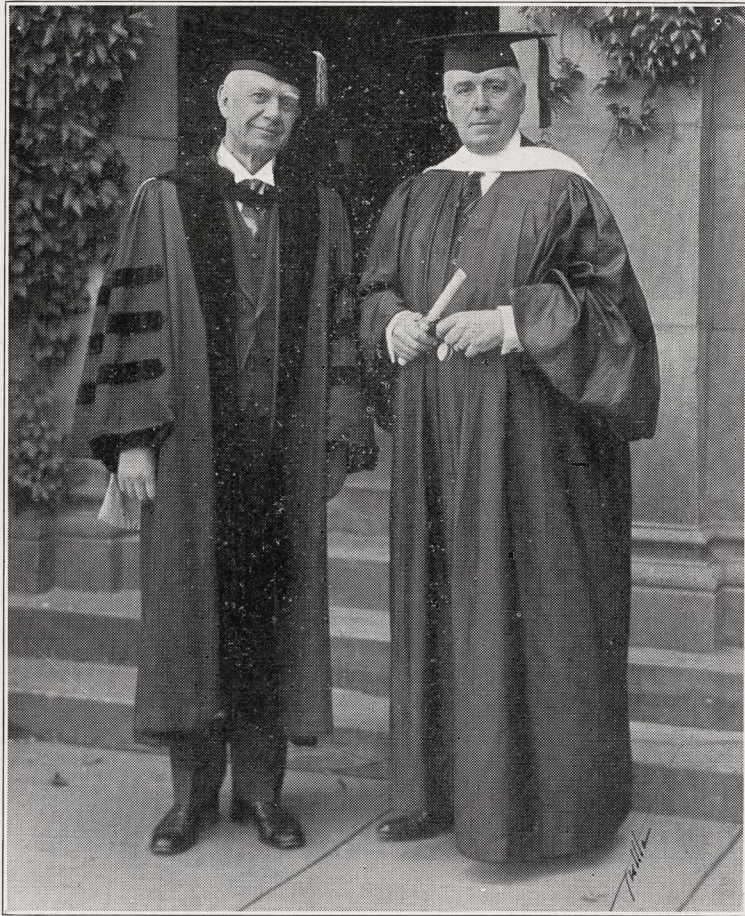
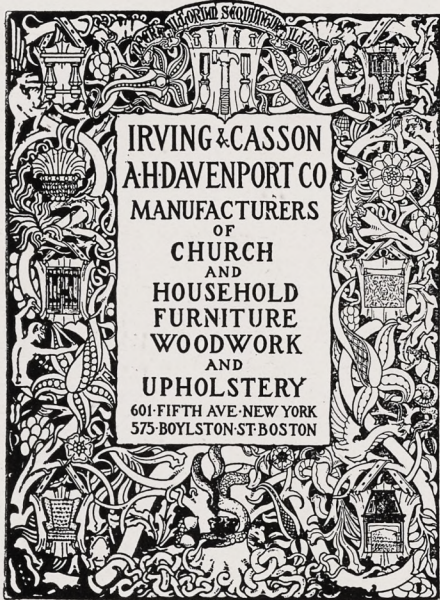


The **WITNESS**

CHICAGO, ILL., AUGUST 6, 1931



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THE WITNESS

A National Paper of the Episcopal Church

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PERMANENT COUNCIL HEADQUARTERS

An Editorial by

BISHOP JOHNSON

AT THE last General Convention a commission was appointed to consider the question of locating the permanent headquarters of the National Council and also anything related to that subject. The commission has not been able to meet but a questionnaire to the members of the commission, sent out by the chairman, has shown that the commission is hopelessly divided on the subject. Some think that the permanent headquarters should remain in New York; some think they should be moved to Washington; and some think they should be nearer the geographical center of the country.

In the matter of the official residence of the Presiding Bishop some think it should remain in the diocese from which he was elected and of which he must remain as bishop; others think that his official headquarters should be at 281 4th Avenue, New York, or wherever the permanent headquarters are located; and some think that as Presiding Bishop he should have an area set apart over which he has spiritual jurisdiction. At present he is domiciled in a diocese without jurisdiction, and therefore subject to the canonical rights of the bishop thereof.

There are several questions involved in this discussion which ought to be enumerated in order to be understood by those who will be called to legislate thereon. First, what has the Church in mind in creating the office of Presiding Bishop? It is quite evident that we are in a transition state between the titular office of Presiding Bishop which we had before the Detroit Convention in 1919 and the final objective toward which we are working. It would seem as though we were anxious to create an office which should have a maximum of efficiency with a minimum of constitutional authority.

As soon as a Presiding Bishop is elected he becomes an object of suspicion and must himself guess as to what the Church expects of him. In the original canon which created the office, any definite assignment of power or jurisdiction was left intentionally vague. It was impossible to say after that Convention whether we had a Presiding Bishop of which the

National Council was the cabinet or whether we had created a National Council of which the Presiding Bishop was merely the chairman. And the uncertainty still remains. There is no question but that the Episcopal Church needs that which nearly every other religious body in the United States already possesses, namely, a spokesman who may make its purposes articulate and a leader who may direct its policies. Otherwise we will remain a group of unrelated dioceses with no national program.

