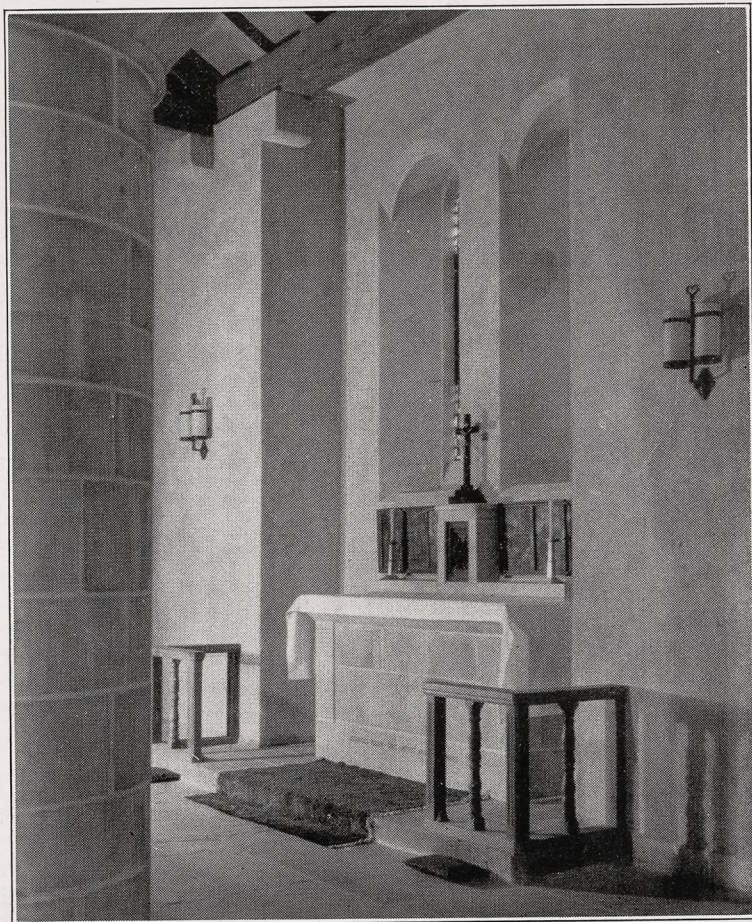


# *The* **WITNESS**

CHICAGO, ILL., JUNE 4, 1931



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# THE WITNESS

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## THE LORD'S PRAYER

*An Editorial by*

BISHOP JOHNSON

“WHAT comfort do you get from saying the Lord's Prayer?” In the first place it impresses upon me day by day that God is not merely a force but a father. Of course, one can look upon a father merely as an instrument who pays the bills and provides the child with the comforts of this world. But such a conception robs life of its most precious possession. The devotion of parents and the gratitude of children constitutes our loveliest experience. In the same way we may look at God as a mechanical force who made us or a heavenly father who loves.

Every time I say “Our Father who art in Heaven,” I establish a relationship which changes God from a thing to a person for whom I entertain an affectionate gratitude, in whom I live and move and have my being. And I further emphasize the fact that He is not mine alone but the Father of all persons everywhere. It produces within me reverence for God and consideration for my fellow men. If I really love our father in Heaven, I am concerned for His good name, for His family, and for the plans that He in His goodness has made for me. I ask that His name may be revered especially by me; that His Kingdom may be established, especially by my cooperation; that His will may be done, especially in my own endeavor.

In the opening sentences of the Lord's Prayer, I have changed life from a mechanical process without aim or purpose into a family affair in which I am personally concerned. It orientates my life to a high conception of privilege and obligation. With that background I ask the Father of us all to consider the needs of all His children. Of course, I may take for granted that He will give us what we need and take His blessings without any appreciation of His goodness.

IN THE petitions that follow the first three, I not only express my sense of dependence upon Him, but I anticipate the gratitude that I should feel for His

blessings, given not only to me but to all His children. I display a lively interest in His provision for His family. Therefore I humbly ask for our daily bread, remembering that man does not live by bread alone but by every word that proceedeth out of His message to me. I do not take food from Him as a tramp, but as a gentleman with due appreciation of His favor.

I then ask that He have consideration for my weaknesses and remind myself that the extent of my mercy to others is the measure of His mercy to me. I further request, as the dear Lord did in Gethsemane, that He does not place me in such temptation that my strength will be unequal to the victory, but even if I yield that He will deliver me from the fatal result of such transgression. And the reason for all this I acknowledge when I say, “For thine is the Kingdom and the power and the glory forever. Amen.”

This prayer is meaningless to those who are so self-centered that they value all things only as they minister to them. After all the difference between selfishness and godliness lies in one's attitude toward the spiritual solar system in which they live. Does the universe exist to give me a thrill before my execution, or do I exist to carry out some purpose which may be discovered if I seek it. All treasure has been uncovered by those who sought it because they had faith that it could be found. The indifferent pass over the hidden treasure oblivious of its existence; but those who seek find that which exceeds all other treasure, and that is the sense of God as a loving father whose presence sustains us in our hour of need as well as in our time of security.

IF WE are not to become a cog in the mechanical world about us, we need to stir up within us, day by day, the remembrance that the God in whom one's breath is and whose are all our ways, is worthy of our affection, our gratitude and of our obedience.



The Lord's Prayer is a daily exercise which we ought to welcome lest we forget that we have any other mission in life than to experience those temporary sensations which we call pleasure. We live in a world in which no force is ever lost but is transformed into its equivalent. So love will not be lost when this world

becomes a cinder, but it will be transformed into something beyond our expectation. But if we shall have a part in that transformation we must be willing to practice the love of God, for of Him and of Him only are all the forces which animate and illuminate our lives.

## TRAINING FOR LIFE

By

FREDERICK H. SILL, O. H. C.

*Headmaster*



FATHER SILL

poration mention these three characteristics as essential features of the purpose of the school to be especially encouraged in the boys.

