail use one of the following prayers as a Resolution:

Husband for a Wife.

O gracious Father, who in the beginning didst institute matrimony as a type of the mystical union between Christ and His Church, enable me by thy grace to live in holiness and purity with the wife whom thou hast given me. Help me to be pure in thought, word and deed. Take from me all inconsiderate self-will, that I may love her as Christ loved the Church, regarding her well-being as mine own, and carefully by self-sacrifice to forward her perfection in every Christian virtue. So may we dwell together in love, praising thee upon earth, and finally be reunited in the Resurrection unto eternal life. Amen.

J. W.

Wife for a Husband.

O merciful Lord God, give me grace to honor the holy estate of matrimony to which thou hast called me, that I may love my husband with an ardent love. Keep me from all worldliness and vanity, that I may govern my household with prudence and care. Grant that our union here may be the beginning of our perfect union which shall be hereafter in thy kingdom; through Jesus Christ our Lord. Amen.

## *My Friend Zaccheus*

By

WILLIAM M. WASHINGTON

THE Great Preacher was coming to their town. Such honor had never before come to Jericho. A public meeting was called by the mayor to be held at his office

at the City Hall, to make fitting arrangements for the reception and entertainment of the Distinguished Guest.

The meeting was duly held. The Mayor was in his chair at head of the Council Table. Some of the councilmen were present but most of the seats were filled by townsmen prominent in other affairs. The leading minister, the superintendent of schools, the leading manufacturer, the banker, several tradesmen, all were there.

The program for the reception was arranged. They would march formally to the handsome gas station on the edge of town. They would meet the Distinguished Visitor, give him a speech of welcome, introduce to him personally the Leading Citizens, and finally conduct him to the public banquet prepared for his refreshment. Ladies of the D. A. R. and the Missionary Society would compete with each other as to which should set out the most attractive table. After dinner there would be more speeches in which there should be expressed a sense of the honor done them and their town by this extraordinary visitation.

Where to hold the banquet? After much debate it was decided the proper place was the new Community Hall. The decision was delayed by the very natural desire of several leading citizens to offer their own homes for the great occasion.

How to meet the expense? Should tickets be sold to any who had the price? Or should the cost be levied against the treasury? In the latter case every taxpayer would have the privilege of contributing to the expense, even though all could not share in the feast. That would be reserved for the worthy, who also incidentally were making these decisions.

At this point in the deliberations a little man who had been standing in the corner nervously twisting his cap in his hands stepped forward. He was well known to all as a racketeer.

"I beg your pardon, gentlemen. If I may say a word. . . I know I am not popular. . . But I have some pride in my home town. . . Tell you what I'll do. I'll pay for the whole day's entertainment . . . if you'll let me."

"Motion to adjourn has been made," said the chairman. "Meeting is adjourned."

The day arrived, serene and beautiful. The town was decorated. The banquet was set out in the Community Hall, the ladies all aflutter as they prepared it. The orators of the day were ready with laudatory afterdinner speeches. The Reception Committee made its way through Main Street and took up its position on the near side of the gas station.

On the far side of the same station is a tree and here the little racketeer took his stand; after a while he grasped the limb of the tree and hauled himself up.

And now the Distinguished Visitor is in sight. His automobile stops at the gas station. As the chauffeur talks to the attendant the Visitor looks up: "Hello, Zaccheus old friend. We were just stopping to inquire the way to your house. Come down and get in. You know I'm taking dinner with you today."



## Vestryman Emeritus

By  
FRED B. THOMPSON

WHEN I read, as frequently happens, that Mr. So and So has been a vestryman of Such and Such a Church for twenty or thirty years, I find myself wondering whether the man is wise enough and good enough, without prejudice, fear or favor to help direct the policies of any church for so many years. Was Mr. So and So the "choice of the people."

The annual parish meetings I have attended fall into two classifications which might be called the pacific and the eruptive and they are not as far apart as the names I have used might seem to indicate—as close really as cause and effect.

The pacific type of parish meeting is rubber stamped for approval. The ayes have it by acclamation and spoken opposition is rare. If a venturesome one asks a question which looks like a possible opposition, he is generally brow beaten into peacefully submitting to whatever proposition is before the house.

The eruptive variety starts off sometimes with prayers but always with much bitterness of feeling and generally ends by throwing out some or all of the vestry or perhaps asking for the resignation of the rector and creating factions deplorable and often destructive to the Church militant.

Ecclesiastical law wisely provided for a governing board of vestrymen who rotate in office. Thus newly elected men have the experience to guide of those whose terms do not expire at the time the newly elected one takes office. But custom has annulled the provision made for new blood and vestrymen who never resign and seldom die hold office for life.

I have known cases where a vestryman could give liberally and who has used this power whimsically as a protection against opposition.

I contend that good government requires ballot election to administrative offices and to accomplish this in our Church, vestrymen would have to be ineligible for re-election.