Already, I believe, we have seen a different spirit in the Church toward the larger problems as a result of the somewhat vague action which we have already taken. So far as our present headquarters are concerned they are purely accidental. The building which we now use, located in New York was the edifice used by the former Board of Missions and therefore not placed there for the present purposes of the Presiding Bishop and Council. The question at once arises as to whether the location is desirable for the purpose of administration and for the residence of a Presiding Bishop who is something more than a figure-head. We ought seriously to discuss the conditions which are essential to spiritual leadership and we ought not to orientate the question to the convenience of executive secretaries or to the inertia of those who worship the God of things as they are.

Should our leadership emanate from the financial metropolis where money rules? Or should we associate ourselves with the political center of the nation, where there are no voters but where policies are created?

Or should we be in touch with north, south, east and west in some central location?

If one has a definite answer to this question, it ought not to be settled because we happen to own a decrepit old building in one of those localities.

SECOND, in electing a Presiding Bishop we place a heavy responsibility upon the man whom the Church chooses to honor. Ought we to be considerate of the man so elected and be governed somewhat by

the viewpoint of the problem which he can see better than those of us on the sidelines? We ask him to divide his time for six years between his diocese and the affairs of the General Church, and then may ask him to go back to the Diocese after an absence of six years to administer it. The question as to where his official residence should be is one that he can answer better than anyone else, because he and he alone knows the requirements of the task.

Moreover, he may be the Bishop of Rhode Island or he may be the Bishop of California, and the problem may be very different to the one man and to the other. If the Presiding Bishop is merely chairman of a board, then he ought not to give up his official status as bishop of a diocese for the very casual one of a chairmanship. If he is in fact the executive head of the Church in many emergencies, then he ought to put that office before his diocesan position.

Don't you see that you must first tell him what he is before he can answer the question as to where he officiates; and until we are courageous enough to define his status we ought in all fairness leave it to him to determine where he officially resides.

If, for example, the present Presiding Bishop were to receive the Arch-Bishop of Canterbury, where should he do so? In the Chapel at 281 4th Avenue? In the Cathedral at Washington? In his own Cathedral at Providence? One ought to discriminate between an official residence and one in which he must spend most of his time.

So, until the status of the Presiding Bishop can be agreed upon by both houses, it would seem that we ought to leave him to decide the question of his official residence himself. It ought not to be determined by those who are acting as Executive Secretaries or Vice-Presidents.

In the present status of the office, it seems impossible to designate an area in which he has jurisdiction.

Then his self respect ought to require that his official residence should not be in the jurisdiction of a brother bishop, lest an occasion might arise in which he might have to move out or be inhibited from moving in. Personally I believe that the time has arrived when the General Convention should ask that some diocese or any diocese present a plan in which some area could be turned over to the Presiding Bishop as such; that temporarily the headquarters should remain in New York, and that until such time the matter of his official residence should be left to the judgment of the one who is chiefly affected by such decision.

Edgar H. Goold

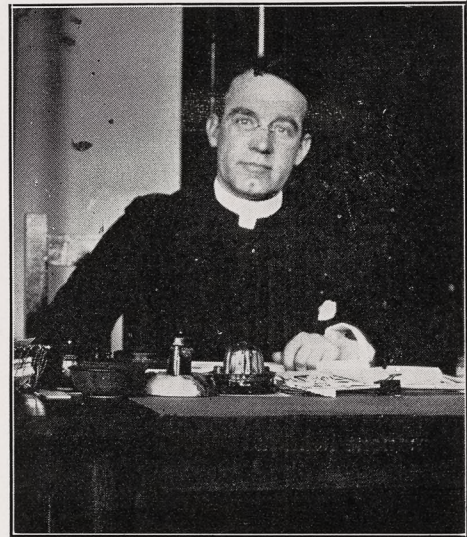
Interviewed by

WILLIAM B. SPOFFORD

WHEN Ed Goold tells you that he graduated from college in 1904 most people say, "But you must be wrong; how old are you?" for he appears to be hardly forty. The answer is that he is considerably over that but he apparently is one of those rare people

who has the gift of remaining ever young. Possibly it is his sense of humor—he can talk about the most pressing and trying problems that confront him in his job as the head of the great work for Negroes that he directs at St. Augustine's College, not only with a smile, but more often with a hearty laugh.

He went to St. Augustine's in 1912, almost immed-



EDGAR H. GOOLD

ately after graduating from the General and finishing graduate work in Germany, at Oxford, and at Columbia. "I wasn't particularly interested in Negroes. They were merely people to me like anyone else. But I was drafted for the job by Dr. Bishop who was then the head of the American Church Institute for Negroes. I went to St. Augustine's as an assistant and became the head three years later. I have been there ever since. My parish at the time was St. John's, Yonkers. This work for Negroes appealed to me because I could see the need and the opportunity. Our Church has much to give the race. We are doing a lot but at that we are no where near making the most of our opportunity."

When Mr. Goold went to St. Augustine's it was an elementary school, without even a high school course. Today most of the four hundred students are in the college department, accredited by the state of North Carolina to give the B. A. and B. S. degrees. In the fall the Bishop Payne Divinity School is to be moved there, which will mean from 12 to 15 men studying for the priesthood. There is also a school for nurses with an enrollment of 35, and the Bishop Tuttle House where fifteen or twenty young Negro girls are being trained for various phases of Church work. He is building a university.

"Do you find the Negro as capable as the white man?" "Well we have plenty of Negroes on our faculty who have taken their degrees in so-called white colleges, many of them with honors. They have to meet the same standards as the whites. It seems to me that they are as capable of college work as anyone else. Possibly the Negro is not as quick at grasping abstract subjects. On the other hand I am not sure that they

do not surpass us in the arts, in literature and in music."

