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No. 9

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## AUTHORITY AND FREEDOM

Editorial

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By the Bishop Coadjutor of Mississippi

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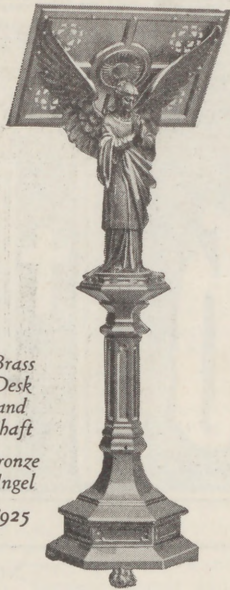
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PRIMITIVE MAN read in all natural happenings the analogy of his own living agency. It was not that he personified matter, or deified force. Both primitive man and the Catholic religion of the Incarnation have this in common, that to them matter is a medium. Infant man lisps in symbols, and his first religious conception is a sacrament; and it is to this intuitive heritage of simple nature that Catholicism is true.—*The Church Times*.



# The Living Church

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MILWAUKEE, WISCONSIN, JUNE 28, 1924

No. 9



## EDITORIALS AND COMMENTS



### Authority and Freedom

THE great struggles among Christians have always been constituted by the adjustment, in different terms, at different times, of the apparently exclusive claims of Authority and of Freedom. If one of the distinguishing marks of our Lord's own teaching and method was that "He spake with authority and not as the scribes," it was just as essential a mark of the Christian body that it brought a wider deliverance—from sin, fear, death, and the meticulous and grievous burden of legal religious observance. Nearly all the struggles within the body of Christendom have come about through attempts to make a more satisfactory balance between these two principles: Revelation has its authority, and the individual believer his rights; and how can they be so ordered that the essential elements of each shall be preserved unimpaired?

It is precisely to this question that the recent Paddock Lectures\* have been addressed, with the very practical aim of presenting the need for a synthesis and of suggesting lines of thought which, it is hoped, will assist in consummating this end. The author rightly says that "the really deep cleavage within Christianity is that which exists between Protestants and Catholics" (page 181). On the whole, he would have us believe that either emphasis, apart from the other, is both futile and wrong, the religion of Authority without Freedom, or that of Freedom without Authority. His thesis is, in brief, that it can be hoped with reason that a type of *Evangelical Catholicism* will emerge which will maintain and affirm, in clearness and definiteness, a balance between Authority and Freedom, doing ample justice to both principles. He would have us look forward to this newer kind of interpretation of Christianity, which will keep the two colors, red and white, each clear and pure, and not present them as pink. He professes to be concerned with facts, and, quite rightly, must prophesy for the future in terms of the past and the present.

The grave question which underlies the whole discussion, acute and penetrating as it is, may be put at the outset of the investigation: Is any compromise possible between the two rival claims? Are they not inherently incompatible?

To the former the author would answer in the negative, for he would be no advocate of a compromise; yet he would so define Authority and Freedom as to make them in theory entirely compatible. The authority of Christianity maintains itself because Christianity is a historic religion, and because it deals with matters which cannot be fully understood at any time. Authority resides in the *consensus fidelium*, which, "testifying to the spiritual value and truth of Christianity in proportion as it is a genuine consensus at once of theological thinkers and saints, has a rational claim to be the kind of *auctoritas* of which, in matters of religion, the plain man ought to be willing to take account" (page 15). If authority reside in this consensus, it is obvious that it "requires real freedom as the only environment in which it can live. . . . In other

words, the free handling of tradition, and the continuously critical attempt to test and sift its value, are essential if Christian tradition as such is to carry any real authority at all" (page 17). In short, authority, in the last analysis, rests upon the experience of believers, must voice itself freely if it is to carry any weight and be valid, and, in so doing, for its very own sake must give proper allowance to Freedom.

This is an inspiring thought. For four centuries past, Western Christendom has been wrestling with the problem of adjusting the needs and convictions of individual Christian believers to the corporate authority of the many. Within Protestant bodies the struggle has been no less acute than between the two great groups of Christians, Protestant and Catholic. Is it too much to hope that there are lines of thought which will make the fundamental premises of the two opposing camps intelligible to each other, and that some sort of a synthesis is possible which will do justice to the positive values in both?

ALL THE PROJECTS for reunion will miscarry if the reality of the divergence between historic Protestantism and Catholicism is either obscured or ignored. Neither the authoritarian nor the libertarian interpretations of Christianity can survive alongside each other in their more extreme forms, with any possibility of genuine adjustment. The sharp incisiveness of a drastic authoritarian position shares with its exact opposite one conspicuous merit: absolute clarity and precision of outline. Nobody can have any doubts as to just where an extreme Ultramontane stands. Nobody can have just reason to hesitate as to the reaction of the ultra-liberal modern Protestant to the tender of official formulae of belief, proffered for his acceptance. The Papal theory, in the form it receives at the hands of the ardent Ultramontane, is as lucid and consistent a thing, as tangible and definable an entity, as something in the objective world which is susceptible of laboratory analysis. On the other hand, the vagueness of the present-day Protestant position is more apparent than real; rather, it is negative in form, and gains in certainty of contour by contrast, as does a silhouette. Taking these alternatives as final, in their sharpest and most antagonistic form there can be no compromise or mutual adaptation. But we are asked to believe that we do not need to see these as typical, and Mr. Rawlinson would turn our attention to the possibility of preserving the essence of each unalloyed and securing thereby a true union.

A great Frenchman has said that truth consists in shades of meaning. One can easily make his universe one of two contrasting colors, black and white. This helps towards clarity. It materially assists us in gaining a sharply outlined picture of the whole. But is it faithful to the facts? It may be lamentable, but it is nevertheless true, that issues, people, ideas, and things, do not so easily lend themselves to this simple kind of arrangement. The *true* nature of facts as we find them (and not as we should like to make them) inclines us rather to the method of the painter than of the black-and-white "artist."

\**Authority and Freedom*. The Bishop Paddock Lectures for 1923. By A. E. J. Rawlinson, B.D. New York: Longmans, Green, & Co., \$2.50.



There are really infinite gradations of color, delicate shades of tone, manifold varieties, in all the life of the universe. In dealing with it, to the end of offering an interpretation and proffering a forecast, one must be content with either of two methods: the study of so small a part of the field that we can feel justified in our attempt to include *all* the facts in rigorous detail, or a purview of the whole, dealing with it in general principles. It is surely unfair, for example, to refuse to admit at the outset the possibility of the sort of solution which the author of the Paddock Lectures of the past year would have us contemplate. One cannot criticise results which are the very outcome of the only method that may be used in a given instance; where there is a vast horizon one must be content with a general view.

It is a fruitful and helpful hypothesis, at the very least. There is a certain justice in the workings of the universe, considered even without reference to God. What survives *must* have a certain inherent fitness. It is surely no derogation from the claim of traditional Christianity that it can commend itself to the conscience of mankind by the inherent power of its own intrinsic excellence—its adequate answer to the needs of human nature, its breadth and scope, its transcendence of the limitations of race, persons, moods, and times. If ecclesiastical infallibility is presented in the mood of apologetic, as invested with the authority of the most adequate insight, its content of definitive statement tested alike by the past and present and proven good, there can be no real loss to a conception so persuasively presented and so potently urged. Investigation, in the long run, serves better to vindicate the true than to subvert it. At all events, it is inevitable and inescapable in this and in the generations to come. If our faith is fundamentally *true*, no earnest adherent will desire it withheld from that sort of honest examination which for many people is the only road which may lead to acceptance of it.

The ideal of a synthesis of Authority and Freedom is one which is infinitely worth striving for. Like other true idealists, the religious idealist must find his materials in the things which have been and the things which are. No true idealist would sunder himself from the facts, for to do so would lead certainly to the failure of his ideals. The more keen he is about securing certain ideals, the more surely will he be controlled by the facts. We have a curious bit of prosaic worldly wisdom reflected in our ordinary habits of mind, which would contrast the "idealist" with the "practical man." It does not demand very deep thinking to see that the men who have achieved great things in practice have been the very men who have first seen a great vision. Salvation to us all comes from both the young men who dream dreams, and the old men who see visions, without whom no life of progress is possible.

Our whole Religion is as yet an unrealized Ideal. Men have said that Christianity failed in the War; others have well answered that it had not really been tried. None of us can regard himself as a perfect Christian. None of us can consistently look back upon any age of the Church's life, and truly conceive it to have been the ideal time. Christianity is in the world, but is not of it; there is always a residuum of duty, of faith, of potentiality, which has never yet been realized. It is of the essence of that religion that new dreams *must* come. It is fundamental to it that it ever seek to realize itself anew. It has always been true of its history that it has been at its very worst, has had its vitality reduced to the lowest ebb, when its followers refused to see, though their eyes are open, and to hear, though their ears are open.

"Evangelical Catholicism!" What may this ideal not mean for the generations to come? The preservation and continuance of all that is fine and noble, all that is creative and vital, in every type of the religious experience of Christians; the claim of a moral obligation, which makes for a vaster freedom than the individual can conceive; the willing surrender to an allegiance which never violates but always protects the believer, and leads, but does not coerce, him into ever-widening reaches of truth. "In such a Church . . . the truth of God will be proclaimed with the authority at once of Revelation and of corporate tradition. And the authority of tradition will be a real authority, for the reason that tradition will be free. The *consensus fidelium* will be a free consensus of scholars and of saints, living the Christian life and thinking freely about its meaning, heeding the wisdom of the past and at the same time continuously relating the intellectual interpretation of the faith

to the continuous movement of thought and knowledge, bringing things new and old out of their treasure-house, trusting the prevalence of truth, and in case of conflict preferring truth above tradition. And the truth will make men free. . . . And in free allegiance to such a Church . . . the world itself might one day be religiously made one, and civilization be made Christian" (pages 185, 186).

A CONSIDERABLE correspondence has been brought out by the letters that have been printed relating to conditions in Germany. In our issue of May 10th, Archdeacon Nies, rector of our American church in Munich, presented the needs in that city, as he saw them; in the issue of May 24th a correspondent from Florence, Italy, Miss Helene Paul Jones, told of the great number of Germans in Italy exhibiting lavish wealth, while the poor of their own country are left to Americans to support; and in the issue of May 31st, a third correspondent, Miss Mary Winsor, urged the passage of the German relief bill then pending before congress, and our rector in Dresden, the Rev. Henry M. Kirby, asked for assistance to be given through the American church in that city.

A number of later correspondents, some from Europe and some from this country, write to indorse Miss Jones' statement that Italy—and also Switzerland—are full of wealthy Germans, who have taken their possessions out of their own country and are spending money lavishly on luxuries, leaving Americans to take care of the distress in their own country.

We think there is no doubt that this is the case. The worst side of German character and characteristics is uppermost in these wealthy profiteers. A considerable section of the Dawes report is devoted to the problem of reaching these people by the taxation that is to be introduced in Germany if the plan be accepted, and all the power both of the German and of the Allied governments is to be brought to bear to compel these to pay their due share of the reparations. A moment's reflection will indicate that it is not an easy thing to do.

It does not follow that the needs for assistance to our churches in Munich and Dresden, in order that these may cooperate in local provisions for relief as well as administer aid to individuals known to their rectors, are not such as rightly fall upon American Churchmen. One of two things we ought to do. Either the rectors of these churches should be called home and the churches be closed, or else, if the churches are to be kept open, they should be enabled, by gifts from this country, to perform their work adequately, which involves the administration of reasonable charity funds. Bishop Mott Williams, after visiting Germany and carefully studying the problem as it stood two years ago, recommended the latter plan, and on his recommendations THE LIVING CHURCH has from time to time presented the needs to its constituency for their consideration. Such contributions seem to us to be wholly justified. Bishop McCormick, his successor in charge of the European churches, has recently returned from visitations on the continent, but, we understand, without visiting Germany and thus without first hand information; but he has certainly not recalled the clergy from their posts in Germany nor directed that the churches be closed, and it would seem therefore that Bishop Williams' policy is to be continued. The amounts we have been able to send have been pitifully small, and we recognize that the stories relating to these German profiteers in other lands have so discouraged and disgusted Americans that it is difficult for any of us to perform with enthusiasm the relief work that we reasonably ought to do in Germany, through representatives of the American Church. Yet we are frankly unwilling to suggest that these American Church centers be closed, and the alternative is that they must be supported.

If the Dawes plan can really be put into operation, the larger questions as to our rightful attitude toward Germany will gradually adjust themselves. When Germany accepts it and begins to put it into practice will be time to discuss whether an official loan from the American government for relief purposes will be justified. Until that time, we trust there will be none.

But we are confident that our readers will clearly distinguish between the question of the maintenance of the relief funds of our two churches in Germany and the larger question of the claim of Germany on the charity of the American people



in view of the exhibitions that expatriated German profiteers are making of themselves throughout Italy and other parts of Europe.

THE necrology of the Church within the past few weeks has been exceptionally strong in personnel.

Bishop Nichols had considerably exceeded his three-score years and ten, yet one did not think of him as an old man. He had been an admirable executive, a trustworthy leader, a beloved friend. California knew him and loved him, and the American Church was the stronger for his presence in her councils.

Recent  
Necrology

Dr. Larrabee's death removes from visible presence in the Church one who was spiritual guide to so large a number of Churchmen that the personal loss involved in his death is very widespread. He was preëminently the pastor of souls; the confessor; the friend. His sane optimism, his bright cheeriness, were factors that remain as happy memories to those who knew him. His very countenance indicated other-worldliness; men could see that he walked with God. It seemed fitting that God should take him to Himself.

And now we learn of the death of Robert H. Gardiner. No layman in the Church was better known, none more active in spreading the Kingdom of God. He was one of that distinguished group that were largely moulded by the Brotherhood of St. Andrew in its earlier days and then, in later years, in turn developed the Brotherhood itself into a wider usefulness. In later years Mr. Gardiner's time and thought have so largely been given to the preparation for the World Conference on Faith and Order that his personality has seemed almost merged into that movement. He has been its mainspring; the mediating personality that has brought Christians of nearly all names into a willingness to confer quietly with each other and try to determine what are the essentials of faith and order to which all Christian people owe allegiance. Mr. Gardiner's spiritual insight was great, his personal life of devotion a model to us all.

Mrs. George C. Thomas has lived a life of quiet, unobtrusive service, not widely known to Churchmen of these later days, since her distinguished husband passed to his rest. With him, in earlier years, she delighted to be associated in every form of Church work and benevolence, and many were the hospitalities that graced their charming home. There are very many Churchmen, on far-flung lines of missionary enterprise, that have occasion to remember her with gratitude and affection.

This editor chanced to be in Colorado Springs when Bishop Lloyd arrived there some three weeks ago with his son, the Rev. John Lloyd, who had been so seriously injured by gas during the war that he had been unable to continue the active work of the ministry since his return from France. There had been assurance from the doctors who examined him that hope might be had for his recovery and then, suddenly, the end came. In a few years of life, and a very few years of priestly ministry, Mr. Lloyd had fulfilled all that had been required of him in preparation for eternal life, and his Father deemed him fit and meet to enter into the larger portals of that life. He had given singular promise of aptitude for a great work in the Church; one knows, by faith, that the promise will be fulfilled in the higher life, nearer the Throne of God.

For these His servants, and for their beautiful lives, we render thanks to Almighty God; and for them also we pray eternal light and all the blessings of eternal love.

MORE than ordinary notice should be given to the June issue of the *American Church Monthly* by reason of its containing in full the papers and addresses given at the Philadelphia Priests' Convention. In an issue of 172 pages, these are printed complete. They should be read with great care. They are the views which

The Priests'  
Convention Papers

fifteen American Catholic Churchmen of the highest rank take of subjects connected with Catholic faith and practice today. In a measure, they show the present trend of the Catholic movement, though positions are suggested that will be contested by perhaps a greater number of Catholic Churchmen than those who accept them; for, naturally, no one other than the writer has been asked to indorse any paper.

To gather these and print them so promptly is a literary feat for which our congratulations are gladly extended to our contemporary. As single issues of the magazine cost only 25 cents, it is not unreasonable to hope that large numbers of Churchmen will purchase and read this issue; and we hope that many of them will invest \$3.00 in a year's subscription. The publication office is at 11 West 45th Street, New York City.

THE annual audit of THE LIVING CHURCH RELIEF FUND, as of May 31, 1924, has been made by Messrs. Price, Waterhouse & Co., who have generously given their services for the purpose. Their report is as follows:

"MILWAUKEE, JUNE 11, 1924.

"Mr. Frederic Cook Morehouse, Editor,  
"THE LIVING CHURCH,  
"Milwaukee.

"Dear Sir:

"In accordance with instructions received, we have examined records relative to the various relief funds collected through THE LIVING CHURCH and certify that the donations received for the period from June 1, 1923, to May 31, 1924, as published in THE LIVING CHURCH, amounting to \$17,245.50, were duly accounted for.

"No charge has been made for expenses of any nature in connection with the handling of the funds during the past year and the total amount collected and distributed for relief purposes, as from November 1, 1914, is as under:

Total to May 31, 1923	
as previously certified to	\$325,950.13
Amount certified to above	17,245.50
Total collected and distributed to May 31, 1924	\$343,195.63

"Yours very truly,  
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ACKNOWLEDGMENTS

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Ethel M. Young, Fort McKenzie, Sheridan, Wyo. ....	\$ 3.00
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[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and addressed to 1801 Fond du Lac Avenue, Milwaukee, Wis. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited by a certified accountant.]

EDUCATION FROM THE CRADLE UP

THE APPEAL going out from the *Spirit of Missions* asking rectors and superintendents to further the cause of the *Spirit of Missions* by seeing to it that Church school teachers subscribe to their paper should meet with immediate response.

We Church folks are a queer sort. We love the Church. We are willing to give a certain amount of time and money toward its Mission. But we, after all, as a group, are woefully ignorant of what she is trying to do and what she has done. Any teacher, any Church man or woman, will be bound to feel more of a sense of ownership, of family pride, yes, of individual responsibility, if more is known of the Church's task and how she is seeking to meet that task.

We Church folks subscribe to all kinds of magazines pertaining to secular organizations and then fall down on subscribing to our own Church papers. The members of other Communions put us to shame along this line as well as along many others which are perfectly obvious. And yet the very object of all these publications is to make known what the Church is doing, not what the Church is. The latter we learned long ago. And the sad part about it is we are willing to rest upon what she stands for in faith, seemingly indifferent as to what she stands for in practice.—The (North) Carolina Churchman.



## DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

*June 29: Second Sunday after Trinity. St. Peter's Day*

READ I St. John 3:13-end.

Facts to be noted:

1. We have passed from death unto life.
2. Love is characteristic of the new life.

The Sundays immediately following Trinity Sunday set before us the practical application of love. Up to this point the Church year has been leading us to an understanding of the nature of God as revealed in God as Father, Son, and Holy Spirit. The essential point of that revelation has been that God is Love. The Fatherhood of God speaks of God's love in creation and in providence; Christ shows to us His love in redemption; the Holy Spirit assures of God's loving presence and help. It is not enough that we know God's nature; that knowledge must find practical application in life. Love is tested by its application to actual situations arising in daily experience. It is the genius of both the Bible and the Prayer Book that, after they have lifted us to the contemplation of eternal things, they bid us consider the homely facts of every-day life. There is a fault in our understanding of the love of God if we are not, because we have known it, more generous, considerate, kindly, and helpful.

*June 30*

Read I Samuel 16:1-14.

Facts to be noted:

1. Samuel seeks a successor to Saul.
2. He finds and anoints David.

Saul's growing self-will was rapidly making him unfit for his kingship, and, under the guidance of God, Samuel determined to find a suitable successor. The choice of another family than Saul's was essential, and God directed the prophet to the old family of Jesse, of Bethlehem. Several of Jesse's sons appeared to have the necessary qualifications for rulership, but each was rejected in turn. The man who occupied the throne must have moral and spiritual qualifications; he must be able to exercise leadership over the hearts and minds of men. The choice of the youngest son, David, came as a surprise to all. Even the prophet had not anticipated that a mere boy would be indicated for such an important office, and it was necessary for him to learn that God judges men by His own standards. Moral and spiritual fitness are necessary for him who undertakes God's work. God's greatest servants have often been those who have been overlooked or despised by men. We must remember that our judgments often reflect popular opinion; we measure men by the standard that the world sets at the moment. God measures men by their fitness to live and to work as He desires.

*July 1*

Read I Samuel 17:12-38.

Facts to be noted:

1. David slays the Philistine Goliath.
2. He is brought to the attention of Saul.

David's anointing was preparatory. There was evidently no intention that he should at once assume office. Certainly, in his youth and inexperience, he could have been hardly qualified to hold it, even if he could have obtained it in the face of the resistance of Saul. The occasion which brought David into relation with Saul was unpremeditated; it was one of those moments which force to the front the man who has ability and imagination to recognize it. In his single combat with the Philistine champion, David exhibited the qualifications of initiative, courage, and patriotism, which proved his capacity for leadership, and gained for him the respect and affection of the people. No advocacy of Samuel could better have prepared the way for the future ruler than David's own action. From that time on David's name would be uppermost in the popular mind, and would naturally suggest itself when the question of Saul's successor arose.