I realize the difficulty—some, perhaps a majority, of churches have vestrymen of inestimable value so that a law of this kind would be harmful, as it would be also to small parishes with but little material from which to select vestrymen.

In my own parish, at the last annual meeting we re-elected a man to the vestry who because of age and ill health has not been inside the church or at a vestry meeting for more than a year. I voted for him for two reasons, both poor ones. I was too cowardly to nominate another and did not like to hurt the feelings of the incumbent by going contrary to custom in his case. These should not be called reasons, as they are only excuses for I know the man is not of value to the church as a counselor and his re-election possibly deprived us of some new and younger material which would no doubt have been beneficial to both the man and the church.

Query:—"Wouldn't the title Vestryman Emeritus be more honorable than Vestryman Perpetual?"

## Why Church People Quarrel

THE Robinsons, when they were away from home, got along with everybody and were considered a very genial, good-natured lot of people. At home, they bickered incessantly, although they loved each other very much. That was because they were close to each other and knew each other's sensitive spots. Naturally, when one of the sore places happened to be hit, the one always thought the other did it on purpose. As their house was a small one and as there were a lot of Robinsons it was not possible to do or say much of anything without some one of them being offended. A great many of us can stand the "give and take" of daily life without much trouble but, when it comes to Church matters, we are liable to be quarrelsome. We are sensitive about our religious opinions because they mean so much to us. They are right in the tenderest part of our hearts. Church people, like the Robinsons, live very close together and are always hitting each other where it hurts. Still, after all, we do love each other.

THE CHURCHMOUSE.

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### WITNESS BOOKS

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## CHURCH SCHOOLS WILL OPEN WITH GOOD ENROLLMENTS

One of the large research agencies of the country has just completed an investigation of private schools and reports that they are to open this fall with greatly increased enrollments. They state that this is particularly true of schools that are under church auspices.

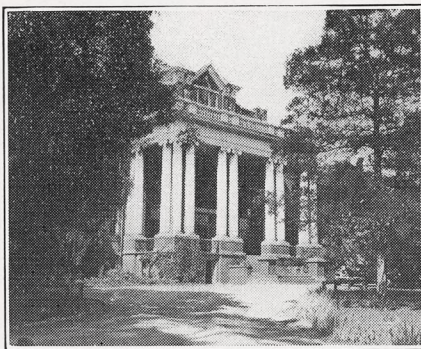
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### New Headmaster For Shattuck

James S. Guernsey took office this month as the headmaster of Shattuck School, one of the oldest Church schools in the country. He succeeds Charles W. Newhall who has been connected with this famous school for more than 45 years, recently resigned because of ill health. Mr. Guernsey is a graduate of Yale from which he received his master's degree in 1929, after which he served as a master in two well-known eastern schools, for the past three years as a headmaster. Shattuck is an endowed college preparatory school which has been sending boys to eastern and western colleges for many years. The school grew from a little day school that was opened in 1858 by the Rev. James Lloyd Breck.

The first permanent building was erected in 1869. It was named Shattuck Hall in memory of Dr. George C. Shattuck of Boston, a generous contributor to the school in its early days. In 1873 Old Whipple Hall was built and named in honor of Bishop Henry Benjamin Whipple. In 1926 these two buildings were replaced by a fireproof dormitory for 132 boys and 9 masters, known as Whipple Hall. Other recent acquisitions are a school infirmary and a completely equipped laboratory.

The school, now in its seventy-sixth year, embraces nearly three



ST. MARY'S, RALEIGH  
*A View of Main Entrance*

hundred acres of campus, wooded hills and farm lands, with more than twenty buildings valued with their equipment at well over a million dollars. The school's endowment, about one-half of which is held in trust for scholarships, amounts to nearly \$250,000 in normal times. The school is on a plateau overlooking the town and is about 100 feet above a small river which flows across the front of the grounds. The school is in one of the finest sections of Southern Minnesota, a little more than fifty miles south of St. Paul and Minneapolis.

\* \* \*

### Great Church School In North Carolina

St. Mary's School and Junior College, Raleigh, North Carolina, owned and operated by the Church, is today one of the outstanding schools for girls in the country. It is controlled by a board comprising the bishops of the five dioceses of the Carolinas, with twenty additional members equally divided between clergy and laity. The principal is Mrs. Ernest Cruikshank, an alumnae of the school, with degrees from Columbia and Duke Universities. The spiritual life is supervised by the Rev. Henry F. Kroman,

while the business affairs of the institution are in the hands of Mr. A. W. Tucker. The highest academic standards are maintained with all courses fully credited by the Southern Association, one of the highest rating bureaus in the country. The curriculum includes four years of high school work and two years of college work, with graduates from the college department prepared to enter the junior year of any college without examination.