"Are your standards at St. Augustine's for your college work as high as those of other colleges in the state?"

He laughed heartily at the question. "Say we have been investigated by more commissions and committees than I knew existed. I spend weeks of my time with these investigators. You satisfy one bunch and along comes another. You tell them that you have just gone over it all with a commission and they say, 'Oh, but that is merely the county commission. We represent the state.' Then you get by the state and a regional board comes along; and after that a national board, and then a church board. When I get too old for this job I am going to organize a Universal Board and be at the top of the heap. Then nobody can be right unless I give them my OK."

"What are the other churches doing for the Negro?"

"You will find a great difference between our attitude and that of other church groups. It all goes back to Civil War days. Most churches were split by the war. As a result today you will find nothing being done with the Negroes by the Southern Methodists. What they are doing is being done by the Methodist Church, North. So you will find it with most of the other churches. What is being done with the Colored people is done by Northerners. That is not true with us, and it makes a vast difference. Of course the Roman Church is doing a lot, and their work is developing rapidly. When they do things they do them on a large scale; in Raleigh, for instance, they have just put up a \$75,000 church for a Negro congregation. It has naturally made an impression on them. We ought to do a very great deal more. Our work under the American Church Institute is first rate, as all Church people must realize. But we are doing little along parochial lines. And I can tell you we are missing a great opportunity."

"Has there been a change in the attitude of Southern white people toward the Negro in recent years?"

"I am sure there has been a change on the part of a good many student groups. There is a disposition now to come together to discuss their problems and to mingle. But the Southern attitude at its best is still, I suppose, paternalistic. 'The Negro is my brother, but he is my younger brother' is an expression that one often hears. The greatest antagonism is between those who are of the same economic status. Possibly that is why our Church seems to have a better attitude. We do not fear the Negro economically and are therefore more generous in our attitudes."

"Now tell me something about yourself—I should have asked this question first."

"There is not a great deal to tell. I was brought up in Albany, N. Y. where I went to public school. I graduated from Amherst in 1904 and later from the General Seminary. Then I studied abroad for a time. I was rector at Yonkers for a short time before taking up this work. Guess that's about all, isn't it? Oh, yes, I'm married. Three children. Sorry I

haven't a picture to show you for I have really a fine family."

"I always ask people what they do for amusement."

"I play tennis and read detective stories. I used to ride a horse but he died."

We were joined by a Negro priest, the rector of a small city parish. "All ready?" he asked, "Fine, I will be with you in a moment." Then turning to me he said, "I am going to visit his parish. I like to do that as I get about the country," and he was off with his fellow priest with the final shot; "Don't forget that there is that job for you when you get a bit older. The secretary of the Universal Accrediting Association. I am to be the president, remember. Then the whole world will have to meet our standards to be any good. Isn't it a grand idea? Bye-Bye". And off he went, in an open Ford, with his Negro brother—this president of one of the finest educational institutions for Negroes in the country.

The New Books

THE MYSTERIOUS UNIVERSE by Sir James Jeans.
Macmillan. \$2.25.

This is a brief and more popular summary of the argument he presented in *The Universe Around Us*, a best-seller of a year ago. The first chapters summarize the universe as present day physics and astronomy picture it. In the concluding chapter Jeans assures us that it is no longer possible to explain the world of physics without the assumption of a Cosmic Intelligence. It is a book which no one intent on keeping up with the thought of the day in the realm of science can afford to miss.

* * *

JESUS AS A FRIEND by George Stewart. Richard R. Smith. \$1.50.

The author points out that the personal contacts of Jesus were never haphazard and never were they without real giving of himself. On each page of the book the modern follower of Jesus is challenged to follow his Master and to share his experiences with others. It is a stimulating book.

* * *

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A VIEW OF HOBART COLLEGE

HOBART COLLEGE

By

CLIFFORD E. ORR

Alumni Secretary of Hobart

"HERE, gentlemen, this is the spot for the college!" These words, spoken by Bishop John Henry Hobart at early morning in September 1820, and emphasized by striking the ground on the site he had selected with his cane as if the cane itself were to take root there and blossom into the college he had dreamed, settled the question as to the location of what is now the largest and oldest of the Church Colleges, Hobart College in Geneva, New York.

Situated high on a bluff overlooking the waters of Seneca Lake, the largest of the Finger Lakes, and on South Main Street, a street which has been termed one of the most beautiful in the world, Hobart today justifies the enthusiasm of Bishop Hobart that clear September morning over a hundred years ago. As the noonday sun forces its way through the stately elms that flank the campus on its every side, or as the full moon turns the waters of Seneca into a path of gold and the campus sinks to sleep beneath its mantle of stars, Hobart and Geneva are indeed one of the beauty spots of the east.

Memories of its stately beauty have inspired many songs by Hobart alumni, but none of them depict the spirit of Hobart more truly than the words of a verse of the Hobart Evening Song by the pen of a recent alumnus:

*Quiet with evening comes,
Calm o'er the lake,
Moonlight! and stars shine down;
We comfort take.
Hobart, our Mother!
To thy breast fold
Thy many children,
Steadfastly hold.
Thou art our Mother—Hobart Always!*

THE vision of the future which inspired Bishop Hobart in his selection of a site for the college was also present in the minds of the small group of men charged with the details of organizing the new college. From the day when the doors of the first college building, Geneva Hall, were opened in 1822,

Hobart has had a goal, an ideal, and has lived up to it. It has been and is prepared to equip young men for the business of living.