It has been no easy matter to keep these basic principles in force during the twenty-two years of the School's life. The age in which we live has a tendency to pull in the opposite direction. For the average American boy life is not nearly so simple as it was even in his parents' youth. The general tendency is to play with the crowd and let someone else do the jobs. Personal initiative and inventiveness are frowned upon as too individualistic. Why stand on one's own feet when there are so many anxious to act as props along the smooth and easy paths of life? Boys are ushered along the educational railways like people in the subway, from station to station, with the constant warning "watch your step," a warning against personal danger, not an exhortation to step out on one's own path of life.

I was anxious to get a school under way for boys whom I had been meeting in the course of my mission preaching as a member of the Order of the Holy Cross. Most of these boys were from families of moderate means who could not afford the tuition fees at the

"SIMPLICITY of Life, Self-Reliance, and Directness of Purpose" I do not recall just when I put these three phrases together, but they appear in "A Statement Concerning a Proposed School" which I sent out in the Spring of 1906. The Papers of Incorporation of the Kent School Cor-

then established boarding schools of the Church. The standard of life I had in mind was that to be found in the average country rectory. I had visited several schools and it seemed to me that they were presenting an environment which tended toward the luxurious. Their common rooms were like the lounges of the city clubs, with their huge rugs and soft leather chairs. Their dining halls and service were fashioned after the style of the landed gentry in England.

While at the time of our establishment I was making appeals and longing for large gifts for equipment, I am thankful now that the funds did not flow in very fast. We were always trying to figure out how we could expand our original farm house so that we could take in a few more boys from the steadily increasing number of applicants. I believe it is much more healthy for life to come before buildings than for the whole group of buildings to be erected before the life has begun.

I have seen a good many indications that boys accept simplicity as much from choice as necessity. This is shown at times in their choice of rooms and in the adornment of rooms. Simple surroundings make for natural simplicity in other directions. There is opportunity for simplicity in matters of food and clothing, and in the few social events of the year. Simple food is always wholesome. I have no hesitation in explaining why we cannot have certain things on our table which might be found elsewhere. The recognition of limitations in outlay in any direction is wholesome. There is a sort of tradition here that there should be no fur coats in evidence, not that we object to fur coats as such, but to see school boys sporting fur coats as they go around to their games strikes us as rather ostentatious. They are sometimes on exhibition when even an ordinary overcoat is a burden. Simplicity of life tends to keep a man from all forms of ostentation.

SELF-RELIANCE flows naturally from simplicity of life. By self-reliance I have never meant self-sufficiency or the exaltation of self above others. Nor does the term imply self-satisfaction. It is the sort of



self-reliance of which St. Paul boasts when he says, "I can do all things," but adding "through Christ Who strengtheneth me." Nothing we do is to be divorced from the religion of the Son of God. True self-reliance means that there is a self worth relying on. A weak-willed self, a proud self, a selfish self is not capable of true self-reliance. We must try to send out men from our schools who have been shaping up their ideals by practice and who have learned to trust self. We do not like to see them swayed by the attitude of the compromising crowd around them. This spirit can be fostered by training boys while at school to think and act on their own initiative.

Boarding school life is so constituted that it is possible for a boy to sail through his day's work depending on bells to tell him what to do next, on masters to show him what to study, on coaches of teams to direct his recreation and even on the chaplain to take the responsibility for his prayers and worship. For this reason many think that boarding school life is a sort of hot house nurture. If this is the case, it stands to reason that many a boy will wilt when he strikes the frosty atmosphere of college and business life. For this reason my constant effort has been to reduce supervision to a minimum. We have accomplished a great deal as far as dispensing with faculty supervision is concerned. In engaging a man as a master I emphasize the fact that he has no requirements outside of the classroom. He is in no way responsible for the routine duties of discipline such as supervising the study hall or the dormitories, checking up punctuality, serving tables, etc. All of this is in the hands of representatives of the student body as a part of our self-help system. Consequently there is a tone of group self-reliance as far as the relation of boys to men is concerned.

We are approaching the point where we can say to the boy, "Here is the course of study. It is within your reach. Take it if you wish to but do not expect us to force it into you and so shove you into college. We think that college is well worth while but it would be foolish for you to go unless you realize what you are doing and that you must think things out for yourself and find out for yourself what it is that you are learning. You are not working simply to get a passing mark of sixty or a point towards promotion, but you are satisfying yourself by self-directed discernment that you know as much of the given subjects as a boy of your attainments is capable of knowing. There are a great many lines of thought and study open to you which are not included in the classroom work. Try to do a little investigation on your own initiative." In the early days of the school such self directed efforts were more or less joked about but I believe that the boy who shows some independent thinking and investigation is considered a school asset. There was the boy who knew all about air brakes and was an authority on such mechanical devices. Another boy led his friends about the countryside showing them a score of the birds' nests which he had been quietly observing. We have

an authority on the science and theory back of jazz music and who talks intelligently of syncopation. I want to see in a boy a self-reliant attitude which leads him to follow up good desires no matter what the crowd around him may say. May he not have talents and powers worth developing on which he may rely as factors in his future life? In the fear of developing freakishness we are apt to quell individuality.

**S**ELF-RELIANCE like other characteristics may be developed by what at first sight may seem to be rather trivial things. Life at boarding school offers many such opportunities. A students' bank with a check book system, by which boys pay for all of their incidental accounts by their own checks, helps to train a self-reliant attitude in money matters, especially if it is understood that the only accounting to parents will be the stubs and balances made up by the boy himself. We extend the outside study privileges, that is, allowing boys to study outside the regular school-room, to as many boys as possible and to all in their last year at school. This trains a boy to rely on his own judgment as to how much time is to be given to this or that subject and how much to outside reading.

