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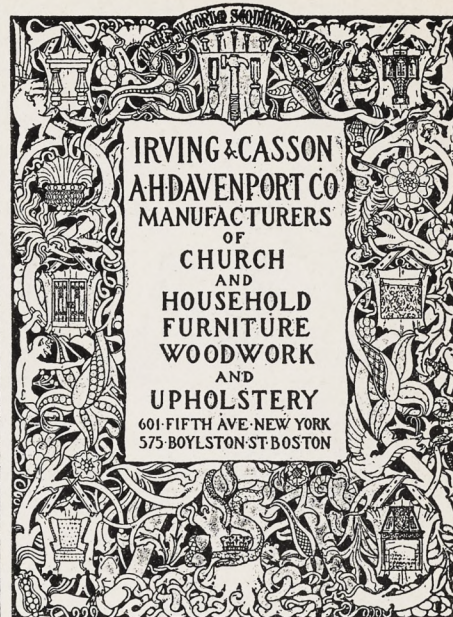
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PLACEMENT OF THE CLERGY

Abstract of the Action of the

COMMISSION ON THE MINISTRY

RATHER radical changes in some of the present practices of the Church are here proposed by the commission on the ministry to help cure troubles which arise out of placement of the clergy. These proposed changes are submitted for consideration and discussion and later, with such alterations in details as further deliberation may dictate, will be incorporated into canons to be presented at next General Convention.

Rev. Theodore R. Ludlow, of the Department of Religious Education, gave the commission the results of his long study of the records, presenting facts and statistics which witness to the great need of some such action. Placement of the clergy is one of the serious problems of the Church and the commission puts forth these suggestions as the best means toward relief. If anyone objects to the proposals let him ask himself if he has anything better to suggest. Some of the interesting facts Dr. Ludlow's study discloses are these:

First, That there does not exist anywhere in the Church a complete and authoritative file of the clergy which gives facts about them and their work.

The nearest approach to such a file is that gathered with great care by the Office of the Church Pension Fund which they kindly allowed him to use, but this does not include all the clergy and has nothing to say in an authoritative way about some of the things most necessary to know in judging a man's work and capacity.

Second, There is nothing in the Church today which corresponds to a personnel bureau, such as maintained by army and navy or corporations of business. The Church would find it difficult and inexpedient to have such a board or bureau vested with power—but they have nobody that can even furnish complete and authoritative information to the vestry of a vacant parish looking for a Rector as to men qualified for the position. The present method of securing such information is haphazard and unreliable because dependent upon the voluntary co-operation of the clergy.

Third, There is no place to which bishops can turn

for suggestions and information about men for mission stations under their immediate control.

Fourth, There is a very large part of the clergy who are improperly and unhappily placed,—men who are more or less ineffective in their present positions who might be very useful under different conditions. These men find it almost impossible to secure a change, or even to make the effort to do so, without loss of caste by raising doubts as to their value in any position. There is almost no provision in the present machinery of the Church which helps in the promotion of those who serve well except that urge on the part of vestries to get able men for a vacancy. Our system often tempts a man to leave before he has finished in his present work. Such a system helps spoil some of the favorites among the younger clergy and passes older men quite as deserving.

Fifth, It is reliably reported that one man in ten of those ordained ultimately leaves the ministry: a very few are deposed for causes of immorality, most of these are men who become discouraged and ask to be relieved of their obligations that they may enter secular occupations.

Sixth, Vestries look for young men to fill vacancies. The "dead line" is drawn at forty-five or even younger, and, inasmuch as the average age of ordination is found to be twenty-nine years and nine months, this would seem to limit the time a man may ordinarily expect call to a change of work to fifteen years. There is no reason for such a stupid system. It makes for loss and unhappiness to the clergy involved and great loss to the Church in failing to know how to use men of experience.

Seventh, The question of salary enters into this problem—but certainly is not the chief point at issue. The average salary throughout the Church is \$2278.92 but varies greatly in different parts of the country. The average stay of a man in one place is four years and nine months—but here again conditions vary in different Provinces, so that these averages are not of great significance.

These are some of the conditions brought out in this report and are set forth briefly in the preamble to the resolutions adopted by the commission.

To meet these conditions the commission proposes to submit to General Convention canons to provide for a committee on placement in every diocese and missionary district—and a committee on placement in the National Council which shall work together in this matter.

The commission suggests that the Bishop and Standing Committee in the diocese, the bishop and council of advice in the missionary district is the one most suitable to be charged with the duties of placement. The convention of the diocese may add to their numbers, or choose or appoint another committee as their judgment may suggest—but the canon should provide that in each diocese or district some body of men, with the bishop, be made responsible for this work.

The commission suggests that canon provide that in case of vacancy in a parish the bishop and this committee on placement nominate the names of three suitable men for the position; if these be not satisfactory to the vestry they continue to nominate until the vestry confirm one of their nominations by an election.

In case of a vacancy in a mission, under his immediate charge, the bishop shall consult with the committee on placement about the appointment.

In the choice of an assistant the rector and vestry follow the same course—so that in no case is a name to be added to the diocesan list of clergy without their approval and consent.

One of the most important duties of a committee on placement in diocese or district shall be to maintain a complete roll of the clergy of that diocese or district, on standard forms to be prepared, which shall record not only the usual statistics and information as to age, educational training, family and salary, but such as shall give a picture of the work of his ministry so far as statistics and facts can reveal it. This record is to be kept on file and corrected each year to date—and a duplicate sent to the central office of the national committee on placement.

Another function of such a committee in diocese or district shall be to act with the bishop as a board of supervision to advise him about the transfer of men to places where they may serve more effectively in the diocese or district; to act as a board of advice with him when questions as to fitness for the work arise between a rector and his vestry. If they felt justified, on motion of the bishop, the committee should be given power, on their own initiative, to suggest changes for the good of the work.

The commission further proposes the creation of a national committee on placement, with the Presiding Bishop at its head ex-officio, and members chosen from the clergy and laity of the National Council and such other members as they may decide, whose duty it shall be to maintain a list of all the clergy of the Church with record of their work received from the various dioceses and missionary districts.

