

EDITORIAL BY BISHOP JOHNSON

The **WITNESS**

CHICAGO, ILL., JULY 27, 1933



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THE WITNESS

A National Paper of the Episcopal Church

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REHABILITATION

An Editorial by
BISHOP JOHNSON

“OUR seminaries are turning out their usual quota of graduates but the Church has nothing to offer them in the way of positions.” Such remarks are being frequently made and it has been suggested that we declare a moratorium on candidates for Holy Orders. Personally I don't like the word moratorium. Somehow it is reminiscent of cemeteries. As a matter of phraseology I much prefer President Roosevelt's “bank holiday” to President Hoover's “debt moratorium”. It has a more hopeful outlook. The same thing is true in the Church. Never has the Church had a fairer opportunity to present her claims to the American town or village than she has today and never has she been so crippled in those resources which would enable her to put workers in the field. To the young theologian whose conception of the Church militant is that of instantaneous support and immediate marriage, the prospect is somewhat dreary.

It is a sad time for college graduates generally. Very few of them can find a job or take to themselves wives in the present situation. A very large number of those who are equipped for professional life have been obliged to accept the President's offer of thirty dollars a month and their keep to go into reforestation projects. Theological students are in the same position, and the same kind of work might be secured in this emergency. There are plenty of fields that are lying fallow for lack of funds, and yet in many of them a single man could raise his board if he were to undertake the work of reforestation. When Philip went down from Jerusalem to Samaria to preach Christ unto them, I often wonder how he maintained himself.

I RECALL very vividly that more than forty years ago, a group of young seminarians wrestled with the problem of their duty to the mission field and offered themselves to the Bishop of Nebraska for their board and fifteen dollars a month. They were not celibates but they felt that they ought to face life as the young lawyer and doctor had to face it. If you were to ask any of those who formed the Associate

Mission in Omaha during the early nineties what value they attached to the years which they labored unmarried and without a living wage, I am sure that any of them would testify that it was good for them that they had been in trouble. When I think of my colleagues in that venture I am impressed with the fact that their subsequent careers more than justified the experience. I am confident if you asked Bishop Matthews or Bishop Wise, Dr. Percy Silver or Dr. Francis White, the Rev. Charles H. Young or the Rev. Samuel G. Welles, they would reply that they worked harder and were paid less than at any other period of their ministry and that the travail was good for their souls.

In that day we had no automobiles and yet we managed to cover quite an extensive territory of missionary activity. I fully realize that many of the bishops are facing the problem of carrying the clergy that they already have and are obliged to close some promising fields for lack of support, but I know that they would welcome some plan by which these fields could be cared for. In order to carry out such a plan of reconstruction, it would be necessary to form an association of those who work and those who maintain the workers in the field. Are there not some laymen or laywomen who would like to go into missionary work by proxy and be responsible for the support of a missionary beyond that which such a field could supply?

THERE are dioceses in the west where large areas are without religious teaching of any kind, in which a single clergyman could do the work of an itinerant missionary if he could be given bare support. There must be some laymen who did not go into the ministry themselves, and so were able to accumulate a surplus, who would be glad to have a personal representative in such a field. We note for example that Montana has been obliged to close three promising fields because of the lack of financial support. The field is ripe, the workers are ready. Who will supply the small amount necessary to carry it on? In so

doing it would give some young clergyman an opportunity to serve; it would give the bread of life to some communities which are being neglected and it would employ any surplus income in a most effective manner.

I am sure it would hearten any western bishop to have some one offer to provide the necessities of life for some young clergyman who would make the venture without financial profit but with spiritual results.

Confidences

By

JOHN RATHBONE OLIVER

WHEN I was a seminarian and when a long term of seminary work was drawing to a close I used to hear many of our professors warning us against "the spiritual dangers of a vacation." Such periods of physical and mental relaxation were supposed to contain all sorts of pitfalls for the unwary student. There was a certain truth in this warning and the warning applies not only to seminarians, but to everybody. We all look forward to our holidays. Some holidays do not last more than a few weeks, others last for months. Those of us who teach have longer vacations than almost anyone else. Our schools or our universities close in June and do not reopen until late in September. If any one is in danger from a vacation surely the teacher is in the greatest danger of all.

Every man or woman at the beginning of a holiday is tense and tired and probably cross. He or she looks forward to a period of relaxation, of moderate self indulgence and of mental and physical laziness. We all need periods of relaxation. We all need rest, but there is always a temptation to relax too much and to lower our standards of living just because "we are on a holiday". As a matter of fact people do things during their vacations that they would never think of doing while they were at work. As a result many things are done during a holiday that ought never to have been done at all. Our defences are down. We are over tired anyway, and mental or spiritual discipline is doubly difficult. We want as we say "to have a good time". As a result we may "have a bad time" and be very sorry afterwards. The old warning of my seminary professor's needs to be repeated to everyone during the holiday season. Surely all of us want to look back on our holidays as days of real refreshment and of happiness. We do not want to have them smirched by unpleasant memories. If discipline is hard during eleven months of work it is doubly hard during a single month of relaxation and rest. Every really earnest person who starts on a holiday this year should remember all this and should determine to come back from his or her holiday not only rested and refreshed but also better and stronger so that they can look back with content on the vacation that God has given them and be able to say with complete truthfulness "I did have a *good time*". After all, in the Christian life there are no holidays. There

is never a time when our standards can be lowered or our defense weakened. The fight goes on just the same.

Midsummer Howlers

By

BISHOP WILSON

EVEN on the part of an Associate Editor a little midsummer madness may be permitted. THE WITNESS has not had any "howlers" for some time, so here are a few gathered up at random:

Reciting on the Temptation little Johnny said that our Lord partook of bread and chicken in the wilderness. Asked to explain himself, he quoted—"man shall not live by bread alone" but "get thee hens, Satan."

The Minister of War is the clergyman who preaches to the soldiers in the barracks.

Somewhat embarrassed, little Susie produced the following quotation—"heal the sick, cast out the dead, and raise the devil."

Joan of Ark was Noah's wife.

The Bible begins with Generation and ends with Revolution.

A vacuum is where the Pope lives.

Moses died before he reached Canada but he saw it from a mountain.

Many Crusaders died of salvation.

Jimmie was asked what our Lord had to say to the Pharisees and Herodians about paying taxes to the Roman government. Said Jimmie—"He asked them to show Him a penny, and when they gave it to Him He said, Whose miserable subscription is this?"