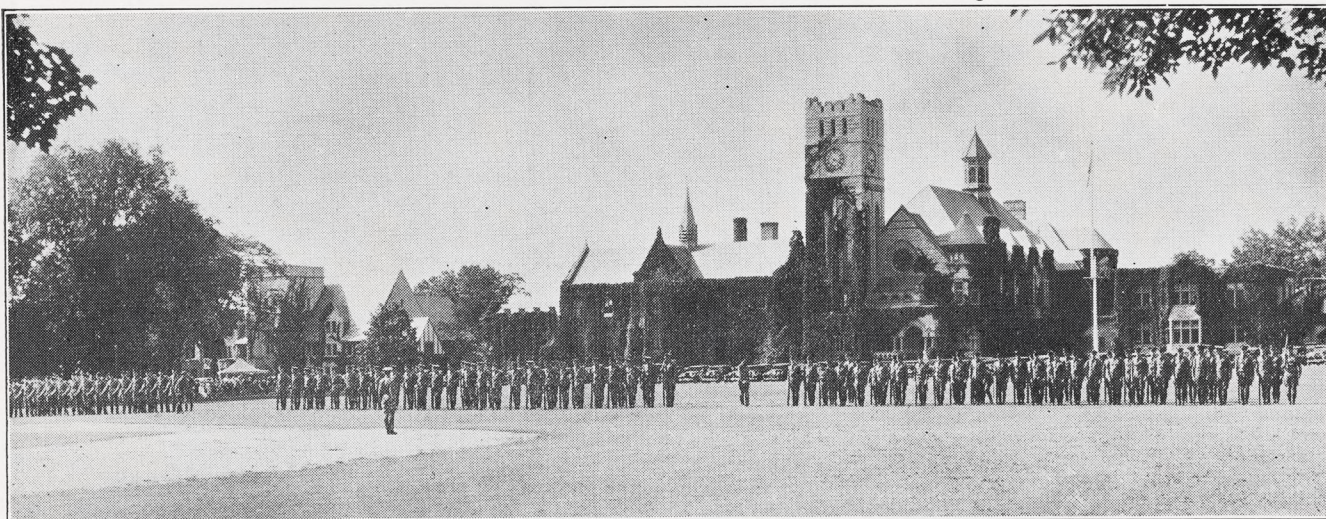
Ideally located in the famous Piedmont section, noted for its healthful climate, it combines country life on a spacious campus, providing suitable space for recreation and outdoor sports, with the advantages of city life. There are many special courses offered, including secretarial training, art, expression and music, organ, voice, piano and violin, and also an excellent course in home economics. The plant of the school is modern in every respect, and is conservatively valued at \$450,000.

Reports from the school indicate that a capacity enrollment of 200 boarding students will be on hand when the next academic year opens in mid-September. In addition there are about fifty young women from Raleigh who are expected as day students.

\* \* \*

### Unique School For Tiny Tots

One of the most interesting schools in the country is Mrs. Burt's school for Tiny Tots, located at Peekskill, New York. It was founded twenty-five or more years ago and is at present being carried on by Mrs. M. Lewtas Burt, an experienced educator who has had both English and German training. It all has a rather amusing beginning. Mrs. Burt, originally a college professor, was preparing herself for a musical career by devoting six or seven hours each



MILITARY DRILL AT COMMENCEMENT AT SHATTUCK SCHOOL



day to study. Then she was asked one day to care for the child of a friend. Soon others asked her to do the same thing until she eventually found herself with a houseful. Expansion became necessary so a beautiful estate was purchased overlooking the Hudson River where today many children receive each year the special training offered by experts in the care of tiny tots.

\* \* \*

#### St. Mary's Hall Plans Centennial

St. Mary's Hall, located on the beautiful Delaware in the diocese of New Jersey, is now making extensive plans for the celebration of its centennial next year. This famous old school was founded by Bishop Doane and has succeeded in maintaining a fine tradition for scholarship and culture, combined with modern educational methods. The school is housed in beautiful brick buildings of classic Georgian architecture, located on the outskirts of historic Burlington, nearly midway between Philadelphia and New York. As a part of the celebration there has been published a most attractive book giving the history of the school since its founding nearly a century ago.

\* \* \*

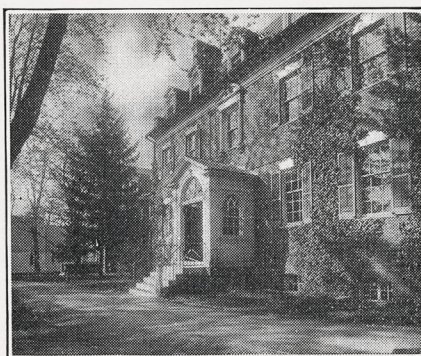
#### Large Enrollment For All Saints

All Saints' College, Vicksburg, Mississippi, reports good prospects for a large attendance when the school opens early next month. The wonderful location of this school is commented upon by all who come to its doors. It is set on the crest of a hill where the defending cannons stood during the siege of Vicksburg, looking across the new-built southern end of the city to the river in the west. The campus is set in the very midst of the Vicksburg National Park so that no crowded houses can ever shut away the free sweep of sky and air. The school is justifiably proud of its scholastic rating. Thus in the nation-wide tests last spring All Saints' median in English was nine points above the national median, and in general mathematics it was nineteen points higher.

