

The **WITNESS**

CHICAGO, ILL., JULY 24, 1930



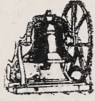
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THE WITNESS

A National Paper of the Episcopal Church

Vol. XIV. No. 50

Five cents a copy

\$2.00 a year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, RT. REV. F. E. WILSON, DR. J. R. OLIVER, REV. CLEMENT F. ROGERS, REV. IRWIN ST. JOHN TUCKER

Entered as Second Class Matter April 3, 1929, at the postoffice at Chicago, Illinois, under Act of March 3, 1879.
Published Every Week EPISCOPAL CHURCH PUBLISHING CO. 6140 Cottage Grove Ave., Chicago

BUILDING A LIFE

By

REV. PHILIP J. STEINMETZ

WHY should we take heed how we build? Your answer to that question classifies you. The moment you say you know we should be careful how we live, giving a reason, you put yourself into one or another category. A few persons take no heed at all as to the matter of living, but these are very few.

Most people know what they are trying to do in the world and why they are trying to do it. Expression of their philosophy or view of life puts them into a list, longer or shorter, but of a quality that can be discerned.

ONLY ONE THING TO DO

Before we consider reasons for taking heed about the conduct of life, let us realize that building is virtually the only thing we have to do. We cannot change the foundations, although people waste time and thought trying to tinker with them. Some men try to go back of their ancestors and change unchangeable facts and conditions. Now, we had nothing to say about coming into the world. We had no choice of our family line. We had no chance to elect our sex, temperament or disposition. We had nothing to do with the impressions of our early plastic years when nature was in formative condition. Our equipment, one might say, was handed to us.

A certain philosopher held that a child was born the day he first said, "I." For us, self-consciousness is the beginning of life. After this has dawned it is our unique task to do something with our own peculiar kit of tools, to make something out of our mysterious self. God never gave to any other individual a work that was the duplicate of yours. He will never give to any other man the task He has given to me. So, if you are looking for a dignified position, look no farther than your own center.

God thinks enough of you to give you a highly

individualized career. The foundation is set. You are to build.

EACH TO HIS OWN TASK

The apostle says that we are to take heed how we build.

Some persons half way up the mountain look longingly down toward the valley. "Why should we be called," they say, "to climb these heights? Our labor is ceaseless and exhausting. Others are not compelled thus to suffer." And those looking up from the valleys complain: "Why did God put us down in these hollows where no event distinguishes day from day? We are weary of this monotony, this absence of all excitement or challenge." So the man in the country longs for the rush of city life; and the man in the city laments: "Here is this dull office with the same dreary round. Oh for a life of change, adventure and thrill!"

How often great executives chafe under the insistent, distressing pressure of their responsibilities! But the intrepid mountaineer cannot change to a safe, serene life and the untrained dweller in the valleys cannot be entrusted with large destinies. It is for you to discover your real vocation, the task God has given you to do. Each of us is called to the ministry he can best perform.

There is no difference between your profession and mine. The priesthood is distributed among the individuals of all the world.

THE FICKLE GODDESS OF PLEASURE

The foundation having been laid, why are we to take such heed about our building?

There might be various answers. One person might reply that, unless we do take heed, we must miss the pleasure or the comfort of life. Hedonism is the belief that pleasure with the minimum of pain is life's highest good. Some men care not at what price they

purchase pleasure. She is a goddess that fascinates the young, and many a youth elects to follow her and rears a palace of pleasure on the foundation that has been laid. But to the individual or to the nation the time comes a day or a century later when all that glittered is tarnished, all that was radiant is dull. Where music lingered, blinds rattle in the wind.

"Vanity of vanities," wail the devotees of pleasure, who is a goddess that turns her back on her followers after they have given her their all.

CRITICISM THAT SHOULD NOT BE HEEDED

Some builders take heed to their work because, unless they are thus solicitous, their contemporaries show displeasure. It is as if a person should take blueprints of the house he was planning and show them to his acquaintances, asking their opinion. If he followed all the counsel given him, his house would be a monstrosity. Advisers may be captious and superficial. Do not ask: "What do people say?" If your only sanction for action is the comment of others, your character will be meaningless and spineless, and your achievements will be a congeries of isolated phases and aspects, like pearls whose string is broken. There are many snap judgments, provincial views and shallow thinkers. Some disapproval is high commendation. Caustic criticism often proves that something is being accomplished.

Our Lord had bitter and vindictive critics and had the courage to antagonize the estimates of those who were not in a position to see the truth.

THE FOUNDATIONS CHRIST LAID

The approach of old age warns some men to be careful how they live and others take heed from gratitude to their forebears. So we might go through the list of motives of those who would plan their lives. But what is the Christian reason for guarding our thoughts and acts? This is it—only by so doing can we build a temple of living stones. The walls of our structure must run up from the foundations that Christ has laid. Let us think of four of these.

First, there is purity—not innocence, for this was lost long ago. We know the difference between right and wrong. Let us never let the sable wing of impurity blot out our light. Like spring water, purity dispels sediment. We cannot help being conscious of the sordid, but we can help entertaining it.

Second, there is honesty—not a policy, but a principle. The honesty that is policy belongs to crooks. An honest man wishes and intends to be true. He holds to honesty as to a principle of life.

There is also reverence. America has no greater need. We are successful, clever, adroit, rich, prosperous, smart, blatant, set-up, but not reverent. Jesus taught and practiced reverence. It was the fiber of His soul. He worshipped everywhere, for He saw in all things the presence of God.

A fourth wall for us to rear is that of service to others. Purity and honesty are what a man is; reverence is his attitude to God; service is his attitude to his fellow man.

As these four walls rise, our characters are formed.

These things will not come by wishing. We do hold them aloft as the prize for which we are willing to strive.

BUILDING THAT WHICH WILL ENDURE

To the man who thus lives, life cannot be dull, no matter what his environment. Purity, honesty, reverence and service are identical in heaven and earth, in the slums and in the palace. They are the substance of the soul. A pure mind, an honest heart, a spirit of reverence and service are the same, whatever the skin, whatever the language. Building these, we build that which shall endure.

You know the story of the man who reached the heavenly city but complained of the meager dwelling assigned to him there. The answer was given to him: "We did the best we could with the material you sent us." And there is another story of a man who left home after employing a builder to put up a house in his absence. "Use the best of stuff, and spare nothing," was his direction. The builder was a grafter who stinted and cheapened his work. When the employer returned, he said to the builder: "I knew that you meant to be married. This house is a present to you and your bride."

All through the years that followed, the builder said in his heart: "If only I'd known that I was building for myself!"