*July 2*

Read I Samuel 17:38-end.

Facts to be noted:

1. Israel routs the Philistines.
2. Saul summons David.

The narrative of David's triumph over Goliath brings to our attention the political conditions of Palestine at the beginning

of the monarchy. The Book of Joshua, writing the history from a somewhat idealized standpoint, assumes that the conquest by Israel of the various Canaanitish tribes was practically completed, and Israel had been put in possession of the land. The Book of Judges, with more fidelity to actual fact, shows that this was not the case, but that the Israelitish tribes secured only a foothold, which was vigorously disputed by the native peoples, who had not been everywhere expelled. I Samuel reflects the situation revealed by the Book of Judges. The most stubborn of Israel's enemies was Philistia. One of David's great achievements was to strengthen the hold of his people upon the land by his successful military operations against the Philistines and other tribes, to consolidate his kingdom, and to extend its borders.

*July 3*

Read I Samuel 18:1-17.

Facts to be noted.

1. Saul makes David a member of his household.
2. He grows jealous of David's popularity.

There are few more interesting pieces of personal history written than this narrative of Saul and David. On the one hand, we have the picture of Saul, sinking from a bright and attractive figure who had won the heart of Israel, to a gloomy, jealous, and moody man, and watching with growing resentment the rising star of the young man whom he had sheltered, and who has done him a great service. On the other, we have David, only lately a stripling, winning the confidence of the people by his attractive personality and democratic manner, and supplanting, probably without thought of conscious disloyalty, the master whom he served. The interest of the Bible, even where it relates the serious details of history, is that its emphasis falls always upon personalities. Its great concern is the character of men, and the way their characters alter, are strengthened or weakened under adversity or success. There is no study as fascinating as that of human life; there is no book where human life is portrayed with the insight, power, and truth that is found in the Bible.

*July 4: Independence Day*

Read I Samuel 22.

Facts to be noted:

1. David flees from Saul.
2. He takes refuge in the cave of Adullam.

The story of the growing hatred of Saul against David, and of his final plan to kill him, is broken by the exquisite story of the friendship of David with the king's son Jonathan. The friendship has become a proverb, and a type of intense and self-sacrificing friendship. Jonathan could not but have been aware that his own interests were endangered by David's popularity, yet he planned and engineered David's escape from Saul. From the time of his escape, David played the part of an outlawed chieftain, rallying to himself the numerous discontented and rebellious elements in Israel. The number of disaffected men in Israel was large. Saul's hold upon his people was weakening. The generosity, restraint, and sense of justice, which marked his earlier days, had left him in the mysterious alteration of his character, and his capacity to rule wisely had diminished with his loss of self-control. Work is related to character. The one cannot be well done when the other is neglected.

*July 5*

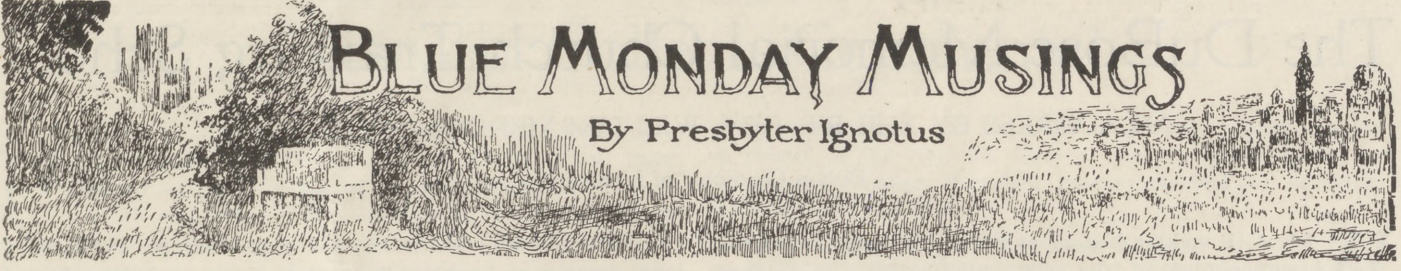
Read I Samuel 26.

Facts to be noted:

1. David spares Saul.
2. Saul is reconciled to David.

No man can rule another till he has learned to rule himself. The story of David's magnanimity to Saul, as he lies exposed to David, gives us an insight into his character. David had some vicious faults, which cannot be explained away or glossed over, but meanness, and the desire for revenge and retaliation, were not among them. Saul had injured David; he had threatened his life, and had driven him to the hardship and uncertainty of a life of outlawry. contemporary practice would have condoned David's retaliation, especially since the conditions of their meeting were those of war. It is therefore more to the credit of David, and an evidence of his self-mastery, that he could spare his enemy, and afterwards plead so graciously for a reconciliation.





# BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

I HAVE just laid down *The Sands of Time*, by Walter Sichel. Amusing, interesting as such books often are, they seem to American readers the quintessence of provincialism—and, if it must be said, of snobbery. Perhaps they may present a different aspect to the little company of those who live in the scenes or among the people portrayed. But they are all moulded in one pattern: and I can not but fancy that the “new poverty” of England’s hitherto well-to-do classes may be responsible for so many volumes of personal reminiscences. Who would not write his recollections if thereby he hoped to fill his purse? The outline follows:

1. Description of boyhood home, old nurse, family connections.
2. Life at private school.
3. Life at public school—one of the four principal ones by choice.
4. Life at Oxford or Cambridge. (No one ever writes memories of one of the new universities.)
5. Life as a young man in London.
6. Stories of the great and the near-great one has known.
7. “Pointing the moral, and adorning the tale.”

A man might suppose that everybody knew everybody else, in this world of the recent past, so often do familiar names and titles (particularly titles!) recur in the pages of them all. As for anecdotes, one finds them oft-repeated with the strangest parentage, tales that are perpetually revived on both sides the Atlantic: none the worse for that, albeit a little wearisome from much repetition.

English humor appears at its lowest ebb, if the numerous examples of “brilliant repartee” quoted are to serve as evidence. One jest in this particular book is new to an American: King Edward approaching, majestically, across the sward, and some irreverent subject whispering, “Every ounce a King!”

The whole question as to where to draw the line in the matter of personalities is a delicate one. Some people are deeply moved by Barrie’s sketch of his mother: others think it a horrible thing to transmute tear-drops into guineas through the medium of a pen. Mrs. Asquith has indisputably shown how not to do it; and it is droll that Barrie himself is said to have furnished the title for a burlesque for her indecent book, *Knees I Have Sat On*. If the reproach against journalism, that it is too personal, is justified, what shall we say of English books like this? It was Emerson, I believe, who said that a good measure of culture has the *impersonality* of a general conversation. And I remember a sign which dear Dr. Ritchie put up in the work-room of St. Ignatius’, years ago: “By special request of the rector, talk in this room will be about things, not about people.”

That might be a good motto for volumes of autobiography!

I HAVE JUST FINISHED a book of travel, which, more than most, has accomplished its purpose; it has made me want to see for myself the regions described. Not for the first time have I been an arm-chair traveller through Morocco; Pierre Loti and de Amicis have guided me through its ancient cities, to name no other: and a recent motoring book mixes descriptions of landscapes and castles and ruins with melodious information about petrol and garages. But Mr. V. C. Scott O’Connor, in *A Vision of Morocco*, has felt the very heart of that fast-dying empire, and he makes his readers feel it, too. One rather amusing bit of the Sixteenth Century history comes out. The English Ambassador, writing home of an interview he has had with the Moroccan emperor, says: “He has a poor opinion of King Philip of Spain, who can not govern his own country, but was governed by the Pope and the Inquisition. I find him a very earnest Protestant!”

SPEAKING OF RECENT HISTORY, I have just been reading *The Tragedy of Charles of Hapsburg*, by his familiar friend and secretary, Baron von Werkmann: a pathetic book from every point of view. The simple, ingenuous figure of the last Austrian Kaiser is well drawn, though the purpose of the author is plainly shown as justification, not impartial record. He has difficulty in justifying the Kaiser’s plain breach of faith with the Swiss Government, and his theory of a double standard of obligation, to Hungary first and then to any outside power, will not hold. One gets the impression of a boy who never grew up (the fashionable word is *moron* nowadays); and the divisions among the Hapsburg clan are clearly shown. The theory that God uses a particular family nowadays as the channel of authority is not to be defended from this case, at any rate. But we can be sorry for the victim.

WE ARE PASSING THROUGH doldrums nowadays, so far, at least, as fiction goes. There are books of travel well worth while; lives of notable people abound; recent history is treated interestingly, if not with convincing authority. But as for “a good story,” it is hard to find. The fiction of character-analysis is still in the ascendant; and character-analysis smells too much of the dissecting-room to please me. Now and then one finds a story of action, which lets you find out for yourself the motives and the subcutaneous under-play of the people portrayed. But for the most part, all is laid bare to the reader’s languid eyes. Like that notorious piece of bad art in Milan Cathedral, the statue of St. Bartholomew with his skin carried over his arm, secrets are revealed to the casual observer which he would rather not know! I glance along the shelves of new novels at the library I most frequent, sigh at the thought of being burdened with any of them, and go away to reread for the *n*th time some masterpiece of the past. What difference there must have been on that day when the dying Faber, having received the last Sacraments, could say, “And now, since I still live, suppose we have the latest part of *Pickwick*!”

I CUT THIS “standing notice” from a parish paper of the Diocese of Chicago:

“At the Sacrament of the Lord’s Supper all are invited to ‘draw near with faith,’ whether confirmed or unconfirmed, who may repent of their sins, and are in love and charity with their neighbors, and intend to lead a new life.”

Would the rector of that parish insist upon Baptism as a condition necessarily precedent to Communion? If so, why? He quotes from the invitation in the Communion Service; but that is “to those who come to receive the Holy Communion,” “who are minded to receive the Holy Communion.”

If a liberal-minded agnostic or a Jew, or Moslem, visits the church, and desires to show his breadth by participating in a rite evidently held of some importance, why should his being unbaptized prevent him from “coming,” provided this principle of interpretation be justified?

Some of us prefer (theology aside) to follow the *lex scripta*: and that could not be plainer.

WHEN we awake at night, by a kind of spiritual instinct turn to Him, and speak to Him, and bring our various little matters before Him in the sleepless night—the difficulties in connection with our family, our servants, our trade, our profession. Whatever tries us in any way, speak to the Lord about it! And in like manner, our joys, our easy days, speak to the Lord about them, and ask Him to help! Ask Him to help regarding everything!—*George Müller*.

RIGHTEOUSNESS embraces the whole sphere of man’s possible activities, finding here and now, in the working days of life, an ampler field for the unfolding of its powers.—*Henry Howard*.



# The DuBose Memorial Church Training School

AN ADDRESS BY THE RT. REV. WILLIAM MERCER GREEN, D.D.,

Bishop Coadjutor of Mississippi

WE ARE making history as we gather today to lay the corner-stone of the new building for the DuBose School, rising Phoenix-like from the ashes of the old. Institutions, like men, are living forces to the extent to which they have within them the true spirit of life. This presence here today is the manifestation of that spirit. It has dwelt in the DuBose School from the beginning. It has guided it in its opening years. It has been heroically manifest in the trying days which have followed the disastrous fire. Leaders less strong than those who have guided the destinies of the School might have suffered moments of discouragement. This spirit will remain with us, please God, to the end. It is the spirit of faith in the cause; conviction of its worth; enthusiastic loyalty; courage and unity in service, with undaunted confidence in Him with whom all things are possible.

There is always romance in an adventure for God. Knighthood is perpetually in flower in His service. There has been romance in the conception, birth, and short life of the DuBose School. Its leaders have moved to their tasks with the joyous courage of plumed knights.

Four years ago the DuBose School became a reality. The conception is not without its forerunners and parallels. Schools for postulants have existed in the Dioceses of Arkansas and Kentucky, but without strength to carry on. In England, Sweden, and Denmark, similar schools are in operation. But in fullness of scope, and in comprehensiveness of aim, the DuBose School is really unique. Its aims are the fruit of many years of thought and experience. Those whose hearts have yearned to see the plow making furrows in untilled fields, and the seeds of the Kingdom planted in the waste places, have long felt the need of creating and training a ministry dedicated to the lofty service of the mission field and to that part of the field situated in the countryside. They have seen also an unused force in the Church that might be dedicated to this high purpose, a force of mature men, ready to offer themselves, in the fullness of a ripe experience and proved devotion, to the Sacred Ministry, but inhibited by the difficulties of seeking the ministry through the channels of the standard seminaries. Side by side with these has been seen another group, younger than the first, but inhibited by years from entering the seminaries through the channels of a standard college course. As they thus saw the field and the men, a large challenge has been presented to them, and they have dreamed of a school which might answer this challenge, a school which might at once train men for the field untilled, and in doing so, coin, into the currency of the Kingdom, the gold of unused forces.

That we may give just and generous honor to whom honor is due, it is right that we should say that, humanly speaking, the projection and founding of this institution should be credited, under God, to the immediate zeal and activity of the Ven. William S. Claiborne, Archdeacon of Sewanee, and one who, by experience and service, was able to understand the large place such a school might fill. He tells us that the germ of the idea was planted in his mind by the late Dr. William P. DuBose, in whose memory the school is named. After some years of thought, during which he was also gathering a goodly sum for the purpose, he called together a group to organize for the establishment of such an institution. The meeting was held in the home of the honored and beloved Bishop of Tennessee and President of the National Council. A charter was secured, and the site selected, this place, the home of the old Fairmount School, and long the home of Dr. DuBose, which was purchased by the funds which Archdeacon Claiborne had gathered for the purpose, was providentially suited to the aims and work of the School, ready made for its occupancy.

The next important step was the selection of one for the immediate organization and administration of the school on its internal side. Buildings and money cannot make schools, nor do students, no matter how many in number, and how great in talents and capacity. Buildings, money, and students are the

raw material out of which the hand of the educator and teacher must make a real school. We cannot be too grateful that we were led to call the Rev. Dr. Mercer P. Logan to this important task. How splendidly he has vindicated the confidence which was placed in him! He was given full liberty in ordering the curriculum and in organizing the school for its work. Time will not permit, nor would it serve any real purpose, to recount the difficulties that he had to face. Suffice it to say that he surmounted them with the almost infallible instinct of a real leader.

Not the least important part of his task was the selection of a faculty. It is significant of the splendid relationship established at once with our valued seminary at Sewanee that the first members of the faculty were Dean Wells and Dr. Haskell DuBose, who gave of their time, ability, and strength to assist the new-born school to learn its first lessons in walking. When, on its natal day, an unexpected number of young men presented themselves at the school, St. Andrew's School heard the Macedonian call and sent two of its instructors to assist the stumbling infant in its efforts to keep upon its feet. We cannot be too grateful for the help thus given, pending the coming of permanent teachers. And they came, by the goodness of God, Dr. E. H. Merriman, the Rev. R. J. Stillwell, and the Rev. A. C. Cole, men of noble mind and true heart and consecrated will for the work.

The school opened on September 21, 1921. The years succeeding have vindicated the faith of its founders. The number of men who have come has far surpassed the most sanguine expectations; all results have been most gratifying; the ready approval of the purposes of the school has been an inspiration; and the wide area from which the school has drawn its patronage has vindicated its general and widespread need. The school has captured the imagination of the Church. The bishops of the American Church have given it their practically unanimous approval. From across the waters has come the approval of the Archbishop of Canterbury. The school has received the endorsement of the Synod of the Province of Sewanee and of the General Convention. It has already sent twelve men into the active ministry of the Church, three of whom have been advanced to the priesthood. It has sent six men to the seminaries of the Church, three to Sewanee, two to the Divinity School in Philadelphia, and one to Gambier. All of these men have given good report of themselves. "Oh, that men would therefore praise the Lord, and declare the goodness that He doeth for the children of men!"

The finest test of the spirit of the school came on January 9, 1924. The school was called to undergo the test of fire. The building was destroyed, and nothing was left, said the Dean, "save the spirit of the DuBose School." Under the stimulus of that spirit and with faith strengthened, the work of rebuilding was immediately taken up and a larger and better school was planned. We are met today to lay the corner-stone of the new building. It will be a building worthy of the cause. Its architectural beauty will be an inspiration. Its type might be called Spanish Mission. It will accommodate fifty students. It will provide for five classrooms, the executive offices, a common room, a library, an oratory, and a kitchen and dining room. It will cost \$100,000, of which nearly \$86,000 is already in hand, in cash or subscriptions.

This day means the beginning of larger usefulness, and we face the future with high courage and bright hopes. Roseate hues deck the sky. We fight as "One who never turned his back but marched breast forward, Never doubted clouds would break." Disaster has served but to give brightness to the unconquerable courage and to the unswerving faith of our leaders. We have found in our loss a gain to match; we have already reached the hand through time to catch the far-off interest of tears. We have gained a clearer and surer conviction of our purpose under God, and we have strengthened our de-

(Continued on page 277)



# Kenyon College Centennial

GAMBIER, OHIO, JUNE 17.

**F**EW ecclesiastical events in the Middle West have aroused so great an amount of enthusiasm as the centennial celebration of Kenyon College, which culminated today, following the annual commencement. The present Lord Kenyon, great grandson of the distinguished benefactor who enabled Bishop Chase to found the college a century ago, had



BEXLEY HALL, KENYON COLLEGE

come from England, with his cousin, Colonel Kenyon Slaney, and Mrs. Slaney, to be present on the occasion, and his jovial camaraderie, with his readiness to respond wittily on a continuous succession of occasions, cemented a new friendship between the college and the renowned house of Kenyon.

An historical pageant presented in an ideally natural amphitheater in a bowl back of Ascension Hall, on Saturday evening, introduced the series of events. This pageant portrayed the history of Kenyon during the century of its existence. The scene of the red man in his forest gave way to a company of newly arrived Moravians and then Philander Chase and his family were introduced. Chase's visits with his English friends were shown, and the founding of the college and its work followed. The separation of Chase from the trustees was idealized into a very pacific scene, and such characters as McIlvaine and Bedell succeeded him on the stage. One could not think of certain later episodes of Ohio history—happily not portrayed—as a file of vested choristers passed before the patriarchal Chase to sing an appropriate hymn; but idealization is a necessary factor in pageantry, and perhaps history reflects it as well.

The pageant was staged and presented by Mr. Joseph Lindon Smith, of Boston, who has won high distinction by his previous pageants in American cities, no less than by his artistic mural work in the Boston Public Library. The various characters were taken by local people, including several of the diocesan clergy. Bishop Chase was portrayed by the Rev. E. G. Mapes, of Cleveland, Bishop McIlvaine by Archdeacon Patterson, of Cleveland, and Lord Bexley by the Rev. H. F. Hohly, of Hudson, Ohio. There were no speaking parts, but the story was eloquently told in pantomime. The accuracy with which the somewhat unusual face and figure of Bishop Chase, as drawn in his pictures, reappeared in his double on the stage, was quite remarkable. The music, then and throughout the four days of the celebration, was performed by an orchestra of fifty pieces from the Cleveland Symphony Orchestra, under the direction of Mr. Walter Logan. The pageant was a remarkable success, the evening, with its full moon, being absolutely ideal for an out-of-doors performance. It was repeated on the following Tuesday evening, at the close of the celebration, and under equally favorable weather conditions.

On Sunday morning, in the chapel, the centennial sermon was preached by Bishop Gailor, President of the National Council, and Bishop Leonard ordained his candidates. Only a fragment of the visitors on the grounds could obtain access

to the small chapel, and the Bishop's graceful congratulations on behalf of the National Church were therefore missed by the greater number. President Peirce preached the baccalaureate sermon at night.

"So indolent has the American become," he said, "that he is constantly devising systems of education whereby the pupil need never exert himself or make an effort. America is responsible for most of the labor-saving inventions, both physical and educational.

"It is pleasant to reflect that the cottage in the United States possesses luxuries which the mansions of other countries sometimes lack, but it is disheartening to see the apotheosis of comfort extended to the education of children, and young people coaxed to nibble this or that tidbit along the path of learning and never required to swallow any wholesome food. Effort, discipline, concentration, are words tabooed by those who are paving a royal road to learning for the children of this democracy.

"It is bad enough to be condemned to intellectual mediocrity, as any nation must be which makes its primary education play, its secondary education a hodge-podge of unrelated ingredients, and its college course a mild exposure to learning, alleviated by athletics, social diversions, and long vacations.

"Intellectual mediocrity is bad enough, but intellect is the bread by which man does not live alone or the glory that was Greece's would not have failed. It is moral and spiritual aridity that condemns, and it is precisely the moral and spiritual fabric that was reared by men like the founders of Kenyon College that is today especially under attack."

A feature of the service was the presentation to Mrs. Warren G. Harding of a diploma conferring the degree of LL.D. upon her distinguished husband, which had been voted by the trustees in 1920. A slight rainfall in the evening, the only time during the celebration, interfered only slightly with the outdoor singing of college songs after the service.