Hobart was the first college in the country to announce, besides the usual classical course, an English course, which afforded to the farmer, the merchant, the manufacturer and the mechanic a type of instruction as useful to them as the general college courses in vogue in 1825 were useful to students preparing for the professions.

The late President Smith of Trinity College, a Hobart alumnus, remarked that "the founders of the college were fifty years ahead of their time."

Several factors, however, contributed to prevent the founders of the college from going so far as to make Hobart a university. Chief among these was a shortage of funds and a determination to keep Hobart a small college where individual treatment of students could be a practical educational ideal.

The Episcopal Church, also, under whose influence the college was originally organized, was a strong influence for keeping the college mainly cultural in aim and character. Hobart offers training that strengthens the religious life of her students and while the original charter says that nothing "shall exclude any person of any religious denomination whatever from equal liberty and advantage of education," and while almost half of the students are of denominations other than Episcopal, the refining influence of religion has been constant.

For these various reasons, and others, Hobart has succeeded in conducting courses broadly cultural and also broadly scientific. The value of this Hobart training is clearly evidenced by the percentage of Hobart graduates listed in the new *Who's Who in America*. Among all American colleges and universities, Hobart ranks seventh, standing ahead of Williams, Princeton, Haverford, Dartmouth, Brown and a host of others.

PHYSICAL equipment at Hobart, to achieve this result, must naturally be kept at a high level, and plans for the future must constantly anticipate the college's needs. Geneva Hall, massive grey stone building erected in 1822, still stands on its original site, a memorial to other days. But a recent expenditure of \$60,000 has turned it into a modern student dormitory with the latest equipment for the health and happiness of the students. Hot and cold running water in every room, fully equipped bed and desk lights, and every modern convenience have found their way into Old Geneva. Medbery Hall, another Hobart dormitory has been likewise remodeled.

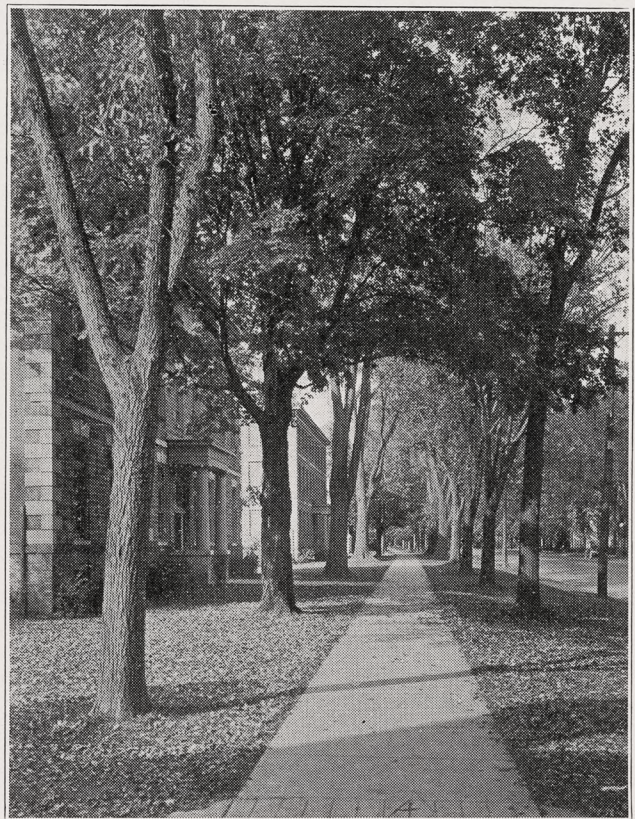
Plans for the near future contemplate the erection of a new science hall and a new library and the further modernization of other Hobart buildings.

The faculty too, has been maintained at the highest possible standard. A policy of taking on young instructors and, if they prove satisfactory, granting them leaves of absence to continue their studies, has brought the Hobart faculty to the highest level in the history of the college.

Rev. Murray Bartlett, president of Hobart College and recently elected president of the Association of Colleges and Secondary Schools of the Middle States and Maryland, has stated: "The consequence of this (the policy of developing young instructors) is that we have a group of thoroughly equipped scholars who, having effective and stimulating teaching ability, can be, in my opinion, compared with any other such group in the country."

"All work and no play makes Jack a dull boy" is an axiom that is recognized and such a condition is prevented at Hobart. Intercollegiate athletics have an important place on the campus but they are frankly subordinated to intramural sports. The policy of the college has been to emphasize athletics for all in a voluntary, but carefully supervised program of intramural sports. Touch-football, basketball, volleyball, golf, tennis, bowling and track all have their place in this program and the inter-fraternity and inter-class contests draw large groups of students as interested spectators. It is no novelty at Hobart to see different groups of students engaged in football, baseball, lacrosse, tennis and golf practice on the Campus at the same time. During the past year, in the voluntary sports program, ninety-one per cent of the students were engaged in one or more such activities during the year.

Eight fraternities, four national and four local, a hospitably inclined townspeople, class and fraternity functions and William Smith College, Hobart's co-



HOBART COLLEGE ROW

ordinate institution for the separate instruction of women, provide a field for the social development of the students.