GOD ASKS ONLY THE BEST YOU CAN DO

So we are building for ourselves.

Our task is to make the best men and women of ourselves that it is possible to make.

God demands not the work of geniuses, but the best that we can do. Are you giving this today? Are you fighting for what you may become? Are you putting into your building a man's heart, will, intelligence, the love of home, of family, of country, of the world?

How does your house look in the daylight? How will it look when night comes and no man can work? *Let every man take heed how he buildeth.*

The Lambeth Opening

By
BISHOP WILSON

THE LAMBETH CONFERENCE is opened, though it is a little difficult to say just when the opening occurred. On Saturday, July 5th, there was a welcoming service at Canterbury Cathedral; on Sunday there was another great opening service at St. Paul's Cathedral, London; and on Monday, the 7th, the bishops went into business session in Lambeth Palace. One of these events opened the Conference, though just which one it was I am not sure.

Beautiful weather prevailed for the two opening services. Saturday morning we were all transported by two special trains to Canterbury, sixty-two miles away, where we were met by Boy Scouts who relieved us of our grips and by flocks of motors transported us to the Cathedral. For an hour we roamed around the historic grounds meeting friends from home. Then

the ladies were taken to an open air luncheon in the gardens while the bishops were lunching in St. Augustine's College, built in ancient days to train missionaries and still serving the same purpose today. There were opening salutations in Latin from the warden of the college and then brief addresses in English (much to our relief) by the Archbishop of Canterbury, our own Presiding Bishop Perry, and the Patriarch of Alexandria. Then the warden drank our health from a cup used by the last abbot of the monastery, 400 years ago, and also used on one occasion by the Emperor Charles the Fifth.

The Canterbury service was deeply impressive. More than three hundred bishops made up the procession. There was also a large choir, the Cathedral staff, the mayor and corporation, about a dozen representatives of the Eastern Orthodox Churches and numerous functionaries in elaborate habiliments. It was a gorgeous sight in the magnificent old Cathedral. The dignified Archbishop occupied a stone chair in front of the High Altar where he read his allocution

which was a masterly summing up of the purposes of the Conference. Then he was solemnly conducted to the rood screen to speak a few words to the great congregation and give them his blessing.

A delightful garden party followed where hospitality fairly saturated the atmosphere.

Sunday morning at St. Paul's Cathedral another great procession passed through the streets around the Cathedral and up the long aisle between crowds that numbered thousands. The Archbishop of Canterbury celebrated the Holy Eucharist and the Archbishop of York preached a magnificent sermon. The processional Litany and the elaborate musical setting of the service were splendidly rendered and the whole event was picturesque in the extreme.

It is nothing short of marvellous, the care and precision exhibited in the details of such large services, especially when three hundred more or less unruly bishops are involved. So we are well opened. Let us hope our closing will be as redolent of the good-will of God.

SOCIAL SERVICE IN A PARISH

By

WILLIAM S. KELLER, M.D.

THE course of study used in most church schools is the result of much thought. We are told its primary interest is in the welfare of the child. Too frequently, however, as a result of poorly trained teachers or a faulty interpretation of the course, the child is subordinated to the institution. Comparatively few children remain in the Church School until they reach the senior class where a project method should see its greatest fulfillment in such courses as "How May I Be a Christian in My Community?" "What Constitutes a Christian Act?" and "Training for Parenthood." Courses that would interpret love, courtship and marriage would lead directly to the confirmation class where further instruction should be given (with the consent of parents) in "Sex Character Education."

It is advisable to separate the groups for such instruction, and to secure the services preferably of a woman physician or an experienced woman teacher to address the girls. This is the emotional period, as well as the period of questions for the adolescent child. Since love is youth's objective, it is natural for them at this age to seek some freedom. They should be taught the difference between license and freedom, as well as the meaning of Christian Citizenship.

What Christian Citizenship can mean is not exhausted by the ordinary notion of patriotism. Nothing less than the union of developed and controlled personalities is fit to be the foundation of a really Christian order. Make the last two years serve the development of such personalities.

This age is a link between the Church School and the Young People's Society.

The program I have found in most Young Peoples Societies has been subjectively selfish with much emphasis upon parties and dances, not altruistically social and with an absence of leadership in constructive social helpfulness to the under privileged, as well as, sometimes harmful to themselves.

In vain I have suggested to several groups that they become interested in the pre-delinquent, the younger brothers and sisters of juvenile offenders in their neighborhood. I have often regretted the fact that our Church launched a Young People's movement before more serious thought was given to what the program should be. If these programs are not character building, is the Church justified in sponsoring them?

Preparation for marriage is a logical and natural sequence which is not hard to broach if in earlier years freedom in conversation and understanding with pastor or teacher has been established. It is at this point especially that the pastor must not fail to issue a warning regarding "the modern revolt against conventional morality" and the ever ready acceptance of the belief that "the newest and latest is the best." He must not fail to interpret marriage at its best and to portray the family biologically and socially. He must covet for marriage and the family a means for mutual growth in the development of personality. He must not fail to associate marriage as primarily conducive to the bearing and bringing up of children to maturity. Much harm has been done to marriage and the home in recent years by associating marriage with the idea of romantic love (in the sense of erotic emotionalism) and with an arrested reproduction as an intent.

It is my personal judgment the clergy should analyze the records of the Courts of Domestic Relation in their respective communities and find out the outstanding causes of divorce. By doing so they would better understand the personal problems of people and by means of education could prevent more marital trouble than will ever be solved by disciplinary measures.

Parsons should then be permitted to marry divorced persons when they see that it is socially necessary and helpful.

I wish I could have you realize the importance of an intelligent understanding of the sex factor in life.

The fact that approximately ten per cent of all marriages in this country are unavoidably sterile is worthy of our notice. This represents about two million homes. We are told by Dr. Meeke, a gynecological expert in Boston, that these figures do not include another large number of marriages that are childless by choice. Whether the instance of sterility be unavoidable, or by choice, we must look upon it with great concern, as one of the great dangers to marital happiness, the home and to organized religion.

Sex is not inherently bad. Although, of course, its primary purpose is for reproduction, let us not fail to see it also as a means of expressing true love to the mate chosen for life.

The Church and the parson should be the guardians of the family and the custodians of child welfare. When the Church fails in this function, she is derelict. Let us not think of Christian ethics and Christian morals as being negative. They are positive, dynamic and venturesome. The Church's experiment lies in the challenge of monogamous marriage and family life.

Hasty marriages are extremely unwise. Let marriage licenses be procured long in advance, or, also what is still better, let the Church provide its own method of pronouncing banns. Can we not train young people so that they will not enter marriage secretly and furtively? It is true that in some states a marriage license can be secured more easily than a dog license or a hunting license.