\* \* \*

#### St. Mary's Has Notable Record

St. Mary's School, Peekskill, N. Y., had its real beginning as far back as 1868 when it was opened in New York City. Four years later St. Gabriel's was opened in Peekskill, with the two schools consolidating in 1909. It commands a beautiful site overlooking the Hudson, with buildings that are a fine specimen of English Gothic, grouped around a quadrangle. The distinctive features of the school are simplicity of life and a sound Christian education accord-



THE MAIN ENTRANCE  
*At the Hannah More Academy*

ing to the best modern standards of scholastic work on the one hand and the principles of the Church on the other.

\* \* \*

#### Large Gift to Carleton College

The general education board of New York City has made a gift of a half million dollars to Carleton College, Northfield, Minn., a college which is closely connected with the Episcopal Church. It is one of the few colleges in the west to receive such a grant, and it was made because of Carleton's well-balanced and flexible arts curriculum and the unique inter-relationship of cultural fields which has been worked out in recent years at the institution. The college enters its 70th year next month. It was started as a college for Congregationalists but in its early years it became non-sectarian. In 1923 the two dioceses of our Church in the state voted to make Carleton the official college of the Church, and Carleton and Seabury-Western Seminary, Evanston, Illinois, are also affiliated.

\* \* \*

#### Additional Building For Baltimore School

The Boys' School of St. Paul's Parish, Baltimore, which has grown in 25 years from 25 to more than 100 boys, is now building an addition to bring the accommodations for boarders to 118 boys and 8 masters. The school gives the best educational advantages plus Church instruction to boys of moderate means.

#### MISSOURI RAISES LARGE FUND

The diocese of Missouri has received gifts and pledges amounting to \$112,862 from 1800 communicants with which to endow its work. In addition a gift of \$100,000 has been received from an anonymous contributor. Approximately \$90,000 still remains to be raised in order to endow an annual budget of \$12,200, and it is hoped that this amount may be raised in the coming months.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Bishop Parsons of California has timely advice to give Church people on the present political situation. Writing in his diocesan paper he says:

"No one needs to be told that we have entered upon a presidential campaign which is bitter in spirit and in the course of which vast numbers of wild, extravagant and false statements are going to be made in regard to various candidates. Now, the Church has no business to inject itself into such a campaign on one side or the other. Except in some great emergency, or in the interests of some exceptionally important legislation dealing with essential welfare, the Church has no business to enter practical politics at all. Its concern is altogether deeper. It has to do distinctly with the fundamental principles which underlie political and social action.

"Consequently, when we come to a campaign of this kind it is the Church's business, or the business of those who represent the Church, only to point out some of the principles which should guide our action. I want to speak of three.

"1. Keep your head. To read some of the papers and to hear some of the talk, one would suppose not only that we are dealing in this campaign with very fundamental and important political and economic matters but also that our whole national life, our integrity and security of every kind is at stake. To read many party utterances, from major and minor parties alike, one would suppose this is the final death struggle of Americanism. But it is amusing, as well as sobering, to realize that all parties alike claim that theirs is the best American way. A Christian ought to keep his head.

"2. Keep your temper. One of the saddest features of the present campaign is the hysterical bad temper which many people are showing. A Christian, above all others, ought to be good-tempered, courteous and considerate of political opponents. There is no place for such a thing as angry, vituperative, malicious condemnation. Even the worst politician of an opposing party has people who think he is great. Hitler and Mussolini are genuinely adored by many people. The scale of values of many politicians is not ours but most of them are trying to do their job well. Let us, therefore, in our discussion of campaign matters, avoid the petty, the personal, the malicious and talk as Christians should.

"3. Keep your vision. The Chris-



tian, as I have said so many times, ought to approach all political and economic questions, as every other question in life, from the Christian point of view. He should know definitely that he must vote not for his own profit but for the common welfare and for all those things which may help us along a little, even if ever so little, toward a society which is more like the Kingdom of God. He should think through what he is voting for. He should think through to the ultimate meaning of the more or less transient and insignificant measures which are at the forefront. Always his ideal, the Kingdom of God, ought to count."