Monday was commencement day. Before the ceremonies, Leonard Hall was dedicated by the Bishop whose name it bears. The structure is an additional dormitory, which, with two previously standing, admirably solves the housing problem of Kenyon for some years to come. It is a magnificent and exceedingly well appointed building, erected at a cost of some \$200,000, through the efforts of a committee of which Mr. Samuel Mather was chairman, the first \$100,000 of the amount being given by Mr. Mather personally. It delicately and nobly commemorates the services to Kenyon of Bishop and Mrs. Leonard, and will recall to future generations that to Bishop Leonard, quite as truly as to Bishop Chase, the continued success of Kenyon College is due.

At the commencement exercises an analytical class address, treating of the trend of change in college studies from the beginning, was given by Alexander McGill Duff, Jr., first honor man of his class. Two alumni addresses were given, one by



ASCENSION HALL, KENYON COLLEGE

the Hon. Albert Douglas, '72, of Washington, and one by the Rev. Thomas Jenkins, '00 Bex., of Portland, Oregon. Though the conferring of honorary degrees was, for the most part, deferred until the centennial day following, the degree of LL.D. was given to George Wharton Pepper, United States Senator from Pennsylvania, and to William Cooper Procter, of Cincinnati, both of whom received it in person, being unable to



be present on the following day. Mr. Pepper made a remarkable and brief address to the graduating class. There were nine graduates in divinity, two in arts, eight in philosophy, nineteen in science; and six graduate students took their M.A. in course.

Many speeches, brilliant and otherwise, were made at the alumni dinner, there were many cheers and much enthusiasm. A reception by President and Mrs. Peirce in their delightful home and its spacious garden, an open air symphony concert by the Cleveland orchestra, an illustrated historical lecture, and various fraternity banquets and other jubiliations, closed the day.

The centennial celebration proper occupied Tuesday, the final day. The presentation of delegates from other colleges was accompanied by an exceedingly graceful address by Professor Foster, from Dartmouth College, at which Philander Chase graduated in 1796. Professor Magruder bore greetings from Ohio State College, a number of candidates for honorary degrees made brief addresses, Judge Joseph Buffington, of Pittsburgh, urged the greater support of the five Church colleges, and then the considerable number of honorary degrees—more than usual in honor of the centennial—were conferred, the names of candidates being printed in the usual column of this issue. The Governor of Ohio expressed felicitations, and great enthusiasm was aroused by the announcement that Mr. H. C. Dalton, of Cleveland, will give a science building to the college, to be known as the Samuel Mather Science Hall, and to be erected between Hanna and Rosse Halls, nearly opposite Ascension Hall. On the same afternoon, at Bexley Hall, Dr. George P. Atwater entertained the graduates of that hall (the theological school) with reminiscences of its past.

Kenyon College is doing an admirable work. Dr. Peirce, president for more than twenty-five years, is able now to see the fruits of his hard service, not only in the numbers of students but also in their quality and in the high intellectual standing of their work. Indeed it is not too much to say that these last twenty-five or thirty years have given the Church a new Kenyon, far beyond any that Philander Chase was able to conceive of. Three men are especially to be remembered as those who have made this possible: Leonard, Peirce, and Samuel Mather, worthy sons of the worthy founders of a century earlier.

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THE GREAT FORTY DAYS, extending from the Easter Feast until the Ascension Day, when the Risen Lord was communicating to His disciples the things necessary for the right ordering and the future growth of the Kingdom of God on earth, explain to us the transition from the personal teaching of Jesus to the teaching mission of His Church. This association of friends in the new covenant, which had been sealed in blood, accomplished, in a short space of time, results which are the heart of the inmost being of the Christian Church through all the years.

It is the Living Christ that we behold in this period made bright by the Easter glow. His example, His sacrifice, and His words of truth before His Resurrection are now put into their rightful setting as they are applied to the practical work of building up the new organism of the Christian Society. The actual content of the instruction of those Forty Days is unknown to us. We behold only the results which are seen in their immediate effect in the stories of the Book of the Acts. Churchmen should always remember that theirs is a religion of experience, and that the precious revelation of the Gospels cannot be severed in interpretation from the organized and functioning life of the Church as revealed in the Acts or in the Apostolic Letters or Epistles to the early Christian communities. The unceasing preaching and the never-failing realization, in forgiveness and in prayer and in service and in the Breaking of Bread, of the Living Redeemer follow on as the unmistakable results of Calvary, Galilee, and Emmaus.

We must always perceive our Faith as a complete whole and not seek to confine it within any one period of time in the Lord Jesus' Ministry of Divine Unfoldment. It was He who said, "First the blade, then the ear, after that the full corn in the ear." He was the Blade that sprang up in the rich ground of Israel's dedication to the One God, His Father, and He is the full corn in the ear who feeds His people by all His life, and who surely told the stewards of His Mysteries in those Forty Days the future means of bringing Him as the Bread of Life to the hungry world into which they went forth as the Apostles of an Everlasting Easter.—*Dean Laine.*

## INCIDENTS IN THE LIFE OF A SOUTH DAKOTA BISHOP

By J. M. MILLER.

TO HAVE in the congregation a confessed murderer and by his side a confessed bootlegger, both there by their own request, may not be the experience of many clergymen, certainly of few bishops. Yet that was exactly the case with the Rt. Rev. W. Blair Roberts, D.D., Suffragan Bishop of South Dakota, on the occasion of a recent visitation in the northern part of that romantic missionary district. The sheriff of the county, in charge of the prisoners, came to the local clergyman and told him that the men, a wife-slayer, and a dealer in contraband goods, had heard of the Bishop's coming and desired to attend the evening service. Bishop Roberts was advised and answered characteristically, "Sure, let 'em come. I'd be glad to have them." They did come and, though it was a rather amazing addition to the ordinary Church congregation, none would have known it from the attitude of either Church people, or the two visitors. This writer has enjoyed the services of the Church under Bishop (then Dean) Roberts while seated on a beer keg, but he has no doubt that the Bishop is not going to stop until he has run the gamut of human experience. It is doubtful if any clergyman has had a greater variety of humankind at his services than has Bishop Roberts during his fifteen years in this state.

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The waters which come from the beautiful Black Hills to swell the many streams in the valleys are icy cold early in April. Remembering this, an experience of Bishop Roberts on April 6th will be interesting, perhaps rather startling. The Bishop drove from Hot Springs to Buffalo Gap early in the afternoon and held evening service there. Going over, he and his companions crossed a dry creek where there was little indication of a rush of mountain waters. On their return, what had been the dry creek was very much a wet creek, an avalanche of water having caused it to rise suddenly during the afternoon, a habit such streams have on occasion, especially during the periods of melting snow. It looked rather suspicious, but in they went, to ford it with Ford. They stopped. The water was up to the radiator and the carburetor was flooded.

It was not inviting but somebody had to make dry ground. A swollen stream, rising to flood proportions in a couple of hours, is a swift stream and a dangerous one. To stay in the car meant a ducking anyhow, and perhaps a swift ride downstream. The Suffragan Bishop of South Dakota, six feet two inches in height, got rid of coat, shoes, socks, and other impedimenta, and waded cold water, holding his wearing apparel aloft. Ashore, he dressed and walked a mile and a half to a ranch house for help. Coming back to the creek, it was necessary to attach a rope to the car, so the Bishop prepared for the adventure. The rope was too short. Back to land and back again to the ranch house for chains and more rope. On the next attempt the water had risen until it was flooding the car and the Bishop was pretty well under water. And for all the trouble, the car stuck and nothing could be done. The Rev. Mr. Benedict, who had stuck with the car, then had to follow the example of his bishop and switch to bathing togs, for it was becoming uncomfortable in the car.

The Bishop and Mr. Benedict got into Hot Springs at two o'clock the next morning. Fortunately a cold night in the mountains held the waters from above and the flood subsided sufficiently to save the car and to enable them to go on.

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THE APOSTLES were supremely conscious of an exalted vision as they stood on the Mount of the Ascension. The exalted vision would have faded from their hearts and minds if they had not at once undertaken tasks which made the greatest demands upon personal thought, effort, and devotion. Those who stand before God's altar and swear allegiance to Jesus Christ see plainly before them the compelling beauty of high aspirations. But these will disappear unless they take immediate form in the larger and more serious experiences of life. Aspiration and action must always keep together.—*The Ascension Herald.*

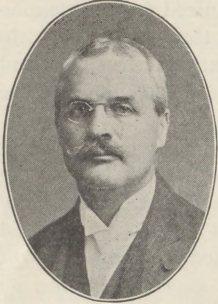


## THE DEATH OF ROBERT H. GARDINER

BOSTON, MASS., June 18, 1924.

**R**OBERT H. GARDINER is dead. His death came unexpectedly last week as a result of pneumonia.

The funeral service was conducted in Trinity Church by the rector, the Rev. Henry K. Sherrill, assisted by three bishops, the Rt. Rev. Charles H. Brent, D.D., of Western New York; the Rt. Rev. Benjamin Brewster, D.D., of Maine; and the Rt. Rev. C. L. Slattery, D.D., Coadjutor of Massachusetts. Among other national Church leaders in the pews of Trinity were the Rt. Rev. Drs. Perry, Rhineland, Atwood, and Dean Fosbroke. Representing the Brotherhood of St. Andrew were President Bonsall, General Shelby, and Mr. Gardiner's most intimate friend in the Brotherhood, Secretary George H. Randall. Representing the local Brotherhood were the officers of the Massachusetts Diocesan Assembly.



ROBERT H. GARDINER

Seldom has Trinity Church been filled with a congregation better representing New England's civic, business, and ecclesiastical interests than on last Tuesday.

Mr. Gardiner has been very prominent in the Church. He was president of the Brotherhood of St. Andrew from 1904 to 1910, a deputy from the Diocese of Maine to the General Conventions from 1904 to 1919 inclusive, secretary of the World Conference on Faith and Order, a member of the executive committee of the Federal Council of Churches, a trustee of the General Theological Seminary, a member of the Standing Committee of the Diocese of Maine, and a member of many various committees and commissions both of the Diocesan and the General Church.

Mr. Gardiner was born in Ft. Tejon, Calif., September 9, 1855, the son of John William Tudor and Anne E. Hays Gardiner. He received the degree of A.B. from Harvard University, and attended the Harvard Law School, being admitted to the bar in 1880.

Mr. Gardiner was known for many years in New England as a conservative business man of sound judgment and broad vision. It was this judgment and vision that led to his election as a director of the Arlington Mills, the Webster and Atlas National Bank, and the Boston & Albany Railroad, to his appointment as a trustee of the Boston Real Estate Trust, and the Hotel Touraine Trust.

These intensive forms of service at home did not limit, but deepened, Mr. Gardiner's generous vision of service abroad.

In speaking of Mr. Gardiner's world outlook, Courtenay Crocker said:

"Mr. Gardiner was a leader in the work of the League of Nations Association at the time of the first discussions of the Covenant. Later he was treasurer of the Foreign Policy Association and a member of its Boston luncheon committee. In all these positions he worked enthusiastically to develop an intelligent interest in foreign affairs and to make people understand the advantage to the United States and to the world in having us join the League of Nations with suitable reservations.

"His death came too early for him to see the fulfillment of his hope for complete international coöperation, but not too early for him to be rewarded by a marked change in the attitude of thinking men and women towards the League. Since he first showed the way, hundreds of business men, men like Charles M. Cox and Edwin S. Webster, of Boston, have become ardent advocates of participation by the United States in the League of Nations. Many of these men will live to see this country doing its full duty in trying to establish and maintain peace with justice, but to Robert H. Gardiner will always belong the credit of being among the first of those with an established business reputation to speak out boldly for the League. It may well be that as the years roll on, this act of faith and courage will be recognized as his greatest public service."

IF THE Lord's Prayer is to be the great model of prayer, as it surely is, how much intercession ought not our prayers to contain! This extraordinary prayer is so constructed that it is impossible to use it without praying for all other Christians as well as for ourselves. Intercession, instead of being a clause added on to it, is woven into its very texture. Break off the minutest fragment you please, and you will find intercession in it.—*Edward M. Goulburn.*

## STORM DESTRUCTION IN SOUTH DAKOTA

BY THE RT. REV. H. L. BURLESON, D.D.,  
BISHOP OF SOUTH DAKOTA

**O**N Saturday night, June 14th, the most disastrous and widespread tornado in the history of the state raged through eastern and central South Dakota, taking toll of human lives and dealing wide wreckage to property. The center of the storm seems to have been near the Big Bend of the Missouri, where the Crow Creek and Lower Brule Reservations lie on opposite sides of the river, in the central part of the state.

It was at Crow Creek, that the Rev. Hachaliah Burt, of blessed memory laid deep and broad foundations for the Church. On Lower Brule another honored name for forty-five years was that of the Rev. Luke C. Walker. There are ten churches and chapels on the two reservations, all of them built by one of these two men. When the storm passed six of these lay in utter ruin, two others were seriously, perhaps hopelessly, damaged, and the remaining two will need considerable repair, having lost chimneys, bell tower, etc. Part of the destroyed buildings were smaller chapels, but the beautiful Church of the Holy Comforter at Lower Brule, one of the most attractive and best furnished in the Indian country, was totally destroyed, and the mission house badly damaged. Only the altar and—strangely enough—one or two stained-glass windows were spared. Fragments of the bishop's chair were found a mile from the church in a cornfield. It is fortunate that the Bishop was not sitting in it. In the case of one of the smaller chapels the list of articles unhurt reads as follows: "One bench, the bell, stove-pipe, one elbow, one poker."

The probable loss, at the present writing, reaches nearly \$15,000, and a full report is not in. Undoubtedly there will be a considerable amount of damage on neighboring reservations. Whether we have lost chapels is not yet known. The total property loss in our Indian field may reach as high as \$25,000 or \$30,000.

We have cause for thankfulness that, so far as known, no dwelling houses were wrecked, or lives lost among our workers, but the destruction of property on farms is enormous. Barns and outbuildings are leveled far and wide, and there have been tremendous losses of stock and equipment.

This is the most serious and staggering loss that has been known since the coming of Bishop Hare, and our Indian people are dazed and distressed. It is all the more serious because of the very difficult financial conditions existing in South Dakota. Always generous in their gifts, and devoted to their Church and its needs, they are practically penniless today, and some of them are in real destitution. The overwhelming misfortune could not have occurred at a more unwelcome and difficult time.

The insurance on the destroyed property is only a small portion of the loss. Following out the policy inaugurated by Bishop Hare, in which he had the active coöperation and financial help of the late Mrs. George Cabot Ward, of New York, the Indian chapels have been self-insured under what was known as "The War Insurance Fund," later called the "Niobrara Insurance Fund." It was difficult, and sometimes impossible, to obtain satisfactory insurance through ordinary channels, because of the remoteness of the chapels and the lack of fire protection. The rates were high and it seemed better to Bishop Hare and his successors to carry the ninety-six chapels with self-insurance, with the expectation of an occasional loss, rather than to incur the expense of carrying old line insurance, where it could be obtained. This was, and still seems to be, a sound policy. For fifty years it has worked admirably, and has saved amounts in insurance premiums far larger than the present damage. During the last ten years there have only been two losses by wind or fire, and the small premiums received from each congregation have built up a considerable fund. But the disaster of the present threatens to wipe out all that has thus been accumulated, and still leave large needs unmet.

This staggering loss of buildings places our Indian work in a desperate situation. Immediate steps toward restoration must be taken, in order that the congregations may, as far as possible, be housed before the coming of winter. But it means a probable expenditure of \$25,000 to restore the lost buildings and furnishings, and repair the widespread damage in other re-



spects; not half of this amount is available from the present assets.

South Dakota tells its story to the Church and asks sympathy and help. Information has been wired to the Department of Missions of the National Council, and Dr. John W. Wood replies that our appeal to the Church is cordially authorized.

The present superintending presbyter on the Crow Creek Reservation is the Rev. David W. Clark, at Ft. Thompson; while the Rev. Paul H. Barbour, recently of Hartford, Conn., takes over on July 1st the superintendency on Lower Brule. He will become, following the phrase used of Bishop Motoda, "The Priest of a Heap of Ruins."

### THE STATUS OF ARMY CHAPLAINS

BY JOHN T. AXTON, CHIEF OF CHAPLAINS

**N**O GROUP of men ever enjoyed a greater compliment than that which was paid to chaplains of the Army of the United States by those who have been in authority in the War Department since the first chaplain was appointed in 1789. That compliment is expressed in the generous attitude of the Department, always shown in the matter of regulations for religious work. The greatest possible freedom for initiative has been allowed. Only a dozen paragraphs have been employed to define the status, duties, and responsibilities of chaplains and their relations to officers and men.

During the past week, under authorization of the Secretary of War, a codification of the regulations pertaining to chaplains has been published. It is a pamphlet, AR 60-5, which again indicates the earnest desire and intention to provide as adequately as may be possible for the moral and religious life of the military personnel, at home and abroad under all circumstances.

Salient features of the new regulations are the freeing of chaplains from many burdensome extra-professional duties which at times have been assigned to them. They are no longer available for such services as post exchange officers or as counsel for the defense in courts-martial. The chaplain is given a definite place on the staff of the commanding officer, upon whom rests the ultimate responsibility for matters of a religious and moral nature within a command as completely as does the responsibility for strictly military matters.

Authority is given for the enlistment of the active aid of civilian assistants, both lay and clerical, and provision is made for the use of certain non-appropriated local funds to employ supply clergymen when chaplains are not available.

Chaplains are directed to "Serve as friends, counsellors, and guides, without discrimination, to all members of the command to which they are assigned, regardless of creed or sect." Their duties have been broadly defined as being "closely analogous to those performed by clergymen in civilian life, modified only by the peculiar conditions attaching to military life and especially by the necessity that each chaplain shall, so far as practicable, serve the moral and religious needs of the entire personnel of the command to which he is assigned, either through his own personal services or through the cooperative efforts of others."

Transport chaplains are to accompany all large contingents of troops moving to or from duty outside the continental limits of the United States.

An orderly observance of "the Sabbath" by the officers and men in the military service is enjoined. Military duty and labor on Sunday are reduced to the measure of strict necessity and such activities as may be held on Sunday are so scheduled as not to interfere with attendance upon public services of worship.

THE BACKGROUND of every day is grace, and the more tremendous the day the more abounding is the grace. And therefore we can interpret our difficulties as the index of our resources. Our mission betokens our capital in the bank, and we can draw upon "the unsearchable riches" to the last demand of our need.—*J. H. Jowett.*

NOBODY KNEW that Jesus was the Incarnate Son of God when He died on the cross. No one could see the cross in terms of the love of God. They saw the cross in terms of the tragic. The cross was not the answer, but the question: the question whether Jesus was right about the Father.—*Bishop Talbot.*

### JAPAN RECONSTRUCTION FUND

**A**T A MEETING of the Japan Reconstruction Fund Committee, held in the Church Missions House on Thursday, June 19, 1924, the following statement was adopted:

#### STATEMENT

Acting under instructions of the National Council, this Committee presented to the people of the Church the needs of the Church of Japan, due to the earthquake and fire of last September. The schedule of reconstruction required for its completion the sum of \$2,400,000 in addition to the sum already in hand toward the cost of St. Luke's International Hospital and the cost of new land, which is to be provided through the use of property now owned in Tokyo.

The Committee determined upon a plan of campaign having three distinct features, the first being the solicitation of the people of larger means by direct representatives of the Committee, the second being a selective canvass in each parish by a parish committee of all able to give or pledge in amounts of \$10 and upward, and the third being the general offering on May 25th.

From reports so far received from dioceses and parishes the Committee estimates that there has been given and pledged to date something less than \$700,000.

In several important parts of the Church the presentation of the Japan appeal has been delayed until the autumn.

The Committee would again emphasize the vital character of this work, in order that the fruits of sixty years of intensive effort may be realized. Practically the entire equipment of the Church in Tokyo and vicinity has been destroyed. This must be replaced in order that the Church's work shall not be permanently crippled in the face of unequalled opportunity for effective service.

The Committee proposes to go right on with its work until its duty has been fully discharged, and will keep the Church informed.

With the funds now in hand or assured by pledges, it will be possible to proceed with some of the most immediate needs.

The Committee desires to express its deep appreciation to those who have given and to those who have labored earnestly for this great cause.

For the Committee,

WILLIAM COOPER PROCTER,

Chairman.

### THE LITTLE CHURCH AROUND THE CORNER

(THE CHURCH OF THE TRANSFIGURATION, NEW YORK)

These seventy years and five God's blessing men have sought  
Within thy hallowed walls, thou little church of God.  
I would thou might relate who in these aisles have trod,  
That ceaseless tramp of many feet, and tell of aught  
And all; loved children to the Living Water brought  
For name and for the Kingdom's sake; or those who in the glow  
Of candle-light His mystic Presence came to know—  
And after showed It forth in kindly deed and thought.