Self-help and self-reliance are twin brothers in the development of character. The more opportunities the school gives for the practice of self-help the better it is for the boy. But self-reliance must be developed along with it. Many schools have sent delegations here to Kent to see the workings of our system and have as a result tried to introduce self-help, but in nearly every case the authorities have nipped the effort in the bud by failing to give scope to self-reliance. To ask boys to take care of their own rooms and alcoves and then announce that competent maids and janitors will as before see to all general cleaning, including bath rooms and corridors, is certain to take the edge off the boys' interest in their jobs. They will rely on the competence of the maids and janitors and will not only sweep the dirt out into the corridors but will arrange for the hired help to take a friendly interest in the nearby alcove or room.

I have tried to make the vacation a time for the exercise of self-reliance. Of course I want the boys to set high standards of conduct and to live up to their ideals; on the other hand I have never felt disposed to check them up and I certainly would not make their attitude on vacations a matter for school discipline. I do not want their attitude boosted up by a fear of the headmaster's post-vacation "bawling out" speech. I have never asked a boy to make me any promise as to what he would or would not do in vacation time. I leave it to him to tell me about it if he so desires, but I do not quiz him, nor do I listen to those who would like to "put me wise". I think that results justify this attitude and that sooner or later I know the worst from the boy himself, if there be any "worst". This does not strike me as cutting life up into segments, as another headmaster has suggested, but it is looking life's problems squarely in the face; and if there



is one thing which helps to make the boy's life a symmetrical whole, it is Self-reliance.

WHEN I wrote the term Directness of Purpose in the trinity of characteristics which were to be especially encouraged in the Kent boy, I had in mind the possibility of developing what may be termed particular vocations. The educational systems of England, France and Germany are so constituted that a larger percentage of the youth of those countries discover the *terminus ad quem* of their school and college course than is the case in America. It is an established fact that year by year as the seniors in college approach graduation, the vast majority are still undecided as to what line of work is suited to their particular qualifications. It seems to me that in the eight years of the high school and college course a man ought to be able to discover his particular bent. Most men graduate with a very hazy idea as to what to do next. The majority simply look about for an opening in the business world. One reason for this postponement of decision to so late a date is our failure to show a boy how his education is a real progress, step by step.

Simplicity of life and Self-reliance help towards shaking the boy out of the ordinary ruts, thus making it easier for him to develop Directness of Purpose. I do not want him to think of himself as better than others but I do want him to think of himself as having a distinct purpose in life which he alone can work out. Is it wrong to encourage boys in these days to shine as leaders and to overtop their fellows? Of course we are to remind them continually that they are "to let their light so shine before men that they may see their good works and glorify their Father which is in Heaven."

In the case of Directness of Purpose, as in Self-reliance, we can help the boy in his school life by what may seem at first sight rather trivial details. Watching the first crew at work on the machines or river gives purpose to the novice during those trying days when he first handles the oar in the wabby shell. Might it not help a boy in putting a purpose back of his course of study if he were to sit in with a class in solid geometry and trigonometry during his career in elementary mathematics? If the younger boys could spend a few hours in the laboratory with the older boys who are doing their experiments in biology and physics and chemistry would it not put purpose in their elementary science course? If the boy is watching the direction of his first steps will he not see as he progresses from step to step a more clearly marked out path of life ahead of him?

On the green lawn of Sanderson's School, Oundle, there is a bronze statue of a boy placed near the pathway to the Chapel. "It is an eager pose: there is duty to be done and danger to be faced and a great creative effort to be made." "Here am I, send me" is inscribed at the base. Is it not possible so to train the boy to direct his purpose, that even though he may not see clearly just what the future has in store for him, he will be ready to offer himself thus: "Send me. I have

had a purpose towards which my efforts have been pointing and if God shows me His purpose I shall try to conform mine to His."

## The New Books

GREAT THEMES OF THE CHRISTIAN FAITH. Edited by Charles W. Ferguson. Richard R. Smith, Inc. \$2.



Dr. Tittle

A book of sermons by such leaders as G. Campbell Morgan, Ernest F. Tittle, Ralph W. Sockman, Charles E. Jefferson and other well known Protestant orators. The sermons are rich in experience; in illustration and in diction. Clergymen with the job of preparing a sermon or two each week will be glad to own it.

\* \* \*

BELIEVING YOUTH. By Homer W. Starr. Morehouse. \$1.25.

Dr. Starr is well known to Church people, being one of the leaders of religious education in the south. He takes up the questions raised by young people during his long experience with them; tells you what are the questions that bother them and gives what to his mind are the most effective answers. It is a little book which will surely be of real value to those working in the Church with youth.

\* \* \*

WHAT CAN STUDENTS BELIEVE? Edited by Elmore McKee. Richard R. Smith, Inc. \$1.60.