These committees, both diocesan and national, would provide a place to which the vestry of a vacant parish could turn for reliable information, to which a bishop could turn when he desires a man for a mission station. Further it would provide a place to which the clergy could turn when seeking a change and do so with confidence they would be heard with sympathy and helped without loss of self respect or prestige.

The following Preamble and Resolutions embody these ideas—and the Commission invites discussion of them. The Commission is seeking the best solution to a situation which cries out for mending. Copies are being sent all Bishops for such consideration as Diocesan Conventions may care to give these suggestions.

WHEREAS our parishes are seeking responsible and intelligent aid in the finding and election of suitable ministers; and

WHEREAS it is highly desirable that there be provided honorable and systematic means by which the clergy may be so placed that they may serve the Church to the utmost of their powers; and

WHEREAS we should encourage men to go forward to Holy Orders by the promotion of effective strategy and system in the placement of available men in our ministry;

THEREFORE, this Commission recommends to the consideration of the Church for ultimate legislation by the General Convention the following suggestions as to a possible plan of operation for the placement of ministers of this Church:

That the responsibility of Placement be committed to the Bishop and Standing Committee of each diocese or missionary district, or to the Bishop and some other Committee, as may be determined by the Diocesan Convention.

It shall be the duty of this Placement Committee, in case of a vacancy occurring in the rectorship of any parish, to nominate at least three clergymen to the parish for election as rector. If none of the persons so nominated by the Placement Committee be satisfactory to the parish, the Placement Committee shall then nominate three more and continue so to nominate until a selection has been made.

In case of a vacancy occurring in a mission the Bishop shall advise with the Placement Committee in making an appointment to fill the vacancy.

The appointment of assistants in any parish shall be subject to the approval of the Placement Committee.

No ordained minister may become canonically resident in any diocese or missionary district without the approval of the Placement Committee.

On petition from a minister, or a vestry, or on its own initiative, the Placement Committee shall have power of removal or transfer. The right of a hearing shall be given to the parties interested and at least six months must elapse before action becomes effective.

It shall be the duty of the Placement Committee

(a) To keep individual records of the work of all diocesan clergy.

(b) To see that these records accompany Letters Dimissory.

(c) To notify the National Placement Committee of all transfers and to transmit to them copies of the individual records.

That there be a National Placement Committee to consist of the Presiding Bishop, ex officio, two clergymen and two laymen from the membership of the National Council and such other persons as the National Council may determine.

It shall be the duty of the National Placement Committee to keep, on a standard form, individual records of all the clergy of the Church. This information shall be available to diocesan and provincial Placement Committees.

Each Province may create a Provincial Placement Committee to advise Diocesan Placement Committees, when requested so to do, concerning placements, removal or transfer of clergymen within the Province.

Heroes of the Faith

JOSEPHINE BUTLER

MRS. BUTLER was an English woman who dedicated her life to fighting vice. In the summer of 1864 she returned home from an absence of some weeks and stood in the hall of her home waiting to greet her only daughter, Evangeline. Full of life and eager to greet her mother she rushed from her room, leaned over the balustrade and fell. There was one shuddering cry; the child lay crushed on the marble floor. For a time Mrs. Butler stood, then fled that home seeking refuge in the house of an aged and saintly woman, there to pour out her desolation. The

lady listened patiently and then said, "God hath taken to himself her whom thou lovedst; but there are many forlorn young hearts who need that mother's love flowing from thine. Go to——Street, number . . . and knock".

Mrs. Butler did as she was told. It was a refuge where the other woman had been sheltering forty girls. Mrs. Butler took up the work which the other had been obliged to give up because of illness, and from that day, in ever-extending fields, she ministered to "forlorn young hearts who needed a mother's love."

Let's Know

By

BISHOP WILSON

JOHN BAPTIST'S DISCIPLES

HERE is a letter asking "who were the two disciples sent by St. John Baptist (St. Matthew 11:2)? Is it logical to assume that these two were the same who buried the body after the beheading?"

It is quite impossible to know who these two disciples might have been. The Baptist undoubtedly had a large following and was very popular with the people as a whole. This was one reason that Herod kept him so long in prison—he was afraid of the popular reaction if he were to have him executed. Also it is not known who the disciples may have been who buried him after his decapitation. They may have been the same ones but that is merely conjecture.

The Baptist stands out as a man of singular dedication. He had drawn crowds of people after him in the course of his preaching and then he had cheerfully relinquished them to our Lord when He began His active ministry. Nevertheless St. John still had his disciples.

The jurisdiction of Herod Antipas covered the country west of the Sea of Galilee and the country east of the Jordan River, these two sections being united by a narrow strip across the River. This earlier part of our Lord's ministry was in Galilee to the north while the Baptist's activities were in the valley of the Jordan. Herod considered the whole movement very dangerous as it was stirring up the populace to a point approaching possible rebellion. Herod was living in the Peraea, east of the Jordan, and therefore found it easier to seize John Baptist than to send his men after our Lord. Also the Baptist had committed the unpardonable offense of hurling public charges against Herodias, the wife of Herod Antipas. This ambitious woman had originally married her half-uncle Philip but switched her affections to Antipas who gave signs of rising to greater heights than her own husband. Herod, to be sure, was already married to the daughter of Aretas, king of Arabia, but that was a mere detail to a woman like Herodias. She persuaded him to dispense with his wife while she did likewise with her husband. The Arabian princess went home to her father who presently instituted a war against Anti-

pas which proved to be his undoing. But Herodias carried her point. It was too much for a man of such moral instincts as the Baptist and in his own forthright way he told the whole wide world what he thought of the business.

Pushed by his indignant wife, Antipas seized John and imprisoned him in the fortress of Machaerus. For some ten months he held him while John wondered daily what our Lord was doing and how His mission was progressing. Apparently it was not all according to John's expectations and finally he sent two of his disciples to ask our Lord about it. That was when Christ bore His splendid testimony to John Baptist. Soon afterwards John was beheaded and his disciples carried away his body for burial.