No side of the student's education is neglected. The aim of the college is today, as it was over 100 years

ago, to "prepare young men for the business of living," and nothing is overlooked which tends to help young men prepare to live the rest of their lives in the fullest way possible, to get the most out of life, and to put their best into life.

NEWS OF THE EPISCOPAL CHURCH

Edited by

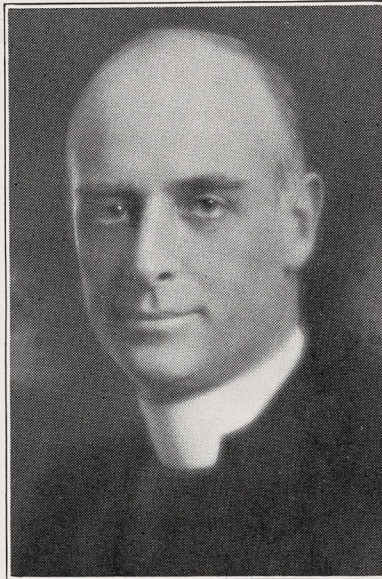
WILLIAM B. SPOFFORD

DR. ADELAIDE T. CASE of Teachers College, Columbia University, who is a consultant of the department of religious education of the National Council, declares that religious prejudice and ignorance exist among children to an almost unbelievable degree. The opinion is based upon a study of over a thousand children between the ages of six and twelve who have been questioned during the past year by Dr. Case and her associates.

Even children living in crowded communities where other faiths were practiced knew nothing whatsoever about any other religion except their own, and very little about that, Dr. Case found. Sunday school pupils, elementary grade children, as well as young children living in so-called liberal homes, were all surprisingly biased, ignorant, intolerant and filled with race prejudice, the inquiry disclosed.

In getting the reactions of the 1,000 children examined, Dr. Case asked them to "write freely on what you know about the Jews and the Jewish religion, Protestants and the Protestant religion, and Catholics and the Catholic religion." Oftentimes where the child was too young to write, Dr. Case or an assistant would gain the confidence of the child and through indirect questioning would discover the child's reaction to religious topics. At no time, Dr. Case said, were the questions so worded as to give any possible clue to the child regarding the answer or what to say. The 1,000 papers received from the children will be compared and in this way a survey can be developed which will form a well-defined measure of religious tolerance.

Most of the children have a vague association of external practices about religion, and nothing else, according to Dr. Case. Very often they form conclusions and generalizations from the children that they happen to know of another faith in their neighborhood, or of their school-mates.



ROBERT S. FLOCKHART
Rector at Glyndon, Maryland

"How can there be any religious tolerance and true understanding when youngsters of nine and ten have such bitter and intolerant ideas of the other religions? Not only do we find a marked misunderstanding between Jew and Christian but between Catholic and Protestant children as well.

"As long as we have a school system that allows such false ideas to be formed early in the life of the child we can plainly see that something is lacking in our educational system," Dr. Case said. "Too often these ignorances and prejudices are carried throughout the adult life. It's a disgrace to allow these intolerant prejudices to develop and grow."

Dr. Case said that her study would take another year to complete. Then, if she can find the time for it, I wish that she might find out for us just what is in the heads of an equal number of adults. Having lived longer I rather have an idea she would find the results to be even more appalling. Certainly there would be more prej-

udice and I rather suspect an equal amount of ignorance.

* * *

During Bishop Rowe's recent visit to Nenana, Alaska, a day was set aside for the Indian people throughout the region to gather at the mission from the many scattered camps he was unable to visit. The plan was most successful, and the Bishop writes:

"We had a great day here, June 28th. The Indians travelled in from distances of fifty to a hundred miles. I never saw them so good, so interested, and possessing so fine a spirit. I am greatly cheered with conditions. As the Church could not hold half of them I held the 11 a. m. service out of doors, just in front of the Church, entering to consecrate at the altar and had only communicants with me in the Church. I had confirmed 12 two weeks ago; today I confirmed 40 more. On Saturday I went 16 miles in gas boat to visit Chief Thomas, who was dying. Though he had been unconscious, yet he roused on my visit, knew me and after I gave him the Communion he pressed my hand."

* * *

The World Conference on Faith and Order, Commission of the Episcopal Church, has released a report which is to be presented to the General Convention next month. It points out that the Lausanne Conference was no more than a starting point toward unity, called for a consideration of conflicting opinions. No specific plan for reunion arose from that Conference nor, was it intended that there should be any such result, in spite of erroneous opinions to the contrary. It aimed only at "the clear statement and full consideration of those things in which we differ" in order that the churches themselves might more effectively deal with the real problems which prevent reunion. This task Lausanne did accomplish. Since then (the conference was held in 1927 and reported to the General Convention of 1928) interest in the movement has increased, with some

groups, anxious for immediate action, entering into union with groups of similar belief and practice. Also since the Conference the Continuation Committee has met each year; the questions raised at the Conference have been studied, and plans are being made for another World Conference not later than 1937. The last meeting of the committee was held in Switzerland last year and was attended by sixty-five representatives of the cooperating churches, including six from the Episcopal Church. This meeting was presided over by the Archbishop of York. The report points out as evidences of an increased interest in unity the steps taken in South India, the hopeful progress of plans for reunion between the Anglican Church and the Eastern Orthodox and the Old Catholic Churches, and, in the United States, many conferences on unity as well as actual movements for reunion between a number of allied churches. The commission is to ask General Convention to endorse the proposal for a second world conference; will ask that the commission be continued with power to add members; and requests \$5000 a year for the next three years, in addition to its present budget, for its work.

