

The **WITNESS**

CHICAGO, ILL., AUGUST 14, 1930



HOLDERNESS

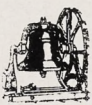
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THE WITNESS

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NEWS FROM LAMBETH

By

BISHOP JOHNSON

THERE is a growing consciousness of universality in the Anglican communion. The word "Anglican" is losing its racial significance and is rather an historical reference to the fact that the world is taking advantage of an incident in history which enabled the English Church to preserve the historic episcopate and the valid priesthood without the necessity of submitting one's conscience either to the Italian curia or to the British Parliament.

Of course the Greek Church might have done this if it had had a world vision which it could have exercised.

The term Anglican Communion is a convenient phrase to designate those who are in communion with the Sees of Canterbury and York.

In our audience with the King at Buckingham Palace, His Majesty made reference to the fact that little more than a century ago, the Anglican Episcopate consisted of a small number of bishops in the British Isles, whereas when one looked over the three hundred bishops in the throne room one realized that the Anglican Communion had reached a universality equal to that of Rome, and that such universality was not subject to the hyphenated adjective which dominates it.

It is not Anglican as the sister church is Roman. The emphasis is not on the ecclesiastical supremacy of Canterbury, but on the Catholicity which Canterbury must respect.

It is unquestionable that the Archbishop of Canterbury and the other English diocesans have great influence in the conference, but their desires do not settle the questions at issue.

This merely means that to an increasing degree the Anglican Communion is becoming less English even though the Lambeth Conference is at present dominated by them.

The English bishops initiate the conference, indicate its trend, head most of the committees, write most of the reports and rather unsuccessfully endeavor to have a universal outlook at the same time clinging to their English customs. But the resolutions finally passed are decided by a group of bishops who come from all parts of the earth and represent many nationalities and races. There are African, East Indian, Japanese and Chinese representatives and in the final decisions they outnumber those from the British Isles.

At present many of the colonial bishops are English born, but this preponderance is becoming less and less, as the Australian, Canadian and oriental bishops are drawn to an increasing degree from native sources.

Lambeth is undergoing a transition and a change is inevitable, regardless of the fact that human nature is what it is and that English human nature is particularly what it is.

ONE is impressed by the fact that the leadership of these English bishops is also due to their scholarship.

They have the time, the inclination and the opportunity to become scholars. One feels a distinct disadvantage in their company, for travelling in Pullman's does not make for exact scholarship, however much it may develop the art of human relations.

This cultural supremacy results in a rather disproportionate emphasis upon the intellectual, a mild tolerance of the mystical and an avoidance of the sacramental connotations of religion.

If the Gospel is hid from the wise and prudent and revealed unto babes one can understand why a highly intellectual religion may miss some of the vital emphases which pertain to the religious life.

Still there is an atmosphere of devotion, of re-

pressed evangelical fervor, of kindly beneficence under the skin of English ecclesiastics which (after the scriptural injunction), they keep very well hidden from the eyes of men.

There is a tendency among them to fall down before the idols of modern science and ancient philosophy, accepting the new cults as the older ones become discredited.

At times one has an uncomfortable feeling that Almighty God is being orientated to the decisions of Ph. D.'s. Certainly when D. D.'s and Ph. D.'s walk arm in arm, they approach infallibility in their attitudes.

We are just emerging from two weeks of committee work. One learns why they are called deliberations. They are most deliberate.

NEXT week the conference reassembles at Lambeth palace in full session, to discuss and vote upon resolutions which will have been acted upon before this reaches my readers.

Most of the resolutions will preserve the obvious but one wonders how far the conference will go in endorsement of the South India plan (which is as yet untried), and in its attitude toward birth control of which there seems to be many advocates, and about which there seems to be little precedence.

After all, one need not worry about these resolutions. They do not have any permanent weight until they have been received and acted upon.

The Lambeth conference may not legislate. It can only express a majority opinion which may or may not survive in the life of the Church.

There is nothing to prevent the Church in America from dissenting against its findings.

A mere conciliar statement has to be tried in the fire of universal action. Lambeth expresses an opinion, the Catholic Church receives it. The determining factor is that which is done about it. There is no finality about its resolutions.

ONE is impressed with the fact that the Church is a living organism. It is not a static mechanism. Like all living things it evolves and devolves; goes forward and falls back, like plants in a garden whose health and fruitfulness depend upon the cultivation given it by man.

God gives the seed and man develops the fertility. Just at present the Anglican communion is a very live vine, which is being constantly watched, pruned and cultivated. It is not afraid of experiment, but is exceedingly anxious to be of the vine. It is inexorably committed to the stock upon which the fruit is grown.

Like all agriculturists religious people must be patient and because this or that experiment is made they do not need to feel that some one is cutting down the vine.

Certainly the vine is not afflicted with dry rot, which is a fatal disease. We may have to scrap our experiments, but we do not have to fear for the vine.