No—we can't tell who these disciples were but they stand as everlasting examples of courageous fidelity and personal service.

A Book Review

JESUS: SEVEN QUESTIONS, by J. Warschauer. The Pilgrim Press. \$2.50.

Here are seven questions about our Lord which thoughtful men are asking today and seeking for some satisfying answers. Was our Lord son of man or son of God? Was He sinless? Did He work miracles? Had He power to forgive sins? Is belief in Him necessary to salvation? Did He rise from the dead? Did He die for us?

In a reverent and scholarly way Dr. Warschauer tries to answer these questions. He first of all discards traditional theology as obsolete and basing his cogent reasoning on his findings from recent Biblical scholarship he offers conclusions which we summarized: Jesus was born of human parents, presumably Mary and Joseph. He realized through a continual and ever increasing awareness his divine sonship. He was free from sin, but never free from its insidious attacks. The miracles He wrought can be explained on a natural basis; those that cannot be so accounted for he never performed. Men believed in his power to forgive sin because they intuitively recognized his essential goodness and he was therefore qualified to speak for God. He saves us because the only way we can achieve complete integration of our personalities is by the way of Jesus. He rose from the dead in the sense that men had visions of Him even as St. Paul had. These visions were not hallucinatory. He voluntarily died for us in order that He might change our attitude toward God and bring our wills into harmony with the will of God.

We believe this is a fair summary. You may not agree with it. There is one thing however that you will have to admit and that is that Dr. Warschauer is always reverent, transparently honest, and has made a sincere attempt to answer seven of the most baffling questions about the Master.

Irvine Goddard.



CHATHAM HALL

By

REV. EDMUND J. LEE

THE writer has comparatively recently returned from China after 25 years' service there. As it happens these 25 years have been of great significance in the history of China. They have witnessed the transition of China from what is commonly called the Sleeping Giant phase to that of a country seething with life, sensitive to all modern movements and manifesting them in an intense form.

One of the strongest convictions created in him by witnessing this unfolding of the China drama has been that education allied with religion is the hope of the world. This is certainly true in China. The menace of China is the young man with modern education, but selfish, corrupt and venal. The hope of China is the young man—and the young woman too—equipped with the same modern knowledge; but inspired with the Christ-like spirit of service, and willingness to sacrifice.

The year and a half that the writer has spent in this country since his return has convinced him that what is true in China is equally true here. For this reason it would seem that the most important agency for the future of the race is the Church school where truth can be presented from the religious standpoint and where the pupils can be given an experi-

mental knowledge of Christianity as a life and a power.

Now in the whole field of education there is good reason for claiming that the place of supreme importance is the secondary school. It occurs during the fateful years of adolescence, when character is taking place for life. Before college is reached the battle is usually either lost or won.

Then too, of secondary schools, if there is any choice, those for girls would seem to be of highest importance. After all the womanhood of our land includes the motherhood, and the modern equivalent still holds of the ancient proverb, which says that the hand that rocks the cradle rules the world. For this reason the writer has come to the conclusion that a girls' secondary school in this country may rightly be regarded in the warfare of the "Kingdom" as the first line trench.

This conviction was not clearly defined but rather in a formative state when the call came to take charge as Rector of Chatham Hall, the fine, old Diocesan School of Southern Virginia for girls. The first impression made by this invitation was one of amusement, for while he had had considerable experience in teaching Chinese boys, he could not picture himself as the head of a school for American girls. At the

earnest request of the Bishops of Southern Virginia, however, he visited the school. The result was fatal for his experience reversed that of Caesar—he came, saw and surrendered.

Anyone who has visited Chatham Hall will understand his capitulation. It requires only a brief inspection to see that the school has everything that nature can do for a school and to an unusual extent the things that man can do. For those who have not visited it, let me attempt to describe it briefly as it is today.

In the first place the school enjoys the advantage of a splendid location. It is in the foothills of the Blue Ridge at an altitude of 800 feet. The surrounding country is of great beauty. The climate is almost ideal, equally removed from the cold of the North and the heat and consequent lassitude of the farther South. In thirty-six years there has not been a death in this school and there is little sickness.

Next to this is the possession of a really magnificent property. This includes 175 acres of land, 75 of it woodland; giving room for extensive gardens, campus and athletic fields. The lawn in front of the buildings is studded with splendid trees—one of these, shown in the accompanying cut, is one of the finest chestnut oaks in America.

The farm is an important factor in the life of the school as will be made clear by mentioning, horses from our own stables, milk and cream from our own dairy, vegetables and fruit from our own garden and orchard. Then there is the swimming pool, the golf course, the archery range and courts for tennis, basketball and other forms of athletics.

The school buildings are of Colonial design and constitute a group of rare architectural beauty. The interior equipment in class rooms, dormitories and laboratories is in keeping with the outside appearance. It is modern, complete and in excellent condition. One of our patrons was told recently by a New York educational agency that Chatham Hall had the equipment of a \$2,500 school. This may be an exaggeration but it is perfectly true that its equipment is fully up to the standard of the average school asking twice its tuition.

The most important thing about a school, however, is not location or equipment but teachers. We feel justified in taking a fine pride in the faculty of Chatham Hall. They are a group of gifted, highly trained teachers with large experience and educational work of a high order is being done. The school enrollment is limited to 110 and this secures the small classes that make possible that individual attention so important for best results in education.

A little investigation made it clear also that Chatham Hall possesses another highly important equipment, not visible to the eye—namely, traditions. It was founded by the Rev. C. O. Pruden, a saintly clergyman, who was its nursing father for thirty years. Another Virginia clergyman, whose service to the school was only second to that of Dr. Pruden, was the Rev. Chiswell Dabney, who served it as treasurer, without salary, from its founding until 1921,—shortly

before his death. The memory of these two clergymen is enshrined in the names of the two chief buildings of the school—Pruden and Dabney Halls. Their devoted service and that of a host of women has been wrought into the life and spirit of the institution and constitute a heritage that money can not buy.

Another element of importance is the high character of the Alumnae and their devotion to the school. This corroborates what was told me last fall at the General Convention by a lady who was for many years in student work and visited all the Church schools in the country. She said that of the schools she visited from year to year, the loveliest girls were those found at Chatham Hall.