#### A Series of Articles On Politics

Which may make this a good time to announce that THE WITNESS, commencing next month, will start a series of articles on the relationship of the Church to political life. The idea, I might add, is Bishop Johnson's and not mine, though I think it is a swell one. Anyhow we have asked a number of outstanding Church men and women, whose names will be announced presently, to write articles on "Why, as a Christian, I shall vote for . . . . .", and under the heading we will present articles on the various presidential candidates and parties. You will agree, I am sure, that every Christian should be able to justify his vote in the light of his Christian convictions, and we believe that the various points of view presented by outstanding leaders will make interesting reading. An announcement will reach you shortly giving further details. Meanwhile we hope that rectors will see that these numbers of THE WITNESS get into the homes of their parishioners. There are two methods of doing so; one is to adopt the Bundle Plan whereby we send ten or more copies to one address. The papers are then sold at the church or distributed in the parish at five cents a copy. We bill later at three cents a copy. The other method is to send us names and addresses so that the paper may be mailed each week directly into the homes of the parish, also at a cost of three cents a copy, payable quarterly. The series will start about the middle of September. Announcements will be sent out shortly, but you don't have to wait. Merely send a postal ordering a Bundle (or a letter containing your list of names) to our Chicago office.

#### Social Service School for St. Louis

The Rev. Stephen F. Bayne, Jr., chairman of the social service department of the diocese of Missouri, has announced plans for a school for Christian social service, with regular

meetings scheduled for the fall and winter. The purpose of the school is to develop a responsible social service committee in each parish; to carry on a definite program of education; to establish a central registration bureau for those aided in any way by parishes; the development of an effective technique for arousing the interest and action of Church people on questions of contemporary interest and the encouragement of adequate foster homes for children.

#### Girls' Friendly To Meet

The Girls' Friendly Society is to hold its national convention in St. Louis the week commencing October 26th. High spots in the convention will be a series of meditations by Bishop Scarlett and a series of round table discussions under capable leadership.

#### New Rectors In California

Four new rectors began work in the diocese of California last month; the Rev. Frederick G. Hicks at St. Mark's, King City; the Rev. Charles R. Greenleaf at Pacific Grove; the Rev. Phineas Casady at All Souls, Berkeley and the Rev. Bayard F. Jones at St. Mary's, San Francisco.

#### New Director Of Religious Education

Miss Pressley Walsh, daughter of the Rev. T. T. Walsh of Walterboro, S. C., has accepted an appointment as director of religious education at the Good Shepherd, Raleigh, N. C. She is also to be on the teaching staff of St. Mary's Junior College. She is a graduate of St. Mary's and of the Church Training School in Philadelphia.

#### Laymen's Conference In California

A laymen's conference for the diocese of California is to be held at Menlo Park, September 5-7. Bishop Parsons is to be the leader, with addresses also by a large number of laymen, including General Robert H. Noble, Mr. Stanley Pierce, Dr. H. Rushton Fairclough, Mr. Horace B. Clifton, Mr. Robert Post, Mr. Henry Shires, Mr. Arthur Ellis and others.

#### Goes to Parish In Lansing

The Rev. Clarence W. Brickman, rector of Christ Church, Fairmont, West Virginia, has accepted the rectorship of St. Paul's, Lansing, Michigan.

#### Bishop Attends Parish Picnic

It isn't often that bishops attend parish picnics but Bishop Jett of

Southwestern Virginia for years has been present at the annual affair at Arrington when members of Trinity, Christ Church at Norwood, and Grace Church at Massies Mill get together for a big affair which has come to be an institution. It is practically a community affair with many from other denominations attending.

#### City Mission For St. Louis

A City Mission Society has been organized in St. Louis with Bishop Scarlett as chairman of the board of directors and with Mrs. John F. Shepley as president. Dean Sweet is the vice-president.

#### Bishop Perry Returns

Presiding Bishop Perry has returned from a two months' visit abroad, when he made official visitations to the American churches in Europe. On August 23rd he was the special preacher at the Old Narragansett Church at Wickford, R. I.

#### National Secretary Returns

Miss Margaret Marston, national educational secretary of the Woman's Auxiliary, has returned to this country after a trip to the Orient where

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she made a study of our missionary work. Landing in San Francisco she was immediately hustled to the diocesan conference at Asilomar where she lectured on the work of the Church in various parts of the world.

\* \* \*

#### Young People To Confer

Young people of the diocese of Chicago are to hold their annual conference at Lake Forest, September 4-7, with "Youth Looks at the World" the general topic under discussion. Among the leaders will be the Rev. Harold Holt of Oak Park; Miss Genrose Gehri of the Church Mission of Help; Mr. Stewart A. Cushman of Chicago and the Rev. John Young of River Forest.