OUR MATERIAL AGE

By

REV. G. A. STUDDERT-KENNEDY

OUGHT a Christian to be comfortably off? Particularly ought he to be comfortably off with Mean Street at his back door? . . . What about Dives and Lazarus? . . . Ought a Christian man to go on holiday in the South of France and leave South Wales behind him? These questions, if we follow them up, strike down to the very quick and core of our private and public lives. Generally, it may be said that, in reality, whether it is God's Will or not, and whether it is consistent with Christian perfection or not, we all—with the exception of a few gallant ascetics—intend to be comfortable. The majority of Christian men and women in the Western world are out to maintain, and if possible to raise, their standard of comfort and material well-being. The Christian world is actively engaged and largely immersed in the struggle for material good. The Christian Church is completely involved in and dependent upon that struggle; her enemies would and do say that she is parasitic upon it. To certain types of the working-class mind the parson is a typical parasite, and the bishop,

with his larger income, a typical super-parasite. Christianity is, in practice, committed to the struggle for material comfort; and yet she continues to be haunted by her traditional ascetic ideals. The conflict that is thus set up in the depths of the modern Christian soul is accurately described in Count Keyserling's *Travel Diary of a Philosopher*. He begins:

"Since ninety-nine out of a hundred men prefer comfort to perfection . . . Think well and long before you claim to be one of the one per cent. Ponder the meaning of those words 'comfort' and 'perfection.' 'Yours may be only a Ford; but it is a searching question,' 'Can a perfect Christian ever afford a Ford?' It may be a Morris-Cowley. Can you reconcile the ideals of the Cowley Father with the ideals of the Cowley Factory? Is mass production compatible with spiritual perfection? Since ninety-nine out of a hundred men prefer comfort to perfection, the continuance of ascetic ideals leads to a constant opposition between intimate volition and pre-supposed

duty, which is a state of affairs inevitably followed by evil consequences. The man who abides by the traditional ascetic ideals has a bad conscience continually—which is the most undesirable thing which could happen to anyone; the man who despairs of these ideals thus despairs of ideals altogether, and becomes a crass materialist; and he who doubts them, but does not despair, acquires that fundamental trait of inward frailty which characterises the modern man of culture more than anything else—and all of them lack that idealism which alone leads up and on.”

THAT is a peculiarly searching piece of diagnosis. We could almost all of us find specimens of the three results in the circle of our own acquaintance. The really worried, anxious man who, as he passes down the Mean Streets of the world, is perpetually haunted by the awful words, “If thou wouldest be perfect . . .” and salves his conscience by giving away, not wisely, more than he can afford. Not seldom he is so disgusted with the results of his giving that he almost hates the poor, and is driven to form an unnatural alliance with the second sort of soul—who declares bluntly that business is business, and Christianity has nothing to do with it. The morally sensitive soul learns all the easy speeches that comfort cruel men, and by the conflict in his heart is driven to their camp. The third type acquires the art of living in expensive simplicity, and, a little superior and slightly cynical, shrugs his shoulders at the world and draws his dividends.

Obviously, none of the three can lead because they do not know where to lead to. Meanwhile, the masses of the people have made up their minds what they want—they want comfort and security, and leisure and pleasure. They want this world and plenty of it. Christianity appears to them to be hypocrisy. It is neither hot nor cold, and they spew it out of their mouths. Thorough-going ascetic Christianity—poverty, chastity, and obedience—they can understand and respect—though they would not follow it. Business enterprise and success they can understand, and envy and pursue; but this *petit bourgeois* compromise, with no vision and no principle behind it, turns their souls sick. Indeed, it turns all our souls sick. None of us really believe in it.

HOW can we escape from this soul-destroying dilemma? Two ways and no more are open. The one consists in renouncing the struggle for material good. The other in sanctifying this struggle. Which is the Will of God? I can but answer for myself. I believe that the way of renunciation is impossible and not Christian. Christ was not an ascetic. Still less was He a Manichean. He did not hold or teach that material comfort was evil, though He did teach that it might become evil. I believe that we must sanctify the struggle for material good, and that this is the great task which faces the Christian Church all the world over. Western civilisation and complete renunciation of this world are contradictory and incompat-

ible; and I believe in Western civilisation. I believe in soap, and baths, and books, and swift transit, and good drains, and in beautiful and artistic clothes, and in music, and fine cities, and culture, and education. I believe in these things as God's gifts and God's Will.

We must struggle for material good, but we must sanctify that struggle; and in order to do that we must understand it; we must think about it, and what it entails. We must order, regulate, and improve it. We must bring the Christian conscience to bear upon every department of it. We must transform it from a sordid struggle into a splendid adventure; and to the task of that great transformation we must bring a new and searching honesty, consecrated energy, intelligence, and world-wide imagination. In the realm of theory, our economic theory must be related to our moral theology; and in the realm of practice our money life must be brought out of the shadow of secrecy, subterfuge, and half-shame into the Light of the World, and we must know what our money means. We must no longer be content with half-truths that cover up our refusal to face facts. We must make it clear that the first Christian duty is to earn your living, and that from that duty no one is exempt. From the King on his throne to the man who sweeps the streets, we must all give a fair day's work for a fair day's wage, and understand what we mean by fair. We must face the fact that if we take from without giving fair return to the family of God we are, morally speaking, thieves. Nor must we shrink from the prospect that the facing of these truths may entail deep and far-reaching reforms in our social life.

The Lord Planted a Garden

By

IRWIN ST. JOHN TUCKER

CHURCH papers are full of pictures and stories of how this or that congregation built a new church, installed a new organ, dedicated a gorgeously carved reredos and presented the rector with a new set of vestments. Such stories fill the little parishes and missions which compose the overwhelming majority of our strongholds with a sort of hopeless feeling that the pace is too swift for them. For most, it is all they can do to buy coal in winter and pay the diocesan apportionment.

But there is one form of church decoration, far more to the liking of Our Lord than carven or painted splendor, in which the country mission has it all over the city church. That is the Lord's garden.