Before a man can become a monk he has to have his tonsils cut.

In 1620 the Pilgrims crossed the ocean. This is known as the Pilgrims Progress.

The great sin of the Pharisees was eating camels.

The words "Would God I had died for thee" were uttered by David after he had murdered Uriah and married his widow.

John Baptist was a four-legged animal (a fore-runner).

Esau was a mighty hunter who wrote fables and sold them for a bottle of potash.

Sir Walter Raleigh, walking one day thru the streets of Coventry, was surprised to see a naked lady riding on a horse. He was about to turn away when he recognized the rider to be none other than Queen Elizabeth. Quickly throwing off his richly embroidered cloak he placed it reverently around her, saying as he did so, "Honi soit, qui mal y pense", which meant, "Thy need is greater than mine". Thereupon the Queen thanked Sir Walter, saying "Dieu et mon droit", meaning "My God, and you're right".

The colored brother declared he did not mind being called a nigger because the name was used in the Bible. Asked to quote such a text, he replied "Don't you rec'lect de place whar it tell about nigger Demus?"

Thoughts on Wedding Rings

By

JOHN R. CROSBY

IN THESE summer months the thoughts of the parish priest are unavoidably directed to the various details connected with what I understand our brethren of other denominations refer to as the "beautiful ring ceremony of the Episcopal Church". It is a singular thing that, of late years, the only thought that the ring seems to suggest to the bride is that she is about to receive an expensive piece of platinum, diamond decked jewelry, and that she had better seize the chance while the going is still good. We might do well, in carrying out the instructions of the new Canon on Matrimony, to impress on the minds of the blushing brides that the ring is an essential and necessary part of the marriage service, and has a symbolical meaning that is certainly not expressed by platinum and diamond chips. For some unknown reason I have always found the bridegroom far more receptive and appreciative of the ecclesiastical regulations as to a circlet of plain gold, and I do not think that the wistful, faraway look of the prospective bride is due to a deep appreciation of the beauty of the Church's symbolism, but to a gathering of her energies to counteract my remarks as soon as she gets the young man away from the rectory.

The Synod of Hereford, in the year of our Lord 1211, laid down for the information of the prospective brides of the English Church the information that the wedding ring must be of pure gold or silver, unadorned, and be blessed by the priest at the time of the ceremony. That, as it was of pure metal, so it was symbolical of the purity of the marriage state; as it was plain so it reminded its wearer of the plain, unadorned virtues that become the bride; and that by its circular shape it was emblematical of the eternity and durability of the marriage vows. The synod went on to declare that the wearing of bejewelled and highly ornamental wedding rings was forbidden, as overturning the very reason of the wearing of the ring, which was to remind the wearer that marriage was to be undertaken soberly, discreetly and in the fear of God, and that the state of Holy Matrimony was only inferior in sanctity to that of the priesthood itself.

The great Bishop Taylor, the author of "The Rule and Exercise of Holy Living and Dying", thought it worth while to publish a discourse or tract upon the symbolism of the wedding ring, while in "The Treatise of Espousals" by Queen Elizabeth's chaplain, the learned Doctor Swinburne, we read that "The first inventor of the ring, as is reported, was one Prometheus. The workman that made it was Tubal-Cain; and Tubal-Cain by the counsel of our first father Adam (so my authore telleth me) gave it to his son to this end, that therewith he should espouse a wife like as Abraham delivered unto his servants bracelets and ear-rings of gold. The forme of the ring being circular, that is round and without end, importeth this much, that their mutual love and hearty affection should roundly flow from the one to the other as in a

circle, and that continually and for ever. The gold also signifieth the purity and dignity of so holy a state and sacrament".

In the early English Missals it is directed that the ring be first placed upon the thumb, then on the second, then on the third and left on the fourth finger, "Because in that finger is a certain vein proceeding thence to the heart". The blessing of the ring is now, in our service, optional, but in the pre-reformation days was a very real and important part of the service, "Bless, O Lord, this ring, which we bless in thy name, that she who is to wear it, keeping true faith unto her husband, may abide in Thy peace and obedience to thy will, and ever live in mutual love. Through Christ our Lord. Amen."

I wonder if any of our modern brides still hold to the old belief of their mothers and grandmothers, that it was almost sinful to remove their wedding ring even to wash their hands, lest the symbolism should be broken, and the idea of "until death us do part" even apparently made light of. "Remember my child," says old Dame Burton, in the "Hande Booke for Godlie Wives", "that she who lightly removeth her wedding circlet which is the symbol of her glory, maketh light of the outward sign of her high estate, and that she who offendeth in this will surely be lightly regarded by those around, as one who takes her marriage vows in a spirit of levity and lightness."

As old Bishop Taylor says, there is a beauty in the very wearing thin of the wedding ring as typical of the pure gold of happy matrimony.

"As your wedding ring wears

Your cares will wear away"

is an old English proverb that really means something. I hope that our "beautiful ring service" still does. But I wonder if the new craze for diamonds and platinum is not also a symbol of the new view of matrimony that the Church, to quote Doctor Oliver, seems to be blessing with one finger, in its attempt to accommodate itself to new standards in a new age.

If the wedding ring is to be more than an empty gesture, why not try and make it the religious emblem the Church intended it to be? Pure gold, tried in the fire, beautiful by the very fact that it is unadorned, blessed by the hands of the Church, and given by the man to the woman as an outward and visible sign of that union of souls that was instituted by Almighty God in the days of man's innocency and hallowed by our Lord Himself, symbolical of the mystic union between Christ and His Church, entered into by two Christian souls in the sight of God, and that neither ecclesiastical canons or man made laws can, according to Divine decree, break asunder.

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ST. MARY'S HALL

By

STEPHEN EDWARDS KEELER

Bishop Coadjutor of Minnesota

SAINT MARY'S HALL, located in Faribault, Minnesota, embodies in its life and traditions the best in religious and secular education which the genius of the Episcopal Church affords through its secondary schools.

The school was founded in 1866 in the home of the Rt. Rev. Henry Benjamin Whipple, the first bishop of Minnesota. It was from the unselfish ideals of spiritual life and service of Bishop Whipple and his wife, Cornelia Wright Whipple, that Saint Mary's received an inspiration that has ever since characterized the school. Started within the very home of the Bishop and Mrs. Whipple it has always tried to foster and reproduce in school life those ideals of womanhood characteristic of the best American homes.