* * *

The vestry of St. John's, Dover, N. J. has given their rector, the Rev. Theodore Andrews a year's leave of absence. He is to stay in California for a year with the hope that it will build up the health of a member of his family.

* * *

Dean High Moor had begun his work at Trinity Cathedral, Pittsburgh, the report comes from that city that already he has registered high. In the fall he is to start noon-day services on Wednesdays and Fridays with clergymen of all denominations as preachers.

* * *

The Anglo-Catholic Congress, England, held in the Albert Hall, London, was not as well attended this year as it was hoped it would be. However the enthusiasm, as usual, ran high. Lord Halifax, who resigned as president twelve years ago at the age of eighty was again elected president, and for more than a half hour this 92 year old man spoke of his hope for the reunion of the Church. The congress seemed to agree with one speaker who strongly opposed the admitting of women to orders.

* * *

A letter in a New York newspaper the other day protested against the long summer vacations taken by the clergy, the writer pointing out that it was difficult to get them even for

CLERICAL SKETCHES.

ROBERT S. FLOCKHART

MR. FLOCKHART was born in England in 1889. Coming to this country he attended the South Dakota State Normal College and the Friends University, and later was a student at the General Seminary for two years. In 1914, following his ordination, he was in charge of Grace Church, Chanute, Kansas, leaving there to be the associate at All Saints, Omaha. From 1917 to 1923 he was the rector of churches in Cincinnati, Ohio, going to Saint Thomas', Sioux City, Iowa, as rector that year. In 1928 he was called to be the rector of St. John's, Western Run Parish, Maryland, where he is serving at the present time. He is an associate secretary of the field department of the Council and is frequently called upon to lecture on the work of the whole Church.

weddings and funerals. I did not reply to the gentleman but I might have told him that I counted twenty-nine of them at a ball game in New York the other day, so apparently some of them are about the city.

* * *

The Peace Patriots, organization of people who refuse to take part in war, have written to President Hoover asking that recognition be given to all sincere conscientious objectors in case of another war. Among the signers are Rev. Peter Ainslie, Bishop Paul Jones, Professor John Dewey and Professor George A. Coe.

* * *

The Church of Our Saviour, Chicago, the Rev. F. L. Gratiot, rector, has launched a campaign for an endowment, a rapidly changing neighborhood making it necessary.

A turnover of as high as fifty per cent in church families in the Fullerton Parkway neighborhood has made the work of the parish more and more difficult, it was pointed out. It is to meet this situation that the new program has been undertaken. The parish was established in 1867 in what had been a barn, remodeled as a chapel.

* * *

Christ Church, East Haven, Conn., has called the Rev. Alfred Clark as rector. Mr. Clark, is at present the curate at St. Mary's, South Manchester, Connecticut.

* * *

Miss Emily deW. Seaman, formerly of Beacon, N. Y., recently retired after more than twenty years serv-

ice in Liberia, died in Ashville, N. C. on July 21st. She went to Cape Mount in 1908 and spent the rest of her life in Africa, most of it at an out-station in the bush where she worked for the most part without white companions.

* * *

Completion of three years as a colored church and two years under the leadership of the Rev. Samuel J. Martin has been the occasion of celebration on the part of St. Edmund's church, Chicago.

During the two years which Mr. Martin has been in charge, St. Edmund's has nearly tripled its membership. Numerous improvements have been made in the church property and now plans are being considered for the erection of a new parish house to accommodate growing activities. Financially, the church has gone forward until today it is practically self-supporting.

* * *

Here is a story about a second-hand suit of clothes. The Woman's Auxiliary, as you know, has a supply department, sending hundreds of boxes of cast off clothing to all parts of the world. On the list of schools to receive a box occasionally is one for the children of fishermen in a small village in North Carolina. Among the former pupils was a boy who was the sole support of a mother and five little sisters and brothers. As the fishing, which ordinarily provided their living, had failed, he determined to attend business college in Norfolk. He had no money, but he promised, if the college would let him attend, to pay them back out of his first earnings. At first, they were unwilling but were won over by his spirit. To provide for his family during his absence, he secured a loan from a farmer, the money to be paid to his mother in weekly installments of eight dollars. Equipped with a scanty wardrobe of underwear, four shirts, a pair of shoes and a second-hand suit, given to him from the school storeroom, he started his college work.

He cut down every expense, even doing his own laundry, and worked so well that when he finished four months ahead of his class (wearing the old suit for his graduation), he obtained a secretaryship to a naval officer at the initial salary of thirty-five dollars a week. From this, each month, he pays fifty dollars to the college, twenty dollars to the farmer, and sends fifty dollars home to his mother. He is getting out of debt, and intends to become a teacher, but as the principal of the school writes, "but for the suit of clothes, he could not have attended college." Best of all, the college has written to his old

school, saying that they will be glad to take four or five more boys of his type on the same terms. Could a second-hand suit of clothes be put to any better use?

* * *

Two former members of St. Bartholomew's church, Chicago, have volunteered their services for missionary work in the Church. Miss Mary-allys McIntosh, daughter of Mr. and Mrs. Robert McIntosh, now of Oak Park, has left for Sagada, Philippine Islands, where she will do missionary work.

Dr. Rush Haven, son of the junior warden, Mr. S. R. Haven, of St. Bartholomew's, will sail the latter part of August for the Philippines. Dr. Haven has been in government service recently.