Labor expended thereon is productive of more joy, pleasure, fellowship and spiritual benefit than a million-dollar cathedral.

Let me tell you about the Garden of Memory at St. Stephen's, Chicago. Three years ago the little mission was surrounded by a plot of ground unkempt and discouraged. Small boys rollicked through it; passers-

by tossed bottles and tin cans into it. The few parishioners struggled to keep it presentable, but they had a tough time to keep going.

This summer—three years later—pilgrimages are made to it from all over Chicago. Choral clubs ask for the privilege of singing there. World famous artists and sculptors offer literally priceless gifts to be placed in the church; and from as far off as Maine and California artists and poets send their work to be hung on the walls of the little structure, which is still the same wooden country church built out on the prairies twenty-five years ago.

All this came about through the establishment of the Garden of Memory. Trees in the garden are dedicated to great poets, artists and musicians. Every year the artists of Chicago and vicinity join in a memorial service for American artists who have passed away within the year. Friends and relatives of the deceased offer paintings and etchings, sculptures and carvings, to be permanent memorials. And after the service we march out under the arch of memory, along the rough flagstone walk, to the clump of linden trees which keep green the names of the servants of beauty.

In like manner, musicians gather to pay homage to the memory of great musicians; and lovers of poetry to salute the memory of poets. When we dedicated a poplar tree in memory of Longfellow, Indians living in Chicago, of whom there are many, came in their tribal costumes to help. Most of them were Chippewas-Ojibways, of the very tribe of Hiawatha.

But besides the trees, the Garden blazes with flowers all summer long. Every flower is planted or named in memory of something or somebody. It may be a birthday, or a wedding anniversary, or a recovery from sickness. It may be just a happy impulse to plant a flower in a garden, springing up in the breast of a flat dweller who has no garden.

On Sexagesima Sunday, when the Gospel is on the

sowing of good seed, we bless grass, clover or flower seeds on the children's altar; and then the children go out, singing "All things bright and beautiful," scattering the seed in spots that seem to need it. On Rogation Sunday we march through the garden again, blessing the flowers.

As a result, all the neighbors vie in helping tend the blessed plot. They bring lilies of the valley, peonies, pansies, forget me nots, sweet william, iris, dahlias—anything they have—and share with us. All around the neighborhood there is great excitement when the first tulips bloom. From then on the blaze of color changes hue, but does not die until the snows cover all with white.

Irises, purple and yellow; tiger lilies, flaming orange and red; poppies; pansies; buttercups, lilacs, larkspur, asters, and regiments of roses; white and red clover; violets; primroses; four o'clocks; Canterbury bells; gladiolus—each of these adds depth to its color and fragrance to its perfume by the knowledge that someone's memories bloom with them.

Now why could not every little mission church specialize in the ministry of flowers? If any one is sick, a flower from the church garden brings a blessing. If one dies, or is married, or if there is a baptism, a flower from God's garden brings comfort to the bereaved and increases the joy of the joyful.

Nowhere is it written that the heart of Jesus was moved with elation by piles of stone, stained glass, intricate carving or elaborately woven robes. Rather the contrary. But he did draw, from his deep rooted love of flowers, one of his most powerful appeals. "Consider the lilies of the field."

No longer do we bury the dead around the church. But we can hallow their memories by a rosebush in God's garden, which shall yield, year after year, fragrance and beauty to deck His altar and to bless His sick.

HOLDERNESS

The New Hampshire Diocesan School for Boys

TURNING the half century mark at its annual Commencement exercises in June, Holderness School began a new era which promises to surpass its already enviable educational history.

A new and youthful rector, a vigorous policy, a reorganized and loyal alumni, are contributing factors which augur well for the future of Holderness.

The beginnings of this boys' school in the New Hampshire hills which has so successfully prepared boys for college, and for life, are of more than usual interest, according to the historical address presented by the Rev. William Porter Niles of Nashua, N. H., one of the six members of the fifty year class who returned on Alumni Day to renew friendships and visit the old haunts together.

IN COLONIAL times Robert D'Arcy, the last Earl of Holderness, received from the king a large grant in Central New Hampshire. A later settler, who by the time of his death had acquired many acres of this virginal grant, was Samuel Livermore, "The Squire of Holderness." A fine colonial mansion, situated on a wooded bluff overlooking the picturesque Pemigewasset and Baker River Valleys, was his home. Across the valley, a mile distant, lies the town of Plymouth. It was this famous estate, the homestead of Chief Justice Samuel Livermore, which became the first home of Holderness School in the year 1879. Here in the foothills of the beautiful White Mountains at the threshold of the nationally famous Franconia Notch with its great Stone Face, is Holderness School.

Here on a level plateau is the twenty acre campus of the School, 780 feet above sea level, in a strikingly picturesque lake and mountain region. Directly to the east of the campus, Mt. Prospect raises its rounded head 1500 feet, while but a few miles distant are the beautiful Squam and Newfound Lakes.

Here, the Rt. Rev. William W. Niles, D.D., Bishop of the Episcopal Diocese of New Hampshire, established "a school where the sons of gentlemen of moderate means might secure a Christian education." The educated Christian gentlemen has been the Holderness idea since the inception of the school and the highest honor the school awards is the medal for manliness.

A DISASTROUS fire which completely destroyed the fine old mansion was not sufficient to extinguish the ideas and motives of the founders and a new building was erected in 1893. The equipment of the school today, in a material way, adequately cares for its present needs. Knowlton Hall, the main building, is the center of the life at Holderness. It is designed to house comfortably sixty-four boys, the Rector and masters, and contains the dining-room, library, and common room.