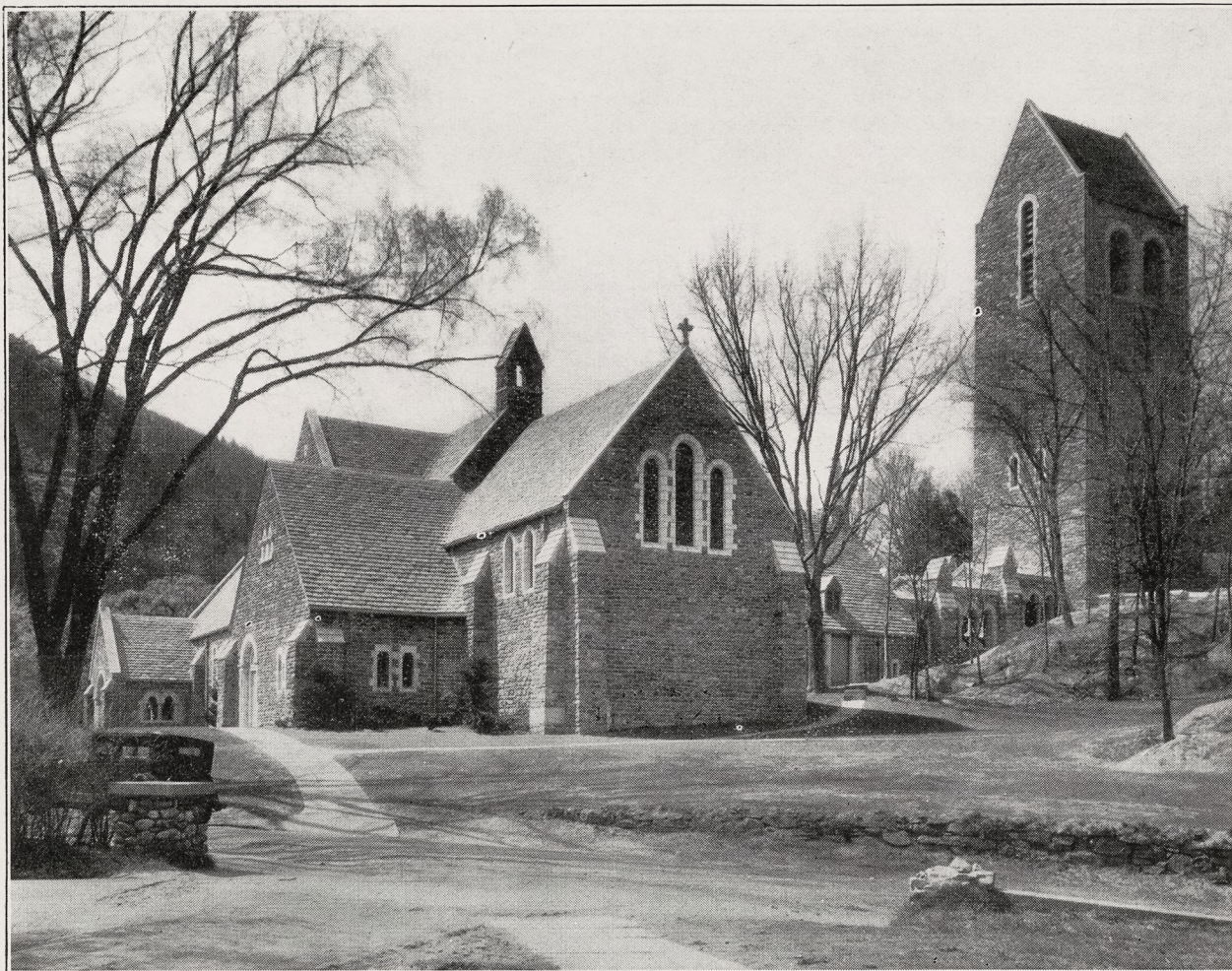
Elmore McKee is now the rector of Trinity Church, Buffalo, but was for a number of years the student pastor at Yale. This book is a collection of sermons delivered at Yale by such men as Harry Emerson Fosdick, Reinhold Niebuhr, Henry Sloane Coffin, Dean Sperry, Charles R. Brown. Needless to say they are good and preachers in search of fresh material will find a liberal supply here.

\* \* \*

A FREE PULPIT IN ACTION. By Clarence R. Skinner. The Macmillan Co. \$2.50.

This book contains a selected number of addresses which have been delivered before large audiences in Boston during the past few years. The people contributing are all important: Irving Fisher who writes on his favorite subject, Prohibition; Charles Clayton Morrison on Peace; John Haynes Holmes who raises the question as to whether or not there is any value in Prayer; Kirtley Mather who presents Theism from the point of view of a leading scientist; J. Howard Melish who writes on A New World; Norman Thomas who deals with the world he sees in the making. Others contributing are Bishop McConnell, Margaret Sanger, Richard Cabot, Clarence C. Little. An important array of talent, certainly, which has resulted in a stimulating book, well worth the while of the person who means to keep alive to present day trends in thinking.





THE NEW KENT SCHOOL CHAPEL

## NEWS OF THE EPISCOPAL CHURCH

*Edited by*

WILLIAM B. SPOFFORD

A CONSIDERABLE number of New York rectors made the aerial demonstration an occasion for denouncing war, narrow nationalism and the extravagance of such a demonstration during such a time of depression in their sermons last Sunday. Dr. Russell Bowie of Grace Church, for example, told his congregation that "it is time for America to put behind her the temptation to trust in guns, and to trust, while there is yet time, in those redeeming forces of international sympathy and co-operation which are the will of God."

Bishop William T. Manning was however of a different opinion. Speaking at the dedication of a world war shrine at St. Paul's, Hoboken, N. J., he said, "The Christian religion stands not for peace at any price, but

for righteousness at any cost. Our army and navy exist not for the promotion of war but to uphold the law, right and peace. The great squadrons of airplanes which we saw yesterday, and to which many misguided persons saw occasion to object, was no more a demonstration to promote war than the police parade we saw up Fifth Avenue last week. We know that so long as ruthless and bestial spirits rule the hearts of humanity it may become our bounden duty to rise up in arms and use force to save the weak from oppression."

So you can have it either way you wish and quote some distinguished Episcopalian clergyman to support your opinion. That is one nice thing about New York—one can believe about anything one likes and still be in good ecclesiastical company.

Meanwhile there was being dedicated to the glory of God the beautiful new Chapel at the famous Kent School, presided over for so many years by the popular Father Sill of the Order of the Holy Cross. You will be able possibly to get some idea of its grandeur from the pictures in this number.

The Chapel is situated on a hill north of the school yard, with its jutting rocks and soaring trees which suggest the early Norman style of building.