Thy lips are sealed, as a priest's at shriving time, and none  
May know what in thy presence men have said to God.  
If records made and kept do somewhat tell thy tale,  
Small part are these. One, only, knows how oft the Son,  
The world's true Light, has softly shone through thee, and awed  
Unnumbered souls, to let the God in them prevail.

HARRISON ROCKWELL.

IF I WOULD WORK for God, I must learn from Jesus how to pray. Unless I learn to carry the smallest details of my life and work to Him, I shall have the strength neither to perform my task nor to endure my cross. Do I speak to Him about the little things of life as a child would speak to a loving Father? We know not what lies before us. This is all the more reason for prayer. We know not how Satan will attack us tomorrow, but every humble prayer is not only strength for present needs, but power for the future. Sometimes we long to know how to pray, but the cry of a broken and contrite heart will not be despised by our Father in Heaven. We may have no words for Him, but the soul that thirsts for God as the hart for the water-brooks, will not go away unsatisfied.—From *The Passion of the King*, by FR. HUGHSON, O.H.C.



# On the Outside Looking In

BY DEACONESS E. G. NEWBOLD

THE children, thirty in number, were sitting on the floor in a circle, ready for the opening service of the kindergarten.

The deaconess in charge was seated at the melodeon, the only musical instrument.

There was a knock at the door. It was Mrs. Kawashima. Her little boy was sitting in the circle.

"My baby girl has just died. We do not know the Temple. What shall we do about the funeral? We spoke of being baptized, we knew we ought to be baptized, but we have not yet been baptized; what shall we do about the funeral?"

Has it ever occurred to you that such a practical question as a funeral is one your missionaries have to solve? In Japan, funerals are conducted by the Buddhist priests. This young father and mother "did not know the temple," that is, had no connection with it, and did not wish a Buddhist funeral. Yet they were not Christians. How could they bury the little baby girl?

The poor mother was taken at once to see the Japanese clergyman, and she was told the funeral could be held in the kindergarten building, one of the activities of St. Mary's House. The mission woman and kindergarten teacher went at once to the house to prepare the little body. They dressed it in white, laid it in a sleeping posture in the coffin, and surrounded it with wreaths and crosses of flowers and evergreen. The neighbors, who came to sympathize, exclaimed in awe and admiration when they saw the beautiful picture. Later, after appropriate prayers, it was carried to the kindergarten, the sliding screens leading into the little chapel were opened, and the kindergarten children, with the little brother, in clear and childish voices, sang the hymns of hope and joy which are so familiar to us. Friends of the young husband, out of respect to him, gathered in large numbers, it being the first time they had ever attended a Christian service. Comforting words were read from the Holy Bible, prayers were offered, a very short address was given telling why we feel that death is only an entrance into another room, through the door of which we cannot see.

Last of all, tea and cakes were served, always an inevitable part of every function in Japan. A committee of the mothers of the kindergarten children attended this service. One of them had buried her little baby three months before with the sordid, heart-breaking rites of Buddhism. When it was over she said with a deep sigh, "I did not know a funeral could be so beautiful. How I wish I had had a funeral like this for my little baby!"

"Why don't you eat your rice?" "Hurry up, eat your rice!" "Aren't you hungry?"

The little girl sat impassive with a well-filled bowl of rice in front of her, while grandmother, mother, brothers, and sisters admonished her to eat. "I have to say a prayer before I can eat," said she. "A prayer! What prayer? Well, say it, then, and finish your supper!"

Chubby hands were clasped, black eyes were closed, the black head was bowed, and then in words which you and I cannot understand, the little lips said the prayer she had been taught to say in kindergarten, before she could eat her lunch. Grandmother did not like the Christian God, but she thought it was so clever and cute that little Miss Flower could say a prayer all by herself, she was always allowed to say grace after

that, and grandmother would chuckle about it when she told her friends.

It is Saturday afternoon. The kindergarten is humming with activity. Here are gathered the "graduates" who have reached the mature age of primary school students. The club opens with a short devotional service and religious instructions; then comes half an hour of English teaching; next half an hour of hand work; after that half an hour of organized games, sometimes singing games in the circle room, or baseball and croquet in the playground in summer, skiing and sledding in the winter.

Now it is Thursday afternoon. The mothers of the children are assembled in the kindergarten. The meeting opens with a devotional service and religious instruction. This is followed by instruction in knitting, with a talk on proper clothing; or a cooking lesson, with hints as to proper food; or games which their children play so they may enter with better understanding into the aims of the kindergarten.

Kindergartens are doing work like this. Is it educational or evangelistic?

Can you feel happy to see children like this on the outside looking in? Our Church had more kindergartens than any other mission in Japan. Yet everywhere children were outside looking in longingly.

Now the children are outside looking at ruins, or crowded into temporary shacks—no material to work with—no games, nothing but the love of God.



AT THE YAMAGUCHI SCHOOL

"ALL IS LOST SAVE FAITH IN GOD!"

Will you, in memory of some loved child and for His dear sake, who was once a child, give a gift that one Japanese child on the outside looking in may have the blessed privilege of growing in body and mind and soul in the light of God's Son and sun in a Christian kindergarten?

## THE DuBOSE MEMORIAL CHURCH SCHOOL

(Continued from page 272)

termination that the DuBose School shall fulfill her mission in the American Church. The fire that consumed our building is but a symbol of that Presence which Moses saw in the burning bush, a Presence that burns but does not consume, and a Power that makes death the very condition of true life. The smoke that rose in curling columns from the falling, flame-eaten walls, was as the smoke of incense which bears aloft the prayers of the saints, and with it have gone the prayers of those who would ask God's guidance and blessings upon a greater and more enduring DuBose. He is hearing those prayers, and it is the fire of His Spirit which lends zeal to the task which we would perform, it is the light of His Spirit which shall guide us into the pathways of a larger usefulness, it is the patience and power of His Spirit which shall give us faith and hope and courage, with prevailing strength, to make an ever larger contribution to that Kingdom and Church for which Christ died and rose again, which Kingdom and Church, as His Body, is the hope of all the earth.

LET EACH DAY have its value from your calling to abide in Christ! As its light opens on your waking eyes, accept it on these terms: A day, just one day only, but still a day, given to abide and grow up in Jesus Christ.—Andrew Murray.





## CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

### THE GOSPEL FOR ASCENSION DAY

To the Editor of *The Living Church*:

IN YOUR RECENT EDITORIAL ON The Revision of the Prayer Book, it was stated that the Commission proposes to change the Gospel for Ascension Day from the account in St. Mark's Gospel to that by St. Luke.

While every one must love St. Luke's narrative, especially because it describes the departure of our Lord while He blessed the disciples, there are strong reasons for retaining the present Gospel for the Day.

Probably the change is prompted by the fact that the account in St. Mark appears not to be the original conclusion of the Gospel. But it has been received as canonical by the Church, and its teaching is in perfect accord with the whole tenor of the New Testament as setting forth the covenant of salvation.

No doubt the main objection is to the great alternative with regard to acceptance or rejection of the Gospel as being disturbing to the mind on so festive a day. It is certainly to be desired that the milder and more literal rendering, "he that disbelieveth shall be condemned" be substituted for the words of the King James Version; and this might lead to some other corrections—notably "flock" for "fold" in the Parable of the Good Shepherd.

On general principles, it is well that the Epistle and Gospel should be chosen from two different witnesses, and not come from the same Evangelist.

St. Mark's Gospel has for ages been regarded as the one which preëminently sets forth the royal character of our Lord. The promise of supernatural signs attending the preaching of the Gospel is most consonant with the dignity of the occasion, and these are alluded to again after the Ascension itself as "the signs that followed."

Above all, it is the account of St. Mark that traces the Ascension farther than either of those by St. Luke, saying explicitly, "He was received up into heaven, and sat down at the right hand of God." It would be a real loss on Ascension Day not to read this last clause in the Gospel for the Day. Incidentally, any who have used the Paschal candle and seen it extinguished at the reading of these words would seriously regret the change.

FRED. WM. BURGE.

Burlington, Vt., June 14, 1924.

### WHAT ARE GOOD WORKS?

To the Editor of *The Living Church*:

NEARLY FIFTY YEARS AGO, John Ruskin wrote these words (*Fors Clavigera*, August 28, 1874):

"You are to do good work, whether you live or die. What is good work? you ask. Well you may! For your wise pastors and teachers, though they have been very careful to assure you that good works are the fruit of faith, and follow after justification, have been so certain of that fact that they never have been the least solicitous to explain to you, and still less to discover for themselves, what good works were: content if they perceived a general impression on the minds of their congregations, that good works meant going to church and admiring the sermon on Sundays, and making as much money as possible in the rest of the week."

In this particular, things have not improved since Ruskin wrote. One may say without fear of contradiction that, from 1874 to 1924, throughout all Anglican Christendom, less than twenty sermons have been preached with a view of defining good works. And I propose to put the whole body of the clergy to shame by stating a definition of good works as regarded from the standpoint of a layman. They have been preaching all manner of stuff about words ending in -ation and -ition and -ution, beginning with trash concerning justification and ending with trash concerning evolution, while here are two one-syllable words which they cannot or will not explain.

Here, then, is the proposed definition: A work is anything that a man does of his own accord. What he is forced to do is not a "work." A good work is one that tends to the glory of

God or to the well-being of man. An evil work tends to the dishonor of God or to the detriment of man.

The following questions naturally present themselves: I think I can answer them, but prefer to leave the task to our spiritual guides, in order to set them thinking during their summer vacation.

1. Are there any works which are neither good nor bad, but intermediate?

2. Is the daily labor, by which a man earns his living, a good work?

3. A man eats his breakfast, which he is not forced to do. Is that a good work?

4. Is the business of (a) a barber, (b) a stock-broker, (c) a speculator in stocks and shares, (d) a druggist, a good work or an evil work?

Let me add that the third question is not so foolish as perhaps it looks. The fourth is complex.

Portland, Ore.

RICHARD H. THORNTON.

### CHRISTIANITY AND EVOLUTION, A SUGGESTION

To the Editor of *The Living Church*:

STRICTLY SPEAKING, Christianity *per se* is not committed to any particular scientific theory. No act of faith should be required in any intellectual conception which science has demonstrated to be incorrect. Outgrown notions of cosmology were really no proper part of Christianity. Properly understood, no conflict exists between Christianity and science. The title of Draper's well-known book is justified when the author's point of view is considered. It is undeniable that the Church has come into conflict with science; and, for the most part, the instances cited by Dr. Draper are historically verifiable. The Copernican theory was condemned by misguided zeal, but it is inconceivable that the Church today would condemn that theory, revolutionary as it was to the mind of Christendom when first announced.

The demands of geology upset the literal and uncritical six-day period for creation, but today intelligent Christian people have no difficulty in accommodating themselves to the far-reaching view of geologic time. Similarly, it may be said that the time is at hand to give a hospitable reception to the theory of evolution as indicating the method of Divine activity. It may confidently be said that whatever is true in this theory cannot be overthrown, and, in bold outline, the theory seems destined to rank as one of the grand generalizations of knowledge for which we are indebted to science.

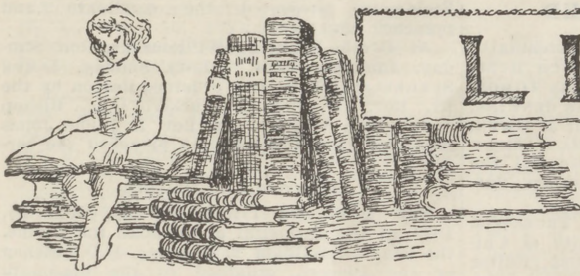
The condemnation of Modernism by the Roman Church was inspired by the mechanistic, materialistic interpretation of evolution which was dominant until recently. Research into the constitution of matter, now pending, together with clearer and deeper philosophical understanding, is fast making gross materialism no longer defensible. It is an offence to reason to say that matter is self caused. "We know too much about matter to be materialists," says Lord Balfour.

In years gone by it was my privilege to study under Prof. Lloyd Morgan. His latest book, *Emergent Evolution*, is most significant. The thesis is that in the course of evolution, elements and factors heretofore inoperative emerge, develop, and become conspicuously characteristic, concurrently with cosmic conditions appropriate for their appearance. May we not say that Christianity is a fact of emergence in human evolution, of emergence foreshadowed by the religious nature of man in the pre-Christian ages; that Christianity, the religion of the Incarnation, marks a new evolutionary era? In the fulness of time the world was formed; in the fulness of time man appeared; in the fulness of time prophets and seers appeared; in the fulness of time Christ appeared. As each emergence in the vast and majestic evolutionary process has had its own peculiar characteristics, so Christianity has its own special characteristics, its own methods suitable to the accomplishment of its mission. In and by the organism of the Church, the mystical Body of Christ, with its two-fold ministry of the Word and the Sacraments, this mission is being filled.

W. E. GLANVILLE.

Holy Innocents' Church, Baltimore, Md.





# LITERARY

## HISTORY AND POLITICS

*The Inquisition.* By Hoffman Nickerson, with an Introduction by Hilaire Belloc, and an Epilogue on Prohibition in America. Boston: Houghton Mifflin Co. \$4.

It is difficult to appraise this book, as it is so many kinds of different things. It is an absorbingly interesting study of military methods and results in the Middle Ages; it is also incidentally an apologetic for the early Inquisition; it is a farrago of curious and ill-assorted information related to these matters; it is a tract against Prohibition, and reflects throughout the conclusions of an "Anglo-Catholic" in the Episcopal Church! Belloc's introduction shows him at less than his best, striking out with flailing movements in all directions, and the whole book leaves the reader with a jangled and discordant series of conflicting emotions. By far the best work of the author lies in his interpretation of the history of the early Inquisition, and the civil and military measures associated with its operations. Perhaps on this count the book may be held to have made a notable advance in that type of scholarship which is, after all, the only sort which is "true" history: bringing to life again a past age in terms which are vital to the present.

*The Folly of Nations.* By Frederick Palmer. New York: Dodd, Mead & Co.

Mr. Palmer writes out of a long experience as a war correspondent in this his latest book. "Wars," he declares, "may have been necessary in other days to exalt us to high emotion; but the World War has proved that they are not necessary in these days, when all our surroundings are replete with calls to high emotion. Why," he asks, "demoralize ourselves by allowing our emotions to lure us into another war in order to prove a second time that we possess fine qualities which are the product of peace? We showed that we were adaptable enough to become as brutal as any swashbuckler of old when circumstances required a reversion to the primitive. If war brutalizes us and we do not want to be brutalized, why have war?" He believes, profoundly believes, that the time has come when we can stop war, and his book will furnish those who believe with him an abundance of argument. It seems almost needless to say he believes in the League of Nations. "Should we enter the League now," he asks, "vitalizing it with our influence, it will be under the favorable auspices of the lesson which universal economic depression has made all people so keenly realize; that world prosperity and fellowship are in the interest of all nations, and jealousy and unnecessary armament are against the interests of all nations." What shall our answer be? The book is, as all of Palmer's books are, entertainingly written.

*Redburn: His First Voyage.* By Herman Melville. Boston: The St. Botolph Society.

This is a reprint of a story which made its first appearance in 1849. It was written by a man who knew the sea, and the men who go down to it in ships, as only one can who has sailed before the mast in the thrilling days when the white sails of our merchant marine were furled in far-distant ports. The author, when a boy of eighteen, secured a berth as a ship's boy in the fore-castle of a packet bound for Liverpool. *Redburn*, as most people believe, is the story of Melville's own experiences. It ranks with Dana's *Two Years Before the Mast* in the tenseness of its interest and the accuracy of its descriptions of life in the "fo'csle-hatch," and is, undoubtedly one of the best sea stories ever written.

*A Shepherd Among Wolves.* By Désiré Joseph, Cardinal Mercier, Archbishop of Malines, Selected by Arthur Boutwood. London: Faith Press, \$2.40.

This is an additional collection of Cardinal Mercier's letters of, from 1914 to 1918, and is filled with his rare spirit. The preface says, "We see the agony of Belgium and the Cardinal at work. . . It is a record of things which should not be forgotten." They should not, indeed, be forgotten, but perhaps they are not first in many of our minds now. The book is a real addition, if not too late, to our war literature.

*Days of Delusion.* By Clara Endicott Sears. Boston: Houghton Mifflin Co. \$3.

Miss Sears gives us a very valuable and a very interesting account of the wave of transcendental hysteria that spread over New England and the Middle Atlantic States in 1840-1844, known as Millerism. William Miller, of Poughkeepsie, Vermont, calculated, from the Bible, that the Second Advent would occur in 1844, and his preaching aroused the people to an unwonted degree of excitement. Miss Sears has collected a great amount of material, not only from the books and papers published at the time, but from the reminiscences handed down in the families of New England; from which she has produced a really sympathetic study of the movement, valuable in many ways—historical, psychological, and as literature.

Among other things she tells of one of Miller's chief lieutenants, Elder Himes. During the movement he was very prominent: but in 1880 he was ordained to the ministry of the Church, and took a small parish in Dakota, dying there in 1895, after a very useful service to the Church.

*Property; Its Duties and Rights.* By Various Writers. New York: The Macmillan Company. \$2.

Professor Ely's endorsement of this volume, that it "is an exceptionally able and scholarly treatment of the ethical and religious aspects of our economic life," constitutes a sufficient claim upon our interest of this thoughtful and trenchant critique. As is the case with all modern essays dealing with Biblical subjects, the question of property is treated historically: its evolution, its philosophy, the principle of private property, the idea of property in the Bible, in mediaeval theology, in the Reformation, the relation of property to personality, and the like. The gist of the book may be best stated in the excerpt from Bishop Gore's introduction: "What are we to say . . . about the still dominant individualism, the assertion of an almost unlimited right of acquiring, retaining, and perpetuating property, which breaks out against . . . any strongly urged moral claim for voluntarily giving better conditions to the poorer workers as an act of justice, or against any action of the State. . . in the direction of a more equitable distribution of the proceeds of industry? We are bound to say that, looking at the matter philosophically, it has no validity" (pp. xx-xxi).

"*Christianity and World Problems*" is the title of a series of thoughtful pamphlets which George H. Doran Co. (New York) are publishing. Three new numbers have just been published, No. 4, *The League of Nations*, by Lord Robert Cecil, No. 5, *The Versailles Treaty*, by Raymond Stannard Baker, and No. 6, *Youth and the World Problems*, by Sherwood Eddy. The last of these draws a striking picture of the imminent dangers involved in present world conditions, and of the "youth movement," protesting and powerful that is rising among all the nations. He issues a challenge to youth to give itself in Christlike service to better the social order. Lord Robert Cecil's pamphlet presents the claims of the League of Nations as he sees them and no one sees them more vividly or more clearly and no one is better qualified to describe them, both from his experience and his devotion to the cause of a better organized world. Mr. Baker aims to interpret the work of Woodrow Wilson at Versailles.

This series is a highly useful one, and the price of each pamphlet, 10 cents, moderate enough to make them available to those who are deeply concerned about present world conditions.

C. R. W.

*The Wrath to Come.* By E. Phillips Oppenheim. Boston: Little, Brown & Co.

This is a "might-be-true" story of international politics in the year 1950. The Pact of Nations, established in 1930, has practically become the ruling force of the world. The Limitation of Armaments, conceived by the United States in 1921, is still binding on the nations. The United States, in pursuance of the policy adopted after the Armistice, is still a solitary figure among the nations. The story is one of swiftly moving interest in Mr. Oppenheim's best vein.



## Church Kalendar



### JUNE

29. Second Sunday after Trinity. St. Peter Apostle.  
30. Monday.

### JULY

1. Tuesday.  
6. Third Sunday after Trinity.  
13. Fourth Sunday after Trinity.  
20. Fifth Sunday after Trinity.  
25. St. James Apostle.  
27. Sixth Sunday after Trinity.  
31. Thursday.

### KALENDAR OF COMING EVENTS

June 23-July 4—Summer School of Religious Education, Sweetbrier College, Sweetbrier, Va.

June 23-July 3—Wellesley Conference for Church Workers, Wellesley, Mass.

June 23-July 5—Gambier Conference for Church Workers, Gambier, Ohio.

June 23-July 1—Summer Vacation Conference, Asilomar, Calif.

June 28-July 7—Church Conference of Prov. of N. E., St. Paul's Church School, Concord, New Hampshire.

June 30-July 11—Conference of Rural Workers, Madison, Wisconsin.

June 30-July 11—Geneva Princeton Church Workers Conference.

June 30-July 11—Racine Conference, Racine, Wisconsin.

### APPOINTMENTS ACCEPTED

HARDING, Rev. CARROLL E., of Holy Cross Church, Cumberland, Md.; to teach Ancient Languages and Mathematics at Mt. Vernon College, Baltimore, Md., with summer address at 506 Franklin Terrace.

MILLER, Rev. FREDERICK C., in charge of the Hemet-Elsinore mission field, Diocese of Los Angeles; to the charge of St. Peter's Church, Santa Maria, St. Mary's Church, Lompoc, and St. Barnabas' Church, Arroyo Grande, with residence in Santa Maria, Calif.