The School house, Livermore Hall, is a separate building, containing the main study hall and recitation class rooms. The Carpenter Memorial Gymnasium, built by Mrs. Joseph Carpenter, in memory of her husband, for many years a trustee of the School, provides every need for a physical education program of complete scope. Located in this building also are the Chemistry and Physics laboratories.

The Chapel of the Holy Cross, erected by Miss Zabriskie of New York for the School, is used for the worship of the School, and is the center of the School's religious life. It is among the handsomest school chapels in the eastern part of the country, the walls being decorated with intricate hand-executed designs, and the windows of stained glass. A magnificently carved oak altar and reredos are also prized possessions of the Chapel.

THE faculty of the school is a staff of six teachers, in addition to the Rector, who are carefully selected and qualified by temperament, character and training to be leaders of boys.

At Holderness, masters and students live in the same building, eat the same meals together in the same dining-room and go about their work in the same manner as would mark the normal life at home.

Because of the limited enrollment and the corresponding large staff of teachers, the classes at Holderness are small. Every boy recites every lesson every day. His weaknesses are quickly detected and corrected. As a result of such a policy, many graduates enter college on certificate, even with certificate requirements unusually high. This requirement is a scholastic grade of 85%. The school holds certificates from Dartmouth, Worcester Polytechnic Institute and several other New England Colleges and is approved

by the New England College Entrance Certificate Board. Earnest scholastic work has marked the academic life at Holderness since its beginning and has become established as one of the many valuable traditions.

The undergraduate at Holderness is a happy, contented youth—all boy—live and vigorous—earnestly interested in fitting himself for manhood.

THE administration of the school has been marked by a continuity and loyalty to an original ideal which is conspicuous in the history of Educational Institutions. In its fifty years of history there have been but four rectors. The present Rector of the School is the Rev. Alban Richey, Jr., who has come to the Rectorship of the School as it begins its second half-century of useful service.

From the halls of Holderness have gone men into all walks of life, to carry with them those traditions which they received while there, and to exert their influence upon the lives of others, an influence which has its roots deep in the ideals of the school motto, "For God and the Human Race."

NEW FEATURES

Starting in September

RELIGION FOR LAYMEN

By

BISHOP JOHNSON

A series for those indifferent people who sometimes find it hard to understand. Your people will like them.

G. A. STUDDERT-KENNEDY

Upon the death of this great prophet it was found that he had just completed sixteen articles on "The Teachings of Jesus for the World Today." Eight have already appeared in the WITNESS. The remaining eight will run this fall.

LITURGICAL ORIGINS

By

IRWIN ST. JOHN TUCKER

Brief articles explaining interestingly the practices and rites of the Church.

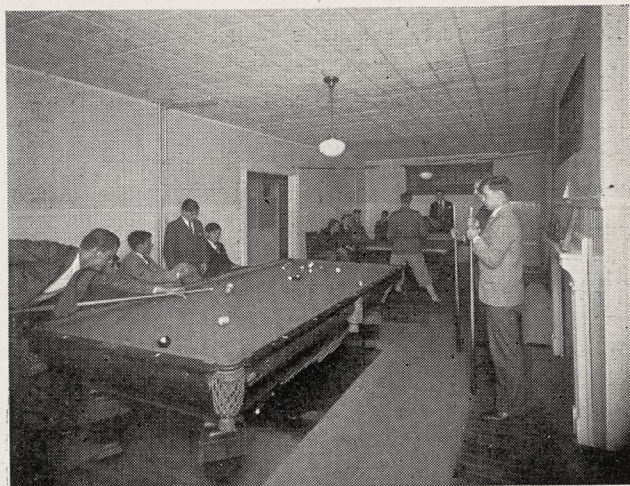
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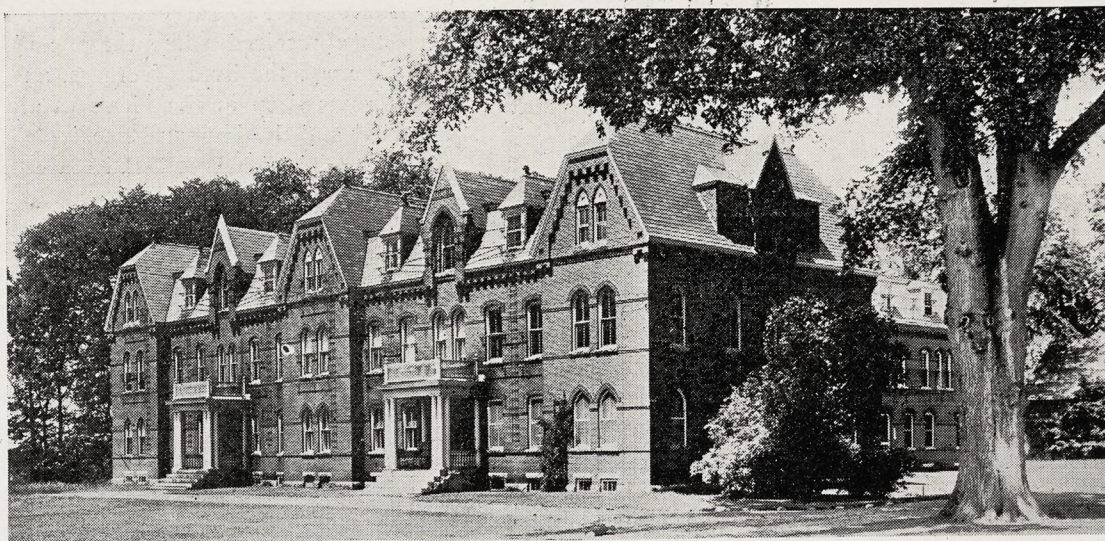
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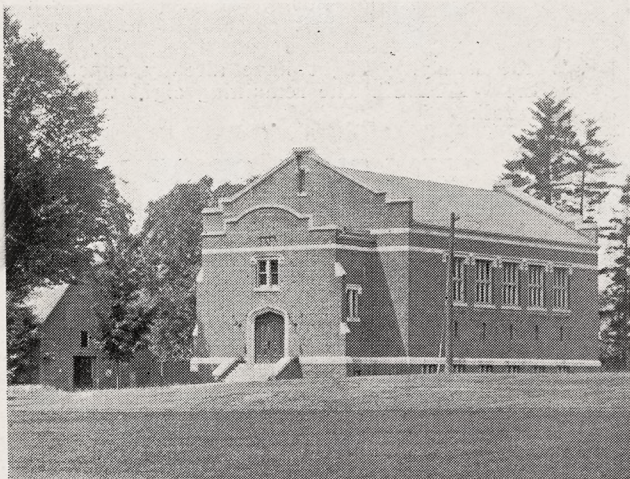
ONE OF THE RECREATION ROOMS