It can be understood from the above how strong was the impression made by the school on the writer when he first visited it a year ago. There was, however, one serious handicap. The school was struggling under a heavy burden of debt, the chief reason for which was that it had been seeking for years to give a \$1,200 education for a \$600 tuition. The trustees, however, had plans under way, that gave such good promise of rehabilitating the school financially that he was persuaded, agreed to take charge, moved in and took possession. It was after this, with last summer well advanced, that the financial plans, because of unforeseen developments, failed to materialize. This left us with our bridges burned behind us and a barrier of debt before us making the continuance of the school apparently impossible.

What follows is dramatic in its interest. The chairman of the school's executive committee with the new Rector determined to make a final effort to secure the needed funds. Before starting on the trip we sent for William, our colored head waiter, who has been with the school thirty years. He was about to leave for his summer camp. We told him that within a few days we should probably write him that the school would not reopen and that he would have to find another job. William was perfectly respectful but absolutely refused to accept the idea. He said, "this school was founded on faith and prayer and it can never have to close. When you get to where you don't know what to do or where to turn, then the good Lord comes out and fixes things up for you. That is what has happened before and it will happen now."

His conviction made a deep impression. We started on our trip and that very day found a benevolent gentleman who made us a gift of \$15,000 which he later doubled. We returned to Chatham that night and told William that his faith had been justified and his prophecy had come true.

This gift proved sufficient to meet the immediate needs of the school. Additional gifts totalling \$40,000 have since been received. These have not freed us from our debts but they have lightened the burden so that it no longer oppresses. Furthermore, the Diocese of Southern Virginia has begun asking us an annual grant to care for all interest payments. Finally, the trustees have agreed to raise the school fees to a point where we may expect to operate without

(Continued on page 15)

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

YOU have read, I take it, the report of the Commission on the Ministry printed in the front pages. Lots of stuff to write someone about; the Rev. Malcolm Taylor, One Joy Street, Boston, is your man as he is the secretary of the commission. The Rev. Theodore Ludlow presented a great report to the commission; ought to be printed just as he gave it to them but room is scarce. Anyhow here are some interesting facts taken from it. First of all he says it was hard work getting facts, since the clergy are so reticent about speaking their pieces, not caring overmuch to talk about their "future"—if any. Bishops vary, you may be surprised to learn. Some are jealous of diocesan prerogatives; some give little if any thought to the matter. Others of course are very glad to cooperate. Then there is no complete record of the clergy. The Church Pension Fund, who cooperated with him wholeheartedly on his study, have the most complete records, but Dr. Ludlow found their files deficient in certain details. From these records the following facts stand out: There has been a communicant growth of thirteen and one-half per cent over the past ten years; a clergy growth of six and two-thirds per cent and a candidate net growth of two and one-fifth per cent. About one-third of our clergy are ordained in the province in which they were born. The average age of ordination ranged from 28 in the first province to 34 in the eighth, with the general average 29 years and nine months.

The average length of stay in a parish is four years and nine months, including bishops who are of course elected for life. Eighty-six per cent of our clergy are married. The average salaries range from \$2,604.39 a year in the first province to \$1,965.06 in the eighth, which may help you decide the part of the country you want to live in, but of course the eighth province will probably come right back and say that they have a nice climate. The general average of salary is \$2,278.92.

Now here are some of the reasons the parsons don't get more. First, people generally are ignorant of the condition (don't read the Church papers; adv.). Then folks say that the clergy receive a spiritual reward and they also secure a trade discount. Third, vestries are ignorant (don't read the Church papers; adv.). Then dioceses are often to blame either from too much or too little policy.



A STUDY HOUR
At Chatham Hall

For instance they don't relish outsiders coming in to make studies of the situation. Local vestries are allowed to have the entire say. Soft jobs are allowed, regardless of the value of the work being done. There are churches at every crossroad, without reference to quality or larger strategy. Finally under the heading, bishops generally feel that "places must be filled" and there is therefore a real danger of lowering the standard of qualification.

Here are some of the results: Low salaries mean outside work and divided activity. Low salaries mean a small pension later in life. Low salaries mean that the clergy have their eyes open for another job instead of doing well in the one they have, and finally there is wear and tear with little chance for refreshment.

* * *

The seventh Lambeth Conference meets in July, 1930. For those of our people who have been confirmed or have grown up from childhood since 1920, when the last one took place, it may be said Lambeth Palace is the residence of the Archbishop of Canterbury. The conference held there every ten years brings together

the bishops of the Anglican Communion throughout the world, all who can possibly attend. In 1920 there were about 250 bishops present. They come from Canada, the West Indies, South America, Asia, Africa, Australia, not to mention Ireland, Scotland and Wales, and the United States and the American missionary districts. They come from such dioceses as Limerick, Argyll, Kalgoorlie, Zululand, Persia, Korea, Madras, Cariboo, Truro, Oxford, London. Scholars, shepherds, pioneers, friends of kings and friends of lepers. In 1920 they discussed missionary problems, international relations, the Christian Faith in relation to spiritualism, and theosophy, the position of women, industrial questions, problems of marriage and morality, and, above all else, Church unity.

The last named is likely to be subject on which most emphasis will be placed in 1930, especially in view of the great undertaking in south India, to which churchmen of India and England have been devoting untold hours of study and prayer.

Since the last Lambeth, three great missionary and religious gatherings have been held by groups in which many communions took part and which will have a bearing on the Lambeth meeting. The three were the Conference on Christian Life and Work at Stockholm in 1925, the World Conference on Faith and Order at Lausanne in 1927, and the Jerusalem meeting of the International Missionary Council, in 1928.

About fifty bishops have been consecrated by the American Church since July, 1920, a fourth of them for missionary districts.