TALBOT, Rev. RICHARD COLGATE, Jr., rector of the Church of the Messiah, Gonzales, Texas; to be rector of St. Stephen's Church, Peoria, Ill., July 1st.

VIETS, Rev. GERALD DIGBY, in charge of St. Mary's Church, Brooklyn, N. Y.

WHITTAKER, Rev. ALBERT L., D.D., rector Grace Church, Kingston, Wilkes-Barre, Pa.; to be priest in charge of the Church of St. Mary-by-the-Sea, and St. Jude's Church, Seal Harbor, Maine.

### SUMMER ACTIVITIES

AMBLER, Rev. FRANCIS W., rector of St. Paul's Church, Summerville, S. C.; in charge of St. Paul's Church, Duluth, Minn., for the summer.

DODSHON, Ven. J. H., Archdeacon of Southern Ohio; at Moreland House, the Avenue, Durham, England, for June, July, and August.

LONG, Very Rev. C. STANLEY, D.D., Dean of St. Luke's Cathedral, Orlando, Fla.; to be abroad during July and August.

MILLS, Rev. JAMES, rector of St. Paul's Church, Duluth, Minn.; to spend the summer in Europe.

MCMULLIN, Rev. G. WHARTON, of the Church of the Nativity, Mineola, L. I.; in charge of St. Paul's Church, Camden, N. J., in July, and of St. Paul's Church, Wyncote, Pa., in August and the first part of September.

### NEW ADDRESSES

TUCKER, Rt. Rev. B.D., D.D., Bishop of Southern Virginia; from Norfolk, Va., to Virginia Beach, Va.

HEISLEY, Rev. FREDERICK A.; 414 Center St., Nutley, N. J.

### RETIREMENT

STEEL, Ven. W. W., Archdeacon of Havana, after forty-eight years' service in the Church, and nineteen and a half years in the foreign field. His address, after July 1st, will be 1506 Pine St., Philadelphia, Pa.

### DEGREES CONFERRED

KENYON COLLEGE (at its centennial): D.D. upon the Rev. CHARLES CLINCH BUBB, Fremont, Ohio; the Rev. JAY JOHNSON DIMON, Washington, D. C.; the Rev. THOMAS JENKINS, Portland, Oregon; the Rev. EDWARD J. OWEN, Sharon, Pa.; the Rt. Rev. JOHN CHAMBERLAIN WARD, Bishop of Erie; and (*in absentia*) the Rt. Rev. CHARLES SHRIVER REIFSNIDER, Suffragan Bishop of Tokyo.

L.H.D. upon the Rev. ELMER TRUESDELL MERRILL, Professor at the University of Chicago, and FREDERIC COOK MOREHOUSE, Editor of THE LIVING CHURCH, Milwaukee.

LL.D. upon the Rt. Rev. WILLIAM THOMAS MANNING, Bishop of New York; THEODORE ELIJAH BURTON, Cleveland; WILLIAM GWINN MATHER, Cleveland; GEORGE WHARTON PEPPER, Philadelphia; ATLEE POMERENE, Cleveland; WILLIAM COOPER PROCTER, Cincinnati; and MARTIN ANTOINE RYERSON, Chicago.

AKRON UNIVERSITY (Ohio).—Litt.D. upon the Rev. GEORGE P. ATWATER, D.D., Akron, Ohio.

UNIVERSITY OF CINCINNATI—LL.D. upon the Rev. FRANK H. NELSON, rector of Christ Church, Cincinnati.

PHILADELPHIA DIVINITY SCHOOL.—D.D. in course, upon the Rev. ALBERT LAVINE WHITTAKER, rector of the Church of St. Mary-by-the-Sea, Northeast Harbor, Maine.

TEMPLE UNIVERSITY.—D.D. upon the Rev. STEWART P. KEELING, rector of St. Peter's Church, Germantown, Philadelphia, Pa.

UNIVERSITY OF THE SOUTH.—D.D. upon the Rev. CHARLES WELLINGTON ROBINSON, upon the Rev. J. H. RANDOLPH RAY, upon the Rev. FRANCIS H. NASH, upon the Rev. TAKAHARU TAKAMATSU, upon the Rt. Rev. HARRY ROBERTS CARSON, Bishop of Haiti, and upon the Very Rev. JAMES WILMER GRESHAM.

D.C.L. upon HUGER WILKINSON JERVEY, Dean of the Law Department of Columbia University, upon Dr. LEGRAND GUERRY, of Columbia, S. C., and upon Col. Z. D. HARRISON, Clerk of the Supreme Court of the State of Georgia.

### ORDINATIONS

#### DEACONS

MASSACHUSETTS—In the chapel of St. Mark's School, Southborough, the Rt. Rev. C. L. Slattery, D.D., Bishop Coadjutor of the Diocese, ordained GEORGE GARDNER MONKS to the diaconate, on June 20, 1924.

The Rev. Mr. Monks is the son of the distinguished surgeon, Dr. George H. Monks, of Boston, and a grandson of the late George A. Gardner, of Boston. He was graduated from St. Paul's School, from Harvard University, and studied at the Union Seminary, New York, and Balliol College, Oxford, England.

He was presented for ordination by the Rev. William G. Thayer, D.D., Headmaster of the school. The sermon was preached by Bishop Slattery.

PENNSYLVANIA—The Rt. Rev. T. J. Garland, D.D., Bishop of Pennsylvania, ordained to the diaconate in the Church of the Holy Apostles, on Trinity Sunday, June 15, 1924, LAWRISTON CASTLEMAN, J. JARDEN GUENTHER, PERCY G. HALL, WILLIAM R. MCKEE, ARTHUR C. MOORE, COLEMAN KOVACHY, and THOMAS PARKER. The sermon was preached by the Rev. G. H. Toop, D.D., rector of the parish.

SALINA—On Whitsunday, June 8, 1924, the Rt. Rev. R. H. Mize, D.D., Bishop of Salina, ordained to the diaconate in Christ Cathedral, Salina, STANLEY LAWRENCE SMITH. The sermon was preached by the Rev. James P. DeWolfe, and the candidate presented by the Rev. Joseph Dobbins. He has returned to St. John's College, Greeley, Colo., for the summer course.

SOUTHERN OHIO—On Friday, June 13, 1924, in St. Paul's Church, Columbus, there were ordained to the diaconate by the Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of the Diocese, BERTRAMS MUIR HAUSE and JOHN FRANCIS SANT. The former was presented by the Rev. Sidney E. Sweet and the latter by the Rev. G. P. Symons. Canon Watson, of Gambier, was the preacher.

Mr. Hause will become curate in St. Paul's Church, and Mr. Sant, deacon in charge of St. Peter's Church, Delaware.

SOUTHERN VIRGINIA—At Christ Church, Norfolk, on Friday, June 13, 1924, PHILIP FRANCIS TILGHMAN was ordained deacon by the Rt. Rev. Beverley D. Tucker, D.D., Bishop of Southern Virginia. The Rev. Francis C.

Steinmetz, presented the candidate and preached the sermon.

At Bruton Church, Williamsburg, on Sunday, June 15, 1924, Trinity Sunday, JAMES SUTHERLAND WATT was ordained deacon by the Rt. Rev. Beverley D. Tucker, D.D., Bishop of Southern Virginia. The Rev. E. Ruffin Jones presented the candidate and preached the sermon.

#### DEACONS AND PRIESTS

NEW YORK—On Trinity Sunday, June 15, 1924, at the Cathedral of St. John the Divine, the Rt. Rev. William T. Manning, D.D., Bishop of the Diocese, ordained to the diaconate ERNEST WYCKOFF MANDEVILLE, presented by Canon Nelson; ALEXANDER CLINTON ZABRISKIE, presented by the Rev. Theodore Sedgwick, D.D.; CHARLES WILFORD SHEERIN, presented by the Rev. James Sheerin; AARON JEFFERY CUFFEE, presented by the Rev. J. W. Johnson; ALPHONSE STEWART HOGENAUER, presented by the Rev. H. G. Willis; WALTER BOARDMAN WRIGHT, presented by the Rev. Frederick A. Wright; and OLIVER BOYNTON DALE, presented by the Rev. Spence Burton; and advanced to the priesthood, the Rev. LANSING GOODRICH PUTNAM, presented by Canon Nelson; the Rev. DOUGLAS STUART, presented by the Rev. Theodore Andrews; and the Rev. EASON CROSS, presented by the Rev. W. H. Owen.

The Rev. Frank W. Crowder, D.D., preached the sermon, and united with the presenters and the Rev. Presentor Veazie, and the Rev. Philip Napier Waggett, D.D., in the laying on of hands.

#### PRIESTS

LONG ISLAND—On Trinity Sunday, June 15, 1924, in the Cathedral of the Incarnation, Garden City, the Rt. Rev. Frederick Burgess, D.D., Bishop of the Diocese, ordained to the priesthood the Rev. WILLIAM J. DIETRICH, Jr. The sermon was preached by Archdeacon Duffield.

LOUISIANA—On Friday, June 13, 1924, the Rt. Rev. Davis Sessums, D.D., Bishop of the Diocese, ordained to the priesthood the Rev. ROLAND J. MONCURE, at the Church of the Holy Communion, Plaquemine, La. The candidate was presented by the Rev. Menard Doswell, Jr., and the sermon was preached by the Rev. James M. Owens, D.D.

The Rev. Mr. Moncure has served his diaconate in charge of the Church of the Holy Communion, Plaquemine, and other missions in Central Louisiana, and will continue in the same field as priest in charge.

MARYLAND—On Monday, June 16, 1924, the Rt. Rev. John G. Murray, D.D., Bishop of the Diocese, ordained ARTHUR LEE KINSOLVING to the priesthood in St. Paul's Church, Baltimore. He was presented by his father, the Rev. Dr. Arthur B. Kinsolving, and by Archdeacon Helfenstein. The ordination sermon was preached by the Rt. Rev. George Herbert Kinsolving, D.D., Bishop of Texas.

On St. Peter's Day, June 29th, the Rev. Mr. Kinsolving will become rector of Grace Church, Amherst, Mass., with special oversight of work among students at Amherst College. He was presented with a set of surplices and stoles, and a handsome private communion service, a full set of altar linen. This gift was from a group of friends in St. Paul's Parish.

WESTERN NEW YORK—On Trinity Sunday, June 15, 1924, in Trinity Church, Buffalo, the Rt. Rev. C. H. Brent, D.D., Bishop of Western New York, ordained to the priesthood the Rev. ALANSON C. DAVIS, the Rev. CHARLES J. BURTON, and the Rev. GEORGE M. RUTTER. The sermon was preached by the Rev. W. L. Davis, of Pittsford, N. Y.

The Rev. Mr. Davis will continue as assistant to the Rev. Cameron J. Davis, D.D., of Trinity Church, Buffalo; the Rev. Mr. Burton, as assistant to the Rev. P. W. Mosher, D.D., at the Church of the Redeemer, Niagara Falls, and priest-in-charge of St. Stephen's, La Salle; and the Rev. Mr. Rutter, as an instructor at Hobart College.

### DIED

HORNOR—Died, at her residence, 3716 Chestnut Street, Philadelphia, Pa., May 27, 1924, JANE WEST, daughter of the late John West Hornor and Maria Moylan Lansdale, his wife. Funeral services were held at the Church of the Saviour, on Ascension Day.

"The joy of the Lord is your strength."

LARRABEE—The Rev. EDWARD ALLAN LARRABEE, son of the late Charles R. and Mary A. LARRABEE, entered into rest, Friday, June 13th.

He was Associate Priest of the Church of the Ascension, Chicago, from 1921 to 1924; rector of the parish from 1884 to 1909; and Dean of Nashotah House from 1909 to 1921.



**MOORE**—Entered into rest, at Mamaroneck, N. Y., June 10, 1924, the Rev. FRANKLIN SMEDLEY MOORE, chaplain of St. Michael's Home of the Sisterhood of St. John Baptist.

**NORRIS**—Died at her home, St. Mary's rectory, Springfield Center, N. Y., on April 30, 1924, after two years' illness, BERTHA NORRIS, in her eighteenth year, the beloved daughter of the Rev. and Mrs. E. J. NORRIS. The funeral service was in St. Mary's Church, conducted by the Rev. M. L. Yates, and the interment was in the church cemetery. May light perpetual shine upon her.

**MEMORIALS**

**Robert H. Gardiner**

At the interment of Mr. ROBERT H. GARDINER at Christ Church, Gardiner, Maine, June 18, 1924, the Rt. Rev. Benjamin Brewster, D.D., Bishop of Maine, appointed a committee of the clergy to draw up the following resolutions:

"In the shadow of the quaint Gothic church he loved so well, and by the side of several ancestors, the mortal form of Mr. ROBERT H. GARDINER lies awaiting the advent of the Great Day. Yet we think of Mr. Gardiner as his spirit impressed itself upon all who knew him. His was a life of privilege. Inheritance had yielded him many gifts—education, travel, family, and estate; but he found his highest joy in the privilege of unstinted service for the Master. We look with admiration upon the years spent in the exacting duties of President of the Brotherhood of St. Andrew, and those of Secretary of the Commission on Faith and Order. Many other calls for the privilege of service were never passed by unheeded.

"We think of Mr. Gardiner as generous and catholic-minded in the widest sense. As a member of the Standing Committee of the Diocese of Maine for twenty-seven years, and taking part in all diocesan interests, his mind and heart reached out farther still and grasped, as in a transfiguration vision, the ultimate fulfillment of the Church as one in Christ. He was a man of affairs, but he found his highest satisfaction in the service of the Church and her Lord everywhere. He was a man of culture, but he had acquired an extended knowledge of the problem of the life of the Spirit.

"BE IT THEREFORE RESOLVED: that, in the death of Mr. Robert H. Gardiner, the state and nation have each lost a valued citizen, the Diocese and Church a generous and faithful son, and every good cause a devoted and ever-ready supporter and that his years of service fittingly give place to the rest and peace of Paradise.

"BE IT FURTHER RESOLVED: that we extend to the wife and family of Mr. Gardiner our deepest sympathy, and that we also pay a tribute to the memory of this humble-spirited and single-minded servant of Christ by commending his life to all men as one that is well lived in the hope that his example may be followed by many."

ERNEST A. PRESSEY,  
ARTHUR T. STRAY,  
EDWARD C. MCALLISTER.

**Mrs. George C. Thomas**

The following Resolutions were passed by the vestry of the Church of the Holy Apostles, Philadelphia, on the death of Mrs. GEORGE C. THOMAS.

WHEREAS, on June 3d, 1924, it pleased Almighty God in His all-wise and merciful providence to take to His nearer presence the soul of His faithful servant, ADA E. MOORE-HEAD THOMAS, and

WHEREAS, the rector, church wardens, and vestrymen of the Church of the Holy Apostles are deeply cognizant of the high privilege which has been theirs during the long years of their fellowship with her in God's work, and

WHEREAS, they are conscious of a sense of irreparable loss in the passing out of the life of the parish of this rare and loyal soul, and

WHEREAS, the loss to the parish is very great, and

WHEREAS, their hearts are moved with sympathy toward the members of her family, therefore be it

RESOLVED, that a copy of this preamble and resolution be spread upon the minutes of the vestry, another be printed in the Church papers, and that a further copy be engrossed and sent to the members of the family of the deceased, in token of their affectionate regard for her whom here they shall see no more, and of their condolence with those who were bound to her in the sacred bonds of family life.

For the rector, church wardens, and vestrymen of the Church of the Holy Apostles,  
GEORGE HERBERT TOOP,  
Rector.

**Susan Thorn Knapp**

The vestry of St. John's Church, Cohoes, N. Y., records on its minutes its sense of loss in the death, on May 21, 1924, in New York City, of SUSAN THORN KNAPP, widow of William Edgar Thorn.

Mrs. Thorn has been identified with St. John's Parish during the rectorates of Bishop Brown, Dr. Gwynne, Dr. Sill, and the present rector, the Rev. E. J. Hopper, a period of about fifty years. She was deeply interested in the work of the Diocese as well as the Parish, particularly that of the Woman's Auxiliary to the Board of Missions, of which she was the first branch Treasurer and for many years President. At the time of her death she was Honorary President of the Branch and first Vice-President of the executive committee of the Diocese of Albany.

Mrs. Thorn was always interested in the various organizations of the parish and was ever ready to give to them of her time and means. She was the donor of our Church organ, of a communion set, and of many other articles used in the church, parish house, and rectory. Those in affliction found in her a willing helper.

Mindful of these facts in the life of this Christian woman, who has passed from our midst to a larger sphere of usefulness in the eternal Kingdom of our Lord and Saviour, we mourn her departure. Nevertheless we feel that this parish is far richer, not merely in the material things of this life, but in a larger sense in the memory, of the deeds and life of service, of a devout and noble woman who spent her life among us and left to us an example for future generations.

ROBERT R. CHADWICK,  
DAVIS S. BRENZEL,  
JOHN F. NOE,  
Committee.

**Emily Eldredge Saville**

In loving memory of Emily Eldredge Saville. Entered Paradise July 2, 1923, at East Greenwich, R. I.

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**POSITION OFFERED**

CLERICAL

**PRIEST, CATHOLIC CHURCHMAN, AS** supply for August in The Church of the Holy Comforter, Poughkeepsie, New York. Address THE RECTOR. State stipend required.

**TRINITY CHURCH, HOUGHTON, MICHIGAN:** Desires supply for the last three Sundays in July. Compensation \$50.00 and use of rectory. Address reply to Rev. C. L. ATTRIDGE, Houghton, Mich.

MISCELLANEOUS

**WANTED, ORGANIST, MAN. SALARY** \$50.00 and chance for pupils. Good central southern city. Address C. H. H.-241, care LIVING CHURCH, Milwaukee, Wis.

**WANTED—TRAINED NURSE, PREFER-** ably one who speaks Spanish, to do district nursing at St. Ann's Mexican Mission, El Paso, Texas. A very fine opening for Christian service. Small salary and house. Write Rev. B. T. KEMERER, St. Clement's Church, El Paso, Texas.

**POSITION WANTED**

CLERICAL

**MARRIED PRIEST WISHES PERMA-** nent work on Atlantic Coast. \$2,000 and rectory. Young, Catholic, good singer and preacher. Leaving present cure because of marrying. Address, SACERDOS-234, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST, CATHOLIC, 49, DESIRES** change, married, 12 years successful ministry. Present parish does not afford enough work; \$3,000 and Rectory necessary. Address M-223, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST, OF 45, MARRIED, DESIRES** correspondence with bishop or vestry needing a sound Churchman, with large experience in parish work, religious education, pictorial presentation, etc. Address S-131, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST, 30, PREVIOUS MISSIONARY** representative and editor seeks a parish. Excellent recommendations. Address CHURCHMAN-242, care of THE LIVING CHURCH, Milwaukee, Wis.

**RECTOR IMPORTANT MID-WEST PARISH** desires vacation duty for the month of August. Member Standing Committee and Deputy to Synod and General Convention. Eastern or Pacific Coast Parish preferred. Address A-233, care LIVING CHURCH, Milwaukee, Wis.

**WANTED: LOCUM TENENCY FOR 7, 14,** and 21, September. Excellent references. Terms: furnished rooms and \$25.00 per Sunday: Address Rev. E. J. NORRIS, Springfield Center, N. Y.

**WISCONSIN PRIEST WOULD LIKE SUP-** ply work last two weeks in August and first two weeks in September in or near Chicago or St. Paul. Address F-235, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

**DEACONESS, CATHOLIC, EXPERIENCED,** desires Parish work to begin not later than September. Reference present rector. Address M-239, care LIVING CHURCH, Milwaukee, Wis.

**EDUCATED, EXPERIENCED BUSINESS** woman desires responsible position as Institutional Matron, or might possibly consider private family. Address: MRS. DRUMMOND, 513 Dempster Street, Evanston, Illinois.

**EXPERIENCED CHOIRMASTER ORGANIST** desires change. Recitalist, vocal teacher. Sound Churchman, lay reader. Splendid references. Address CARMEN-231, care LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED ORGANIST AND CHOIR-** master desires change of location. Either boy or mixed adult choir. Finest credentials. Address CHURCHMAN-223, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER, YOUNG MAR-** ried man, communicant, member A. G. O., with special experience and ability to conduct the musical activities in a large live parish, desires new location beginning September 1st. Excellent references from present and every previous appointment. Recitalist, can orchestrate anthems, services, etc. Address G-226, LIVING CHURCH, Milwaukee, Wis.

**PARISH SECRETARY SEEKS POSITION** beginning September 1st. Efficient, reliable, capable. Sound training in Parochial routine and correspondence. Parish demanding executive ability preferable. Highest recommendations. Address P-340, care THE LIVING CHURCH, Milwaukee, Wis.

**REFINED YOUNG WOMAN, AMERICAN,** not servant type, desires position as housekeeper in small private family where she will be considered as a member of family; in or near New York City. Please state particulars. Address T-238, care of THE LIVING CHURCH, Milwaukee, Wis.