\* \* \*

#### Cuban Church Has Anniversary

The beginning of the work of our Church in Matanzas, Cuba, fifty-three years ago was celebrated on August 5th when Bishop Hulse gave the principal address and dedicated a beautiful new altar. A historic sermon was preached by the Rev. Jorge H. Piloto in which he traced the development of the Church work in the island from the days of the English occupation of Havana in 1762 to the present time. The work at Matanzas was started by the Rev. Pedro Duarte who began by preaching on the street. Later a mission was organized and an orphanage, a day school and a cemetery were established. The public library of the city contains exhaustive and interesting records of the early days, with appealing stories of the hard-

ships suffered by the first missionaries. The Rev. J. G. Pena is at present in charge and has developed an efficient and notable work since he took charge in 1912.

\* \* \*

#### Lexington Parish Receives Estate

Christ Church, Lexington, Ky., the Rev. Christopher P. Sparling, rector, is the beneficiary of the total estate of the late Miss Margaret Helm. It is valued at \$100,000. She was a member of the parish.

\* \* \*

#### William Porkess In San Francisco

The Rev. William Porkess, rector of St. Stephen's, Wilkesburg, Pa.,

was the preacher at Grace Cathedral, San Francisco, on August 16th. He and Mrs. Porkess have been spending a six week vacation on the Pacific Coast.

\* \* \*

#### Bishops At Youth Conference

Bishop Jenkins of Nevada and Bishop Stevens of Los Angeles were on the faculty of the youth confer-

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A. W. TUCKER, BUSINESS MANAGER  
RALEIGH, NORTH CAROLINA



ence of the 8th province which met this month at Lake Tahoe, Nevada. Others to offer courses were Mrs. Stevens, representing the G. F. S.; Mrs. H. E. Woodward, national vice-president of the G. F. S.; the Rev. Syd Temple, Jr., advisor of the Y. P. F., and the Rev. David Graham of Los Angeles, who is an expert in work for boys.

#### Urges Work Among Young People

Bishop Jenkins in his address at the convocation of the district of Nevada, held recently at Lake Tahoe, appealed to Church leaders to take steps to stop graduating boys and girls from Sunday schools into the streets instead of into the broader life of the Church. Most of the business at the convocation was routine.

#### New Rectors In Philadelphia

Vacancies of long-standing in two Philadelphia parishes have been filled by the calling of two of the younger clergy of the diocese. The Rev. J. Perry Cox, assistant at Lansdowne, has accepted St. Paul's, South Philadelphia, and the Rev. David Holmes, curate at St. Martin's, Radnor, has accepted St. Andrew's, West Philadelphia. Both of the rectors are native Philadelphians.

#### Rector's Salary Nearly Doubled

The vestry of the Incarnation, Atlanta, Ga., has increased the salary of its rector, the Rev. G. W. Gasque, from \$1,800 and rectory to \$3,300 and rectory. When Mr. Gasque became rector nine years ago it was impossible for the parish to pay him more than \$1,800. He therefore con-

tinued to teach in one of the high schools where he had taught for a number of years. Nevertheless, working but part time, he has done a fine job; liquidated all debts, completed payments on the rectory, met all assessments and other obligations, increased the Sunday school from 26 to 200, and the number of communicants from 175 to 500.

#### Religious Educators Hold Meeting

The forgotten man in American churches is the adult declared over 200 religious educators who met in conference at Lake Geneva, Wisconsin, early this month.

The reports of the various commissions indicated a determination to do some fundamental re-thinking of problems related to both the personal and social religious life of Adults. Capitalism, these Christian educators

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seem fairly well agreed, is collapsing, but they were uneasy about both the emergency of totalitarian states and about institutional developments within Protestantism. The Committee on world relationships said that "the collapse of individualism before the larger social integrations made necessary by a machine economy might have produced a collectivism in which individuality was enriched and enhanced by the manifold cross-fertilization of a society whose purpose was to take from each person according to his ability and to give to each person according to his needs. Instead, it is producing such manifestations as the rise of monopolies, the development of the totalitarian state, universal military conscription, the rise of dictatorship, the denial of civil liberties, the smothering of the religious spirit by the necessities of a gigantic religious institutionalism.

#### Preaching Mission For Cleveland

Dean Emerson of Trinity Cathedral, Cleveland, is the chairman of the committee of one hundred that is sponsoring a city-wide preaching mission for October 15-18. A retreat in preparation for it is to be held in September at which both Bishop Rogers and Dean Emerson will speak.

#### Annual Retreat For Clergy

The annual retreat for the clergy, under the auspices of the Brotherhood of the Way of the Cross, is to be held at Adelynrood, South Byfield, Mass., September 14-17, with the Rev. Frederic Lauderburn of the General Seminary as conductor. The

Rev. Frederic W. Fitts, rector of St. John's, Roxbury Crossing, Mass., was recently re-elected superior at the annual meeting.

\* \* \*

#### Church School Workers to Meet

Bishop Stewart of Chicago and the Rev. Elwood Haines of Glendale, Ohio, are to be leaders of the ninth annual conference of Church school workers of the diocese of Chicago, to be held at Riverside, September 12-13. The conference is expected to draw between 200 and 300 Church school teachers, superintendents, clergy. The program is to include a Church school clinic to be conducted by Miss Vera C. Gardner, diocesan supervisor of religious education.