It would be difficult to find a more beautiful natural setting for a school. The present delightful buildings, with thoroughly modern equipment and furnishings, were erected in 1926. They stand upon a high plateau overlooking the valleys of the Straight and Cannon Rivers, and are bounded on every side by noble trees and beautiful sweeping lawns. The main hall, a large stone building in Tudor style of architecture, houses the home and

school life. The building is so well designed in beauty and purpose that one has the impression upon entering it of a large and delightfully appointed house where dwells a thoroughly happy and cultured family.

The beautiful chapel to the south, a memorial to Bishop and Mrs. Whipple, is a center of inspiration for the spiritual life of the family and students. In April, 1932, the new pipe organ was dedicated as a memorial to Miss Sarah P. Darlington, the first principal of Saint Mary's Hall. There are various other memorials which serve vividly to keep before the growing minds of young people the supreme value of personality. The chapel services are those of the Prayer Book of the Episcopal Church through which an able chaplain builds up the religious and devotional life of the school family.

In the north wing a spacious library with four thousand volumes is greatly appreciated by the girls who are taught to love and use it. Charming drawing rooms, a sunny dining room, a well ventilated study hall and recreation rooms, and comfortably heated bedrooms, each with hot and cold water, are all to be found in the main building.

Since health is an important factor in every happy and successful life, the physical well being of each girl is of first concern to the school authorities. A large gymnasium fully equipped for indoor physical exercise and recreation stands just north of the main hall. Ample opportunity for vigorous exercise in the open air is provided through field hockey, volley ball, tennis, horseback riding, and cross country walking.

Upon one occasion the Rev. William R. Thayer, late rector of St. Mark's School, Southborough, Massachusetts, and a foremost authority in the field of secondary education, told the writer that he knew of no better equipment and atmosphere in any secondary school in the United States than that of Saint Mary's Hall, Faribault.

However, no matter how ideal may be the natural surroundings of a school, nor how well built and adapted its material equipment, no school can fulfill its real function in American education without proper academic standards and attainment. Accordingly Saint Mary's Hall has always believed its teaching staff to be of greater importance than its equipment. The instructors are

chosen with special reference to academic ability and for their fitness in personality and a sympathetic understanding of girls. Comparative small groups in class room work and study periods afford an opportunity for close and individual contact between pupil and teacher so essential in forming correct habits of study and the power of concentration in a given task.

Social training, which helps to prepare a girl to take a normal and a helpful place as a member of a group is emphasized. Right attitudes are at all times important and these are constantly and sensibly fostered. The girls all enjoy the friends and guests of the school and are taught to meet and mingle with them in social ease and grace. Simplicity and dignity are the keynotes of the life and contacts at Saint Mary's. In planning all these, teas, parties, dances, and dramatics, each girl takes her place and grows in her ability to assume individual responsibility within the social group.

Saint Mary's Hall is accredited by the North Central Association of Colleges and Secondary Schools. For the girl who wants to go to college, the school's certificate is accepted by those colleges recognized by the North Central Association. Some of the eastern colleges for women require entrance examinations for admission, and any girl satisfactorily meeting the academic standards of Saint Mary's will have no difficulty passing these college entrance examinations.

Since 1917 Saint Mary's Hall has offered the first year of college to girls whose parents desired it. The pupils proceed from Saint Mary's to the sophomore year at colleges and universities that admit students by certificate.

The theory of modern education is

that the pupil shall be considered an active and growing personality. Therefore the building of character and personality is its constant concern. To this end Saint Mary's Hall devotes itself. The individual capabilities of each girl are carefully studied that she may be helped in the development of a well rounded personality. Initiative, self-help and self-reliance, all these are stressed that girls may be fitted to take a happy and helpful place in life.

BISHOP KASPARIAN ARRIVES IN THE UNITED STATES

Bishop Shahe Kasparian, dean of the training school for teachers and religious workers at Antilyas, Syria, arrived in Boston last week for a two months' furlough. The school was established to preserve religious and ethical training in the land of ancient religions in answer to an appeal by Christian Armenians in Syria who saw their ancient church dying for want of leadership. Bishop Kasparian is a graduate of our Cambridge Theological Seminary.

CHAPLAIN FOR REFORESTATION CAMPS

The diocese of Eau Claire has appointed the Rev. Capt. John Rowell as chaplain of the reforestation camps, of which there are a large number in the diocese. The parish clergy, co-operating with the bishop, are making plans to reach the unchurched boys in these camps. One parish has already arranged for a get-acquainted dinner for the dozen or so young men who are in a camp near their town. From this beginning it is hoped that the government will arrange for transportation to and from the parish church each Sunday.

MISSION REPORT HAS AN APPEAL FOR YOUNG MEN

By GARDINER M. DAY

"What books ought I to read on my vacation?" is a query which runs like a refrain through many a rector's mind as he wonders which of the innumerable recent volumes that he has seen well reviewed will be the most profitable to him. Out of the many I am going to suggest seven, any one or all of which I believe will prove profitable for Mr. Rector or Mr. Layman's summer reading hours.

Except for the first book, which I believe every rector ought to read, the order of the list has no significance. The volumes are as follows: *Rethinking Missions* by Prof. W. E. Hocking (Harpers), the now famous report of the Laymen's Inquiry which can be secured in a thirty-five cent complete edition; *The Meaning and Truth of Religion* by Dr. Eugene W. Lyman (Scribners \$3), a fresh interpretation of religion by the professor of philosophy in the Union Seminary and one which Dr. Adelaide Case in the *Spirit of Missions* says is "probably the most important contribution to religious philosophy which has appeared in America in the last decade;" *The Buddha and The Christ*, the very suggestive Bampton Lectures by Canon B. H. Streeter (Macmillan \$2); *In Place of Profit* by Dr. Harry F. Ward (Scribners \$2.15), a very readable analysis of the social incentives in the Soviet Union by a man whose life study has been Christian social ethics and who spent the past year in Russia; *The Cure of Souls* by Dr. Charles T. Holman (Univ. of Chicago Press \$2.50), a remarkably fine presentation of the use of psychological knowledge in its application to the pastoral work of the ministry; and finally Dr. Reinhold Niebuhr's *Moral Man and Immoral Society* (Scribners \$2), which was reviewed in our columns in THE WITNESS (Feb. 2), is a stimulating analysis of our own modern social problems in the light of Christian idealism. Of the making of books there is less and less end, but these seven among others I have found profitable in their suggestiveness, penetration and stimulation.