**WANTED POSITION AS PARISH SECRE-** tary, field worker. Church work of any nature, immediately or September. Attended two Sewanee Summer Conferences for Workers. (Mrs.) M. E. MORRILL, 68 E. Ontario Ave., Atlanta, Ga.



## RELIGIOUS

**T**HE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life, opportunity for trying out their vocation, and of caring for the sick poor. Address BROTHER SUPERIOR, Gibsonia, Pa.

## VESTMENTS

**A**LBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete Set of Best Linen Vestments with Outlined Cross consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$22.00 and \$35.00. Post free. MOWBRAY'S, 28 Margaret St., London, W. 1, and Oxford, England.

**A**LTA R GUILDS. PURE LINEN FOR Church uses supplied at wholesale prices. Write for samples. MARY FAWCETT, 115 Franklin St., New York, N. Y.

**C**HURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

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## PARISH AND CHURCH

**A**LTA R AND PROCESSIONAL CROSSES, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

**O**RGA N—IF YOU DESIRE ORGA N FOR church, school, or home, write to HINNERS ORGA N COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory saving you agent's profits.

**P**IPE ORGA NS—IF THE PURCHASE OF an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing Organs proposed for Memorials.

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**H**OUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. Open all the year.

## RETREATS

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## ACKNOWLEDGMENT

**S**UMMER SUPPLY. THE PRIEST DESIR-ing a supply is unable to write personally and thank all those priests who, so courteously replied to his advertisement. Will they accept this notice as an expression of thanks. C-228, LIVING CHURCH.

## CATHOLIC PUBLICATIONS

**T**HE CATHOLIC CHURCHMAN (FATHER Liebler and Father Rockwell, publishers), is issued monthly to teach the Christian Religion in its fullness. Annual subscriptions, fifty cents. THE CATHOLIC CHURCHMAN, 1 East 29th Street, New York City.

## VACATION CAMP CONFERENCES OF THE BROTHERHOOD OF ST. ANDREW SEASON OF 1924 (For Training in Leadership Church Boys 15 to 21)

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Camp Morrison—Waterloo, Iowa.  
July 5-July 18.  
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**H**OME FOR SALE IN SUMMIT, N. J. A dignified, substantial, comfortable home. Center hall, living room, library, dining room, pantry, and kitchen. 4 sunny bedrooms, 2 modern baths. 3 bedrooms connect en suite. Maids room and bath on 3d floor. Everything in good repair. On beautiful street, 5 minutes from station. Occupancy September 15th. Complete information on request. JOAN O. CHRISTIAN, 3 Beechwood Road, Summit, N. J.

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Sunday Services: 8, 10, and 11 A.M.; 4 P.M.  
Daily Services: 7:30 and 10 A.M.; 5 P.M.  
(Choral except Monday and Saturday)

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REV. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8:00 and 11:00 A.M.

## Christ Church—The Peace Church—Portsmouth, New Hampshire

Rev. Charles Le V. Brine, M.A., D.C.L., Rector  
Services at the Usual Hours  
All Church Privileges

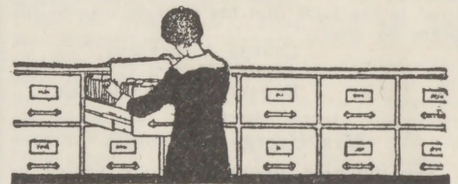
## St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.  
Sunday: 7:00 A.M., Mass for Communion  
" 11:00 A.M., Sung Mass and Sermon  
" 8:00 P.M. Choral Evensong  
Daily Mass at 7:00 A.M. and Thursday at 9:30.  
Friday, Evensong and Intercessions at 8:00.

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## INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, Milwaukee, Wis.



**BOOKS RECEIVED**

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

**D. Appleton & Co.** New York, N. Y.  
*Education for Moral Growth.* By Henry Neumann.

**Edwin S. Gorham.** 11 West 45th St., New York, N. Y.

*Constitution and Canons for the Government of the Protestant Episcopal Church in the United States of America.* Adopted in General Conventions 1789-1922. Annotated with an Exposition of the Same, and Reports of Such Cases as have arisen and been decided thereunder. By the Rev. Edwin Augustine White, D.D., D.C.L., Presbyter of the Diocese of Newark, sometime Attorney and Counsellor-at-law, Chairman of the Committee on Canons, House of Deputies, author of *American Church Law*. Published by order of the House of Deputies, 1924.

**Harper & Brothers.** Franklin Square, New York, N. Y.

*The American Mind in Action.* By Harvey O'Higgins and Dr. E. H. Reede.

**Charles H. Kerr Co.** Chicago, Ill.

*The Deportation Delirium of Nineteen-Twenty.* By Louis F. Post.

**The Macmillan Co.** 64-66 Fifth Ave., New York, N. Y.

*Credo and Loyalty. Essays on the History, Interpretation, and Use of the Creeds.* By Seven Members of the Faculty of the Episcopal Theological School, Cambridge, Massachusetts. Price \$1.50.

*Howells, James, Bryant, and Other Essays.* By William Lyon Phelps.

*American Government and Politics.* By Charles A. Beard.

*The Christian Church and the Modern World.* By Raymond Calkins. Price \$1.75.

**The Waverly Co.** Los Angeles, Calif.

*What's Wrong with the Movies.* By Tamar Lane.

**John C. Winston Co.** Philadelphia, Pa.

*The Life of Woodrow Wilson.* By Josephus Daniels.

**Wm. H. Wise & Co.** 50 West 47th St., New York, N. Y.

*Why I am a Christian.* By Dr. Frank Crane. Price \$3.00.

**BULLETINS**

**Orphans' Home and Asylum of the Protestant Episcopal Church in New York.** New York, N. Y.

*Seventy-second Annual Report of the Orphans' Home and Asylum of the Protestant Episcopal Church, Convent Avenue and 135th St., in New York, for the Year ending December 30, 1923.*

**PAMPHLETS**

**The Franciscan Monastery.** Merrill, Wis.  
*A Bundle of Myrrh.* The Manual of the Third Order Secular of the American Congregation of Franciscans. Price 5 cts.

**From the Author.**

*Christian Broad Churchmanship.* By the Rev. James Sheerin. Reprinted from the *Southern Churchman*, Richmond, Va.

**Hamilton Printing Co.** 1353 You St., N. W., Washington, D. C.

*My Own Life Story.* By Sterling N. Brown.

**The National Civic Federation.** 33d Floor Metropolitan Tower, New York, N. Y.

*Industrial, Social and Civic Progress.* Preliminary Report, Department on Current Economic and Political Movements, John Hays Hammond, chairman.

*Church and College Denounce Pacifist Pledge.*

**The National Council of the Protestant Episcopal Church.** Department of Missions, 281 Fourth Ave., New York, N. Y.

*Handbooks on The Missions of the Episcopal Church.* No. IV. Liberia. Price 40 cts.

**Church Missions Publishing Co.** 45 Church St., Hartford, Conn.

*Memories Here and There of John Williams, D.D., LL.D., Fourth Bishop of Connecticut, Ninth Presiding Bishop 1887-1899.* Garnered by William Ford Nichols, D.D., Bishop of California. Soldier and Servant Series. Publication No. 134. April, 1924.

**CAMP KIRK**

THE THIRD ANNUAL CAMP, directed by the Brotherhood of St. Andrew, upon the Pacific Coast will begin with the opening of Camp Kirk on Saturday, July 5th. This camp is named in honor of the late Richard B. Kirchhoffer, for many years treasurer of St. John's Church, Los Angeles, and a recognized Brotherhood leader throughout Southern California.

Camp Kirk is situated on a bay of the Pacific Ocean, just north of Cambria, a little town near San Luis Obispo. It affords the unique combination of a fine bathing beach, a trout stream, and a fresh water lake. As last year, the boys will be housed in regulation United States Army pyramid tents. Eight boys will constitute a "chapter," or tent unit.

Walter Macpherson, of Long Beach, one of the field secretaries of the Brotherhood of St. Andrew, will be the camp director. Camp Kirk will close on the morning of July 18th.

**CALIFORNIA CO-OPERATION IN SOCIAL WORK**

THE SOCIAL SERVICE COMMISSION of the Diocese of Los Angeles has just completed a novel and effective bit of coöperation with the California Conference of Social Work. The Conference held its sixteenth annual meeting from May 25th to the 29th, at Long Beach, which is within the Diocese of Los Angeles.

Through its chairman, the Rev. C. Rankin Barnes, the Commission arranged first of all for a Social Service Sunday at St. Luke's Church, Long Beach, on May 25th, the opening day of the Conference. With the consent of the Rev. Perry G. M. Austin, rector of St. Luke's, the Commission secured as special preacher of the day the Very Rev. G. R. E. MacDonald, Dean of St. James' Pro-Cathedral, Fresno. Dean MacDonald is a regional vice-president of the California Conference and one of its directors.

Then the Commission maintained throughout the Conference a photographic exhibit entitled *Some Social Work of the Episcopal Church in California*. This was housed with other Conference exhibits in the Long Beach Municipal Auditorium, but was fortunately placed facing the main entrance. Large action photographs, attractively labelled, showed something of the work of the following institutions: The Canon Kip Memorial Mission, San Francisco; The Protestant Episcopal Old Ladies' Home, San Francisco; The Seamen's Church Institute, San Francisco; The Hospital of the Good Samaritan, Los Angeles; The Neighborhood Settlement, Los Angeles; The Episcopal Clothing Bureau, Los Angeles; The Girls' Friendly Lodge, Los Angeles; The Seamen's Church Institute, San Pedro; The Church Home for Children, Pasadena; and the Church Home for the Aged, Alhambra.

On the morning of May 28th, there was held at St. Luke's Church a corporate communion for Churchmen who might be at the Conference of Social Work. The chairman of the diocesan Commission was the celebrant, assisted by the rector of

the parish. The representative and enthusiastic group attending this service were entertained afterward at breakfast in St. Luke's parish house. This served to develop a certain Church "family spirit," and the group voted to ask that an annual corporate communion should be arranged.

This simple program served not only to bring the social work of the Church before many visitors, but also gave to the professional social worker same indication of the Church's interest in his labors for humanity. The officers of the California Conference of Social Work were most cordial in giving assistance and publicity to the plans of the Los Angeles Commission.

**NEW CHURCH AT BEDFORD, VA.**

ST. JOHN'S CHURCH, Bedford, Va., was formally opened on Sunday, June 8th, the Rt. Rev. Robert C. Jett, D.D., Bishop of the Diocese, the Rev. William A. Pearman, rector of St. John's, and the Rev. Thomas Carter Page, a former rector, officiating.

The new building, which is of red brick, is of semi-Gothic architecture, the interior woodwork being of dark oak. Among its furnishings are a number of handsome new memorials. Mrs. Arthur Kelley Evans gave the east window, in memory of her father, Cornelius Pate. The companion window at the west was given by the congregation and friends of St. John's as a memorial to all of those former members of this parish who have passed to their reward. Mrs. Stuart Buford gave a splendid electric pipe organ as a memorial to her uncle and aunt, the late Julius Blackburn Buford, Sr., and his wife, Lettie Terry Campbell. Two hymn boards are memorials to the late Mrs. B. W. H. Bolling, for thirty years a member of St. John's, and were given by her husband and daughters. Two brass alms basins were given by Mrs. P. B. Tanner, in memory of her mother, Charlotte Campbell Butts. The corner-stone of the new church was given by Mr. Harry M. Carder. The altar, which was taken from the old church, had been beautifully remodeled and enlarged by Mr. Sylvester Jones, a member of the Elks' National Home at Bedford. The chancel rail, which will be installed in the near future, is the gift of Mr. J. A. Clark and Mrs. U. S. Atkinson, in memory of the late Stephen W. Clark.

A movement is on foot among the congregation for another building, to be used as a parish house, and, as the result of a recent meeting of the congregation, the sum of \$4,000 has already been contributed for this purpose.

**ARCHDEACON POYSEOR HONORED**

RECENTLY, the Ven. William Poyseor, Archdeacon of Marquette, was presented, by the Bishop and clergy of the Diocese, with a handsome gold watch, suitably inscribed, as a token of their love and esteem. The present was arranged for entirely by the clergy, and it is reported that some of the laymen of the Diocese remonstrated, saying that they should have been allowed to participate.

The Archdeacon sails June 28th for four months in England and the Continent. He expects, among other places, to visit the Ruhr and Switzerland. He has been invited to speak in All Saints' Church, Llanelly, Wales, the parish church of his youth, while in Great Britain.



## Memorial Day in London: Closer Co-operation Asked

### Interesting Missionary Exhibition— Celibacy in Practice—United Evangelistic Campaign

The Living Church News Bureau }  
London, June 6, 1924 }

A SERVICE IN MEMORY OF AMERICAN SOLDIERS, who fell in the war, was held in St. Margaret's Church, Westminster, on Friday, May 30th. A large congregation attended, including the Ambassador and the staff of the Embassy and the Consulate. The Pilgrims of Great Britain were represented by the Consul-General, Mr. R. P. Skinner, and other members of the executive committee. Some dozen veterans of the Civil War also attended. The service was conducted by Canon Carnegie, and opened with the singing of the Battle Hymn of the Republic.

In the address, the Canon spoke of the mutual realization between Americans and Englishmen of the importance of understanding one another better, to enable the two peoples to cooperate in the world task with which they are confronted. If the civilized world, he went on to state, was to be restored to the path of progress, the misunderstandings and misconceptions which pervaded popular sentiment, both in England and America, must be cleared away, to enable the two peoples to think and work together as they ought to do.

After the service, Mr. Kellogg went to the nave of Westminster Abbey, close by, and placed a wreath on the Unknown Warrior's tomb. Captain Robinson, commander of the London Post of the American Legion, had previously decorated the graves of the men of the American service, besides placing a wreath at the base of the Cenotaph.

#### INTERESTING MISSIONARY EXHIBITION

A very interesting Missionary Exhibition has been held this week at the People's Palace, in East London. The S.P.G., Universities Mission to Central Africa, the Korean, and the Zenana Missions have, among others, taken part, and have each given exhibits depicting the life in the places in which their work is done. Many interesting lectures have been given by experts from the various societies, and, at periodical intervals, tableaux, and a Korean play have been presented. The exhibition has been extraordinarily well attended, especially in consideration of the many other attractions in London at the present time. The Korean play, entitled *The Pak Family*, was performed by the congregation of Christ Church, Isle of Dogs. It is interesting to notice how enthusiastic East London is over Foreign Missions, and positive proof of this is shown by the accounts, which state that more support was received from Poplar—the most poverty-stricken borough in London—than from the whole West End.

#### CELIBACY IN PRACTICE

The question regarding celibacy of the clergy has been greatly in evidence of late in England, owing to the recent events at St. Paul's Church, Brighton. This church, which is perhaps known to some of my readers, was founded by the Rev. A. G. Wagner, who, besides causing it to be built, endowed it on condition that future vicars should be unmarried. The benefice becoming vacant recently, it was of-

ferred to the Rev. G. K. Olivier, who accepted. Shortly after, he announced that his marriage would take place just before he took up his residence at Brighton. A letter was then sent to him by his church wardens stating that this announcement was causing great distress to the congregation of St. Paul's, and his presence as vicar would result in the resignation of the parish workers and the dispersal of the congregation. A second letter was afterwards sent stating that all monetary support would be withdrawn.

Mr. Olivier has now asked that his institution should be deferred *sine die*, leaving the way open for a fresh application.

#### UNITED EVANGELISTIC CAMPAIGN

The Bishop of London has entrusted the C. E. M. S. with the services in connection with the united evangelistic campaign at the British Empire Exhibition. The council has decided that each Dominion shall have a special and individual service with intercessions and an address. On Monday last, June 2d, Bishop Powell, formerly of South Africa, took the service, while on Wednesday the Rev. B. Hancock, of Australia, officiated. Other services, of a similar nature, will be held.

#### MISSIONS TO SEAMEN

The Missions to Seamen have issued an attractive card, bearing the autographs of the Bishop of Winchester, Chichester, and Southampton, for the use of Solent yachtsmen. Particulars of churches easily accessible for their use on Sundays and at other times are given, together with a list of services, and a brief account of those having architectural or antiquarian interest. The district is rich in such churches and this card should prove a valuable guide, besides helping those wishing to fulfil their duties.

#### A CHURCH CONSECRATED

On Saturday last, the Bishop of Chelmsford consecrated the new church of St. Andrew's, Great Ilford, a large and growing suburb of "London-over-the-Border."

This church has been built, as a stone in its west wall records, in memory of Bishop Edgar Jacob, the late Bishop of St. Alban's, and formerly for many years vicar of Portsea parish church. The architect, Mr. Herbert Baker, A.R.A., has considered in the building of this memorial church the two inseparable needs—the expression of spiritual truth and the practical service of a modern congregation.

The church has a spacious nave, from every point in which the altar can be seen. Beyond the seven round-headed arches on either side runs a very narrow aisle, arched over in brick. The roof of the nave is unstained Oregon pine, supported on great beams of the same wood. The choir and the apsidal sanctuary are vaulted in brick and tile; the mullions of the windows are in brick, and their arches in cunningly varied tiles. There is no stone in the building, except the wide Portland stone chancel steps and the stone used with brick in the base of the wooden pulpit. All else is brick, tile, and wood, except the cement roof of the memorial chapel, presented by the builder of the church, Mr. A. P. Griggs, of Ilford. At the west end of the church is a small apsidal baptistry, vaulted in tiles. All the material is simple. Within the church there is practically no decoration except

a *faience* lunette, by Mr. Harold Stabler; in the baptistry, a little painted glass; and a triptych, over the altar, painted by Mr. Lawrence Turner. Mr. Baker's aim has been to let fine craftsmanship assert the beauty of good design and simple material, and loyally supported by all who have designed for, or worked in the church, he has made a very beautiful thing of this church.

Remarkable on the outside, besides the general proportions of a church that worthily stands in a commanding position, are the copper dome of the baptistry, surmounted by an exquisite bronze angel, the work of Mr. Charles Wheeler, and the tall *flèche*, roffed and gargoyled in lead, and topped by a gilded cross. The vessels and furniture, the doors, the practical devices for lighting and heating, and much else in the church repay close study. The parish may be proud of acquiring a general work of art, at once convenient and beautiful—and of knowing that before it was consecrated it was all paid for.

#### ROME AND HERETICS

"Heresy-hunting" is apparently not confined to the Anglican Communion in these "Modernist" times. We learn from the Rome correspondent of the *Observer* that excommunication for heresy has been inflicted by the Congregation of the Holy Office on Don Ernesto Buonaiuti, one of the principal exponents of Modernist thought in Italy, a brilliant writer and Professor of the History of Christianity at the University of Rome.

The specific charges against Don Ernesto, are that he has been connected for years, as editor and as contributor, with various Modernist publications which have been repeatedly condemned by the Holy See. Buonaiuti's lectures at the University for the scholastic year 1916-1917 were condemned by the ecclesiastical authorities for grave theological errors, and on these grounds and others of the same nature he was excommunicated for the first time in January, 1921. However, after what Buonaiuti himself describes as a long period of spiritual and intellectual crisis, he became reconciled to the Church, and was received into favor.

The second sentence of excommunication has therefore come as a bolt from the blue. It has occasioned much surprise and comment, and has made a painful impression even in influential ecclesiastical circles, where Buonaiuti was considered, after his retraction, to enjoy a very good position. It is rumored that the sentence has been inflicted without the full approval, or even the full knowledge, of all the Cardinals composing the Congregation of the Holy Office.

The Holy Office justifies its action on the ground that, while outwardly professing obedience, Don Ernesto has never ceased, in all his recent writings, from a subtle propaganda of Modernist and heretical doctrines calculated to undermine the faith.

Buonaiuti, while hoping for a revision of his sentence, is meanwhile continuing his lectures at the Rome University. He defends himself against his accusers in a letter to the *Osservatore Romano* of April 29th. He admits his "Modernist past," but says that since he was reconciled to the Church in 1921, he has devoted all his energies towards repairing his former errors, which he deplures, and he protests against charges of heresy based on deliberate misquotations from his writings and wilful misinterpretations of his views.

GEORGE PARSONS.



# France's Religious Revival Manifest to the Observer

## Social Activities Prominent—Religion Basic Idea—The Church in the Country

The Living Church European Bureau  
London, June 6, 1924

I MUST CONFESS THAT IT CAME AS A shock to read, in an English newspaper this week, that M. Heriot, leader of the radical left in France, intended to withdraw the French embassy from the Vatican and to revise the law concerning congregations. One has become somewhat skeptical about many newspaper reports and this one may be exaggerated. If it be true, it looks as if the *Union Sacrée* is to be overthrown. Yet this is contrary to what all Catholics in France have told me, and I have just returned from a month's visit to that country. It was the confident opinion of all the Roman Catholics with whom I conversed on that subject that the *Union Sacrée* would stand; the Church occupies a very different position in the mind of the average Frenchman to what it did in 1905. The splendid part that the priests played in the war had a lot to do with it, and also the increased number of great intellects who are Catholic. Only a few days ago *La Croix* devoted a leading article to the number of Frenchmen great in letters and science who are practising Catholics.