Standardized national marriage laws would prevent couples from crossing state boundaries for easy terms in licenses and would do much to prevent hasty marriages. Here is a good social measure which the Church could assist in obtaining.

The Woman's Auxiliary is a remarkable organization and is doing worthy service. Isn't it time, however, to see that its energies and influences should not be monopolized by an interest in Foreign and Domestic Missions, but should in part extend to the social order in their own locality? Let competent speakers have reasonable time to discuss training for parenthood, sex character education, child psychology, problems of behavior and allied subjects.

This would create a fine nucleus for study classes that would eventually and very wisely bring in husbands and sons and in a practical way be the means of allying the departments of Religious Education and Social Service.

To arouse the social consciousness of this worthy group may mean to find Christians in a childless home who would gladly take a homeless child, if they but knew the skill and scientific precision that characterizes the best modern Child Placement Bureaus. It may mean that some worthy family could take a child as foster parents if not for adoption. It may mean that some acceptable persons for economic reasons would use their home as a boarding home where the state would pay weekly for the maintenance of the child.

So far, I have intentionally evaded the more purely social and personal function of the priest of the parish. I have said nothing about the problems of industry, or unemployment, or the constructive relief of poverty. I have said nothing about the intelligent disbursement of relief for which the clergy are usually so unprepared. I have not approached the subject of the homeless man, the transient family and the stranded family. The vast problems of mental hygiene with its religiously eccentric, over sensitive, and the psychopathic group have been purposely omitted. I have said nothing about Parish Houses being used as community and recreational centers. I have evaded the subject of delinquency and crime. I did not think it was necessary to remind you of the need for the intelligent handling of the unmarried mother.

(Next week: Social Service in a Diocese.)

Looking Toward Union

AT THE last General Convention a commission was appointed, headed by Bishop Parsons of California, to confer with representatives of the Methodist and Presbyterian Churches on the subject of Christian morality, looking toward organic union. The first joint meeting was held in New York in October of last year where certain basic principles were arrived at and then each group was asked to make a study of the problems raised and to report at a later meeting. The second meeting was held at Atlantic City in June and after much discussion adopted the following official findings:

The Conference puts on record its deep gratitude to our Heavenly Father for the spirit of fellowship which has so conspicuously dominated the entire meeting. We thank Him for the opportunity afforded us to express our common faith in the Lord Jesus Christ, and for the increasing realization of the harmony in the efforts of our several communions to deal with the problems of the social and moral application of our Lord's teaching.

In the matters coming before us for consideration we find ourselves and the communions we represent in substantial agreement in their formal pronouncements.

1. So far as other than theological and ecclesiastical facts were causes of the original separation of the bodies we represent, we are agreed that they are no longer operative in any such degree as to block the way to an organic unity.

2. We find complete agreement upon the importance of the principle of the separation of Church and State as guaranteed in the Constitution of the United States. With emphasis differing somewhat in our three bodies upon the values attached to the various expressions of social and moral ideals, we find the common conviction that the Church of Christ has a definite responsibility not only to guide the conscience of individual Christians, but also to infuse through society the principles of God's will as revealed in Jesus Christ. Utterances of the highest representative bodies in our three communions reveal, however, the equally certain conviction that the function of the Church is not to govern or to seek to govern political action, but to further the influence of Christian principles in society.

3. Our three communions are as one in recognizing the authority of the Church to back and guide the individual in the development of his Christian life and to exercise discipline in cases of violation of the fundamental precepts of that life. We find, however, that in all three communions the tendency is obvious to substitute for such disciplinary methods as culminate in excommunication, the methods of love, persuasion and voluntary penance as being more consonant with Our Lord's teaching.

4. In comparing the pronouncements or customary attitudes of our communions upon some of the more important moral questions of the day

(a) We discover an entire unanimity of judgment upon the importance of the Christian home and the meaning of Christian marriage as the life-long union of a man and woman. We discover likewise complete agreement upon the evil of divorce, and that all are humbly and seriously striving to find the mind of Christ and to follow it in legislation upon this serious matter.

(b) In regard to international peace all our communions have made pronouncements concerning its importance to mankind. All have proclaimed the necessity of a law-governed world, an international order which would express the common interests of humanity for the realization of the Kingdom of God upon earth. All are agreed in the desire to find a substitute for war in the settlement of international controversies.

(c) In racial relations while our communions have found it necessary to deal with the situations which face them at home and abroad in many different ways, all have consistently acted upon the principle that all races are one in the sight of God and all constitute together His family.

(d) Our three communions have taken action from meeting to meeting of their highest representative bodies upon industrial and economic evils and ideals. All such pronouncements recognize the duty of Christians to apply the teaching of Christ to industrial and economic conditions. All find the basis of that teaching in love and fellowship, and believe that the practical application of it in society leads to the achievement of the Kingdom of God through the gradual creation of a co-operative social order.

(e) In educational matters we find three principles of action accepted by all. 1. The basis and the crown of all education is religion. 2. Accepting the separation of Church and State our communions are agreed whether by official action or by common consent, to accept with it the necessity of a certain secularization of public education. They agree that their contribution to education must be largely in the field of bringing religion into the public schools and colleges by every means that may be open, and 3, finally all support and further the work of church schools and colleges, finding in them the most considerable sources of supply for the ministry and other church workers, regarding them not as substitutes for the public educational system, but as supplements.

Such are the findings of a conference which will be memorable in the minds of those who took part in it. We refer them now to our several communions, humbly praying that our heavenly Father may bless these our efforts to the end that they may be counted some contribution towards the achievement of that organic unity for which our Lord prayed.

Books Reviews

The Meaning of Mysticism. Professor Woodbridge Riley. Richard R. Smith, Inc. \$1.25.