All of the walls of the new Chapel are of stone, most of which has been taken from the stone fences and quarries in, or near, Kent. The architectural design consequently has a sturdy picturesque character found in the religious structures of the middle ages in England and the north of



France. The various parts of the building lay in the same direction as in ancient churches; the main entrance from the west and the sanctuary at the east end. All of the buttresses, the windows and gables have simple forms. A stone bell cote above the roof of slate shelters the sanctus bell. The bell tower, standing on a natural rock foundation, at a higher elevation than the main chapel, and north of it, is connected by a low cloister which ascends by steps to the base of the tower. The tower loft contains ten large bells, given as a memorial, for change ringing. Half way up in the bell tower is a music room and ringing chamber. On the south side of the chapel, at the extreme west end, is a small gabled open porch and the main entrance doorway leads into the narthex.

The interior agrees with the exterior in its solidity, permanence and conformity with ancient Christian edifices. The altar with its reredos is surmounted at the east end of the chancel by triple stained glass windows. The interior is spanned by solid oak timber trusses and rafters, extending the entire length of the chancel and the nave. Those in the chancel have been illuminated by the use of color and gold leaf in simple ecclesiastical motifs. The sturdy round Norman stone columns and arches extend along either side of the nave; north of the nave there is a side aisle which extends from the small domed baptistry to the hall and sacristy at the easterly end.

The stonework and timberwork is relieved by rough sandfinish plaster walls of a warm gray tone. The windows are deeply recessed in splayed plaster jambs with Norman arched heads. Those in the side aisle are of grisaille glass of medieval design, each different and each perpetuating the name of the donor and memorial in the glass.

There is a small stone altar in the side aisle; a gift of the Order of the Holy Cross, with stained glass windows above representing St. Dominic and St. Augustine. The three windows over the main altar are of deeper color than the side aisle windows and represent the figure of the boy Christ with the Virgin Mary in the central window and the figures of St. Joseph and St. Louis on either side. A rose window at the west end it is hoped will have stained glass of rich coloring.

The stalls for the sixth form boys flank the nave on either side and at the rear, and are raised up one step above the main floor.

The sacristy and an upper room are placed in an extension at the north of

the chapel, from which the cloister ascends to the tower.

The architect of the Chapel was Mr. Roger H. Bullard of New York, with whom was associated Mr. Arthur L. Harmon and Mr. Philip H. Frohman as consultant.

\* \* \*

The Seabury Divinity School commencement was held on the 19th of May at the Cathedral in Faribault, Minnesota, the sermon being preached by the Rt. Rev. Frank E. Wilson. Seven men were graduated and Bishop McElwain also conferred the degree of bachelor of divinity in course upon three clergymen who were present at the exercises and upon three others in absentia.

\* \* \*

The committee in charge of entertaining the General Convention in Denver, having raised an amount similar to that required in other cities, has given careful consideration of

how to use it for the comfort and entertainment of their guests. In doing this they have reviewed the records of previous conventions and have determined to make certain changes in the customs that have prevailed.

Instead of having a reception to the bishops only on the first night of the convention, they have postponed that event to a later date, and are going to give a general reception to all delegates of the convention and also the Woman's Auxiliary, at the Brown Palace Hotel. It seemed to the committee that such a general reception, in which all could participate, would be more in keeping with their duties as hosts to the whole group.

They are also planning to give all delegates and those accompanying them an extended trip in the mountains at some time during the Convention.

In unofficial consultation with the Presiding Bishop and members of the



THE BAPTISTRY  
In the Kent School Chapel



National Council, they have decided to discontinue the practice of serving noonday luncheons to the convention as an act of hospitality, but will leave the delegates free to choose one of the several lunch rooms in the vicinity of the convention halls. It was the unanimous opinion of those consulted that the practice of serving luncheons to eight hundred guests each noon had become a burden which prevented many cities from entertaining the convention at all, and that the practice had very little to commend it as an act of hospitality. The committee much prefer to entertain their guests in some other way, and are exercising their rights as hosts to select their own method of hospitality.

\* \* \*

Among the numerous gifts presented to the Kent School Chapel were five handsome sets of silk vestments. The first of these was completed by the firm of J. M. Hall, Inc., for use at the dedicatory service last Sunday.

\* \* \*

Among those who are to address the meetings of the Woman's Auxiliary in Denver are Bishop Littell of Honolulu, Bishop Roberts of South Dakota, Bishop Scarlett of Missouri, Mrs. John M. Glenn, president of the Church Mission of Help, Mr. Spencer Miller, Mrs. Harper Sibley, Mr. Sterling Takeuchi, Miss Claudia Hunter, Rev. D. A. McGregor of the Western Theological Seminary, the Rev. Angus Dun of the Episcopal Theological Seminary (Cambridge), Dr. Adelaide Case of Columbia University and Miss Florence Newbold of the Girls' Friendly Society. The meetings are to be held in the First Presbyterian Church. Each diocesan branch is entitled to elect five representatives and five alternates and as usual visitors will be most welcome. For the first time special seats will be provided for the alternates and it is possible that they will be given the privilege of a voice, though naturally only the delegates will have the privilege of a vote. The theme of the meetings will be *The Kingdoms of Our Lord*, which will be discussed under the five subjects: family life, property and economic conditions, interracial contacts, international relations, and religious thinking today.

\* \* \*

Church leaders who indulge in controversies and contentions over "niceties of ceremonial practice" at a time when economic conditions constitute a challenge and a menace to Christian institutions were scored by Bishop Freeman, in an address before the annual convention of the diocese of Washington.

Passive recognition of Christian ideals he declared to be "wholly out

of consonance with the demands of the hour." He insisted upon elimination of "internal strife and controversy in the Church" and urged "unity of action and a larger insistence upon those elemental truths that constitute the very ground work of our faith."