\* \* \*

#### Protests Building Of Battleships

Bishop Oldham of Albany, writing to a New York newspaper, protests against the building of more battleships by the United States. He writes:

"Surely the naval treaty does not require such building, but merely permits it, and yet our war officials seem to take it for granted that we are automatically compelled to build if another nation does. Why need we thus allow another nation to de-

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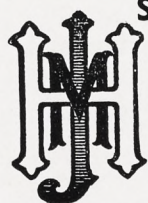
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termine our policy? May not our boasted freedom in all else extend also to this? Certainly no informed person believes there is any compulsion, yet this impression is constantly given and I fear widely believed. The fact is, however, that we are free to build or not to build as we deem best. Why then should we build? Is it for our own adequate defense? Then why not say so and few realistic citizens will object, though few informed and fairminded persons will feel that with our compact and almost self-sustaining country, protected by two great oceans, we need for our defense a navy anything like the size of England's and many feel that our present navy is more than adequate for the defense of our shores."

\* \* \*

### A Few Facts For Labor Day

Are you to preach a special sermon on Labor Sunday? Here are a few facts that may be helpful: The National Industrial Conference Board estimated that 9,901,000 were unemployed in August, 1935, and the statistician of the President's Committee on Economic Security estimated that 11,103,000 were unemployed in that month. The American Federation of Labor estimated that there were still 11,506,000 unemployed in April, 1936. These millions remained unemployed even though the volume of production (according to the Federal Bureau of Labor Statistics) had increased 43% between 1932 and 1935.

Among the unemployed there are, according to the estimate of John W. Studebaker, United States Commissioner of Education, about 5,000,000 young persons between the ages of sixteen and twenty-five who can find no useful place in society.

In January, 1936, there were 6,385,740 persons eligible for work relief jobs. Of these 4,376,795 were heads of families, and the families included 2,008,945 other employable workers. The Federal government provided work relief for about 3,400,000 heads of families. This left about 1,000,000 heads of families for



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Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

### Church of St. Mary the Virgin New York

46th St. between 6th and 7th Aves.

Rev. Granville M. Williams, S.S.J.E.  
Sunday Masses, 7, 9, 11 (Sung Mass).  
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).

### Grace Church, New York

Rev. W. Russell Bowie, D.D.  
Broadway at 10th St.

Sundays: 8 and 11 A. M. and 8 P. M.  
Daily: 12:30 except Mondays and Saturdays.

Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

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

Rev. Henry Darlington, D.D.

Fifth Ave. and Ninetieth St.

Sundays: Holy Communion 8 a. m.  
Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m.

Thursdays and Holy Days: Holy Communion at 11 a. m.

### The Incarnation

Madison Avenue and 35th Street

Rev. John Gass, D.D., Rector

Sundays: 8 and 11 A.M.

### St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

8 A.M., Holy Communion.  
11 A.M., Morning Service and Sermon.  
Junior Congregation, 9:30 and 11 A.M.  
Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

### St. James' Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.  
11 A.M.—Morning Prayer and Sermon.  
8 P.M.—Evening Prayer and Sermon.  
Thursday and Holy Days: 12 M. Holy Communion.

### St. Thomas Church

Fifth Avenue and 53rd Street

New York

Rev. Roeliff H. Brooks, S.T.D., Rector  
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion.

Noonday Service, 12:05 to 12:35.

Thursday: 11 A.M., Holy Communion.

### Christ Church Parish

Detroit and Grosse Pointe

Rev. Francis B. Creamer, Rector

Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at Rivard

Chapel: 45 Grosse Pointe Boulevard

Services: 8:00, 9:45, 11:00, 7:30 Sundays.

Saints' Days: 10:30.

### Grace Church

Sandusky, Ohio

Rev. Donald Wonders, D.D., Rector

Sunday Services

8 A. M.—Holy Communion.

9:15—Church School.

10:30—Morning Service.

### Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean

Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:00 P.M. Evening song and Address.

Daily services in the Chapel.

### Cathedral Church of St. John

Market St. and Concord Ave.

Wilmington, Del.

The Very Rev. Hiram R. Bennett, Dean

Sundays: 7:30, 9:30, 11:00 A.M., 7:45 P.M.

Weekdays: 10 A.M. and as announced.

### Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.

Daily: 8, 12 and 3.

### St. Paul's Cathedral

Buffalo, New York

Sundays, 8, 9:30, 11 A.M. and 8 P.M.

Weekdays: 8, 12:05.

Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

### Christ Church Cathedral

Hartford, Conn.

Cor. Main and Church Streets

The Very Rev. S. R. Colladay, D.D.

Sundays: 8:00, 10:05, 11:00 a.m.; 7:30 p.m.