One reason that I believe every rector ought to read *Rethinking Missions* is that a little inquiry of my own has revealed that not a few rectors have only read reviews of it and consequently frequently formed very biased views or they have read only the first few chapters and based their judgment entirely on their agreement, or more often their disagreement, with the theological statement. In passing it should be noted, as Prof. Hocking himself pointed out



THE MAIN SCHOOL BUILDING

in THE WITNESS (March 2), that the purpose of the theological chapters is not to give a "theology" but to indicate the common starting point of the fifteen laymen of the commission in order that it might serve as the spring board from which each dove into the theological deep. It seems only fair to the commission that the reader reserve judgment until at least he has read the entire report and gained a full appreciation of its purpose.

I have been particularly struck by the fact that a great deal of the severest criticism of the report has come from older clergymen. I am confident that were these clergymen in continuous contact with modern undergraduates and realized how outspoken the majority of them are in asserting their lack of interest and often disbelief in missions they would hesitate in making such vehement criticisms. For to these young men who do not realize that it is disagreement with the theology of the report that calls forth much of this criticism, it appears that the Church instead of welcoming friendly criticism resents it, even to the point of calling the fifteen men on the commission uncomplimentary names. In a word, it simply means to them that the Church can't stand criticism.

Here in Williamstown where the Haystack Monument marks the birthplace of the American Foreign Missionary Movement at the famous student meeting in the summer of 1806, it has been practically impossible to find more than two or three students out of the student body of 800 who had any vital interest in missions. Those interested in the foreign missionary movement in this country are sadly aware of this tremendous decrease in missionary interest since the war. Hence it would seem that the Church would do well to welcome any presentation of the missionary enterprise which will increase among the younger laity both interest in and respect for this great field of Christian labor. So far as I can ascertain from my naturally limited knowledge, this is the very thing the report does. It will increase the interest and respect of the younger man, who now thinks he is not interested in missions, and whose name is legion.

For example, a friend who has been speaking a great deal on foreign missions tells me that the best response in years from undergraduate groups has come out of discussions centering upon the report. As a result of assigning the first four chapters in one of his courses in Williams College, Prof. James B. Pratt tells me that practically every man in the class told him that his respect for missionary work had been vastly in-

(Continued on page 16)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

An experiment in church co-operation is being tried in Hawaii where the Rev. G. Shannon Walker, Congregational minister and the dominating person in Kona is, with the consent of his Congregational board, to ask for Episcopal ordination, so as to work in the future under the joint direction of Bishop Littell and the Congregational board. The arrangement places Mr. Walker in charge of both the Episcopal and Congregational churches. Besides the several Congregational workers already with Mr. Walker, Miss Cenie Hornung, an Episcopalian, has been added to the staff and an additional priest will be assigned to the work as an assistant. This priest however must be approved by the Congregational board and must receive instruction in the history and customs of that church.

* * *

Presiding Bishop in Chattanooga

Bishop Perry was the preacher at St. Paul's, Chattanooga, Tenn., on July 23rd. And next Sunday, the 30th, Bishop Gailor is to preach at this parish.

* * *

Mission Stressed at Summer Conference

Content courses rather than instruction as to method, a happy family of young people, the largest attendance in several years, emphasis on the Mission of the Church, especially in China due to the presence of the Rev. Messrs. Francis J. M. Cotter, John G. Magee, and Sister Ruth of the Sisters of the Transfiguration, are the marked features of a successful Erie-Pittsburgh Summer Conference at Kiskiminetas Springs School, Saltsburg, Pa.

* * *

Fine Conference at Bronxville

The summer conference of the province of New York and New Jersey was held at Bronxville, New York, from July 8th to 15th and was a success in every way. This conference, in case you are not familiar with it, is a very high-brow affair with only those admitted who are specializing in some branch of Church work. The attendance too is limited, which is something out of the ordinary for summer conferences. The dean of the school was the Rev. Charles H. Boynton, professor emeritus of the General Seminary, the chaplain was the Rev. Frank Gavin of the same institution and the courses were given by Professor

Adelaide Case of Columbia University, Mrs. Charles M. Hunt of the Arts Guild, Miss Margaret F. Allen of the National Department of Religious Education and Professor Georgia Harkness of Elmira College.

* * *

The Lost Art of Proofreading

"F. P. A.," famed columnist of a New York newspaper, once a week lists errors that he runs across in his reading. Bishop Fiske writes that I should pass on to him an error in proofreading that appeared in THE WITNESS a few weeks ago. It seems that we stated that "the anniversary of the Battle of Gettysburg was observed in the Chapel of the *Price of Peace*." Not a bad name for a chapel on a battle field at that so we will let it stand.

Bishop Fiske also enclosed a newspaper clipping in which the clerical garb of a Roman Catholic dignitary was described with great detail by a reporter, even to "a white bishop's collar trimmed with red." This reminded Bishop Fiske of a conversation between a Roman priest and one of our own, which he writes me is authentic. "Aha!" said the Roman priest, "another Protestant imitation of the true Church. Do you think you are a priest because you wear a collar like mine?"

"But it isn't like yours," said the Anglican.

"Why ain't it?" inquired the Romanist.

"Because mine is clean and yours is dirty—and that is something like the difference between the two types of Catholicity."

* * *

Changes in Michigan Parish

The Rev. Charles E. Crusoe has resigned as rector of St. Alban's, Highland Park, Michigan, to accept appointment as missionary-in-charge of St. George's, Detroit. The Rev. Milton S. Kanaga, for the past two years the rector of Christ Church, Flint, is to return to St. Alban's where he was rector from 1928 to 1931.

* * *

Missionary Rally in Dutchess County

Bishop Moreland, retired bishop of Sacramento, was the preacher at a missionary rally held at Grace Church, Millbrook, N. Y., on July 12th when eleven parishes and mission churches combined for the service. The church was crowded and there were six clergymen present. Bishop Moreland took issue with the report of the Laymen's Inquiry (Re-Thinking Missions) citing conversations that he had with missionary bishops who attended the Lambeth Conference to refute the report. He

stated that no committee of laymen could accurately appraise the value of missions after such a brief visit. I presume I should not comment on a bishop's address. Nevertheless I can't help wondering if those responsible for the Laymen's Inquiry, who after all did spend a year in the Orient, and were preceded by a group of expert fact-finders, do not have as good ground for their opinion as does the bishop whose opinions on the subject are based upon the casual comments over the tea-cups at the swanky Lambeth Conference. It seems to me that we have got to do better than that if we are to refute effectively the findings of the Laymen's Inquiry.