\* \* \*

A Chicago clergyman friend of mine reminded me the other day that my jottings on the subject of industry were always so gloomy that they put him into a blue funk. "Can't you find some bright spot in industry to tell us about sometime?" he asked. It is a bit hard to be a Pollyanna when writing of suffering, particularly the wholesale misery that I have seen in the textile villages and the coal camps. But here is a bit about a pastor down South who is tackling the job in a two-fisted way that is cheering, even if he too is dealing with misery. The Rev. William T. Morgan, pastor of a church in Birmingham, Alabama, ran into a couple of hundred miners down his way whose poverty, I take it, is much like that of coal diggers generally these days. So he set to work and raised some cash, bought a farm of forty acres, and last Tuesday morning put two hundred men and forty boys to work tilling the soil. He has also established a clinic, with a physician and a dentist donating their services. Lumber has been donated and paint so that the homes of the workers are being fixed up; clothing is being given to their families, and the whole place has set out to lift itself by its boot straps. All of this is due to the drive of just one parson who saw, and cared.

\* \* \*

The Rev. Joseph G. H. Barry, rector emeritus of the Church of St. Mary the Virgin, New York City, died on May 28th, in his seventy-third year. Dr. Barry was one of the outstanding leaders of the Anglo-Catholics of the Church for many years, being the dean of Nashotah House for several years before beginning his long rectorship at St. Mary's.

\* \* \*

The Rev. L. S. Mayekawa is to sail next week to return to his parish in Sendai, Japan, after a year's study at the General Seminary from which he received a degree on May 27th. He is the rector of a large and influential church, sufficiently progressive to send their young rector to the United States for a year of study, paying not only his expenses but his salary in full while he was away.

\* \* \*

Admirers of Gandhi will be in-

terested to learn that an All-World Gandhi Fellowship is being organized to cultivate and teach the principles taught by the great Indian, and to study their application in the conflicting circumstances of daily experience.

\* \* \*

The Rev. William B. Magnan, a chaplain of the New York City Mission Society, died in Florida in May. He had been a chaplain at many hospitals and institutions in New York, bringing to the sick and delinquent the benefits of a lifelong contact with people in trouble and a lifetime of fellowship with God.

\* \* \*

Bishop Brown of Harrisburg was the headliner at the meeting of the Auxiliary for the archdeaconry of Altoona, Pa., held at Hollidaysburg, May 21st. He spoke on the important place the women have in the work of the Church.

\* \* \*

Dean Fosbroke of the General Seminary was elected chairman of the social service commission of New York, succeeding Mr. Charles C. Burlingham who retires automatically after four years of distinguished leadership.

\* \* \*

A project has been set on foot to liquidate the debt of the diocese of Louisiana, amounting to \$50,000. A committee has been organized which proposes to meet the problem by securing from each communicant in the diocese over a period of three years the contribution of \$2 annually. It is hoped in this way not only to pay off the debt but to add substantially to the permanent endowment fund of the diocese.

\* \* \*

In accordance with the expressed wish of the Presiding Bishop, Whitsunday was observed in the diocese of Long Island with an appeal to the young people for their loyal cooperation.

\* \* \*

The Auxiliary of Long Island met at the Cathedral, Garden City, last Monday, with the church filled to capacity in spite of a rather gray and chilly day. It was reported that the United Thank offering of the diocese had already exceeded the offering of the last triennium by over \$1,000, so that the offering of Long Island, to be presented at General Convention, will be the largest in its history. The speakers at the meeting were Dean Sargent, Dr. John W. Wood and the Rev. Allan Evans.

\* \* \*

The rural conference of the diocese of Alabama was held at Carlowville for a couple of days in May, with a large number of both clergy-



men and laymen present. There was a discussion of Church architecture and on caring for the church grounds by professors of the state Polytechnic Institute. Dr. F. M. Campbell, attached to Tuskegee Institute, spoke on rural work among Negroes. There was a clergy conference with a warm discussion of the proposed canons on Marriage and Clergy Placement.

\* \* \*

Incidentally my hat is off to the publicity department of the National Council for the splendid job done in having that report on Marriage and Divorce in practically every important newspaper in the country. It was a big job, well done. As these notes are written the report comes that Bishop Page and his associates on the Marriage and Divorce Commission are in a huddle here in New York, going over the criticisms that have been received, and are preparing a second statement. No doubt their answer to the many criticisms will be presented to you in our next issue.

\* \* \*

The vestry of St. Matthew's, Brooklyn, the church being rather badly in debt, approved a plan by a vote of 8 to 3 to unite with the Good Shepherd, next adjoining parish. The congregation was called to a meeting to consider the matter. The merger was ably presented by the vestry; a letter was read from Bishop Stires deploring mergers but giving his opinion that this one was desirable. But the parishioners apparently felt differently for the plan was defeated by an overwhelming vote.

\* \* \*

Young people of the diocese of Harrisburg met in conference at

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York, May 15-17, where, among other things, they got a look at their new bishop, the Rt. Rev. Wyatt Brown, who was one of the speakers at the banquet which was the high spot in the affair. The other banquet speaker was the Rev. Paul S. Atkins, rector of St. John's, York. There were conferences and services running through the three days.

\* \* \*

Archdeacon Foreman, rural expert of the diocese of Erie, was the headliner at the annual meeting of the Auxiliary of Central New York, held on May 22nd in Auburn.

\* \* \*

All sorts of organizations have their special services, marching to church in a body, but it isn't every town in the country that can fill a church with its letter carriers. On May 17th over seven hundred of them marched to the Church of the Incarnation, New York, for a service. There was a fine sermon by the rector, the Rev. H. Percy Silver.

\* \* \*

People out in Oregon really make an effort to go to Church meetings. There was the meeting of the women of the district of Eastern Oregon, for example, with a meeting at Bend. Five women from ranches in Langel

Valley arose at three, drove 180 miles to reach Bend in time for the communion at nine, attended the meeting all day and then left after dinner to drive the 180 miles back to their ranches. Still another woman drove 351 miles with her two children, one three years old and the other six months.