### SOCIAL ACTIVITIES PROMINENT

I intend here to give a few of my impressions of the state of Church life in France. There has certainly been a religious revival in the last few years, which many people have put down to the war, but the most competent observers, as, say, the Abbé Portal, would tell you that it had already begun before the war. The intellectuals such as Paul Bourget, or Goyau, the historian, or the Abbé Brémond are Catholics. Further, the social activities are very manifest. Clubs and hostels, usually known as *patronages*, are common in nearly all town parishes. A *patronage* may have diverse forms. It may be a workingmen's club, or a hostel for working lads, or a holiday camp (*colonie des vacances*) for the summer holidays. *Patronages* exist for women and girls as well as for the sterner sex. It was my good fortune to visit a large number of these institutions while I was in France, and I was greatly impressed by what I saw. At Versailles, where social activities are highly organized under the able Bishop, Mgr. Gibier, and his vicar general, the Abbé Lebaut, I was able to see the inner workings of a hostel for working lads, who had no homes, and who were cared for as they should be by Mother Church. The boys' ages ranged from fourteen to twenty. They slept in dormitories under the charge of prefects, and mealed in a common dining hall. In the day-time, of course, they were out at work in the factories, and, on Sundays, games and excursions were organized for them. But the center of the work was the chapel, and there was a daily Mass, though no compulsion was used to make the lads attend on weekdays. A lay superintendent and a chaplain were in general charge of the home. It will interest Americans to know that temperance in the use of alcoholic beverages was strongly advocated.

At Rouen, I came across that remarkable work now nearly thirty years old, *Les Philippins*, so called after St. Philip Neri, who seems to have been the particular saint of men's clubs. It was founded in 1893 by a priest of the Oratory at Rouen, the Abbé Auvray, and is now carried on by his brother-in-law, M. Edouard Montier, an author of considerable distinction. Its aim, as expounded in its official program, is the formation of character, religious and moral, intellectual and artistic, social and physical, of the young; it is a veritable people's university. The most interesting point to notice about its constitution is that it is almost entirely managed by laymen, though there is always a priest to act as chaplain. On Sundays there is a sung Mass at nine o'clock, at which many communicate, breakfast for those communicating being provided afterwards in the hall. There is also Vespers and Benediction at six o'clock. In the week there are numerous clubs and classes, for gymnastics, literature, history, and other things; there is a sports club to organize various outdoor games. In the summer, holiday camps, or *colonies de vacances*, as they are known in France, are held at some seaside place in Normandy. I had the good fortune to be invited to the annual dinner, and the speeches afterwards gave one a very clear idea as to the precise aim and object of the organization and of the splendid work it is doing. Most American travellers know the Cathedral of Rouen, but the next time they visit that city, they should turn in to No. 18, in the quaint, little, old-fashioned Rue St. Romain at the back of the Cathedral, where they are sure to have a warm welcome.

In Paris good works abound without end. One Sunday morning I visited a church near the Arc de Triomphe where the congregation was of the "blue-blooded" type, and afterwards saw a boy scout display, and heard a number of wolf-cubs (*louveteaux*) being put through their catechism by a very energetic young priest, who had been to Rome to have an audience with the Pope on the subject of the boy scout movement in France. The French are beginning to take up the boy scout movement very energetically, and, though the French Church was a little shy at first of identifying itself with the movement, it has now decided to do so. There are three organizations of boy scouts in France, undenominational, Protestant, and Roman Catholic. The latter, though last in the field, is becoming by no means least as regards numbers.

The same Sunday I visited a slum parish in the afternoon where the priest-in-charge had an extraordinarily well organized band of helpers. Girls were giving an entertainment in the parish hall, while the boys and men were playing tennis outside; but it should be remembered that at five o'clock all amusements would stop and everyone would enter the church for Vespers and Benediction.

### RELIGION BASIC IDEA

And here it is that the French, though sometimes deficient in organization, excel. They never forget, as sometimes good religious people forget, that organized clubs are not the main thing; that to wait upon God and be still, there is the real thing.

Amidst all the welter of clubs and *patronages*, the thing that stood out most vividly in my journey to France was the cult of the little saint of Lisieux, Therese of the Child Jesus. It is impossible in cold print to express the emotions that I felt in saying my prayers at the shrine of the little Carmelite. Her fame is doubtless well known in America, and I will not dwell upon her life here. But certainly Lisieux is a place that all American visitors to Europe should visit. It is best to go alone and with a definite purpose in view. I will be frank and confess that I went there with mixed feelings and with a certain cynical contempt. I remained to pray. If only England and America could produce such a saint and mystic! People talk nowadays about reviving the old ideas of pilgrimage. Let us produce a modern saint to whose shrine we can make a pilgrimage. All honor to France for having done so.

To return to the *patronages*. They are strong in every part of France. Lyons has its celebrated Prado and the *colonie des vacances* movement is very flourishing. Last year I spent a very happy week with one of these colonies in an old Chartreuse near Bourg. In Lorraine the people are very religious, though not outwardly very expressive. Thus, if you enter a Nancy church you will find that the congregation does not attempt to sing and that each person sits in a corner by himself, engaged on his own prayers; yet they will do anything for their Church. The *patronages* in Nancy are in a very flourishing state. The most unique thing in that town is the Passion Play, not more than fifteen years old, yet usually given every year. Naturally Oberammergau has been to a certain extent drawn upon, but there are certain elements in the production which are not present at Oberammergau. In the German case there is a village of woodcarvers and peasants, who have a tradition of 300 years behind them, while in the French town the actors are drawn from what economists call the "industrial proletariat," a very different class of people. It is indeed remarkable that town workers can be got to give the time and trouble necessary to rehearse so long a play; it is nearly as long as the Oberammergau play, and the greatest credit is due to Mgr. Petit, of the Eglise St. Joseph at Nancy, who organizes the play.

### THE CHURCH IN THE COUNTRY

It is more difficult to speak of Church life in the country, but it must not be thought that it is not developed. On the contrary, it must be remembered that, unlike America and Great Britain, France is much more the country; while in America and England it is town life that counts. French town life and industry are much behind other states; the Frenchman is much more typical of the peasant who clings to his land. Although one does not find many people at any early Mass in the village church, on a weekday, where work in the fields must of necessity begin early, on Sundays the churches are well filled. Many a pleasant chat have I had with a country cleric in some wayside village. Particularly, I might mention Coustins, a typical Lorraine village, not far from the war area.

The curé gave me a good deal of time in telling me of the peculiar needs of his parish and the difficulties of country life. Although isolated, he had attempted, with considerable success, to found *patronages* as in the towns. He had started a musical society and a dramatic club. The chil-



dren were his especial care. At the same time, however, he had a great deal more opportunity for individual work among the people, particularly among the young men and lads, than would a busy town priest. In the country there is a great shortage of clergy. I came across a priest from the devastated region of the Ardennes, who had completely broken down through trying to work six parishes single-handed! The numbers of clergy who

had fallen in the war, besides civilian clergy in the invaded districts who had been shot in cold blood by the Germans (thirty alone in the Nancy Diocese!), has made the clergy problem even more acute than in other countries. The policy has been to staff the town churches well, but there is still a shortage in the country. The French country clergy are doing marvels and they need all the prayers that we can give them. C. H. PALMER.

House, Toronto, the Church home for unmarried mothers.

The official act was performed by his Honor, the Lieutenant-Governor, in the presence of a large company of people, and the brief but beautiful service was read by the Rev. C. E. Sharpe, of St. Thomas' Church. In the corner-stone there was placed a box containing a history of Humewood House and of the old Humewood estate.

The new building will accommodate twenty, and, when it is complete, the house adjoining, which has been used for the last twelve years, will be vacated, and probably demolished.

Humewood was opened in 1912 as a thank-offering for a mission carried on at St. Thomas' Church, and has been devoted during all these years to "the recovery, uplift, rest, and refreshment" of young girls who have suffered wrong. Under the wise and sympathetic direction of Miss Gertrude Hill, 166 girls have been lifted into a life of rectitude at Humewood. Of these more than seventy are now known to be the makers of happy homes, and all but a very few have shown their gratitude and affection by keeping in close touch with the home.

In the new, up-to-date building twice as many girls will be cared for as now, and the work of love will be carried on under easier conditions.

#### SUMMER SCHOOLS

As usual, a number of summer schools, under the joint auspices of the Missionary Society, the General Board of Religious Education, and the Council for Social Service are to be held this summer.

At Ashbury College, Ottawa, the Dean of the School will be the Bishop of Ottawa. This school is well staffed, the Bishop of Ontario taking the Bible study, with the usual qualified leaders for Sunday school work and an unusual period being given to Prayer Book study and an exceptional list of Social Service speakers, a different leader each evening of the school on some Social Service problem. Three missionary leaders will also be present.

The joint Diocesan School for Quebec and Montreal will be held in the beautiful Knowlton grounds, with excellent leaders.

The Diocese of Huron is holding its second Diocesan Summer School at Alma College, St. Thomas, where the school was held last year, the success of which has impelled the Diocesan authorities to continue the good work. The Dean will be the Rev. C. E. Jeakins, with representatives from the C. S. S., the G. B. R. E., and two missionaries from the M. S. C. C. present. The Rev. Dr. Pilcher will take the Bible Study, with the Bishop of the Diocese present for part of the school.

For the first time an Inter-Diocesan Summer School will be held in St. Catharine's, for the Dioceses of Toronto and Niagara. Canon Sawers will be Dean; the Bible Study under Dean Owen; Devotions by Canon Broughall and other well-known leaders for Teacher Training and Mission Study. The Study Book for the year will be the book *The Church and the Newcomer*, just issued jointly by the M. S. C. C., the G. B. R. E., and the C. S. S.

In the west schools are to be held at Calgary and Red Deer.

#### MISCELLANEOUS ITEMS

An impressive and interesting ceremony marked the laying of the corner-stone of St. Cyprian's Church, opposite the Maison-

## Synod Elects Bishop for New Diocese of Brandon

### Reconstruction of Winnipeg Cathedral—A War Cross—Humewood House, Toronto

The Living Church News Bureau }  
Toronto, June 14, 1924 }

AT A MEETING OF THE SYNOD OF THE newly formed Diocese of Brandon, presided over by the Archbishop of Rupert's Land, and attended by 200 clerical and lay delegates from seventy parishes in Western Manitoba, which form the new Diocese, Archdeacon W. N. Thomas, of Winnipeg, the missionary archdeacon of the Diocese of Rupert's Land, was unanimously elected Bishop. The choice of the Diocese will have to be approved by the House of Bishops of the Province of Rupert's Land. Consecration will probably take place in September.

The Bishop-elect was born in Wales in 1875. In 1899, he became rector of St. Luke's Church, Winnipeg, which cure he left after three years to become rector of Selkirk, and rural dean of Selkirk, where he remained sixteen years, resigning to become general missionary for the Diocese of Rupert's Land. He became Archdeacon of Eastern Manitoba in 1915.

Archdeacon Thomas found that the Diocese was stripped of clergymen during the war, and so he organized a large body of lay readers, who took the services at many points in the Province. He has also shown a strong leaning towards the Indian work of the Church. During his tenure of office as general missionary, the minimum clergy stipend was raised from \$800 to \$1,500.

#### RECONSTRUCTION OF WINNIPEG CATHEDRAL

The parish of St. John's, Winnipeg, has pledged its quota toward the new Cathedral, and at present the Archbishop of Rupert's Land is engaged in obtaining the balance necessary from outside the parish. Tentative plans only have been made as yet, which are expected to cost in the neighborhood of \$100,000. The reconstruction of the historic old Cathedral is the aim of the parish. A seating capacity of 1,000 persons is planned. A large colored window in the crypt will be one of the most beautiful features of the building. The building on Main Street, now used for services, will be retained for the use of Sunday school classes and for evening meetings during the week. An organ, costing probably \$8,000, will be installed in the new Cathedral. The Archbishop is confident that the necessary sum of \$100,000 will be subscribed by the end of next winter. The Cathedral must be opened free of debt.

#### A WAR MEMORIAL CROSS

On Sunday, June 22d, a magnificent War Memorial cross was dedicated in

the churchyard of St. James' Cathedral, Toronto. This cross will be an object of interest not only by reason of the purpose for which it is being erected, but also for its unique nature. The wayside cross, of which this is an example, is an object hitherto unknown here. It is of the type known as the Eleanor Cross, from the fact that the first of the kind were erected by Edward I in memory of his queen, Eleanor of Castile. She died in Nottinghamshire in 1290, and the resting places of her body during its conveyance to London were marked by these lovely crosses, twelve in number.

Only three of these crosses remain, but they are among the most celebrated of England's memorials. They are the earliest known instances of a cross in the graceful shape of a spire in diminishing stages. Previously crosses had been in the form of a column rising straight from the ground, or a shaft rising from a number of steps. The three Eleanor Crosses still standing display varying stages of treatment, one triangular, one hexagonal, and one octagonal. The St. James' Cross is quadrangular in plan, in the perpendicular Gothic style, and blends with the architecture of the Cathedral. The material used is limestone, brought from Indiana. Four piers rise from four steps, and have each one diagonal buttress, square in plan, finishing in airy little pinnacles. Within the arches springs a fan-vaulted ceiling, carried out with intricate and delicately detailed tracery. The spire rises above this, embellished with graceful flying buttresses, pinnacles, and an open traceried design about its base.

Airiness and delicacy characterize every detail at this point. The spire itself is octagonal, ending in a traceried head and a plain Latin cross. Two-thirds of the way up is a garland or collar of Gothic tracery. The entire cross rises forty-five feet from the ground, and its lines are carried up in the most graceful proportions.

The forty-six names on the honor roll will be cut into three tablets at the base. The inscription will be in the tablet facing west:

"This cross commemorates the glorious sacrifice of those who gave their lives in the Great War, 1914-1918, and appeals to those for whom they died to lay aside hatred and strife and to seek brotherhood and peace under the sacred banner of Christ."

#### HUMEWOOD HOUSE, TORONTO

"This building is erected for the help and recovery of God's children and servants, and for the praise of the most Holy Name of our Lord Jesus Christ. Here let the faith of Christ, true hope in God, and love of God and mankind ever remain."

This in part was the special prayer which immediately followed the laying of the corner-stone of the new Humewood



neuve School, on Morgan Boulevard, Montreal. Bishop Farthing, of Montreal, and Bishop Dunn, of Honduras, conducted the ceremony. It is estimated that the church, when completed in September, will have cost \$80,000, and the site on which it is being erected is considered one of the finest church sites in eastern Montreal.

The first sod has been turned for the new church of St. Anne's Parish, West Kildonan. The Rev. Canon W. M. Loucks, rural dean of Winnipeg, spoke before a gathering of nearly three hundred members and adherents of the Church of England, who attended the open air service. The rector, the Rev. J. Richardson, and the Rev. Dr. R. C. Johnstone conducted the service.

The Synod of Toronto resolved to memorialize the General Synod that the Church of England in Canada should reply in the affirmative to the appeal from the Bishop of Oxford to link up with the World Alliance for Promoting International Friend-

ship through the Churches; this to be brought definitely under the Council for Social Service.

The Provincial Synod of the Ecclesiastical Province of Canada has just concluded its meeting at Fredericton, N. B. Its chief business was the confirmation of the Canadian Prayer Book.

The Bishop of Saskatchewan's Catechetical School at Prince Albert, Sask., closed last month, and the various men are now back in their missions.

The Synod of the Diocese of Keewatin will meet in Kenora the first week in July, the opening service being held in the Pro-Cathedral on Wednesday evening, July 2d. The Synod will close with special services, including the ordination of the Rev. Messrs. L. Garrett and R. A. Smith to the priesthood, on July 6th. The revised canons will come up for confirmation at this meeting and the work of the Church during the past two years will be reviewed and discussed.

## The Order of Sir Galahad Plans Demonstration Conference for Fall

### Summer Porch Services—Timely Counsel—Centenarian Congratulated

The Living Church News Bureau }  
Boston, June 24, 1924 }

THE SUPREME DIRECTOR OF THE ORDER of Sir Galahad, the Rev. Ernest J. Dennen, has announced that next fall, October 28th, 29th, and the 30th, there will be a demonstration conference of the Order in Boston. The object of the Conference is, according to Mr. Dennen, sevenfold:

"1, To bring together for the first time Galahad leaders, clerical and lay, from all parts of the country; 2, To build up an *esprit de corps*; 3, To discuss different phases of Galahad work; 4, To ask questions and get answers about Galahad plans and programs; 5, To hear testimonies concerning Galahad methods and results; 6, To discuss a forward movement; 7, To witness a series of demonstrations of a Tribunal, a Vigil, an Initiation, and a Coronation."

It is proposed to entertain delegates without expense and to make the Conference time not only profitable, but thoroughly enjoyable.

#### SUMMER PORCH SERVICES

The summer porch services were started at the Cathedral last Sunday evening. In speaking of the impression of these services, the Rev. Donald B. Aldrich, said:

"As soon as the brass quartet started to play familiar hymns on the porch Sunday evening, the crowd began quite naturally to gather. The benches on the common opposite emptied themselves. Passers-by stopped to listen. And at the invitation to draw closer to the choir on the steps, the crowd pressed happily forward to share in this out-of-doors service. Innate respect for worship and natural responsiveness to prayer, made 1,500 men remove their hats and reverently join us in the Lord's Prayer. Lonely hearts sang I Need Thee Every Hour as though they felt that need. And many people who came to watch remained to gain something of power and peace which a sunset service in the midst of the city's traffic can give."

#### TIMELY COUNSEL

In announcing his summer plans at the Church of the Advent last Sunday, the Rev. Dr. W. H. van Allen, made some

comments which I suspect may not be considered untimely by the clergy of the average American parish. Dr. van Allen said:

"I shall be in and out of Boston during the summer, as I am not going abroad; and I hope to have some Sundays here. The regular card of services will be distributed next Sunday.

"Do not think that you are absolved from church-going in hot weather; but plan your holidays or your work so as always to be able to attend the Lord's own service on the Lord's Day, at least. You will find that the weekday services are full of comfort, too, even though they are not of obligation. Church going is a blessed privilege as well as a sacred duty; and those well-instructed Church people who so regard it find themselves growing in grace, and sustained by the feeling of fellowship with our Lord and His Saints which that habit inspires.

"Remember particularly that babies born during the summer should be baptized as soon as may be, without waiting for the cool weather, or for the return to town of possible god-parents."

#### CENTENARIAN CONGRATULATED

Last Sunday, in the name of the clergy and the people of Trinity Parish, the Rev. Henry K. Sherrill, rector, extended the heartiest congratulations and good wishes to one of his parishioners, Mrs. M. E. Sills, in honor of her 100th birthday anniversary.

RALPH M. HARPER.

#### APPRECIATION OF DR. CLINE

Upon the acceptance by the Rev. Thomas Sparks Cline, D.D., of the professorship of Pastoral Theology in the General Theological Seminary in New York, and the adjunct rectorship of St. Peter's Church, of that city, and his consequent resignation of the rectorship of Grace Church, Mt. Airy, Philadelphia, Pa., the wardens and vestry of Grace Church, adopted a resolution in which they stated their appreciation of his services to the parish.

Among other things, the resolution said:

"The Rev. Dr. Cline came to us in February, 1913, and at once threw himself with great energy into the work of the parish. During his rectorship, and without imposing any debt upon the parish, the church has been permanently protected from undue crowding by the ac-

quisition of additional property; the church edifice has been beautified and adorned with many fitting memorials; an adequate and rich-toned organ has been acquired; and the proper ornaments of the sanctuary have been installed. During his rectorship also (and this is far more important than merely material improvements) the services of the church have been enriched in dignity and reverence; the weekly Eucharist has been maintained and emphasized, and ample opportunity has been afforded to every member of the parish and of the community for growth in grace and good works. The Rev. Dr. Cline has never let himself become bound by the shackles of precedent, but has always been ready to try any new method of Church work or service which recommended itself to his judgment; thus leading the parish to try all things and, we hope, to hold fast to that which is good. . . .

"On behalf of the congregation, as well as for ourselves, we desire to record our deep regret at the severance of the helpful and cordial relations which have existed between us during the period of Dr. Cline's rectorship; but while we realize the loss this parish will suffer, we rejoice with him in the wider opportunities given him for service, not merely to his new parish, but to the whole Church; and we wish him the utmost success in the difficult and responsible work to which he has been called."

#### OLD SWEDES' ANNIVERSARY

MORE THAN 1,500 persons, many coming from a distance, attended the services marking the 225th anniversary of Old Swedes', Wilmington, Del., on June 15th. Consecrated on Trinity Sunday, June 4th, 1699, this church has the distinction of being the oldest continuously active church in the United States.