* * *

The Rev. Albert C. Morris, Trinity, Wethersfield, Conn., has accepted an appointment as assistant to the Rev. William A. Beardsley, St. Thomas', New Haven. He is to have charge of the new parish house now being constructed.

* * *

If your conscience bothers you about taking that vacation you may have the word of Dr. Henry Emerson Fosdick for it that play has an important part to play in your spiritual development. Preaching last Sunday he said: "If religion leaves out play it leaves out one of the most important aspects of human life. Nothing beautiful ever came into human experience until people began to play. All art comes from play. It springs from that margin of energy and leisure over and above the stern demands of need. It is life's surplus and overflow."

"At first man's primitive religion was desperately utilitarian. It was a way of getting rain, of killing enemies, of warding off the multitudinous ghostly foes of the demon world, but when the burden of dread was a little lifted men began to play with religion. They rejoiced in the Lord. They danced before the Lord. They held festivals of celebration and thanksgiving. As in art and music so in religion the loveliest elements have come from that surplus of time and energy over and above bare necessity in which men have been religious, not because they thought they must be but because they loved to be.

"Even in the ordinary everyday senses of recreation play is one of the most important spiritual forces in the world. Bottle up the play life of boys and girls, or let it be perverted to evil ends, and we have hurt their character beyond the power of any preaching to undo the wrong. Walk these New York streets and watch

GENERAL CONVENTION

MAy we urge rectors to order their Bundies for General Convention at this time. Since the Convention is to meet earlier than usual it is doubly important that orders be placed at this time. THE WITNESS is to have a staff of four people at Denver to cover the Convention, and we assure you of complete detailed reports of the important events. The cost of the paper in Bundles of ten or more is 3c a copy when ordered for a period of thirteen weeks. If ordered for the Convention periods only the cost is 4c a copy. We will appreciate it if you will place your orders now to start either September first or September 17th.

the boys and girls. Of course we have a crime wave. We are making criminals faster than we can build jails to put them in. Put yourself in the place of some of the boys on the streets of this town, and think what would have happened to you and to me if we had had no fairer chance to play than they have.

"No well-to-do person should leave this city for the Summer without remembering generously some agency that cares about the boys and girls of the streets. We have our choice. We will either support boys' clubs and girls' clubs, Summer camps, playgrounds, and all the increasing agencies for children, or we will support Sing Sing and then some more Sing Sings."

* * *

Under the direction of the Rev. Gerald V. Barry, priest-in-charge of St. James's Chapel, Lake Delaware, New York, and of several associated missions, Captain Arthur W. Abraham, of the Church Army, has been conducting evangelistic work in Delaware County for a number of weeks. Captain Abraham has worked at Downsview, where St. Mary's mission is now constructing a small church building. Recently his efforts have been centered in the countryside with Shinhopple as a center. Outdoor services have been held regularly at this place, and the Church Army leader has done personal house to house canvassing. A beautiful altar was built of blocks of stone from a nearby quarry. A baptismal font was made of river stones, forming a pyramid on which the baptismal bowl was placed. Seats were built by the men interested in the mission.

In this open-air chapel a weekly instruction service is held for children, attended by a class of eighteen.

Night services have been well attended by the people of the surrounding country. On a recent night Mr. Barry baptized thirty adults and twenty-seven children and preached to a congregation of one hundred and fifty. A week later twelve more were baptized.

* * *

Bishop Keeler concluded his work at St. Chrysostom's, Chicago, on Aug. 2, and moved to Faribault, Minn., where on Sept. 1, he takes up his new duties as Bishop Coadjutor of Minnesota. His successor at St. Chrysostom's has not yet been named.

* * *

The man in the street is disgusted with the churches because they spend their time arguing about non-essentials, according to the Rev. Samuel M. Shoemaker, Jr.

"The trouble with the churches today is that anybody can come in on his own terms. Our churches are full of people who haven't the least practical idea of what Jesus came into the world to do, or of putting themselves out very much to help Him to do it.

"Instead of utterly changed lives, we have moralizings from the pulpit, humanitarianism, general sympathy with the ideals of Christ. Instead of the original faith that God speaks directly to men, guides them in all their practical decisions and works in and through them, we have a tame belief that perhaps there is some subjective value in prayer. Instead of so transforming an inner experience as is bound to spread itself wherever it goes, like the contagious thing it is, we have a pharisaical gospel of a 'good example.'

"God forgive us, most of us are far too unconverted and far too dull to convince anybody by our example. We theoretically put our faith in God and His power to provide; but practically in finance drives, membership campaigns stunt services, gymnasiums and God only knows what. We repeat words of the highest devotion in church and our experience comes nowhere near them.

"Plenty of people have been critical of the church, and this has gotten us no further ahead. The only one who has really a right to criticize is the man who has a remedy—not a theoretical remedy, but one that is being worked out in actual life. Nothing will change matters until we dare to change to original Christianity and revamp our aims and our methods in the light of it."

* * *

St. Peter's, Oxford, Conn., recently celebrated its 165th anniversary as a parish organization, with over 200 people present who have been



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Castle Rock which has a total population of less than 500. Rev. Robert Russell is in charge.

A Church School has been started in a small community known as Larkspur, eight miles from Castle Rock, the work being initiated and fostered by Miss Letitia Lamb of the Woman's Auxiliary.