* * *

There was a day of real sport at the convention of the diocese of Harrisburg; what a thrill there is in the elections. They tried to get a Suffragan Bishop and balloted most all day to do it, but without results—that is without an election—sort of a tie game, called in the fourteenth inning because of darkness. They nominated about everyone, with the Rev. Harold N. Arrowsmith and the Rev. Hiram R. Bennett being the heavy hitters. Others in the batting order were the Revs. George Davidson, D. W. Gateson, N. B. Groton, A. M. Judd, A. B. Kinsolving, C. E. Knickle, M. D. Maynard, Charles E. McCoy, L. C. Morris, Lewis Nichols, W. B. Stehl, Alan R. Van Meter and Bishop Overs. Several of the boys were nominated apparently by dele-

gates from their own parishes for they never received more than one or two votes. Going to try again next year.

* * *

Bishop Darlington in his address to his diocesan convention told the clergy that they ought to preach shorter sermons and urged them to give more time to the children.

* * *

The Rev. Charles R. Tyner of Kansas City addressed a luncheon club the other day on Modern Feminism. He ripped it into trial marriages and said that the divorce evil was a greater evil than communism. Children are well fed, well autoed, have good schools, but religiously are being starved.

* * *

The convention of the diocese of Springfield, held at Champaign, was devoted largely to business reports, though there was that annual dinner with a lot of fine speeches. It was announced that a campaign for \$500,000 is to be undertaken for the chapel at the University of Illinois.

* * *

Things are moving along nicely on the campaign for a million and a quarter for the General Seminary. Dr. Batten, acting dean, has been running about meeting the alumni—West Michigan, Central New York, Newark, Western New York—all have been visited and are going to help. Then places so far off that they can't be visited—Duluth, California, Kansas and Georgia—have all written home to say they are going to help.

* * *

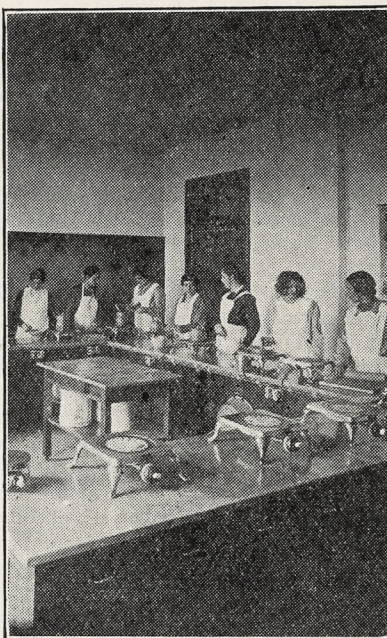
At St. Luke's, Brooklyn, provision has been made for administration of the Sacrament at stated times by intinction.

* * *

The reduction in the appropriation to the Missionary District of Mexico necessitated by the "Pay-as-you-go-Plan" was \$1,711 or three per cent of the total appropriation. Upon learning from the Bishop of the serious results to the work in Mexico because of this reduction, a generous member of the church has sent in his check as a "special" for the full amount of the reduction. Value of publicity, what?

* * *

Bishop Jenkins was consecrated Bishop of Nevada only a few weeks ago; he has travelled 6,000 miles since then and has confirmed 25 people—240 miles a person, which gives you an idea of the cost of Episcopal jurisdiction in the desert. He is hoping to put some more parsons at work out there. Then they are building a Cathedral costing \$100,000, which he hopes will be dedicated on Trinity Sunday next year. Money is being raised now for memorials, pulpit,



CHATHAM GIRLS
Learning to Cook

organ, chapel, tower, altar, font and other necessary things.

* * *

The Rev. Austin Pardue and his people of St. James Church, Hibbing, Minnesota, have done a perfectly corking job with the Indians who live on reservations near Cass Lake. It was discovered last winter that the Indians were actually starving and freezing. So Brother Pardue and some of his men went there and discovered that it was all too true. So they returned to Hibbing and made a howl about it; told the boys of the luncheon clubs and they soon began dispatching truck-loads of food and clothing to these first Americans. Well, sir, before they were through with the mess they had the papers all warmed up and editorials were appearing regularly bawling out the Federal Indian Bureau for inefficiency and negligence. Then Pardue got the Rev. W. K. Boyle, an Indian, to address the people of Hibbing on conditions that existed. He did such a good job that the people wanted him to see the Governor, which he did. The Governor and a lady of the parish then went on to Washington and interviewed folks at the Department of the Interior—though "interviewed" is hardly the proper word. Anyhow they secured from the federal government \$10,000 for immediate relief, and reports have it that it has all brought about a most remarkable change of attitude on the part of the agents so that the Indians are being decently cared for now. Things were pretty hot up that way for a time, with editorials, speeches and letters to the press. One of the best letters, so I think, was written

by one of the Indians who pointed out that the cause of it all was that the government had taken the lands away from the Indians, given them treaties, and then failed to live up to the terms they themselves had made. He also pointed out that the Indian lived on the wrong continent. "If he lived in the Far East or some foreign country the people of the United States would collect money, food and clothing and send it to him. But the word of Jesus Christ is not practiced in the United States for the American Indian."

* * *

Mr. William G. Mather, prominent Churchman of Cleveland, was married on May 18th to Mrs. Elizabeth Beth Ring Ireland.

* * *

Dr. Christopher Marks, organist at the Church of the Heavenly Rest, New York, since, 1904, has resigned.

* * *

The fifth annual conference of the Young People's Fellowship of the province of New England met in Trinity Church, Boston, May 25-26. Leaders, besides the young folks themselves, were the Rev. A. O. Phinney of Concord, N. H.; Rev. Malcolm Taylor, Rev. Percival M. Wood, Rev. Henry Sherrill, Bishop Lawrence and Bishop Booth.

* * *

Plans for a Pro-Cathedral in Providence were discussed at the diocesan convention of Rhode Island, which met last week at St. John's, Providence.

* * *

Bishop Slattery of Massachusetts is to be the preacher at the commencement of the Newton Theological School, June 4th.

* * *

Rev. K. Brent Woodruff, missionary of South Dakota, is speaking in the east on the work of that district.

* * *

Trinity Church, Milford, Mass., Rev. George Burgess, rector, is to erect a \$30,000 parish house.