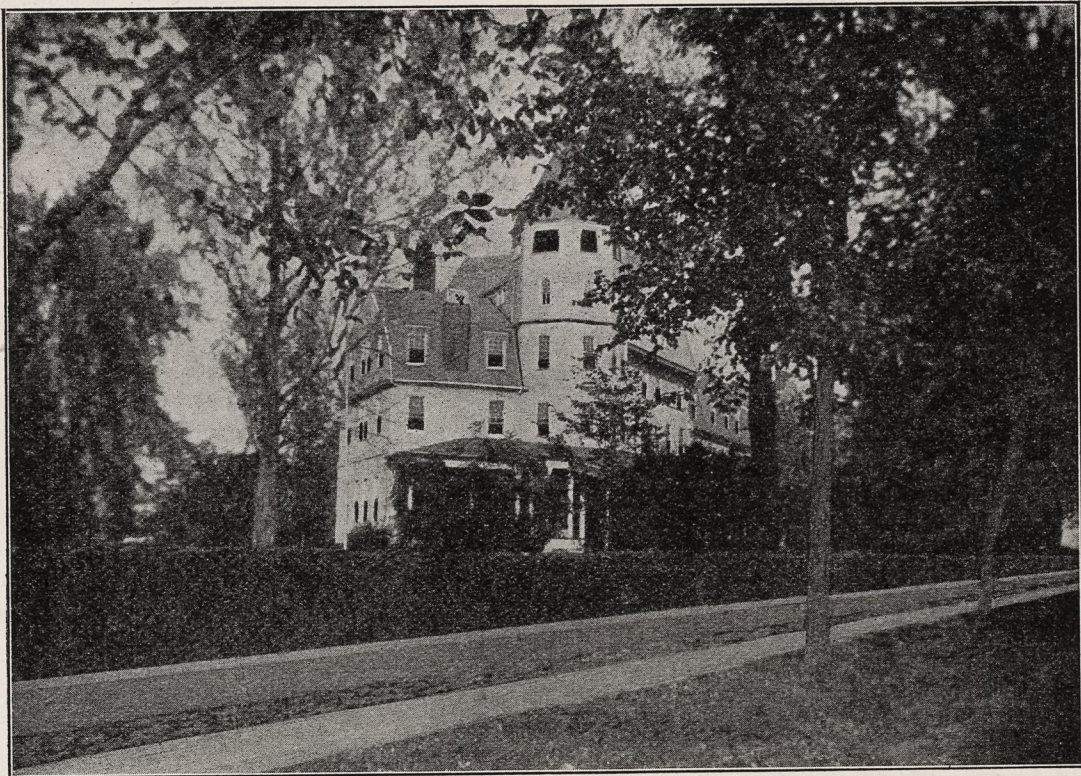
The professional religionists of our Lord's day you remember questioned whether any good thing could come out of Nazareth. There are similarly minded persons today who raise the same question in regard to the *Chronicle*. We hasten to assure you that the articles on mysticism which appeared in that journal and now published in book form under the above title were worth preserving. The book as a whole is one of the cleverest, sanest, yet deeply penetrating expositions of mysticism that has been written. The author covers a wide range, yet he does it thoroughly without a trace of superficiality. There are flashes of wit and of sarcasm, nevertheless there are other passages which reveal the author as a profound and deeply sympathetic student of the great realities which true mysticism can contribute to the spiritual life of man.

Irvine Goddard.

The Commonwealth. Bishop Brent. D. Appleton & Co. \$2.00.

It will be a great joy to the many admirers of Bishop Brent to have opportunity to read these Duff lectures delivered at Edinborough in 1921. In them Bishop Brent sums up his passion for love and unity among Christian brethren. He examines the status of our Western civilization and shows how its leaders have failed to achieve their purpose because they have left God out of their conferences and programs. They have failed to create moral sanctions and to gain effective leadership just because they do not make God a reality in their plans. This has resulted in the hate of the Soviet and in the disgust of the heathen toward our so-called Christian civilization.

Bishop Johnson.



SAINT HILDA'S SCHOOL
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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

HERE is a little news item about a conference which appeared recently in the Christian Herald which may interest you:

A minister who is on rather unusual and affectionate terms with the business men of his Church Brotherhood invited ten of them to take lunch with him at the city Y. M. C. A. Each one of these ten men had pledged \$1.00 per week on the annual Church Budget, which was far above the average pledges of most of the members. During the lunch the minister asked these ten men to increase their pledges fifty per cent., owing to unexpected parish expenses. The men frankly and good-naturedly asked to be excused, claiming they were paying all they could afford.

The minister did not press the matter, but asked if the men would be willing to let him have an itemized account of their weekly expenditures for what they themselves would count as "luxuries," meaning by that word, things they did not need for their physical or moral well-being.

The men looked amused and laughed at their popular pastor, but promised to do what he asked.

You may be interested to know what this group represented in business: Three high school teachers, one grocer, one stationer, one lawyer, one newspaper editor, one insurance man, one State official, and one railroad official.

When these men, a week later, met with their minister, there was a curious look on their faces, not of amusement, but of more or less self-judgment. The itemized expense accounts were passed across the table to the minister, and he asked consent to read the first one to the assembled group. The list was that of the railroad official. It follows: "Weekly expense for 'luxuries' as defined by pastor: Three movies at forty cents each for wife, daughter and self, \$3.60; twelve cigars and two packages of cigarettes, \$2.15; soda water and ice cream, \$1.75; two unnecessary banquets, \$6.60. Other unnecessary items, \$5.00. Total \$18.50."

And at the bottom of this list the

railroad man wrote: "I double my pledge to the Church Budget. Come to think it over, I make it \$3.00 a week."

The minister looked up and caught the eye of the insurance man, who said: "I move that the rest of us do the same on condition that Pastor does not make our list public." The motion was carried with a bang.

When the men went out, the minister heard the insurance man say to the railroad man: "I thought you smoked more than two cigars a day."

"I do, generally," replied the railroad man, "but I felt as if I ought to cut my luxuries down a bit last week." "I wonder why—" the newspaper editor as heard to say, but just what it was he was wondering over will be left to the readers of this true story of ten men, a Church Budget, "luxuries," and a popular teacher.

* * *

The synod of the province of the Northwest is to be held at Miles City, Montana, September 30 and October 1. There is to be a conference on

the Children's Crusade, led by the Rev. L. B. Whittemore of Grand Rapids, with a demonstration of the methods used on successful crusades. The Rev. Bob Frazier is to speak on the Advance Work Program and the Rev. Fred Clayton on evangelism. At the banquet Bishop Roberts of South Dakota and Bishop Johnson of Colorado will speak on the Lambeth Conference. The Provincial Auxiliary is to meet at the same time.

* * *

Miss Edna Eastwood, who has done notable work among isolated Church people under the auspices of the National Council recently had to undergo a serious operation. It is reported that she is doing nicely.

* * *

At a recent meeting of the Society of Friends in London, action was taken to eliminate the color bar. A resolution was unanimously passed to form a joint council of white and colored people in order to encourage personal contacts, to spread information, and to make known in Great Britain the achievements of Negroes.

* * *

The National Association for the Advancement of Colored People has issued a list of epithets to which colored people object. They include such words as "darky," "pickaninny," and "nigger." They also regard the term "Negress" as objectionable because in the minds of many people it refers to colored girls and women on the auction block in slavery days. The approved terms are "Negro," spelled with a capital "N" to designate the race, and the adjective "colored" as applied to child or man or woman. "Mulatto," "quadroon," and "octo-noon" are also approved where it is desirable from the scientific standpoint to designate the degree of race mingling.