Large baptismal and confirmation classes have been presented at Westcliffe, a small town in the Wet Mountain Valley, where a Lay Reader, L. C. Beissig, is in charge.

* * *

On Founder's Day, Saturday, June 20th, before a great gathering of old DeVaux boys and friends, Bishop Ferris awarded diplomas to fifteen boys, the largest class ever graduated from DeVaux School. These graduates are to enter various eastern colleges. On this occasion many alumni and friends from a distance inspected for the first time the superb fire-proof dormitory, Schoellkopf Hall.

* * *

Speaking before the graduating class of Wilson College, a Presbyterian institution in Chambersburg, Pa., the new bishop of Harrisburg the Rt. Rev. Wyatt Brown, summarized what to his mind are the causes of the prevailing restlessness.

"In the first place, we are paying the price of the great War. You cannot kill twenty million men and destroy billions in property without destroying other things. Every war demands that those who live through it, and those who follow must pay. God is a righteous judge. Therefore we are spiritual invalids today. We have been taught that everyone is entitled to a good time. This makes for lawlessness. The gang problem is one of the biggest confronting America today. But it is not only in the gang that this restlessness has its expression. At the very top of society we have the same restlessness. There are the week-enders who go just for the sake of going, seeking pleasure, seeking recompense for the price paid when the world ran red with blood."

Another cause of restlessness resides in the fact that we have not learned to use the products of our gifts for mechanical invention. Quoting Sir Oliver Lodge, Bishop Brown said, "God forbid that we discover the atom and its power before we have developed enough restraint to use it properly".

"There is a curious belief that speed means progress. We go as fast as we can, moving forward and returning, and we haven't gotten anywhere."

The Bishop said that another cause of restlessness is in the danger of the vanishing of the home of the

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"gay 90's". He alluded to the days when the whole family was wont to gather in the home of evenings to hear the head of the family read from Dickens, Thackeray, or Shakespeare. Now, in the words of a commentator on current life "home has become a parking space for the night, and a filling station at meal times".

"The main reason, however, for the national restlessness is that men have forsaken the religion of God."

* * *

A column in the Church Times of London describes a loud and joyful enthusiasm at the forty-ninth annual meeting of Church Army in London, with the Bishop of London and seven other Bishops, the Duchess of York, a Peer of the Realm, and the some two thousand mere mortals in attendance. A Church Army officer wins a star for every seven years' service. The Duchess of York awarded the seventh star to the Rev. Wilson Carlile founder and head of the Army, who has served forty-nine years.

A banner blest at the same meeting was given to six young officers and two women workers just leaving for Australia. Some others, on the eve of departure for China, received Chinese Testaments. The Army sent men to India, Central Africa, Hawaii and Paraguay last year. Social service and work in the home parishes were reported also. The Bishop of London received a tremendous ovation.

* * *

Trinity, New York, is one church where there is not a let-down during the summer months. There are five services each Sunday throughout the year, and four each week-day. The parish is so famous that its history

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is too often taken for granted. How many of you know that the spot where Trinity stands was granted to the church in 1697 by King William III of England.

The first church, built under this charter, was opened for services on March 13, 1698. This was, as you will see, eighty years before the signing of the Declaration of Independence and only seventy years after

Peter Minit had purchased the whole of Manhattan Island from the Indians for trinkets valued at about \$24.00! That first church stood until 1776, when it was burned in the great fire which threatened all of the city. It was not rebuilt until 1790, but fortunately S. Paul's Chapel, only a short distance away, had been built in 1766 and was able to take care of the people through the troubled days of the

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Revolutionary War. In 1790 the second church was consecrated, and it stood here for fifty years, until 1840, when it was condemned as unsafe, and pulled down.

The present building then is the third on this site. The corner stone was laid in 1841 and the church was consecrated on Ascension Day, May 21, 1846. When it was built, and for a long time thereafter, it was the largest and most imposing structure in the city and visitors climbed the steps of the tower to get a view of the surrounding country as tourists nowadays ascend the towers of skyscrapers. Now it is entirely surrounded and quite overshadowed by enormous buildings on every hand; but it still maintains and will maintain its witness to the religion of our Lord Jesus Christ in the midst of the hurrying life of business in this financial center of the world.

The parish of Trinity Church now consists of seven chapels in addition to this, the Mother Church. The word "chapel" must not be allowed to carry a misleading connotation of smallness, for some of these are among the largest and most beautiful churches in the city.

* * *

This year's class from St. Luke's Training School for Nurses, Manila, was the twenty-first to graduate. The school now has a list of 195 graduate nurses, "of whom we have every reason to be proud," says the Hospital report.

* * *

St. Dunstan's College of Sacred Music and its affiliated Choir School, which were recently established largely through the beneficence of John Nicholas Brown is rapidly growing in reputation and usefulness. Next year each institution will add two members to its faculty. The College has appointed E. Power Biggs at present choirmaster and organist of Emmanuel Church, Newport, as instructor in organ; and Philip La Rowe, formerly teacher of organ and music in the public

schools of Tulsa, Okla., as instructor in theory and composition. The School has appointed Otis Edward Fellows, last year tutor in English at the Ecole Normale d'Instituteurs

in Savenay, Loire Inferieure, France, as instructor in French; and the Rev. H. H. Walsh, at present curate at the Chapel of the Intercession, New York, as instructor in history.

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St. Mark's, Milwaukee

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Hackett Ave. and Bellevue Place
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Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia

Rev. John Mockridge
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