* * *

National Conference of Brotherhood Leaders

The semi-centennial of the Brotherhood of St. Andrew is to be celebrated September 8-10 with a national conference of leaders in Chicago. Bishop Perry is to be present and will be the speaker at a dinner on the 8th, with Bishop Stewart of Chicago the headliner at a meeting the evening of the 9th. The anniversary service is to be held at St. James Church on the 10th when Bishop Wilson of Eau Claire will be the preacher.

* * *

Franklin Spencer to Continue as Secretary

Franklin H. Spencer, ordained deacon on the 13th by Bishop White, is to continue as executive secretary of the diocese of Springfield and in addition will assist the bishop in the missionary work of the diocese. Mr. Spencer has been the secretary of the diocese for the past nine years, having previously been a secretary of the Brotherhood of St. Andrew.

* * *

Fine Summer Conference in Eau Claire

The diocese of Eau Claire is pretty well steamed up over the success of their summer conference, held at the Y.M.C.A. camp on Little Long Lake. The attendance was far in excess of what was expected and the enthusiasm ran high throughout. Bishop Wilson was the chaplain and also led a clergy conference which was held at the same time, when there was discussion of preaching, parish problems and missionary opportunities.

* * *

New Jersey Has Summer Conference

The summer conference of the diocese of New Jersey was held at Burlington from July 3rd to 9th with the 100 enrolled being the largest number in the four years that the conference has been held. Something new in the way of social serv-



ROScoe FOUST
New West Point Chaplain

ice courses were offered by Canon and Mrs. S. G. Welles, who were in charge of that division, when they took their classes to visit various state institutions in order that they might have a demonstration of the work that the state is doing in institutional work.

* * *

Stepping on the Gas in Kentucky

Along the Big Sandy, down in Kentucky, there are two mountain boys, Eugene and Harry Lusk, who are working among the mountain people this summer under the direction of Bishop Abbott. On a recent Sunday, which was a typical one, they conducted ten services in widely scattered areas. They started in at Pikesville early Sunday morning and wound up in the same place at 2:30 Monday morning after a hundred mile drive following their last service at Hazard.

* * *

Ordination in Indianapolis

Alfred S. Byers was ordained to the diaconate on July 16th at St. Paul's, Evansville, Indiana. He is the principal of one of the Evansville schools and the choir director of St. Paul's.

* * *

Bishop's Pence Inaugurated in Quincy

The diocese of Quincy has inaugurated the Bishop's Pence. Over a thousand tin cans, adorned with a pretty label which reads: "Thrice a day this prayer I say, thrice a day this pence I pay," have been distributed and each family is supposed to place it on the dining table, with each member of the family placing a penny in it at each meal. The money

thus realized will be used to clear up the diocesan debt, and will do it if each family is faithful to the idea. The Rev. Rodney F. Cobb, rector at Rock Island, is the chairman of the committee responsible for the plan.

* * *

Churches Unite for Conference in China

Missionaries in the China district of Anking joined with leaders of three other missions and the Y.M.C.A. of two provinces in a ten-day conference early in July, to discover how far and in what ways they might increase their cooperation for common ends, to learn the plans of each mission for its work, and to develop more fellowship among the workers. About forty attended. The program took the form of worship, discussion forums, recreation and a few special lectures. Groups were formed to work on definite projects for that region, growing out of the forums. The other three missions were the Methodist, Christian, and Christian Advent.

* * *

Quincy Young People Hold Annual Rally

The young people of the diocese of Quincy met recently at Knoxville, Illinois, for their annual rally. The Rev. Humphrey C. Dixon of Louisville, Ky., was the special preacher. There were papers read by the young people, on the Oxford Movement.

* * *

Fine Conference in Long Island

For the third successive year the Rev. Joseph H. Titus, rector of Grace Church, Jamaica, N. Y., has been chaplain and had general charge of the conference of young people for the Diocese of Long Island. The conference met this year at Camp Newcomb at Wading River, Long Island, as guests of the Boy Scouts of America, and not only was the conference successful in its religious aspect but everybody enjoyed the life in the delightful Wading River camp.

Among the clergymen who were at the conference were the Rev. William Grime, of Great Neck, N. Y., the Rev. Augustus Guiley, of St. Ann's Church, Brooklyn, N. Y., the Rev. Lewis C. Beissid, of Richmond Hill, N. Y., and the Rev. Gardiner M. Day, of St. John's Church, Williamstown, Mass.

* * *

Large Number Go on Pilgrimage

Approximately 200 clergymen and laymen of the diocese of Chicago went on a pilgrimage to points of historical interest on July 13th. The party left Western Seminary and motored to Nashotah House where there was a celebration of the Holy Communion, at which the Rev. W.

F. Whitman read a paper on the beginning of Church life in the middle west. Following lunch they visited the graves of Bishop Kemper, Dr. Breck and others. The party went then to Kemper Hall, Kenosha, Wisconsin, where the Rev. Charles Street, rector of St. Alban's School, read a paper on the history of the Community of St. Mary and the work of Kemper Hall. Racine College was the last stop where the grave of Dr. DeKoven was visited and the college chapel and other buildings inspected.

* * *

Appointed to Massachusetts Missions

The Rev. Ralph B. Pease has been appointed missionary-in-charge of Christ Church, South Barre and Christ Memorial Church, North Brookfield, diocese of Western Massachusetts.

* * *

Wants Greater Care in Accepting Members

The Rev. C. Franklin Ward, promotional secretary of the Presbyterian Church, in a communication sent to the 10,000 ministers of that denomination, warns them that the churches must exercise greater care in accepting new members. "It should be made clear that membership means a full surrender of life and all material resources to the Lordship of Jesus Christ." He also speaks directly about an evil which has been at least hinted at by national officers of our own Church—the use of money by local congregations that was collected for foreign missions.