* * *

The development of St. Hilda's Hall, Charles Town, West Virginia, has been watched with interest as its approach toward meeting the needs of girls and young women in the modern world combines the cultural background of the Old South with the intelligent application of progressive educational thought.

Beginning with girls of pre High School age it carries the student through the four High School years, gives College Preparation and two years beyond. These last two years have proved of real value to girls who cannot afford four years of college. St. Hilda's proposes to give the opportunity to develop competence in life by stimulating interests and aptitudes. Music, Art, dramatic and other activities are recognized factors in the educational process, and thus the social side of life is given its true value.

Well trained and experienced teachers, small classes, and outdoor sports are factors which, with community life and self-controlled discipline, make for an intellectual interest in a full, rounded life. It was through the influence of Bishop W. L. Gravatt that the School was located in Jefferson County at the northern end of the famous Shenandoah Valley, in sight of Harpers Ferry. The ease in which it is reached, its nearness to Washington, beauty of scenery and healthful climate makes its situation almost ideal. The Diocese of West Virginia is particularly happy in having a school of this character to train its young women.

* * *

New Ten Commandments and new creeds are constantly being thrust upon patient congregations. The latest to come to our attention is this set of commandments to guide you in the bringing up of children.

"1.—Thou shalt make an honest effort to understand thy children.

"2.—Thou shalt not be a fault-finding parent.

"3.—Thou shalt not withhold thy attention or affection from thy children.

"4.—Thou shalt endeavor to work out a schedule for the life of thy child.

"5.—Thou shalt endeavor to secure and hold the confidence of thy children.

"6.—Thou shalt bear in mind that the influence of home lasts for life.

"7.—Thou shalt take to heart the fact that these children pass through your home only once.

"8.—Thou shalt show thy children by example the place that the church should hold in their lives.

"9.—Thou shalt remember that the home is a school in co-operation, service and love.

"10.—Thou shalt not, for modesty's sake, withhold from thy children the vital truths of life."

* * *

The Rev. S. R. S. Gray, rector of St. James' Church, Dundee, Illinois, has worked out a novel vacation program for his Church school, including a Bible class meeting twice a week; a picnic for junior and kindergarten classes; and a pilgrimage to St. Luke's Church, Evanston, and to Bishop Anderson's tomb at the Western Theological Seminary.

* * *

The Church Army in England, of which our Church Army here is really a part, has tackled the housing problem. The other day they formally opened fourteen houses which are renting for less than \$1.50 a week. The dwellings, which are very nice affairs, are to be rented to families having at least four children and a

weekly income of not more than \$20.

Over here we are apt to think of the Church Army as being concerned solely with evangelism. That is their chief task certainly, both here and in England. However on the other side, having been established for many years, and seeing that evangelism and social service are closely related, the Army has gone in for splendid social service activities. There is no doubt but what the Church Army here, so efficiently led by Captain Mountford, will eventually branch out into the social service field.

* * *

St. James' Church, Long Beach, N. Y. is raising \$50,000 this summer with which to build a church on well located property which they now own.

* * *

Early this month St. Martin-in-the-Fields, the famous London church, was the scene of three mid-day addresses in which leading Americans spoke on "Campaign for Peace." They were Rt. Rev. G. Ashton Oldham, bishop of Albany, N. Y.; Rt. Rev. Warren L. Rogers, bishop of Ohio, and Rev. Henry S. Leiper, New York. Bishop Oldham and Bishop Rogers have offered their services for other engagements arranged between Great Britain and America during the summer, and they will speak in the leading cathedrals, churches, brotherhoods, etc., in England.

* * *

An important occasion during the meeting of the Lambeth Conference of bishops in the Anglican communion in London will be the visit on Aug. 15 of the American bishops to Aberdeen, Scotland, to witness the laying of the corner stone of the new St. Andrew's Cathedral by Bishop Perry of Rhode Island, presiding bishop of the church in the United States. The money needed for this work is being raised by Episcopal church people in this country in memory of Bishop Samuel Seabury, the first American bishop, who was consecrated in Aberdeen, and the edifice therefore will form an interesting historical link between the Scottish and American churches.

* * *

A Church center for students of the church is to be erected at the Louisiana State University at a total cost of \$42,000, the major portion of which has been pledged by the several parishes of the diocese and has been made available for immediate use. A fine site, 200 feet square, has been obtained on the campus near the main entrance on a ninety-nine-year lease at the rental of \$10 a year. The student center will consist of a central building containing an auditorium, a chapel with high vaulted ceiling composing the south wing, and

a north wing containing recreation rooms on the ground floor and a priest's residence above. Work has been started and the present unit is expected to be completed by the middle of April.

* * *

Rev. Richard G. Preston, rector of Grace Church, Newton, Mass., is in charge of the Church of the Messiah, North Woodstock, N. H., for the summer.

* * *

The devotional use of the Bible, Rural Church extension, Young People's Service League, pageantry and Sunday school teaching methods were featured at the North Texas Summer Conference in Lubbock under the auspices of the district departments of religious education and Christian social service.

The Mission Committee and the Lubbock branch of the Woman's Auxiliary co-operated in the most effective preparations ever made for this Conference.

* * *

In order to stimulate church attendance among the Church school pupils both at home and those on vacation, the department of religious education of Christ Church, Savannah, Ga., the Rev. D. C. Wright, D. D., rector, has issued to each pupil a series of thirteen post cards addressed to the Department. On the reverse side is a printed form giving the date, place and name of church attended which the pupil and one of his parents sign and mail in weekly. It is hoped in the fall the Church School will have a tabulated report of each pupil's church attendance.

* * *

Bishop Brewster of Connecticut recently confirmed a class of twenty-one at Immanuel Church, Ansonia, Conn. One was formerly a Roman Catholic, three were from the Greek Orthodox Church and six were from Protestant Churches.

* * *

Sixty-one young people of the diocese of Connecticut attended the Young People's Conference held at Waterbury, which ran through a full week. Those giving courses were the

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Rev. Howard Weir of New Haven who gave a course on "The Art of Christian Living," Professor Cline of Berkeley Divinity School, whose course was on "The Spiritual Gospel," Mrs. Alfred R. Fletcher of Hartford who told of the work of the Girls' Friendly Society. A course on young people's work was given by Mrs. J. Edison Adams who is the director of religious education at Christ Church, Greenwich; a course on the Prayer Book was given by the Rev. A. C. Ockenden of Northampton, Mass., and one on mission by the Rev. Samuel Sutcliffe of New Britain. The Rev. Arthur McKennÿ of Waterbury lectured on the prophets; Miss Helen Stevens, director of religious education of the diocese, also gave a course and was the boss of the conference, and Captain Mountford of the Church Army was a visitor and gave an inspiring address.