\* \* \*

Bishop Kemerer, Duluth, recently visited St. Paul's, Virginia, Minnesota, and confirmed a class of 37—record for the parish. He also confirmed a class at the mission at Eveleth, closed for three years, but recently opened by the Rev. Arthur H. Beaty, rector at Virginia, and now a thriving parish with seventy communicants.

\* \* \*

The annual report of the student pastor at Kansas State College, Manhattan, Kansas, Rev. W. A. Jonnard, and the undergraduate student-worker, Maurine Lewis, contains some interesting facts. Of the thirty-six boys and thirty-six girls enrolled as students, 100 per cent of the girls and 84 per cent of the boys have attended St. Paul's, and made their communion at least once during the semester, while 40 per cent of the boys and 67 per cent of the girls at

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tend regularly. Of these, 22 are members of the Bishop Wise Student Club, although others have attended various meetings and socials of the club, which is now a chapter of the National Student Council.

\* \* \*

The General Convention preacher, the Bishop of St. Alban, England, has been invited to speak at a luncheon given by the Church Club of Chicago for Church people on their way to Denver, which is to be held on September 14th. It is also hoped that the Hon. George W. Wickersham, New York, layman of renown, will also speak.

\* \* \*

Governor Cross, Churchman governor of Connecticut, was the headliner at a dinner held in connection with the convention of the diocese of Connecticut, held in Hartford. Other speakers were the Rev. Arthur M. Sherman, educational secretary of the National Council, and the Rev. Russell Hubbard of Vermillion, S. D., who was voted \$15,000 to add to the \$20,000 already in his possession, to be used for the building of a new church. Bishop Acheson requested a coadjutor and September 10 was set as the day for the election, though it is quite possible that it will be held long before that date. The convention voted to memorialize General Convention to provide a pension allowance for deaconesses. Deputies to Convention: Revs. F. H. Sill, John F. Plumb, F. G. Budlong and Frank S. Morehouse; Messrs. Frank T. Ames, F. W. Kilbourne, Burton Mansfield and Harry W. Reynolds.

\* \* \*

The Rev. Halsey Werlein, Jr., was installed rector of St. Andrew's, Fort Worth, Texas, on May 20th by Bishop Moore.

\* \* \*

The Richmond Times-Dispatch in reporting the convention of the diocese of Virginia says: "Bishop Tucker scored the Morehouse *Missile* in his convention address." Well, maybe the newspaper is right at that.

\* \* \*

Bishop Brewster in his address before the convention of the diocese of Maine had these wise things to say on the subject of the proposed canon on matrimony: "To my mind three of the main suggestions in the proposed Canon are excellent, namely: the appointment by the bishop of a godly communicant, learned in both the law of the Church and the law of the State, to find the facts of a marital question and to report such facts to him; secondly, the listing of nine definite causes wherefore the bishop may declare a marriage null; and

thirdly, the principle explicitly set forth as to instruction on the nature of Christian marriage and its responsibilities. I hope the essential features of these three points will be incorporated in the Canon Law of this Church. As to the proposed section VII. of the Canon suggested, allowing a bishop or an ecclesiastical court to give permission to a minister to solemnize the marriage of a divorced person, provided that the marriage is not solemnized in the church or by the Prayer Book form, I must declare myself as opposed to this section. This section has already received much criticism. And I hope that the valuable points in the other parts of the Canon proposed will not be lost because of the almost certain negating of this novel suggestion."

Laymen were urged to make aggressive efforts to build up the church in rural communities of Maine which are not now adequately supplied by Capt. B. Frank Mountford of the Church Army, in a missionary service attended by both convention and auxiliary delegates.

Pastoral work should not be confined to priests and every layman should consider their confirmation as an ordination. Captain Mountford said. He lauded the value of personal contacts available to the laity and extolled the rural communities, birthplaces of many leaders, as ideal fields for mission work.

He advised laymen to devote weekends to mission work in Maine communities saying that "consecrated

businessmen" and "dedicated rough-necks" could accomplish much in such towns. Deputies to General



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Convention: Revs. Ralph H. Hayden, William E. Patterson, J. Arthur Glasier and Arthur T. Stray; Messrs. Charles F. Flagg, Charles B. Clarke, R. Hollowell Gardiner and Kenneth C. M. Sills.

\* \* \*

The convention of the diocese of Southwestern Virginia was ushered in with a dinner the other evening, given by the Laymen's League of the diocese. One of the innovations at the convention was the printing and distribution of all reports in advance of the meeting; two gains in the plan—one, it saves time; two, delegates have an opportunity to give some previous thought to the subjects to come before them. Bishop Jett, in his address, characterized the American Missal as a "strictly foreign, gravely obtrusive and highly subtle and dangerous publication." The convention later passed a resolution condemning the book. The speaker at the missionary service was the Rev. Bertram E. Brown of Taboro, who told of the work he has been doing in rural communities. General Convention deputies: Revs. John J. Gravatt, Jr., Alfred R. Berkeley, D. L. Gwathmey and Taylor Willis; Messrs. C. F. Cocke, R. L. Pierce, John A. Lejeune and Charles P. Macgill.

\* \* \*

The convention of the diocese of Long Island passed a strong resolution, presented by the social service department, dealing with economic matters. It endorsed unemployment insurance; proposed more intelligent advance planning of public works to steady the business cycle; the reorganization of private business so as to slow down production, without discharge of workers, and the shifting of employees to other tasks; reduction of the hours of labor; adoption of co-operative unemployment insurance; and the creation of an adequate state employment service, with more nearly adequate employment offices, and better employment statistics.

\* \* \*

Miss Mary Ladd has resigned as headmistress of St. Mary's School, Concord, New Hampshire. During the more than a decade that she has been in charge of this girls' school it has been brought up to a high scholastic standing, with Wellesley College having it at the top of their list of schools giving a good preparation for college. Under her direction the property also has been greatly improved.