Daily: 7:00, 12:10, 5:00.

Holy Days and Wednesdays, 11:00 a.m. Holy Communion.

### St. Mark's

San Antonio, Texas

Rev. Arthur R. McKinstry, Rector

7:30 A.M.—Holy Communion (8:00, Advent to Easter).

11:00 A.M.—Morning Prayer and Sermon.

7:30 P.M.—Evening Service.

10:00 A.M.—Holy Communion on Fridays.

### St. Michael and All Angels

St. Paul and 20th St., Baltimore, Md.

Rev. Don Frank Fenn, D.D.

Rev. H. P. Knudsen, B.D.

Rev. R. C. Kell, M.A., B.D.

Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P.M.

Week Days — Holy Eucharist—Mon.

Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M.

Morning Prayer: 9:00 A.M. Daily.

Evening Prayer: 5:15 P.M. Daily.

### Christ Church

Greenwich, Connecticut

Reverend Albert J. M. Wilson, Rector

Sundays: 8:00 a.m., Holy Communion;

9:15 a.m., Church School; 11:00 a.m.,

Morning Prayer and Sermon, (Holy Communion and Sermon, first Sundays); 7:30

p.m., Evening Prayer and Address.

Tuesday, Fridays, and Holy Days,

10:00 a.m.

### All Saints Church

26th Street and Dewey Avenue

Omaha Nebraska

Rector, The Rev. Frederick W. Clayton

Services, Sundays, Holy Communion,

8 a.m. and 11 a.m. First Sunday in

month.

Morning Prayer and Church School,

11 a.m.

Holy Communion Wednesday and Holy

Days, 10 a.m.

### CHURCH SERVICE NOTICES

Why not list the services of your church on this page? We offer very special rates for notices that run three or six months or a year. Details on application.

### The Witness

6140 Cottage Grove Ave. Chicago



state and local governments to look after, in addition to those classed as "unemployables," the aged, the sick, etc. (Survey by Works Progress Administration.)

Average hourly wages in manufacturing industries increased 20.1 per cent from 1932 to 1935 (the Bureau of Labor Statistics reported in a special study). Average weekly wages, which constitute the most significant figures regarding the welfare of the average worker, increased only 18.9 per cent. Since the cost of living increased 9.1 per cent, the purchasing power of average weekly wages of those who were employed increased less than 10 per cent.

The dividends of 2,010 corporations, according to the National City Bank Bulletin for April, 1936, increased 42 per cent in 1935 over 1934. The May issue of the same Bulletin shows that the net profits of 245 corporations for the first quarter of 1936 increased 42.3 per cent over the first quarter of 1935.

The index of the purchasing power of farm products (as published by the Federal Bureau of Agricultural Economics) shows the following variations in recent years, the period 1910-1914 being taken as a base of 100: 1935, 86; 1934, 73; 1933, 64; 1932, 61; 1931, 70; 1930, 87. On April 1, 1936, farm wage rates per month, with board, averaged \$20.89 the country over; per month without board, \$30.87; per day, with board, \$1.05; per day without board, \$1.43.

It is estimated that in the ten chief cotton states over 60 per cent of those engaged in the production of cotton are tenants and sharecroppers. Under the cotton acreage adjustment program, tenants were evicted in large numbers. It is estimated that the 10,000,000 acres taken out of production by the reduc-

tion program made the services of about 500,000 families unneeded.

\* \* \*

#### Cooperative League To Meet

Church people interested in the cooperative movement will be interested in the tenth biennial congress of the Cooperative League which is to meet in Columbus, Ohio, October 8-10, at which outstanding leaders will present the major problems and developments in various fields of co-operation. One of the chief matters to be discussed will be rural electrification. It seems that farmer coop-

eratives in the middlewest, though offering lucrative contracts to private utility companies to supply them with power, have been turned down since the companies do not want to encourage the cooperative movement. The farmers have therefore started construction of plants to produce their own power on a cooperative basis. One such coop, serving 1,700 families in Miami and Shelby counties, Ohio, has already completed its plant, and another that is to serve 5,000 families is to start work on a generating plant soon in another part of the same state.

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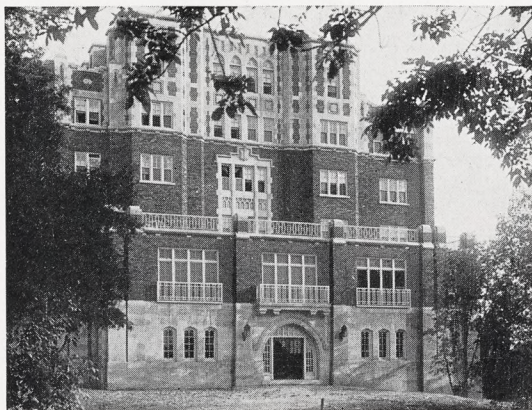
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