* * *

The Rev. Charles E. Stewart, rector of churches in Powhatan and Cumberland Counties, Virginia, has accepted a call to Holy Trinity, Onancock, Virginia.

* * *

The Rev. Walter Tunks has resigned as rector of St. Paul's, Muskegon, Michigan to accept the rectorship of St. Paul's, Akron, Ohio.

* * *

The Rev. Edward Aldworth has resigned as rector of St. Peter's, Hillsdale, Michigan, and is in charge of Grace Church, Grand Rapids during the summer.

* * *

The Rev. Charles E. McAllister, rector of St. Michael and All Angels, Baltimore, has charge of the Chapel of All Angels, Twilight Park, Haines Falls, N. Y., during the summer. He has arranged this year for special

preaching services with the following clergymen taking the pulpit: Rev. C. E. Snowden, head of the field department of the National Council, Dean Gateson of Bethlehem, Rev. A. B. Kinsolving, chaplain of West Point, Bishop Fiske, Rev. F. J. Clark, a secretary of the National Council, and the Rev. C. A. W. Brocklebank, who is Dr. McAllister's assistant in Baltimore.

* * *

The Rev. J. A. McNulty of Winner, S. D., and dean of the Rosebud deanery, is in charge of St. Luke's, Saranac Lake, N. Y., during July, ministering also at the Trudeau Sanitarium.

* * *

A memorial service for the late Mrs. Harriet Lane Johnson was held

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at the Church of the Transfiguration, Blue Ridge Summit, Pa., recently. Mrs. Johnson was the niece of President Buchanan, the only president of the United States from Pennsylvania, and was mistress of the White House during his administration.
 * * *

Henry Herman Martens was ordained deacon by the Bishop of Southern Virginia recently. Mr. Martens was formerly a Baptist minister and has been placed, temporarily, in charge of St. John's, Petersburg.
 * * *

Mr. Tompkins, the assistant treasurer of the National Council, reports that up to the first of July receipts were close to \$35,000 ahead of last year.
 * * *

Rev. A. F. Travers has resigned as rector of the Good Shepherd, Allegan, Michigan, and accepted the rectorship of St. Paul's, St. Joseph, Michigan.
 * * *

The twelfth annual Racine Conference which was held this year at St. Alban's School, closed on Friday, July 12th, after a ten-day period of some of the finest classes ever held at a Racine Conference. The change of the meeting place from Racine, Wis., to Sycamore, Ill., did not seem to effect the conference in the least. A spirit of fellowship prevailed which could not be surpassed in any way. Dr. Lewis B. Franklin, the vice-president of our National Council, and the Rev. Robert S. Chalmers, rector of Grace and St. Peter's Church, Baltimore, led the conference to great spiritual heights. The keynote of the chaplain's sermons and talks was the "Doctrine and Fellowship" of the Church. A splendid Missionary Course was conducted at the noon-hour each day by Dr. Franklin, at which all delegates were in attendance. Miss Vera Noyes, directress of religious education in the diocese of Chicago, conducted a most interesting demonstration Church School class. Each day during the conference a group of ten or twelve children came up to St. Alban's School for this class, and Miss Noyes conducted the class without ever having seen the children before. The interest in what she did with them was manifested by the regularity with which the children attended the class each day. Several prominent social service workers attended the sessions of the conference from nearby cities. A splendid seminar course was arranged by the Rev. Alfred Newbery, rector of the Church of the Atonement, Chicago. Miss Belle Boysen of Cincinnati gave a series of addresses on "Family Relationships," which was well attended. Two Chicago clergymen, the Rev. Irwin St. John Tucker

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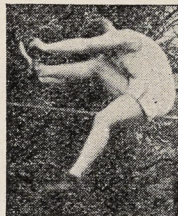
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and the Rev. Scott Rubel, conducted the pageantry and religious drama class. The young people were led in their work by the Rev. Austin Par-due.

* * *

Near the spot where the early English settlers celebrated the first Holy Communion service on that third Sunday after Trinity in the memorable year of 1607, a commemorative and symbolic service was held Sunday afternoon, July 6th, at Jamestown with the Rt. Rev. Arthur C. Thomson, bishop of the diocese of Southern Virginia, the celebrant.

The occasion was the 323rd anniversary of the first known celebration which is observed each year by pilgrims from the Order of Jamestown at the Robert Hunt Shrine. The program included an historical address by the Rev. B. D. Tucker, of St. Paul's Church, Richmond, and music by the choir of the same church under the direction of F. Flaxington Harker.

The Rev. Robert Hunt, who had come from England as spiritual advisor to the colonists, celebrated the first communion in the hopes of erasing an undercurrent of discord which existed at that time in the settlement. It was in his honor that the Rober Hunt Shrine was built in 1922.

* * *

The Ven. J. Henry Brown, Arch-deacon for Colored work in the diocese of Georgia, is rapidly completing his plans for the diocesan camp to be held for the Colored young people and adults in the old St. Athanasius' School and Dormitory, Brunswick, Aug. 8-11. So far as is known, this is the first attempt in the South to hold a camp for Colored boys and girls. The camp is being financed by St. Athanasius' parish (colored), the Colored branch of the Woman's Auxiliary and the Laymen's League.

* * *

Eight hundred small children and city-tired mothers are on the Fresh Air vacation waiting lists of the New York Protestant Episcopal City Mission Society. They are still uncertain whether or not they can hope to get into the country this summer for one or two weeks' relief from the city's heat. Nor can promise of a vacation be given to them, according to Bishop Manning, president, and the Rev. L. Ernest Sunderland, superintendent of this society, until there is more money contributed to the Fresh Air Fund.

* * *

Bishop Tyler of North Dakota wants to warn people of the Church about a tall, dark, well-speaking young man who is running about representing himself as the bishop's son. Writes the bishop: "Some time ago this young man appealed to me for aid which I gave him in the form of

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a tank full of gasoline, some oil and two dollars in cash. He claimed his name was White and that he was on his way to Chicago, which was his home. He had friends, he said, in Minneapolis, who would aid him if he could get that far. Since then he has seen fit to adopt me as his father and has secured money from people in various parts of the country by reason of this assumed relationship. He drives a yellow Chrysler coupe. I disclaim, of course, all responsibility for and knowledge of this young man."