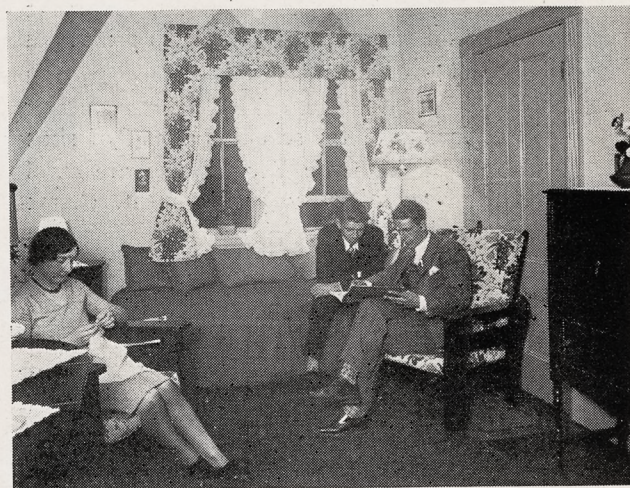
THE DINING HALL



KNOWLTON HALL, THE MAIN BUILDING, HOUSES ALL THE MASTERS AND BOYS



CARPENTER MEMORIAL GYMNASIUM

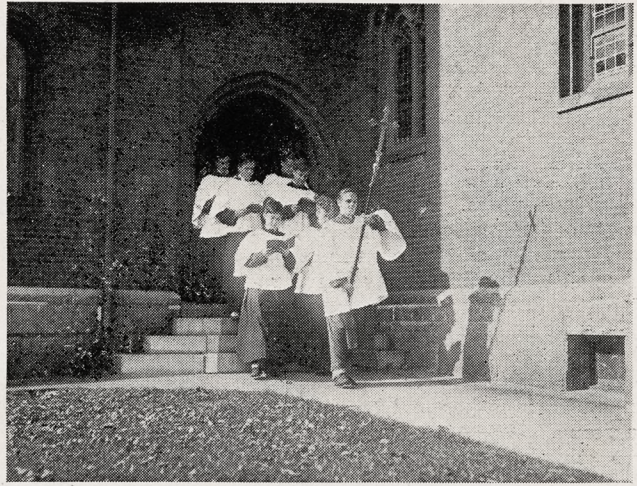


IN THE HEAD MASTER'S APARTMENT

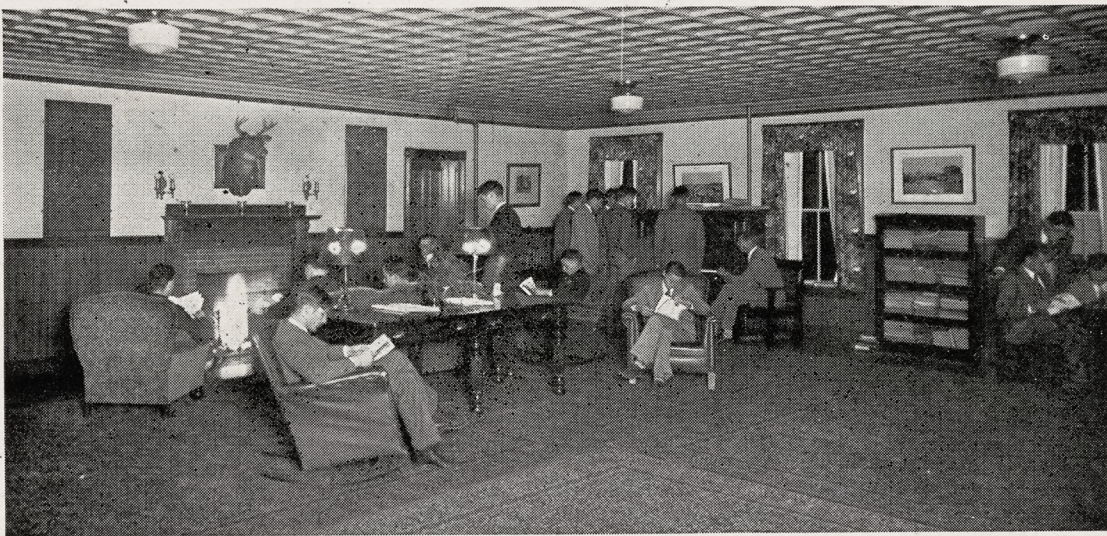
At Holderness the life of the school is distinctly home life. The masters and boys live together as a family. The rector and his wife are intimate with all the students and are as sincerely interested in them as in their own children.