* * *

Donaldson School, a fine boys' school down in Maryland, lost its gymnasium last week amid all sorts of excitement. There was a tennis match on between Donaldson and Army and Navy Prep (won incidentally by Donaldson) when the fire broke out and the athletes and their admirers turned into fire fighters. The whole school, masters and boys and even some young ladies, who were there to cheer the tennis players, went to work and saved practically all of the equipment but the building was lost. Another gymnasium is to be built at once.

* * *

The Woman's Auxiliary of St. Philip's Cathedral, Atlanta, staged a baby show last week. There were

368 registered and of this number 250 appeared for the examination on the day of the show. This show was unusual in that it was neither a clinic nor a contest. The object was an educational programme of child welfare and to make available the agencies in Atlanta devoted to this cause. Better babies were sought, rather than the best baby. Each child was weighed, examined by specialists and returned to its mother with a chart showing the rating that it had received. In the event a "correction" was needed the mother was advised to see her own doctor.

Thanks to a substantial gift, Trinity Church, Pueblo, Colorado, is to have new pews and a new organ.

St. Stephen's College of Columbia University will include in its curriculum, beginning next fall, what is believed to be the first course in religion taught at any American university by leaders representing various faiths. This was stated in an announcement made yesterday by Dr. Bernard Iddings Bell, Warden of the College.

"A course scheduled as 'Religion in the Life of the Race,'" said Dr. Bell, "will be presented under the general direction of the Warden, who will have as cooperators in instruction the Rev. Father Clifford, S. J., of Columbia University, representing Roman Catholicism; the Rev. Dr. William P. Merrill of the Brick Presbyterian Church, representing Presbyterianism, and Rabbi Stephen S. Wise of the Free Synagogue Congregation, representing Judaism.

"This is a development of the orientation course in religion given at Annandale for the last five years as required work for freshmen. The course is objective and is intended to develop in the student a realization of the intellectual importance of religion in the past and in the present, and an appreciation of the various ideas and influences that work in present day life. As far as is known, this is the first attempt in an American college to give a course in religion in which is officially repre-

sented every type of religious teaching."

On Tuesday, May 14th, branch of the Girls' Friendly Society of Grace Cathedral, Topeka, Kansas, held its eleventh annual birthday party. In 1918 this branch had ten members and associates, in 1929 the number is one hundred fifty. In 1928 the Cathedral G. F. S. raised over a thousand dollars and spent practical every cent of that amount on Social service activities in and about Topeka. One of the really delightful enterprises is a Christmas party to the County Old Folks' Home. On this occasion every one of the old folks receives a Christmas gift—the thing most desired by each one. Sometime ago we read something about the G. F. S. losing ground in America because of its antiquated rules. If there is anything to this dirge the G. F. S. in Grace Cathedral must be too busy to catch even an echo.

On May 12th the Guild of St. Barnabas for Nurses in Topeka, Kansas, conducted its first Florence Nightingale Memorial Service in Grace Cathedral. Dean Day spoke on the character and work of Florence Nightingale. Seventy-four nurses in uniform, representing the five hospitals in the city and the public health nursing staff, fell in behind the choir in Procession singing Miss Nightingale's favorite hymn, "The Son of God Goes Forth to War." There were eight nurses from the Roman Catholic Hospital. The Guild of St. Barnabas was

organized in Topeka four months ago and has a membership of eighty-five associates and members.

The Rev. D. E. Strong, Christ Church, Warrensburg, Missouri, has been elected dean of Christ Cathedral, Salina, Kansas, where he is to begin his work September first. Mr. Strong graduated from the General in 1924.

"British-American message to the Churches and to all people of goodwill," which consists of an appeal for a better understanding between the peoples of the two nations and expresses the hope that all war may soon be abolished, containing signatures of 97 eminent British clergymen and religious leaders and 89 prominent American ministers and educators, was released last week in the United States and Great Britain.

In order to give a parish without a rector a service on Easter day, Bishop Casady of Oklahoma, took to the air, flying from Oklahoma City to Okmulgee, Oklahoma. Although the passenger plane was engaged to make the return trip, the Bishop declared that having qualified for the

SOMERSET HILLS

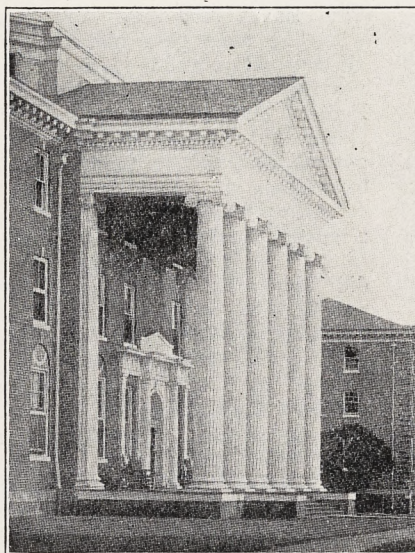
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roll of flying bishops, he had all the flying he wanted until another such emergency should arise.

* * *

Fifty-eight thousand dollars has been allowed by the insurance companies to Grace and Holy Trinity Church, Kansas City, for the fire damage to the church, pipe organ and windows on March 26.

* * *

This annual Florence Nightingale service is getting to be quite the thing; here is a report from Detroit that nearly a thousand uniformed nurses from twenty hospitals attended the service at the Cathedral. The sermon was preached by the Rev. A. E. Magary, Presbyterian.

* * *

Then they had a thousand boys and girls in the Cathedral on May 12 for the presentation of the Lenter offering. Bishop Page gave the address, in the course of which he said that four other similar services had been held for groups of parishes in other parts of the diocese on previous Sundays of Eastertide—at Jackson, Flint, Port Huron and Bay City.

* * *

The Rev. Stephen H. Alling, rector of the Church of the Resurrection, Cincinnati, presented his son, Roger, for ordination to the priesthood on Ascension Day. The Younger Alling is doing work at Princeton.

* * *

The Rev. C. O. Scoville is to be the preacher at the alumni service held at the commencement of Berkeley, June 4th and 5th. Mr. George W. Wickersham is to speak at the dinner and Dr. Sherrill, rector of Trinity, Boston, is to give the address at the graduation.