* * *

Miss Emily L. Loveridge, after forty years of service, has retired, on full salary, as the head of the Good Samaritan hospital, Portland, Oregon. (Miss Carolyn E. Davis, who has been in hospital work all her life, and the head of several large hospitals, has been appointed to the position by Bishop Sumner.

* * *

The Faith and Order Continuation Committee is to meet at Murren, Switzerland, August 26 to 29, with the Archbishop of York presiding since he was elected chairman of the committee to succeed Bishop Brent. The chief place on the agenda is given to the matter of fixing a date for the next meeting of the World Conference. The representatives of our Church are to be Bishops Perry, Parsons, Oldham and Rogers and the Rev. Professor Frank Gavin of the General Seminary.

* * *

Maine has just had its first summer conference for young people. It was held at Bowdoin College, Brunswick, July 7-13. With an attendance of more than fifty young people, a faculty recruited entirely from clergy and lay people of Maine, this Conference generated so much enthusiasm, spiritual purpose and devotion that there can be no question as to its future existence. When the boys and girls who had participated were asked whether they wanted such a Conference next year, the answer was a mighty shout of affirmation.

* * *

The Rev. Lyman Rollins, rector at White River Junction, Vermont, died on July 11th as a result of being gassed during the world war, according to specialists who attended him during his seven weeks' illness. He had served as chaplain overseas for the 101st infantry.

Risking his own life in a successful attempt to save a party of American raiders, of which he was one, returning to the American lines, won him the croix de guerre by the French government, June 8, 1918. He was the third officer in rank of the detail, which had carried out its orders

and had lost the way back to the opening in the American wire entanglements through the steaming of their gas masks they had been forced to put on because of a German gas attack.

Finding they were up against impenetrable wiring, Chaplain Rollins removed his mask and holding his breath, sighted the opening some distance away. Replacing his mask he led the men to safety.

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* * *

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* * *

Bishop Ingley of Colorado, in his convention address, had things to say about the "grasshopper" priest. Said he: "The curse of our small town and mission work in the past has been the grasshopper priest who takes the first opportunity to accept preferment in what has become commonly accepted as a 'larger sphere of service.' No doctor or lawyer expects to build up a practice in a year or two, or even three, and yet the average incumbency of the average mission priest in Colorado is less than two years. It takes at least three years to learn to know one's people, and to win their confidence. After that, one may begin to look for results.

"But can you blame a clergyman . . . for wanting to seek a change when the Church leaves him to worry over financial problems on a salary that the average small-town school teacher would despise? And God knows, school teachers are paid little enough for their valuable services. When the Church recognizes the infinite value, in the sight of God, of individual souls, whether in the city or the country, and seeks the ninety and nine in the wilderness as did her divine Founder, then will the Episcopal Church indeed become truly apostolic and win the American people to a sane reasonable presentation of the Catholic religion which at heart the people of this great country not only need but long for.

* * *

The *Faith and Youth* program for boys, prepared by the Brotherhood of St. Andrew to be offered to parishes throughout the Church this fall, has been approved by the Presiding Bishop in the following published statement:

"The Crusade planned by the Brotherhood of St. Andrew is a call for renewal of faith, and missionary service. With all my heart I echo the appeal. The Spiritual contagion which carries from one life to another the message of the Living Christ is the way by which the Gospel spreads

ST. STEPHEN'S COLLEGE (Columbia University)

A College of Arts, Letters and Science definitely and officially of the Episcopal Church but with no ecclesiastical restrictions in the selection of its student body; incorporated into the educational system of Columbia University and conferring the University degree.

It combines the advantages of University education with small college simplicity and inexpensiveness.

The College founded in 1860, is equipped to teach men who, after graduation, are going into business or into post-graduate schools of medicine, law, journalism or theology, or into classical, scientific, social or literary research. The fees are: For tuition, \$300 a year; for furnished room, \$150 a year; for board in hall, \$300 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders.

Address: Bernard Iddings Bell, Litt.D.,
Warden

ANNANDALE-ON-HUDSON, N. Y.
(R. R. Station: Barrytown)

St. Andrew's School

near Middletown, Delaware

A Church Boarding School for Boys to open September, 1930

Endowed. College Preparatory. Tuition \$800. Boys from 12 to 15 admitted for this year.

Modern fireproof equipment. 350 acres fronting on two lakes.

REV. WALDEN PELL, 2nd

Headmaster

Address, Lenox, Massachusetts

KEMPER HALL

KENOSHA, WISCONSIN

Under the care of the Sisters of Saint Mary. An Episcopal school for girls on North Shore of Lake Michigan, one hour from Chicago. College Preparatory and general courses. Music, Art, Domestic Science, Outdoor and Indoor Sports. Address, The Sister Superior.

Virginia Episcopal School

Lynchburg, Virginia

Prepares boys for college and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia. Charges exceptionally low. For catalogue apply to Rev. Oscar deWolf Randolph, Rector.

HARVARD SCHOOL

Los Angeles, California

A school for boys under the auspices of the Episcopal Church. Fully accredited. R. O. T. C. 30th year opens September 17th. Outdoor sports in a fine climate. For all information, address the Rev. Robert B. Gooden, D.D.

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL

Peekskill-on-Hudson

BOARDING SCHOOL FOR GIRLS

Under the care of the Sisters of St. Mary. College preparatory and General courses. New modern fireproof buildings. Extensive recreation grounds. Separate attention given to young children. For catalog address THE SISTER SUPERIOR.

The School of

NURSING

HOSPITAL of ST. BARNABAS
Newark, N. J.

Fully accredited School and Hospital.
High School graduates accepted.
Classes enter Feb. and Sept. Enroll now.

Address
DIRECTOR, SCHOOL OF NURSING

among men. The world is waiting for a renewal of the Apostolic impulse which compelled St. Andrew to bring his brother, Simon, to the Master's presence; which sent the Disciples of the early Church throughout the world with the single purpose of making Our Lord known to mankind. The Brotherhood of St. Andrew lives still to follow the same course and to lead the youth of today in the same paths of service.

"I commend to the Church the program of the Brotherhood and I pray that it may be blessed by the Holy Spirit and proved by its fruits."

The plan as outlined provides for a seven-day mission for older boys, beginning on Sunday, November 23rd and leading up to the nation-wide annual corporate communion of men and boys on Advent Sunday, November 30th. Posters and publicity material, special services of worship, material for seven addresses by the leader, and follow-up plans will be provided by the Brotherhood.