* * *

Rector's Wife Pickets Munition Factories

Mrs. John D. Mowrey, wife of the rector at Stoneham, Mass., believes that more than resolutions should be used to bring an end to war. So she, with a friend, have been marching up and down in front of munition factories in Massachusetts with signs that denounce war and those who make the instruments of war. More power to her, I say. She was also a preacher last Sunday afternoon at a service held in Boston Common under the auspices of the Greater Boston Federation of Churches.

* * *

Live Co-operatively or Perish, Says Bishop

Bishop Remington of Eastern Oregon, preaching last week in New York, said that we must learn to live co-operatively or perish.

"Religion means nothing at all to us if we cannot be just as good on Main street as in the aisle of the church. Isolation is no longer possible, humanity seems definitely to have emerged from its narrow, constricted ways. Even those who be-

lieve in isolation are forced by the circumstances of modern life to catch the glimpse of a wider horizon. We shall never turn off our radios or scrap our airplanes and our automobiles. The dream of St. Paul is being fulfilled in economic relations. We must live co-operatively or deny the progress of our civilization. We must learn to understand one another all over the world or perish by the instruments we have forged for either aggression or defense."

* * *

Marked Falling Off in Methodist Giving

The giving of the Methodist Episcopal Church to all causes in 1932

was \$65,597,606, a decrease of 20.7 per cent from the previous year. There was given for missions \$3,537,887, which was \$1,248,575, or 26 per cent less than the previous year. The peak of Methodist giving to all church purposes was reached in 1927 when the figure was \$97,758,030.

* * *

New Deal Is Not Enough Says Rector

The Rev. Samuel Shoemaker, rector of Calvary, New York, stated in his sermon last Sunday that the New Deal of the present administration was not enough and that the only hope for our times was "an absolute

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supernatural change in men's lives, worked by the spirit of God. Spiritual recovery has to precede economic recovery. Increased faith in the masses of the people would produce a simplification of life that would astonish the economists in its release of confidence, clarity and energy."

* * *

Church Army Work in Hawaii

Eight more Filipinos, five men and three women, have been confirmed at Paaulo, Hawaii, where the Church Army is working. Another Filipino said after the service, "Captain, that kind service good, I like to be confirmed next time if you will teach me, that kind life good."

A Japanese worker, Mr. Sakuma, has been licensed as lay reader by Bishop Littell for St. Columba's Japanese Mission, which also is in the Paaulo district. He is not a new worker as he has been helping there for some years.

* * *

Choir Boys in English Church

A new statistic from England: There are nearly 278,000 choir boys singing in English churches, "one of the highest assets of the Church's services."

* * *

A Teacher with a Great Record

With Bishop Stearly and Bishop Creighton among her former pupils, Miss Adeline E. Harding has been teaching a Church school class for sixty-five consecutive years at St. Mark's Church, Frankford, Pa., a suburb of Philadelphia. Miss Harding is now 81 years of age. Her present class is formed of about thirty-five young mothers whose children are in the lower grades of the Church school.

* * *

Progress Reported in Marquette

Increased congregations in every parish and mission, and 253 persons confirmed, is the report for last year from Bishop Ablewhite of Marquette. In each of the three years since he became bishop in 1930, new work has been started or old work has been reopened. The first diocesan woman worker, a graduate of St. Faith's, New York, started work in 1932 at Munising, and in eight months had built up a Church school of fifty children and a young people's fellowship of twenty-five, and presented seventeen for confirmation.

The closing of iron and copper mines has been a hard blow to the missions and the few strong parishes and their clergy. The people are anxious to have the diocese relin-

quish the National Council's aid and become wholly self-supporting. The Bishop believes that a fair return of better conditions will make this possible. Meanwhile, he says "without the National Council's support, I do not know what we should do."

This northern Michigan country is slowly turning to farming and dairying. From the viewpoint of development, Bishop Ablewhite says, it is about where some parts of the middle west were in the middle of the last century, but with this notable difference, that the Church is already known and loved. Good foundations have been laid. The Church has been there from the beginning and has shared the sufferings and the progress of the people. Although we have fewer than 4,000 communicants, we are the strongest non-Roman Communion.

* * *

Hobart Adds New Laurels

Now that commencement is over there has been time to give a bit of time to the study of records, it is revealed that Hobart, o'dest of our Church colleges, has added new laurels to those already won. They graduated this year the largest class in the history of the college. What's more, the graduating class represented sixty per cent of it's numerical strength as freshmen, which is an unusually high figure. Then fifteen per cent of the class graduated with honors, also a high figure.

* * *

A Real Job for a Layman

A responsible office filled by laymen in some English missions where there are no resident clergy is that of Church Secretary. His duties are to make arrangement for the visits of the priest in charge or the bishop,

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secure a place for services, post the notices, inform the communicants, train a choir, arrange for baptisms, and then when the bishop or priest arrives, tell him where he is to stay and what sick people or others should be visited, and do anything else possible to make the best use of the time.

* * *

Head Hunter Is Ordained

A priest recently ordained by the English bishop in Sarawak belongs to the tribe who were the fiercest pirates and head-hunters of the Dyak race. The ordination comes after twenty years of patient training as pupil, teacher, interpreter, assistant translator of New Testament writings, and deacon in charge of mission and school. The man is now about thirty years old. His father is still a fervent heathen and has disinherited his son, who might have become rich in his father's rubber trade or taken a government position with much higher wages. He married a Christian girl and they have two small sons.

* * *

Why He Became a Christian

This sounds like a testimonial made up in an office but it comes first-hand from St. Andrew's Hospital, Wusih, China. A man who was admitted desperately ill with peritonitis proved to be very ill-tempered and hard to manage, straining the endurance of the nurses who, however, were kind and patient. As he recovered, his whole nature seemed to change and from being the most difficult patient he became the best behaved. Later, he and his wife and his five children were baptized. Asked what had first turned his attention to Christianity, he said his hospital experience convinced him

that people who could deal so kindly with such a man as he had been had something in their lives which he wanted for himself and his family.

* * *

No Check Up on the Rector

Said a rector: "I abandoned my mid-week services long ago." Inquired a brother parson: "And how did your vestrymen like that?" "Oh," he replied, "they didn't find out about it for more than a year."

* * *

Figures on Work in Honolulu

A few statistics for last year from the missionary district of Honolulu: There were 362 baptisms and 241 confirmations; there are now 5,743 baptized persons on the register, and 3,343 communicants. Total offerings were \$79,327.80.