CHAPEL OF THE HOLY CROSS



THE CHAPEL CHOIR



THE HOMELIKE COMMON ROOM



ALONG COUNTRY ROADS



ON THE VARSITY RINK

The outdoor winter life at Holderness appeals greatly to every real American boy and helps him learn to love the outdoors. The excellent athletic facilities of the school provide every boy an opportunity to engage in some form of competitive sport.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

THE WITNESS has now completed fourteen years. For very nearly eleven of these years I have been the managing editor of the paper and during that time I have been responsible for every issue but one. Several years ago the editor, Bishop Johnson, urged me to take a ten day vacation from the job and himself camped in the office and brought out one issue. The time has now arrived when I wish to take another ten day vacation. But Bishop Johnson is in Europe, so that he can not very well hold down the job, and there seems to be nobody else on the horizon. So I have gone into a huddle with myself and have used my persuasive powers with the post-office authorities, who have a ruling that no weekly, entered to the second class mails, shall skip an issue, and the solemn decision has been arrived at to omit the issue for next week, that of August 21st. I hope none of you are going to mind too much and that no great calamity will befall the Episcopal Church because of my holiday. There seems to be no other way for me to get one so I am taking the chance.

The next issue that you are to receive will be date August 28th. Then with the issue following, that of September 4th, when most of you will have returned from your vacations, we are to start a couple of new features which have merit. One is by Bishop Johnson who is now writing a series of articles on "Religion for Laymen" in which he is going to outline in his graphic style the teachings of the Church. The other series is by Irwin St. John Tucker and is to be called "What's the Use?" In his introduction he says: "Every liturgical custom has its origin in meeting some simple necessity. Building of churches originated in the necessity for shelter. Vestments originated in the need for clothing. Lights originated in the need for seeing in dark places and at night. On top of this utilitarian basis has been superimposed a symbolic meaning. But the use came first; the symbolism later. Many times we have discarded the use and forgotten the symbolism, yet keep on with the practice, which is an offense against the God of Truth."

So in this series of articles, all brief, Mr. Tucker is to explain for us the various practices of the Church, giving us both the original utilitarian use and the later symbol-



G. A. STUDDERT-KENNEDY
Series to Start Next Month

ism. Why sanctuary lambs; why cassocks and vestments; why candles; the use and the meaning of the lavabo; why the sanctus bell, etc., etc. I am sure that these articles will be very interesting, particularly for the laity of the Church and that they will make for a better understanding and a greater enjoyment of worship.

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this time so that you parsons will place your orders now for bundles. Under the bundle plan, as most of you know, we send ten or more copies to one address. The papers are sold at the church door at five cents a copy. We then bill you quarterly at three cents a copy. Won't you please place your orders now to start with the first issue of September. There is a form on this page which I hope you will use.


So long until the issue of August 28th.

* * *

Parsons are notorious suckers, and are being duped these days by racketeers who are systematically visiting parsons in large cities and relating their hard luck stories. This charge was made by the Rev. A. M. Pennewell, a Chicago Methodist pastor, at a meeting of clergymen held in Chicago recently.

Dr. Pennewell revealed the methods of charlatans who are taking advantage of unemployment conditions to ply their rackets by going from church to church and collecting amounts varying with the individuals and depending on the make-up of their stories.

The Ravenswood pastor said he had not realized that such an organized racket existed until he related the stories of several "cases" to a group of brother ministers. It was revealed by several of the ministers that they had been touched by the same persons. A survey



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showed that the charlatans fall into several groups, according to Dr. Pennewell, ranging from the old men and old women who are satisfied with a dime or quarter and then move on to the next touch, to the reformed ex-convict with a flashy personality.

"The ex-convict has just been released from prison and now he has his lesson and wants to go straight," declared Dr. Pennewell. "All he needs is \$10 to redeem his drums from the pawnshop—he is an expert drummer, you see—so that he can take a job offered to him. The \$10 will be paid out of his very first earnings."

"But the man never shows up again and it is discovered that the gentleman has collected enough ten dollar bills from other ministers to redeem drums for a drum corps, Dr. Pennewell explained. He then told of another type who brings a wife and hungry child along. He is no beggar, he asserts, and claims to have great self-respect.

"What he asks for is work," Dr. Pennewell said. "One of this type came to church one Sunday evening. At the close of the service the man pointed to his wife and little boy. 'I'm out of work, but have the promise of a job tomorrow,' said the man; 'and my little boy hasn't had a bite to eat all day.' Of course, we fed the family and striped ourselves of groceries. I found he had a job. He came to church the next Sunday. Others helped and we thought we had done a good deed.

"To our surprise we suddenly discovered the family had disappeared. The man had worked only two days. We learned he had obtained the names of many parishioners while attending church. Because I, as pastor, was interested in the family an instant response was given to the family's appeal. I have no doubt that my parish gave that family at least \$100 in less than two weeks. I then discovered this same family had played the same game in many churches from south Chicago to north shore suburbs."