* * *

Here is a communication from Bishop Rowe of Alaska which I hope some of you will be able to do something about:

"In January last we lost by fire our new Dormitory School at Nenana. The building was covered by insurance. The contents, which were not insured, were partly destroyed. The portion of the contents saved were stored in a house, in the white town of Nenana not belonging to the mission. Now, just as I am on the verge of leaving this country for the Lambeth Conference, word reaches me that this house also has been destroyed by fire together with all furniture and supplies that had been saved from St. Mark's School.

"The house has been occupied as a residence by our missionary at Nenana, the Rev. E. A. McIntosh and family. They lost everything but the working clothes they wore—clothing, furniture, vestments, books, etc. The present distressing situation is that about forty children are practically homeless until the new building is finished, which will be in August. This new building will have to be completely refurbished and equipped. To equip St. Mark's School with beds, bedding, furniture for dining room and living room, a heating plant, kitchen range, cooking utensils, and all the multitude of items that are required even for the simplest house-keeping, I shall need at least \$6,000. Needless to say everything will be of the simplest character. In addition to this I must in some way find \$1300 more to provide absolute necessities for Mr. McIntosh and his family. Under this heartbreaking situation may I ask through you for help from all

who may be willing to lend a hand once again, as they have so often kindly done in times past.

"It is most important that the money should be in hand as soon as possible, in order that the furnishings and supplies may be purchased

in Seattle and shipped into Nenana before August 1st.

"I shall not be in the United States again until after that date. Meanwhile, Dr. John W. Wood, 281 Fourth Avenue, New York City, who has just returned from the Orient,

Services of Leading Churches

Cathedral of St. John the Divine New York

Amsterdam Ave. and 111th St.
Sunday Services: 8, 9, 11 A. M. and
4 P. M.
Daily: 7:30 and 10 A. M. and 5:00
P. M.

The Incarnation Madison Avenue and 35th Street

Rector
Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8 and 11 A. M.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30
P. M.
Church School: 9:45 A. M.

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 Com-
munion, 11:45.

St. John's, Waterbury

Rev. John N. Lewis, D.D.
Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy
Days, 10 A. M.

Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri., and Holy Days.

St. Paul's, Milwaukee

Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays: 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia

Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:00)

St. Paul's, Chicago

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago

Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday,
10:30.

St. Luke's, Evanston

Rev. George C. Stewart, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago, off
at Main, one block east and one north.

Grace Church

Sandusky, Ohio
Donald Wonders, Rector
Sunday:
8:00 A. M. Holy Communion.
10:30 A. M. Morning Service.

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 7:45 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
SUMMER SCHEDULE
Sundays: Holy Communion 7:30 and
8:15 A. M.; Matins 10 A. M.; Sung
Mass and Sermon 10:30 A. M.; Solemn
Evensong 7:30 P. M.
Week-days: Matins 7:15 A. M.; Mass
7:30 A. M.; Evensong 5 P. M. Thurs-
days and Holy Days: 2nd Mass at 9:30
A. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 7:45 P. M.
Tuesdays: 10:00 A. M.

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

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays:
8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

has kindly agreed to act for me in receiving gifts and arranging with Miss Bessie Blacknall, the head of St. Marks School, and our purchasing agent in Seattle, in selecting and shipping such supplies as the gifts of friends make possible."

* * *

Dean Green has resigned as dean of the Virginia Seminary. The trustees accepted it to become effective in 1933, granting him a sabbatical year in 1932.

* * *

Plans have been drawn for a new \$130,000 church for St. George's, Bridgeport, Connecticut.

* * *

The Rev. Richard Lief, assistant at All Saints, Pasadena, California, has accepted a call to be the rector of St. Luke's, Allston, Mass.

* * *

For a number of years the Gift of Life Committee of the Florida Branch of the Woman's Auxiliary to the National Council under the Chairmanship of Mrs. Wm. P. Cornell has been seeking to develop an interest in summer volunteer service in the hearts of its students at the Florida State College for Women in Tallahassee and in its membership throughout the Diocese. This summer the hopes of this committee have come to fruition and three splendid young College women are now serving in the mountain missions of Virginia and North Carolina. The travel expense of these Summer Volunteers is borne by the Woman's Auxiliary which also makes a small contribution to the personal expenses of its representatives.

* * *

A half-column news article in the *New York Times* lately quotes the Rev. F. M. Gordon, secretary of the Brooklyn Federation of Churches, as

THE name *Pilcher* on an organ has been accepted for over a century as a guaranty of intrinsic worth and permanent satisfaction. . . Inquiries invited. . . Henry Pilcher's Sons, Incorporated, Louisville, Kentucky. Steinway Hall, New York City.

PILCHER
...Organs

THE VOICE OF INSPIRATION

to the unusual number of neighborhood combinations of congregations that will be in effect in Brooklyn for the summer. He believes that denominational lines figure less than ever before in these combinations, and he feels that the Brooklyn Federation has had influence in accomplishing this. He lists a surprising number of localities where such combinations will be carried out. On Brooklyn Heights seven congregations, of various denominations, will combine for the summer in historic Plymouth Church. On the Park Slope several congregations will meet for one month in the First Reformed and for another month in the Memorial Presbyterian. In the Bedford area the Bedford Presbyterian, in Flatbush Grace Reformed, in Bensonhurst the

Union Presbyterian, in the Stuyvesant district Grace Presbyterian, and in the down-town neighborhood the Central Methodist, will house combined congregations. How many and what churches will, as a result, be closed all summer, the article does not state. We have heard, of course, of no Episcopal Church that will be closed. One may hope that these temporary combinations create a sentiment for unity, and perhaps tend to break down prejudice. If even a few denominations, or sub-denominations, can be merged by the increase of this sentiment, something is accomplished toward unity. The Federation is entitled to credit if this happens. But of course the more difficult problems connected with church unity will not be solved in this way.

An Excerpt From

THE NEW YORK TIMES

"ST. THOMAS' TO SEEK FUND OF \$3,000,000

TO HOLD SITE FOREVER

Plan to "Stave Off Lean Years Which Will Inevitably Come in a Decade or So."

NEW YORK, May 11—
"St. Thomas' Protestant Episcopal Church will seek to raise an endowment of \$3,000,000 to keep forever its site at Fifth Avenue and Fifty-third Street, it was decided at the third annual meeting of the Men's Association of the church, which was held Thursday at the Banker's Club.

"The announcement of

the project was made yesterday. * * * *

"The purpose of seeking the endowment, according to the announcement issued from the church, is "to stave off the lean years that will inevitably come a decade or so hence, when the trading zone will have drawn its coils ever so more tightly around the territory."

Saint Thomas' Church is utilizing the endowment facilities of the Church Life Insurance Corporation.

If you wish to have this Endowment Plan presented to your vestry or a committee,

Write to the Corporation

14 Wall Street

New York