* * *

An Isolated Mission in Louisiana

In a remote section of the southern bayous of Louisiana, there is a numerous population of trappers. Within a radius of many miles the only school for their children is one maintained by the Church, aided by an appropriation from the National Council for a United Thank Offering salary. The one small building is used for school on weekdays, and for services on Sundays. The U.T.O. worker is one of the two teachers. "These people have been isolated and neglected for generations," Bishop Morris writes, "and the work of the Church is the one influence, as far as I know, making for civilization and Christian living."

* * *

In Perils of Robbers

"In perils of robbers"—how out of date that sounds! But it is very up to date in China. In the past few years Bishop Mowll of West China

has twice been captured by bandits, robbed both times and wounded to boot; Bishop Scott of Shantung was captured, robbed and dismissed. Bishop Norris who has disbelieved the existence of bandits about Peking (sacred to peace under its new name) suddenly runs across them twice on one journey, but fortunately with no evil results; and now Bishop Ding, assistant of Fukien, has been captured and carried off into the hills. That was three weeks ago, and his captors have so far refused to release him. Later word reports Bishop Ding's release.

* * *

Difficulties of a New Language

Struggling with the English language a young African attempted to say that his mother was to be anesthetized and undergo an operation. What he said was: "Mother

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went to the doctor and the doctor told her that she would have to be skinned and that they would have to kill her first before they could skin her, and she doesn't want to be killed and skinned."

* * *

**The Vision of
Sadhu Sundar Singh**

Sadhu Sundar Singh, the missionary evangelist of India, who started on a journey to Tibet four years ago and has not been heard from since, has been given up as dead and administration on his belongings has been requested. The British Weekly tells the following story of his conversion: "He believed most surely that he had experienced a direct vision of our Lord. Professor Maurice Goguel, in his new book on the Resurrection Faith of the early Church, compared this supreme event in the young Sikh's life with the vision that came to Paul on the Damascus road. In both cases there was a change from violent opposition to ardent faith. Full details of the conversion are given in two excellent biographies of the Sadhu, by Friedrich Heiler and by Canon Streeter and Mr. Appasamy.

"Sundar Singh had resolved, in the extremity of his mental distress, to throw himself under a train that was to pass at 5 a. m. Two hours earlier he took a cold bath according to Sikh ritual; a fact which he always mentioned as proving that he was not in a half-sleeping state when the great light shone upon him. He was praying in his room an hour before the train was due: 'O God, if there be a God, show me the true way. I wish to become a saint; failing that I shall kill myself.' When the Vision shone around him with almost intolerable brightness, he thought at first it was a manifestation of Buddha or Krishna. The words he heard were those of the Acts: 'Why persecutest thou Me?' To his father, the new convert said, 'I have seen the living Christ and I mean to serve Him.' The event of Dec. 17, 1904, was for the Sadhu a miracle in the strict sense of the word, 'something absolutely supernatural, a direct and personal intervention of Christ.' Never to the last would he admit the suggestion that he might have been deceived. He had other visions in the ecstatic state, but he never confused them with the supreme revelation. A Jesuit, Pere Hosten, accused the Sadhu of having invented the story. A close examination of the facts was made by Professor Heiler, who triumphantly refuted the suggestion of a pious fraud. Heiler and his friend, the late Archbishop Soderblom, were firmly convinced of the Sadhu's complete sincerity. He seldom spoke in public of the Vision, but would tell the story in response

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"We shall not see him again amongst us in his saffron robe or hear his thrilling message. Like Moses, he has gone up to the mount of vision, and 'no man knoweth of his sepulchre unto this day'."

* * *

There Are All Sorts of Indians

Nobody knows, it seems, just what an Indian is, or rather, it is uncertain when an Indian is an Indian. The federal board of Indian commissioners finds that thousands of persons more white than Indian, often with but a trace of Indian blood, have identified themselves with various tribes in order to share in their property and other federal rights. The commissioners suggest that an "Indian" should be at least one-fourth of Indian blood.

* * *

An Interesting Letter

Dear Sir and Brother:

Doubtless you recall the invitation you extended to me to come over to Macedonia and help the people of that section. You will pardon me for saying that I am somewhat surprised that you should expect a man of my standing in the Church to seriously consider a call on such meagre information. There are a number of things I would like to learn before giving you my decision, and I would appreciate your dropping me a line, addressing me at Troas.

First of all, I would like to know if Macedonia is city or country work. This is important as I have been told that once a man begins in country work, it is well nigh impossible to secure a city parish. If Macedonia embraces more than one preaching place, I may as well tell you frankly that I cannot think of accepting the call. I have been through a long and expensive training; in fact, I may say with pardonable pride, that I am a Sanhedrin man—the only one in the ministry today.

The day is past when you may expect a man to rush into a new field without some idea of the support he is to receive. I have worked myself up to a good position in the Galatian field, and to take a drop would be a serious matter.

Kindly get the good Macedonian brethren together, and see what you can do in the way of support. You have told me nothing beyond the implication that the place needs help. What are the social advantages? Is the Church well organized?

I recently had a fine offer to return to Antioch at an increase of salary, and am told that I made a very favorable impression on the Church at Jerusalem. If it will help the board in Macedonia, you might

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mention these facts in Macedonia, and also that some of the brethren in Judea have been heard to say that if I keep on, in a few years I may have anything in the gift of the Church. I will say that I am a first-class mixer, and especially strong on argumentative preaching.

Solicitously yours,
PAUL.

The letter appeared recently in the *Canadian Churchman* under the heading "A Letter that was never written," with the sub-heading, "Suppose St. Paul Had Written Thus."

* * *

Still Plenty of Work To Do

Among the unoccupied fields awaiting the fulfillment of the Church's mission are parts of Japan where there are 300,000 miners, and 2,500,000 fishermen, among whom practically no religious work is done.

* * *

Advertised His Thanks

A Chinese official thought so highly of the treatment he received at the Fenchow Hospital in north China that he had the leading newspaper of the provincial capital print his thanks several days in succession.

* * *

How His Christian Life Began

Twenty-six years ago in northern China a little boy was found hiding in an English mission compound. He had escaped, not unscathed, from a Buddhist monastery on top of China's most sacred mountain, Tai Shan, about which Eunice Tietjens wrote a beautiful poem. The little boy was taken into the mission, healed of his wounds, clothed, educated in school, university and seminary. Today he is priest in charge of the fine new Church of St. Mary at Yenchow.