Dr. Pennewell then declared that hereafter no money will be given from his church without thorough investigation of the case. Miss Amelia Sears, assistant superintendent of the Chicago United Charities deplored hit and miss charity methods. She pointed to the condition Dr. Pennewell revealed as one of the problems that must be solved by cooperation between the churches before all the people who are really in genuine need of help can be aided.

Clergymen said that practically all the poverty racketeers condemn the

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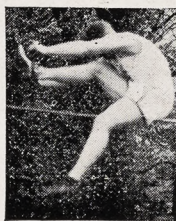
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United Charities as they appeal to the ministers for funds. This, the preachers argue, is for the obvious reason that the charlatans cannot "put it over" on the scientific system of the United Charities. That system is designed to help all who genuinely need help, and to repel the fakes. Miss Sears urged the ministers of the city to telephone at once concerning any applicant for aid who complains about the treatment given by the United Charities.

"We can give the facts in the case," Miss Sears said. "Our records undoubtedly will be of great value to the ministers who are puzzled about their duty toward many applicants for aid."

* * *

An interesting piece of work has been put through lately by a small mission parish in Lynnfield Center, a country village a dozen miles from Boston. An unpretentious but well constructed dwelling house was purchased and, under the directions of an architect, two connecting rooms were thrown into one, for use as a chapel. A beautiful altar and retables of sculptured stone suitably modest in size, transform what had been a simple domestic interior into a really impressive place of worship. Since the building must for some time serve many kinds of parish needs a large screen, so finished as to seem like a part of the chapel's walls, will be used, on occasion, to shut off the chancel entirely, leaving the auditorium—whose pews are reversible and removable—free for parish gatherings of various kinds. Rev. Charles F. Lancaster of Reading is rector of this parish as well as of the Church of the Good Shepherd in Reading.

* * *

Rev. George L. Browne, former rector of Trinity Church, Hartford, and other Connecticut churches, died at his home in Washington, Conn., aged 65. Old Trinity Church, Brooklyn, Conn., which has been closed for several years and of which Mr. Browne's grandfather was once rector, was reopened Thursday for the funeral services. Interment was in Old Trinity churchyard. Mr. Browne was a graduate of Trinity College and Berkeley Divinity School and was prominent in Masonic circles.

* * *

Special services were held, Sunday last, in St. James' Church, Great Barrington, Mass., in observance of the 168th anniversary of the establishment of the parish which is the oldest in the diocese of western Massachusetts. In the absence of the rector, Rev. Edward C. M. Tower, who is in Europe, the anniversary sermon was preached by Rev. Joseph

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R. Lynes rector of St. Paul's Church, Englewood, N. J., former rector of St. James.

* * *

Rev. William T. Hooper, rector of St. John's Church, West Hartford, Conn., was installed a canon of Aberdeen Cathedral during ceremonies, at Lambeth Palace, the London residence of the Archbishop of Canterbury. Rev. Mr. Hooper, who is spending a four months' leave of absence in Europe, will go to Scotland soon, where he will take part in the laying of the cornerstone of the new cathedral at Aberdeen.

* * *

This from the church paper of the Philippine Islands:

The Very Rev. H. R. A. O'Malley, Dean of St. John's Cathedral, Albuquerque, New Mexico, landed in Manila not long ago for a week's stay and stimulated all of us by his enthusiastic interest in the Church's program in these Islands. There are tourists and tourists, and Dean O'Malley belongs to the former grouping. Struggling with the ignorance of American Express guides, the dean late one evening finally located the cathedral which is never deemed of sufficient interest to be placed on the regular itinerary. By a happy chance the rector was working late and hearing footsteps found the dean and his incoherent companion trying to locate a switch.

The next day saw us doing the rounds with a vengeance winding up at the rectory just in time for tiffin. We got under cover a few minutes before a regular cloudburst descended, thrilling the dean, who comes from an eight inches per annum country, beyond words. The congregation of St. John's, Albuquerque, will be well informed if its jovial dean is able to remember one-half of what he saw and one-quarter of what he was told about the mission of the Church in the Philippines.

* * *

The Rev. H. E. Studley, in charge of St. Stephen's Chinese Mission, Manila, writes that he recently offi-

ated "at the marriages of three young people of another Communion who wanted the service of the Church in the Chinese language and were unable to pay the fees usual in the Communion to which they belong. "Under these circumstances we considered it our duty to render them this service; it seems part of the community service which is expected of St. Stephen's, for we are still in a very real sense the Church of this Chinese community, in spite of the fact that there are now three other Christian congregations."

The Rev. and Mrs. Henry Mattocks were expected at St. Stephen's Mission in July, and the Rev. and Mrs. Joseph B. Reddick late in August, for work in two Chinese dialects. Mr. Studley says, "It is a matter for great satisfaction and gratitude that we shall have actually on the field the two clergymen from America for whom we have been asking and looking and praying for the past ten years. St. Stephen's clergy list will then be quite cosmopolitan,—an Englishman, a Scot, a Chinese, and an American, working together for the



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upbuilding of a Chinese Church on American territory."

* * *

On July 20th, this year, the 320th anniversary of the establishment of the Church of Kecoughton, now St. John's Church, Hampton, Va., was commemorated. The memorial services were held on the piece of ground within the tall iron fence which encloses the foundation stones (still visible) of the original building of which the Rev. Wm. Mease was the first rector. The present rector of the Church, The Rev. George O. Watts, conducted the memorial services assisted by the rectors of St. Paul's, Newport News; St. Paul's; Washington; and Emmanuel, Phoebus.