At the General Commencement, May 27-29, the sermon was by Bishop Rhineland; the alumni essay on "The Revival of the 'Religious' in the Anglican Communion," by Rev. Hamilton Schuyler, and the graduation address by Professor E. A. Whitney of Harvard.

* * *

Here is a communication from Bishop Lloyd, who is the chairman of the board of trustees of the Kuling School in China: "To the Friends of the Kuling School: On April 10th the Board of Trustees decided to reopen the school at Kuling in the autumn of 1929. This decision was in accord with the unanimous judgment of the managers in China. Those who have stood by the school so faithfully will hear of this decision with satisfaction—a feeling which no doubt the whole Church will share, the more as such action must add to the morale of the Church in China. Fortunately Mr. Stone and his wife, though at real sacrifice to themselves, have felt constrained to return, so the school will be opened under the

best possible guidance. Mr. Stone is taking with him a lady who will serve as matron. The rest of the staff for the time being will be secured on the field. For the present the high school department will not be resumed, as the number of advanced pupils does not now seem to justify it. I have special satisfaction in advertising the fact that by their unwavering fidelity the friends of the school have made it possible to reopen without delay or embarrassment. Such a demonstration will I am sure increase the number of those who will be glad to help carry the responsibility for the school's maintenance.

Whatever is strong and bears good fruit makes its own appeal to those who want to help."

* * *

At the request of the Rt. Rev. Edward M. Cross, Bishop of Spokane, the Rev. F. R. Bartlett, field representative for the National Council in the eighth province, is making a survey of the Church's work in the district of Spokane.

* * *

The Church Army crusaders started on a campaign in the diocese of Albany the other day, a work that is to continue for six months under the direction of Captain Peters. The

Announcement to Policyholders!

Of interest to clergymen and to lay-workers who are already policy-holders, or who contemplate taking advantage of the low rates offered by this Corporation, is the announcement that at a recent meeting of the Directors, the Annual Refund for the year 1929 was increased from slightly more than \$3 to more than \$4 per \$1000 of insurance.

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siah, Rensselaer.

* * *

Deaconess Newell of St. Margaret's House, Berkeley, California, addressed a group of college girls at the State College, Pullman, Washington, on how the college girl can serve the Church.

* * *

All the day's work for the immigration authorities in Chicago is the problem of a family of Rosenblum's, now in Havana awaiting admission. Isaac, age 8, recently arrived and received by an uncle, was born in Egypt, and the Egypt quota being low, he could get in. His father was born in Palestine, his mother in Russia, and his sister in England and his brother in Cuba. League of Nations, family style!

* * *

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cially those sick of mind and heart.

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Study of Hebrew Theism, Dr. William
H. DuBose, The Theological School of
Sewanee.

New Testament, Apostolic Ideas and Cus-
toms, Prof. MacKinley Helm, B.A.,
S.T.B., Nashotah House, Nashotah, Wis-
consin.

Church History, The Church Since the
Reformation, Rev. Harwood Sturtevant,
S.T.B., Rector, St. Luke's Parish and
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* * *

Mr. Brisbane of the Hearst newspapers had a fine editorial the other day in which he pointed out that the dreadful Cleveland Hospital disaster should make pacifists of us all. There a really trifling explosion killed scores. Another war and nations will be destroyed from the air by the liberating of gases which will bring death with horrible certainty to entire population. Yet we allow our legislators to go merrily on their way creating the instruments of war, which is surely inevitable with the present armament race going on between the nations. Mr. Brisbane concludes by saying: "It is some comfort, of an unpleasant kind, to realize that the first air attack would in all probability be aimed at Washington."

* * *

Dr. Teusler, head of St. Luke's International Hospital, Tokyo, has recently received word from the hospital's training college for nurses that more than 600 applications had been received. Only thirty-three could be accepted on account of limited dormitory space. Only high school graduates are accepted. These were all from good schools, and were the daughters of doctors, educators, bank officials, officers of the department of education.

* * *

Around the Rev. Harold P. Kaulfuss and Miss Mildred James of the National Council the district of Spokane has built a splendid faculty for its summer school to be held at McDonald's Point, Lake Coeur d'Alene, from July 2nd to 12th. Bishop Cross will act as chaplain of the school.

* * *

Judge Buffington, one of Trinity College's most distinguished alumni, is still busy collecting stones for the new chapel. Already we have reported some of his treasurers; now he sends word that the Italian Consul has promised something from the Arena of the Coliseum. Says the Judge: "I presume these stones heard the roars of the lions as they

were driven in to some early Christians. He also promised me a stone from the Appian Way and one from the prison where St. Paul, traditionally, is supposed to have been imprisoned. Among other interesting things I have a promise of a stone from Runnemede, where the Magna Charta was wrested from King John and Pandulph, the Pope's legate."

* * *

The Rev. John Morris Evans is a notable addition to the ministry of the Episcopal church from the ranks of another religious body. Dr. Evans is the student chaplain at the University of Oklahoma. Originally a Baptist minister, he bore for awhile the designation of "Unitarian" and holding services in a Tulsa, Oklahoma, theater, drew hundreds to hear him. But the appeal of the Episcopal church was such that he is now in deacon's orders and will soon be ordained to the priesthood by Bishop Casady.

* * *

The Peninsular Summer Conference held at Ocean City, Maryland, June 23rd to June 28th, is to have a most interesting and unusual course, "The Religious Aspects of Psychiatry," which is to be given by Dr. John Rathbone Oliver, whose books *Fear*, and *Victim and Victor* have caused so much discussion. In addition to being an eminent psychiatrist Dr. Oliver is also a priest of the Church. There will of course be the courses on the usual subjects given by such leaders as Mabel Lee Cooper, Rev. James A. Mitchell of Baltimore, Professor Batten of the General Seminary, Rev. Franklin Clark of the National Council, Rev. Elmer N. Schmuck of the National Council, Bishop Cook of Delaware and others.

* * *

Henry, South Dakota, is the place where the people who were formerly

Congregationalists applied about two years ago to be taken under the care of the Episcopal Church. A total of 71 have been confirmed by the Bishops.