* * *

Calvary Church Holding Outdoor Services

Calvary Church, New York, is again conducting outdoor services on Sunday evenings in Madison Square, a few blocks away from the church. One of the ministers on the staff leads the service and various laymen speak and relate their religious experiences. The rector of the parish, the Rev. Samuel Shoemaker, states that many men and women have been changed as a result of the services and brought to a new Christian life.

* * *

Parish Honors the Senior Warden

Mr. William T. Butz, eighty years of age, has been senior warden of Trinity Church, New Castle, Pa., for forty-five years. So the men's club

of the parish had a party the other day at a country club and played golf, ate food and made speeches, all in honor of Mr. Butz.

* * *

Franciscan Scholars Meet at Adelynrood

A hundred earnest men and women gathered at Adelynrood, South Byfield, Mass., from July 10-15 for a conference on "St. Francis and Today", and lest you think that only Roman Catholics and Episcopalians

are interested in that great saint let me add that there were many present representing the Protestant Churches. They were there to consider what the Franciscan message has to suggest in the way of social salvation to individuals, to groups and to society as a whole in this bewildered modern world. There were addresses by such notables as Miss Vida Scudder, foremost of Franciscan scholars, Dean Washburn of Cambridge Seminary, Mr. Richard

Services of Leading Churches

Cathedral of St. John the Divine
New York City

Amsterdam Ave. and 112th St.
Sundays: Holy Communion, 8 a. m. Morning Prayer, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 p. m.
Weekdays: Holy Communion, 7:30 a. m. (Saints' Days, 10). Morning Prayer, 9. Evening Prayer, 5 p. m. Organ Recital on Saturdays 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 (High 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, 11, 4 and 8.
Daily: 12:30 except Saturday.
Holy Days and Thursday: Holy Communion, 11:45.

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 11:00 a. m. Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D.
Sundays: 8 and 11 a. m.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
Summer Services
8 A. M., Holy Communion.
11 A. M., Morning Service and Sermon. Special Preachers
6 P. M., Sunday Evening Forum.
Holy Communion, Thursdays, 10:30 A.M.

St. Paul's Church

Flatbush, Brooklyn, N. Y.
Sunday Services:
Holy Communion, 7:30 a. m.
Holy Communion Choral, 8:30 a. m.
Morning Service, 11:00 a. m.
Evening Service, 8:00 p. m.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11:00.
Gamma Kappa Delta: 6 p. m.
Holy Days: 10 a. m.

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, 8.
Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California.
Sundays: 7:30, 11 a. m.; 7:45 p. m.
Wednesdays: 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.

Grace and St. Peter's Church
Baltimore, Md.

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 a. m.; 8 p. m.
Week Days: 8 a. m.

Church of St. Michael and All Angels

Baltimore, Md.
St. Paul and 20th Sts.
Sundays: 7:30, 9:30, and 11 a. m.; 8 p. m.
Week Days: Wednesdays 10 a. m., Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.

Church of St. John the Evangelist

Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 a. m. Benediction, 7:30 p. m.
Weekdays: Masses, 7 and 8 a. m.
Thursdays and Holy Days, 9:30 a. m., also.
Confessions: Saturdays, 3-5 and 7-9 p. m.

Gethsemane, Minneapolis

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

Gregg, friend and disciple of Gandhi, Miss Florence Converse and others, but doubtless the most exciting sessions were the round table discussions when the entire group discussed poverty and property, work and reward, war and peace, all in the light of the Franciscan ideal.

* * *

Roscoe Foust Chaplain at West Point

The Rev. Roscoe T. Foust, rector at Cranford, New Jersey, has accepted appointment as chaplain at West Point. Mr. Foust has been the rector at Cranford since 1927, for two years prior to that having been an assistant at St. George's, Flushing, Long Island. He succeeds at West Point the Rev. Arthur B. Kinsolving who resigned last February to become the dean of the cathedral at Garden City, Long Island.

* * *

Dr. Young Resigns As Rector of Howe School

The Rev. Charles Herbert Young has resigned as rector of Howe School, Howe, Indiana, after having served there for thirteen years. During his rectorship four new buildings were constructed and other improvements have been made. The

Rev. Kenneth O. Crosby, formerly of St. Stephen's College, has been elected as Dr. Young's successor.

* * *

Parsons Salaries Double in Fifteen Years

According to a report just released by the Church Pension Fund the salaries of our clergy have almost doubled in the fifteen years since the Fund was established. In 1918, when the pension system, based upon clerical stipends, was started, the average salary throughout the Church was \$1,487, including all the bishops as well as the other clergy. At the end of last year it was \$2,936, or an increase of 97.5 per cent.

* * *

Carolina Diocesan Heads Consider Boundaries

A conference is being held this week, July 27th, at Kanuga Lake, between the standing committee of the diocese of Western North Carolina and officially appointed committees of the dioceses of North Carolina and East Carolina to consider the question of possible changes in diocesan lines in the state. Two possibilities lie before the meeting; one, the formation of two dioceses where now there are three; two, the

retention of three dioceses, with redistribution of territory.

* * *

Bishop Garland's Widow Dies

Mrs. Elizabeth Garland, aged sixty-six, widow of Bishop Garland of Pennsylvania, died on July 14th in the Episcopal Hospital where she had been a patient for a number of weeks suffering from a heart ailment. The funeral was held at the Church of the Holy Trinity, Philadelphia, with Bishop Taitt officiating, assisted by a large number of the diocesan clergy.

MISSION REPORT

(Continued from page 8)

creased, and some of them added that previous to reading the assigned chapters they had had no interest in missions whatsoever. To members of the older generation who have followed the field for years the report does not do justice either to the point of view or the work of the missionary, but to members of the younger generation it goes far in justifying what had previously appeared to them to be a meddlesome and gratuitous undertaking.

Two New Church School Courses

CHRISTIAN LIVING

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By **Lala C. Palmer** and **Leon C. Palmer**

This course consists of four quarterly booklets, each containing twenty-six stories together with suggested songs, prayers, and expressional activities. All of this material has been selected and written with a view to making it of utmost interest and instruction value to little children. The stories hold attention, the songs and prayers are easy to remember, and the expressional activities are fascinating. Stories used include Bible stories, kindergarten classics, stories of saints and missionaries, and original stories based upon child experience.

THE PASTORAL SERIES

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By the Rev. **Robert S. Chalmers, D.D.**

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