* * *

St. Philip's and St. Stephen's, Detroit, because of the influx of colored people and Italians has lost membership since parishioners have moved to the east and north. This has compelled a relocation of the church. Under the leadership of Mr. Charles O. Ford, executive secretary of the diocese, the rector, the Rev. L. B. Moore, and vestry secured a lot ideally located in this new district and with the proceeds of the sale of the old property will build a temporary structure. In this new location the parish enjoys a virgin field and completes the outer circle of parishes of greater Detroit.

* * *

Said Bishop Woodcock of Kentucky, preaching recently at the Cathedral of St. John the Divine, New York:

"Less than one-half of professed Christians actually support the church and less than one-fourth actively engage in church affairs. To point to the 'millions of Christians' as an indication of the church's strength in America is to be misled. A more personal identification with Christ is the only way of strengthening the church and solving the problem of immorality. To find an answer to the problem of vice is to find an answer to the whole problem. It is really the problem of how to translate Christianity into personal living, personal liberty, personal contacts, personal service. It means identifying oneself completely with Christ. A great many so-called Christians are participating in the Christian benefits at the expense of their Christian neighbors. Put the question to yourself: How long would the church be able to exist if it depended on persons like yourself for support? Plenty of people think that they are Christians just because they believe in Christ. They say 'I believe in Jesus Christ; but I am not identified with Him.' That is like saying I believe in the truth, but I never

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tell it, or I believe in honesty, but never practice it. You must become personally identified with Christ. You must translate the truth that you know into the life that you lead." * * *

Presiden Hoover's interest in the many-sided problem of the people of Porto Rico is about to bear fruit. The Survey he asked the American Child Health Association to make has resulted in an appeal for \$7,300,000 for a unified health, sanitation and child feeding program for Porto Rico. This provides for the isolation and proper treatment of active cases of tuberculosis; preventive measures and health education leading to the control of certain infections, devitalizing diseases; improvement in agricultural methods; milk stations for babies and supplementary feeding for children of school and pre-school age above two. * * *

Even in the middle of July there were still belated contributions coming in to the finance department for the Good Friday Offering. The total received to July 12 was \$21,194.48. * * *

The House of Bethany, Cape Mount, Liberia, is keeping its twenty-fifth anniversary this year. Miss Margaret Ridgely arrived in Liberia in December, 1904, and began the Bethany school with Miss Agnes Mahoney who had formerly been at St. Johns School, Cape Mount, when it had both boys and girls. Miss Ridgely is still in charge at the House of Bethany. * * *

The New York Prison Association has published its eighty-fifth annual report. The Association says that the reason its reports have told a somewhat discouraging story year by year is because the public—you and I—have never been sufficiently interested in problems concerning prisoners and their families. * * *

The Alaskan Churchman for July is an "Anvik number," devoted almost wholly to the work of the Rev. Dr. John Wight Chapman. He was ordained to the priesthood in 1887 by

Bishop Bissell of Vermont, and the day after his ordination he started for Alaska where he has worked continuously these forty-three years. He and Mrs. Chapman are retiring this year, returning to their native Vermont. Anvik is situated where the clear waters of the Anvik River flow

into the tawny Yukon. Miss Ella Lucas, a teacher in the mission school, writes:

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(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. Thursdays 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.

CONFIRMATION INSTRUCTIONS

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seem strange and lonely when Dr. and Mrs. Chapman sail away this coming summer of 1930, after forty-three years of faithful service in this far-away Northland. We are glad that their son, the Rev. Henry H. Chapman, is to carry on his father's work.

* * *

At a recent dinner given by Peter Hamilton to members of the endowment committee of the Church of the Holy Trinity, Brooklyn, N. Y., it was announced that a program to raise \$370,000 among the friends and parishioners of the Church would be launched in the fall. The dinner was held at the Hamilton's Club. Mr. Hamilton stated that the present endowment was inadequate, and pointed out that the increased cost of maintenance and upkeep had not been accompanied by a proportionate increase in income. "The steadily decreasing number of residents, due to the growth of commerce on Brooklyn Heights," said Mr. Hamilton, "affects the size and regular attendance of the congregations and although the services attract a considerable transient population adequate financial support cannot reasonably be expected from that source."

The plan and facilities of The Church Life Insurance Corporation are being utilized to raise the fund. The services of the Corporation are available to Episcopal organizations wishing to raise endowments, without fee.

* * *

It is fortunate that the world is round, because things do eventually arrive that might otherwise just go off in space. From England comes an item written in Japan telling of the marriage of the Rev. Y. Ito of Brazil. He married Bishop Naide's second daughter, last April. Mr. Ito is on the staff of our mission in Brazil. He has been working for eight years among the Japanese colonists in the state of Sao Paulo.

* * *

Extensive improvements are being made on the building of All Saints, our only church in Denver's north side. The entire property is being renovated and redecorated. A new heating plant is being installed, in addition to many structural changes. The parish has taken on new vigor under the direction of the Rev. Milton J. Swift, who took charge less than a year ago.

* * *

The Rev. C. W. Baxter of St. Peter, Minnesota, believes in work. He has recently taken charge of missions at Lake Crystal, Good Thunder and Sleepy Eye, in addition to his other missions. Nice names they have for towns in Minnesota, what?



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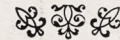
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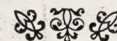
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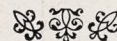
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