\* \* \*

A Sunday School Institute was held at Christ Church Cathedral, Eau Claire, Wisconsin, May 17th, teachers coming from all over the

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diocese for an all day conference on various subjects pertaining to their work. It is proposed to have the institutes twice each year.

\* \* \*

The Rev. Robert Frazier, in charge of the Advance Work Program of the National Council, has accepted a call to be the rector of St. Paul's, Duluth, Minnesota.

\* \* \*

St. Agnes' Church, Orange, N. J., has made the final payment on the debt assumed when the new church and rectory was built in 1925 and it is planned to consecrate the church in the fall. The Rev. Nelson B. Gilderleeve is the rector.

\* \* \*

The corner stone for the new building of the Norton Memorial Infirmary, Church hospital of Louisville, Kentucky, was laid the other day by Bishop Woodcock. The hospital is the oldest in the city. The new building is to cost a half million dollars.

\* \* \*

The clergy and their families get together for a party once a year in the diocese of Texas. The first was held last year at the instigation of the Rev. E. H. Gibson of Galveston, who feels that while there are plenty of conferences and conventions for the clergy to attend there is no opportunity to really get to know one another. They had their second party the other day, the parsons playing golf, tennis, bowling and, as it was reported to me, "the usual clerical sports," which leaves a wide opening for a wisecrack or two, but I will let it pass. Meanwhile the wives of the clergy went into a huddle, with each one relating the most amusing criticism that they had received as a rector's wife. That ought to have been a lot of fun. Taking it all in all it was a grand day.

\* \* \*

May I take this opportunity to thank the many readers of these notes for the help, both money and clothing that you have given to the miners of West Virginia. I can assure you that there is a real appreciation of your generosity on the part

of these people, which has been put into words, so I am told, but which has not reached me yet. It is in the form of a resolution passed at a large meeting of the miners—I hope to give it to you next week. Among the many contributions of clothing that has been sent by Church groups is a box from the students of the General Theological Seminary collected by the students who are members of the Church League for Industrial Democracy. A useful occupation for seminary students I am sure.

\* \* \*

The convention of Rhode Island, meeting May 19th, passed a resolution memorializing the General Convention to provide a pension system for deaconesses. It turned down a resolution in support of the canon which favors their ordination. A resolution was also passed memorializing the Convention in favor of the proposed canon on the placement of the clergy. The deputies to General Convention; Rev. A. M. Aucock, W. Appleton Lawrence, Stanley C. Hughes, Francis J. M. Cotter; Messrs. John N. Brown Zachariah Chafee, R. H. I. Goddard and Charles R. Haslam.

\* \* \*

Here is still another summer conference; this a new one for the diocese of Marquette, Michigan. It is to be held at the Methodist Epworth

Camp on Lake Michigan, with Bishop Ablewhite heading a faculty that includes such notables as Miss Margaret Marston, educational secretary of the Woman's Auxiliary, Archdeacon Deis of Chicago and the Rt. Rev. Paul Jones who is now the student advisor at Antioch College in Ohio.

\* \* \*

St. Paul's, Winona, Minnesota, recently celebrated the 75th anniversary of its founding.

\* \* \*

Canons on marriage, placement of the clergy and the Missal seem to be the matters most frequently discussed when Church people meet. It was no exception at the diocese of West New York. Speaking of the Missal Bishop Ferris said;

"This book never has been authorized by General Convention. Consequently it has no standing in our Church and is not entitled to a place upon our altars. I am grateful to be able to say that no priest of this diocese has sought permission and so far as I know no priest has placed this unauthorized book upon the altar which he serves. It is my duty to protest against the use of this book and to make formal requests of our clergy that it be not used." Bishop Ferris also made a report of his official acts in the diocese during the past year.

Bishop Davis discussed the pro-

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posed canon on marriage and divorce. "There has been a big misunderstanding among laymen concerning this proposed canon. The churches canons can quite properly declare upon whom and under what circumstances her ministers shall give her blessing, and the proposed canon quite clearly does not permit annulment or divorce by the Bishop until and unless the civil court first has acted."

Bishop Davis also discussed that section of the canon which would allow the remarriage of either party whatever the grounds for divorce and said "The first objection to this is based on the theory that though Christ stated not rules but principles of conduct in matter of marriage he made an exception. This I can not believe. I am sure that his teaching and his practice that He set up as an ideal was a life long union. As to the second objection—the objected nature of the proceedings—I can only say that to remove the Christian ideal from its present legalistic and hypocritical interpretation is worth any risk. Christianity depends upon education and not upon law."

Bishop Ferris told the convention that he would urge the division of the diocese at General Convention, a matter which has been under discussion for a considerable time. Deputies; Revs. Charles A. Jessup, Benjamin S. Sanderson, Samuel Tyler, Murray Bartlett; Messrs. M. M. Ludlow, J. M. Prophet, Harper Sibley and F. B. Baird.

\* \* \*

More than two hundred church people were present at the dinner which ushered in the convention of the diocese of Springfield (Illinois). There have been more at these dinners—but then they have been held on better evenings, for it was held in a downpour. People were present from thirty-one parishes. The speakers were the Rev. Charles Clingman of Birmingham, Ala., and Bishop Gilman of Hankow, with Bishop White of Springfield. Delegates to General Convention; Revs. Edward Haughton, Jerry Wallace, F. W. Burford, T. G. C. McCalla; Messrs. H. M. Andre, I. W. Metz, L. V. Gates and James Maupin.

\* \* \*

Church Club of Delaware held its 81st semi-annual dinner on May 21st at the University of Delaware, with the Rev. H. Percy Silver of the Incarnation, New York, as the principle speaker. Bishop Cook was toastmaster. It was decided to affiliate with the National Federation of Church Clubs.

\* \* \*

The convention of the diocese of Delaware gave its approval to the proposed canon on the placement of the clergy.

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