* * *

Bishop Graves reports the plan for a new and greatly needed St. Luke's Hospital, Shanghai. From the present property and from a legacy of a British business man formerly in Shanghai, and from other sources, there will be sufficient funds to erect a new building probably without any help from the United States.

* * *

Port Sudan is on the African

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Holy Days, 7:30 A. M.

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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.

St. Matthew's Cathedral, Dallas
Very Rev. R. S. Chalmers, Dean
Rev. E. Caldwell Lewis
Rev. Charles James Kinsolving
Sunday, 8, 9:30, 11:00 and 7:45.
Week days, 10 A. M.

**Christ Church Cathedral,
Eau Claire, Wisconsin**
Rev. F. E. Wilson, Rector
Sundays: 8, 9:30, and 11:00 A. M.
Holy Days: 10:00 A. M.

St. Mark's, Berkeley, California
Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 5:00 P. M.
Tuesdays: 10:00 A. M.

shore of the Red Sea, one of those Kipling places, "east of Suez," or southeast. Bishop Gwynne of Egypt and the Sudan writes that after years of prayer and thought and planning, a Seaman's Institute has been opened there, with the Rev. Dallas Smith as chaplain. It was formerly opened by the governor general of the Sudan, and its high airy rooms and equipment for recreation are much appreciated by the seamen who visit that port in growing numbers. A sailor's passage through the Red Sea is always irksome and during the summer heat it is trying beyond measure.

* * *

The crew of a light-ship off the Atlantic Coast makes regular monthly contributions to the Newport Seamen's Church Institute.

* * *

The first English edition of Bishop Gore's great one-volume Commentary on the Bible, published last year, was an edition of 20,000 and was nearly exhausted in four months.

* * *

The twelve or fourteen elderly women who live at Trinity Chapel Home, New York, have been making garments for babies cared for through the Church Mission of Help. The average age of the women is around eighty.

* * *

"A good man is better than a good law, for making men good."

* * *

The Chinese mission at Makapala, in Hawaii, sent through Bishop Burleson a gift of \$10 for an altar book for the Indian mission at Wakpala, South Dakota. The Indians have several times made generous gifts to missions overseas.

* * *

Rather have an idea I have said this before but I do like the little paper issued by Dr. Lacey for the Church of the Redeemer in Brooklyn. It is snappy and he always has something to say. For example here is his terse report of the convocation held in Reading, Pa., which he attended:

"Sam Shoemaker was the principal speaker. He laid his axe at the foot of the tree and pointed out the weakness and inefficiency of modern church life. The supreme need is not more money but more spiritual conviction and power.

"Social service experts stress the evil of competition in industry. Shoemaker sounds a warning against competition in the church, parsons vying with one another in a race for great communicant lists and contributions. Even the bishops are caught in the whirl. A clergyman could not get his bishop to be interested in any question except the amount of money in the treasury. In God's name were we ordained to flat-

Services

**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, New York
Rev. H. Percy Silver, S.T.D., LL.D.,
Rector
Madison Ave. and 35th Street
Sundays, 8, 10, and 11 A. M., 4 P. M.

Trinity Church, New York
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 8:30.
Daily, 7:15, 12 and 4:45.

**The Heavenly Rest and Beloved
Disciple, New York**
Rev. Henry Darlington, D.D.
67 East 89th Street
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 Communion, 11:45.

All Saints' Church, New York
"The Old Slave-Gallery Church"
Rev. Harrison Rockwell, B.D.
Henry and Scammel Streets
8 and 10:30 A. M. and 8 P. M.

**Church of St. Mary the Virgin,
New York**
Rev. Selden P. Delany, D.D.
139 West Forty-sixth Street
Sunday Masses, 7:30, 8:15, 9, 10:45.
Vespers and Benediction, 4.
Week-day Masses, 7, 8, 9:30.

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

All Saints' Cathedral, Milwaukee
Dean Hutchinson
Juneau Ave. and Marshal St.
Sundays, 7:30, 11, and 5:30.
Holy Days, 9:30.
Daily, 7 and 5:30.

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.
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Holy Days and Thursdays, 10.

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ter a bishop's vanity? Our leaders camp in the offices of rich men to get debts paid."

* * *

Bishop Lawrence visited St. Paul's Church, Brockton, Mass., Sunday last, and preached to a large congregation, congratulating the rector, Rev. David B. Matthews, on the completion of his twenty years' service there (the first of last January) also the people for co-operating with him in the great advance made in the parish, particularly in the new parish house, which he said was a fitting memorial to the faithful service of the rector. A little Italian choir boy was one of the privileged ones to shake hands with Bishop Lawrence after the service. A little later he remarked to several of the other boys: "Gee I hate to wash my hands." Being asked why, he replied: "Because I just shook hands with the bishop." That in itself is worth repeating, but there is more to the story. The bishop had just preached a sermon on "Religion by Contact," taking for his text the healing of the helpless man by the apostle at the beautiful gate of the temple, and this youngster, who is a bright and an attentive little fellow, was greatly impressed. He felt that when the saintly bishop shook hands with him he was imparting a spiritual blessing that should not be washed off.

CHATHAM HALL

(Continued from page 7)

a deficit. Even with its fees raised, however, Chatham Hall remains one of the most moderate in its charges of those schools throughout the country whose standards are highest. There is still a great disparity between what it has to offer and what it asks.

We are just closing a highly interesting year, which has gone far to console a China missionary unable to return to China. The conviction is deepening as to the value of religion allied with education and that the problem of making the alliance in due proportion is the most important factor that confronts those responsible for Church schools. The common error is that of the over-emphasis of religion, which creates a distaste. Over-feeding in religion causes not nurture but nausea and defeats its own ends. We do not claim to have solved this problem with entire satisfaction at Chatham Hall. We believe though that we envisage it truly, and are making definite progress toward its solution.

Another conviction that the year has brought is that Chatham Hall is a good place to send a daughter to prepare for life; and, furthermore, that money invested there yields large returns in those values that endure.

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