The day began with an early celebration of the Holy Communion by the vicar, the Rev. Robert Bell. At eleven o'clock, the celebrant was the Rev. Frederick Maurice Kirkus, D.D., rector of Trinity Parish, to which Old Swedes' belongs, and a sermon was delivered by the Rev. Percy R. Stockman, superintendent of the Seamen's Church Institute, of Philadelphia. At four o'clock the service was conducted by the Rev. Alban Richey, D.D., rector of St. John's Church, Wilmington, assisted by the choir of St. John's Church. In the evening the Bishop of the Diocese, the Rt. Rev. Philip Cook, D.D., addressed a large congregation. All three speakers extolled the courage and fortitude of the sturdy Swedish settlers who landed March 29, 1638, within a short distance of where the church now stands. The graveyard with its 1,600 dead, the rock marking the original landing place of the Swedes, the memorial tablets, the old high backed pews and red brick floor, the ancient portraits of Eric Bjork, Israel Acrolius, the historian of the Swedish settlement, and Peter Tranberg, which hang in the robing room of the church, the communion sets, the early records of the church, and many other things of historical interest were pointed out to visitors by a special committee appointed for that purpose.

Old Swedes' Church, under the care of its vicar, the Rev. Robert Bell, is doing work of a high order among the downtown population.

#### THE NEW YORK CATHOLIC CLUB

THE FINAL MEETING for the season of the New York Catholic Club was held at St. Gabriel's Church, Hollis, L. I., the Rev. Clifford W. French, rector. The Bishop of Porto Rico pontificated at the sung Mass in cope and mitre, and later addressed the Club on the subject of his field.



## Bishop Manning Advances Candidates in the Ministry

### From the Poorest—Young People's Service League—Resignations

The Living Church News Bureau  
New York, June 20, 1924

ON TRINITY SUNDAY, THE BISHOP OF the Diocese, in his Cathedral, ordained to the order of deacons seven candidates: Brother Augustine, of the Society of St. John the Evangelist, (Oliver Boynton Dale), Alexander Clinton Zabriskie, son of Mr. George Zabriskie, Chancellor of the Diocese, Aaron Jeffrey Cuffee, Charles Wilfrid Sheerin, son of the Rev. James Sheerin, Walter Boardman Wright, son of the Rev. Frederick A. Wright, Ernest Wyckoff Mandeville, and Alphonse Stewart Hogenauer. At the same service the Bishop advanced to the sacred priesthood the Rev. Lansing Goodman Putnam, who is to be priest-in-charge of St. Andrew's Church, Arlington, Poughkeepsie, the Rev. Eason Cross, curate at Grace Church, New York, and the Rev. Douglas Stuart, curate at St. Peter's Church, Westchester. The sermon was preached by the Rev. Frank W. Crowder, rector of St. James' Church, Madison Avenue. At the offertory, Gretchaninoff's *Cherubic Hymn* from the Liturgy of the Holy Orthodox Eastern Church, was sung.

Some thirty years ago Bishop Potter instituted the custom of taking the deacons he had ordained at the Cathedral on the morning of Trinity Sunday to the confirmation service at the City Home on Welfare Island, in the afternoon. This service, in the Chapel of the Good Shepherd, under the City Mission Society, was Bishop Manning's first after his consecration, when this poorest congregation in the world gave him two Liberty Bonds for his Diocesan Fund. This year Bishop Manning again continued this custom, six deacons accompanying him. Forty-two persons were confirmed, one in a wheeled cot, a man who suffers so he had dreaded the short trip from ward to chapel but said "it was worth any pain." One was visited in a ward. Chaplain Dana brought six of his people from the Metropolitan Hospital in a special bus, one of them on crutches. More friends than ever before went over from the City, greatly cheering these sad and dependent folk, who are our "neighbors."

#### FROM THE POOREST

On the occasion of the Bishop's visitation to the City Home, an "offering" of \$36.64 was handed to him, with the following letter:

"Dear Bishop Manning:

"This is an offering from the poorest people in the richest diocese of our Church to be given to the neediest church in the poorest diocese of Japan, made so by the recent terrible earthquake, fire, and tidal wave in that far-off land.

"We know that though we are poor, though oft called 'paupers whom nobody owns,' our fellow citizens, led by Mayor Hylan, Commissioner Coler, and Superintendent Cosgrove, and the kind maintenance by the City Mission Society of which you, Bishop Manning, are the head, and the Rev. Dr. L. Ernest Sunderland, Superintendent, have provided for us all the necessities of life.

"We are well housed, clothed, fed, and ministered to by doctors, nurses, helpers, friends, and, last but not least, have our chaplain and assistants, for which we thank God and our fellow citizens.

"Our brothers in Japan have lost all they had, and we feel we are now rich in comparison. Some of us have given every cent we have, some all, half, or a part of our slender means; some who have not a cent in the world, with crippled bodies, aching hands and limbs, living in beds or wheelchairs, have earned by washing, waiting on others, or by gifts, the sum we now lay on our altar.

"Please give this to Bishop McKim to provide a memorial communion set, cross, or other need for his poorest parish as a token of love for our Japanese brothers in distress and with the prayers from the sick, aged, and infirm, unfortunate, crippled, sad, and glad-hearted brothers and sisters of the Chapel of the Good Shepherd, City Home, Welfare Island."

#### YOUNG PEOPLE'S SERVICE LEAGUE

The Young People's Service League of the Diocese held its second annual convention at Miss Mason's School, Tarrytown, June 7th and 8th. There were present about sixty-five young men and women representing the various chapters of the League. When the League organized last year there were six chapters. During the year the number has increased to twenty-six.

A letter was read from the advisor, Bishop Lloyd, who was unable to be present because of the illness of his son. Bishop Manning sent his greetings and good wishes, and his regrets that his many episcopal appointments prevented his being present. Miss Mason gave an address of welcome, after which the assembly proceeded to the elections. Mr. E. T. Boyce was re-elected president, Miss Dorothy Kurtz, was elected vice-president, Mr. Odin Carlson, corresponding secretary, Mr. E. H. May, secretary, and Mr. William Guckenbuehler, treasurer. The reports showed a great deal of activity on the part of the various chapters of the League and were indicative of real growth and life.

At Evensong the Rev. Wilbur L. Caswell, of St. Thomas' Church, gave an address on Whitsunday and its meaning, for members of the Y.P.S.L. This service (as were all the services) was held in the charming outdoor chapel of the school.

Sunday began with a corporate communion. It was a perfect morning and all was absolute silence, save for the celebrant's voice and the calling of the birds in the trees. The service ended with a prayer for the beloved advisor of the League, Bishop Lloyd, and for his son. Two of the young men read Morning Prayer at eleven o'clock, at which time the Rev. Dr. Morris told us of his work in Brazil. The offering was given to Dr. Morris, to use at his discretion for his work. The afternoon of Sunday was spent in making plans for next year, and in discussing a possible provincial organization. The League voted to work for Japanese Reconstruction as their world-service for the coming year, and for the building of the Cathedral as the diocesan service. The choice of the Community and Nation projects is left to the chairmen of those two committees, Mr. Gilmore and Miss Tuttle respectively. The Conference ended with a social gathering at tea.

#### RESIGNATIONS

At a vestry meeting held today, the Rev. Percy Stickney Grant, D.D., tendered his resignation as rector of the Church of the Ascension, where he has been pastor for thirty years. The resigna-

tion was accepted "with regret." Dr. Grant states that he expects to devote himself to the completion of unfinished literary work.

Announcement has also been made of the resignation of the Rev. Theodore Sedgwick, D.D., from the rectorship of Calvary Church. The vestry has accepted the resignation. Dr. Sedgwick began his ministry in this city, as curate at St. George's Church, where he remained from 1890 to 1894. After rectorships at St. John's Church, Williamstown, Mass., and St. John the Evangelist's, St. Paul, Minn., he returned to New York in 1911 as rector of Calvary Church, in succession to the late Rev. Lewis Parks, D.D. Besides serving as a deputy to General Convention, from the Diocese of Minnesota, in 1910, Dr. Sedgwick has been an active member of the diocesan Social Service Commission of New York until a recent date.

Other resignations that have roused considerable interest are those of two of the staff at St. Mark's-in-the-Bouwerie. The Rev. Edward Cosbey, who has been curate at St. Mark's since 1922, and Dr. Fortunato Verdoja, are severing their connection with the parish on October 1st. The afternoon services, which have been the cause of so much discussion and comment, are always suspended during the summer. It will be decided later whether they will be resumed in the autumn along the lines that have attracted so much attention.

#### CORPUS CHRISTI

The Feast of the Most Holy Sacrament was observed as the Feast of the Title at Corpus Christi Church on Thursday. Solemn High Mass, preceded by a procession of the Blessed Sacrament through the church-yard, was sung by the rector, the Rev. Lawson Carter Rich, at 6 A.M. The Rev. Charles N. Lathrop, of the National Council, was deacon and the Rev. James Wessel Smith, assistant at Corpus Christi, was subdeacon. The servers at the Mass were the sons of the rector.

#### GENERAL NEWS NOTES

On Sunday, June 22d, the Bishop of the Diocese will institute the Rev. A. P. S. Hyde to the rectorship of St. Peter's Church, Peekskill.

The Lady chapel of St. Ignatius' Church has been enriched by the erection of a beautiful reredos of triptych design, in the panels of which are depicted in splendid colors the principal scenes in the life of our Blessed Lady. At the entrance to the chapel, a beautiful carved-wood statue of the Holy Child in His Mother's arms has been erected. The effect of the statue and the reredos is exceedingly fine, giving needed color to the rather severe dignity of the church.

The Cathedral Branch of the Churchwomen's League for Patriotic Service, which meets every Wednesday, in Old Synod Hall between the hours of ten and four o'clock, will continue its meetings during the summer. The work consists of both hand and machine sewing, and ladies who can assist at any time during the day are urgently requested to attend these meetings.

On Wednesday, June 18th, the Rev. Philip Napier Waggett, S.S.J.E., who has been in this country since January, returned to England. Father Waggett has filled many preaching engagements both in and outside New York, and besides his lectures at the General Theological Seminary, has delivered several notable addresses, especially those at Columbia, Yale, and Princeton.

Appeal is made for funds for the Fresh



Air Association of the Cathedral of St. John the Divine, to carry on its work in the summer at the House of St. John the Divine, at Tomkins Cove, N. Y. This fresh air home provides outings for about five hundred beneficiaries during the season. It is entirely dependent upon voluntary contributions.

Trinity Seaside Home, at Great River, L. I., conducted by the Trinity Missionary Association (not by Trinity Corporation) will be opened in July. The Sisters of St. Margaret are in charge. Children from the parish church and the various chapels, are given an outing of at least two weeks.

The Summer Camp of St. Luke's Chapel, recently enlarged to include girls as well as boys, will be opened the first week in July. The vicar of St. Luke's will be assisted at the Camp by Mr. William Fisher Lewis, a student at the General Theological Seminary, and Miss Hannah Schlueter. On Whitsunday, friends of Father Schlueter, within and without the Chapel congregation, showed their love and appreciation by an offering for the support of the camp, in anticipation of the twenty-fifth anniversary of his ordination to the diaconate, which falls on St. John Baptist's day.

THOMAS J. WILLIAMS.

## Chicago Church People Desire a Better Morning Newspaper

### Funeral of Fr. Larrabee—Progress of St. Luke's Hospital Fund— New Suburban Buildings

The Living Church News Bureau  
Chicago, June 21, 1924

TWELVE HUNDRED CONGREGATIONS IN Chicago and the vicinity have said that they are in desperate need of a new morning newspaper. It is definitely announced now "that plans are being made in the city of Chicago for the publication of a first class daily paper, that will be clean, scrupulously honest, devoid of lengthy crime stories, fit for the Christian home, and yet a paper that will be thoroughly secular in all its departments, having in no way the appearance of a Church publication." It will be a morning paper, and its name will be *The Chicago Daily Standard*. It is proposed to make the new paper like the *Boston Transcript* or the *Springfield Republican*. There is a crying need for such a daily morning paper, especially in Chicago, a publication which will be clean, and which will be an advocate for civic righteousness and law enforcement; and which, too, will give the foreign and domestic news in an impartial and truthful way.

#### FUNERAL OF FR. LARRABEE

An indication of the universal love and admiration for the Rev. E. A. Larrabee, D.D., associate priest of the Church of the Ascension, who died June 13th, was seen at his funeral on Tuesday, June 17th. The church was completely filled with a congregation of clergy and people coming from all over the city, the diocese, and from distant parts. Well over seventy-five clergy were present, including Bishop Griswold and Bishop Webb. Bishop Anderson was unable to be there, being on his way to Europe.

Solemn High Mass of Requiem was said by the rector, Fr. Stoskopf, with Dean Ivins, of Nashotah, as deacon, and the Rev. M. B. Stewart, as subdeacon. The active and honorary pall bearers were clergymen of the diocese. The burial was at Graceland.

Father Larrabee will long be remembered as one of the ablest priests of the Church, particularly in Chicago and the Midwest, where all his work was done. Priest, confessor, scholar, gentleman, he was a man of strong convictions, but always charitable and considerate of those who differed from him. Among his closest friends were men of other schools of thought, who loved and honored him for his unflinching thoughtfulness and kindli-

ness. His remarkable popularity was also shown by the choice of Fr. Larrabee on several occasions as deputy to the General Convention.

#### PROGRESS OF ST. LUKE'S HOSPITAL FUND

Gifts to St. Luke's Hospital totalling \$2,308,000 were announced, June 18th, by Mr. Samuel Insull, chairman of the building fund committee. The workers, who are carrying on a quiet campaign for the new addition to the hospital, to cost \$2,750,000, have set out to raise \$2,400,000 by June 21st. The erection of the new building is a most fitting accomplishment to mark the sixtieth anniversary of the hospital, which was founded by the Rev. Dr. Clinton Locke.

#### NEW SUBURBAN BUILDINGS

Oak Park, like Evanston, is growing at a very rapid rate. St. Christopher's Church, the Rev. J. S. Cole, priest in charge, serves the south and east section, and has, for some time, required a parish house. This is now under construction, and one of the most enthusiastic meetings ever held at the church took place on Tuesday evening, June 10th, where the question of the house was discussed from many angles. The organizations of the church, and many individuals made pledges during the evening totalling nearly \$1,700, all payable this year. With the building fund in hand, and with an additional \$500 from the Easter offering, the total approximates \$4,500.

Plans have been drawn for a new St. Matthew's Church, at the corner of Hermitage Avenue and Marquette Road, West Englewood, the Rev. E. V. Griswold, priest in charge. West Englewood, to the south and west of Chicago, is another large and growing community, and the church is most strategically located on one of the main boulevards and thoroughfares of the South Side. A building campaign for the new church is well started.

#### ITEMS

One of the developments of the good work being done at La Salle by the Rev. A. D. Kolkebeck, is the mission of The Holy Angels' at Oglesby, a small town near by. The work has prospered so that a new portable chapel has been erected there, in which Church school is held in the afternoon, and Evensong is said at 7:30 P.M. There is an active branch of the Girls' Friendly Society, sixteen girls having served their probationary period and having been admitted on Trinity Sunday. The men of the mission are preparing to stain the interior of the chapel, a generous gift from the Church of the Ascension

having been made for this purpose.

On the Feast of Corpus Christi, a Quiet Day was conducted at Grace Church, Oak Park, for the members of the Associated Altar Guilds of the Diocese of Chicago. The conductor was the Rev. Dr. Hopkins, rector of the Church of the Redeemer, Chicago.

Many girls and young women belonging to the Church, and many belonging to other religious bodies, come to a big city like Chicago and for one reason or another fail to identify themselves with some religious activity. This failure, by many young women, accounts for a part of the alarming leakage of communicants and members throughout the land. The Central Y. W. C. A. is now a valuable clearing house for young women who may come to Chicago. The Girls' Friendly Society has been asked by the Social Service Department of the Church to make the connecting link between the girls of the Church who register for a room at the Central Y. W. C. A., and the churches in this city. The plan, as undertaken by the Social Service Department of the G. F. S., is to take the list of registrations each month from the Y, and distribute the names and addresses to the branch presidents according to location or residence. The branch presidents are urged to call upon the registrants, to invite them to the parish church, and to the weekly meetings of the G. F. S., and to put them in touch with the rector. Mrs. Hays is the head of the Social Service Department.

H. B. GYWN.

### WORK OF THE GOOD SHEPHERD, JACKSONVILLE, FLA.

THE CHURCH OF THE GOOD SHEPHERD, Jacksonville, Fla., is adding to its staff Mr. George H. Harris, of Macon, Ga., whose interest will be the young people's work of the parish. A director of religious education will also be attached to the parish, making a staff of five lay workers.

A considerable enlargement of the large parish house has been ordered by the vestry, so that 1,500 can be accommodated in the Church school in the fall. The parish intends to carry on a vacation school during June and July. The parish troupe of Boy Scouts, which won the banner recently as the best troupe in the city, will soon be housed in a splendid hut at Orange Park, on the St. John's River.

The Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, concluded a Preaching Mission in this parish on June 1st. In spite of the unusually hot weather, the Bishop spoke to congregations that filled the church night after night. The last service was held on the lawn, because the church would not hold the congregation. Sixty-four were presented for confirmation after the Mission.

### FLORIDA STUDENT WORK

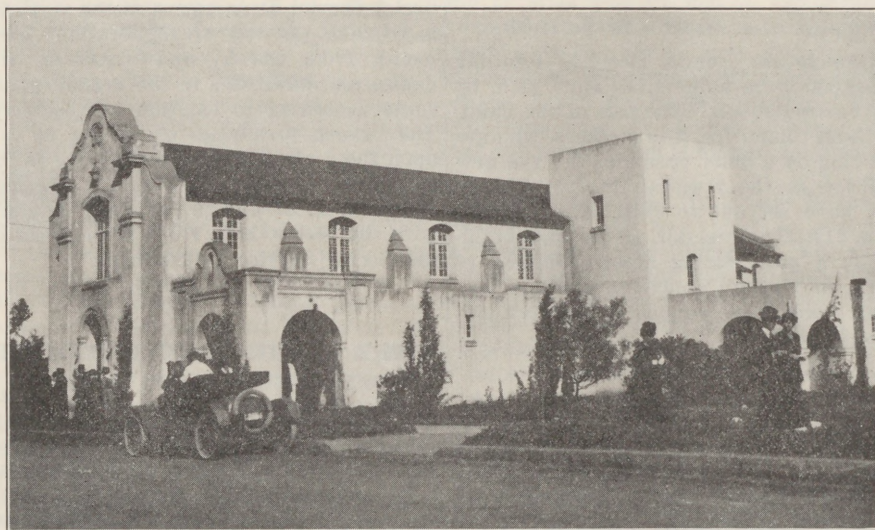
THE BOARD OF MISSIONS of the Diocese of Florida has appointed a committee to determine what the Church shall do with the student club house at Gainesville, and for the Church students attending the University of Florida there, of whom there were 131 last year. A comprehensive program will be presented in the fall for the work of a student pastor who, besides his work among the students under the direction of the Rev. Dr. Templeton, rector of the parish church, will have charge of several diocesan missions near Gainesville.



### CONSECRATION OF SAN DIEGO CHURCH

ON THE Feast of the Ascension, May 29th, the edifice of All Saints' Church, San Diego, Calif., was consecrated by the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, assisted by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor. The preacher was the Rev. W. Bedford-Jones, rector of St. James' Church-by-the-Sea, La Jolla. A number of neighboring clergy were in procession, while a reverent congregation filled the building. At the service announcement was made of the gift of a tower for the church by Miss Emma Embury as a memorial to her mother.

On All Saints' Day, 1897, All Saints' Church was organized in the northern section of San Diego as a mission of St. Paul's Parish. Its first church was built in 1900. It continued as a parochial mission until it became a parish in 1906. The present attractive church, in the style of the Spanish missions, was built in 1913



ALL SAINTS' CHURCH, SAN DIEGO, CALIF.

from designs by Carleton Monroe Winslow, of Los Angeles. The original church was converted into a parish house.

The present rector, the Rev. Charles Thorton Murphy, Jr., went to All Saints' in 1919. Under his efficient guidance and active leadership it has grown from a small, discouraged group to a parish of 400 communicants, with a Church school of 300. A pipe organ costing \$5,000 has been installed and paid for, and debts amounting to \$5,500 cleared off. The parish is planning to erect this summer an adequate building for the Church school, to cost \$10,000.

Some six months ago a mission, St. Luke's, was started in a remote and inaccessible portion of the parish. Already a lot has been acquired and sufficient funds accumulated to insure a church building in the near future.

### UNIVERSAL CHRISTIAN CONFERENCE

AMONG THE SIGNERS of the invitations to attend the Universal Christian Conference, to be held in Stockholm in August, are the Most Rev., the Archbishop of Upsala, the Rt. Rev., the Lord Bishop of Winchester, His Holiness, the Patriarch of Constantinople, and the Most Rev., the Archbishop of Thyatira.

It is understood that a number of American Churchmen will attend this meeting, among them being the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York.

### SEWANEE COMMENCEMENT

TWENTY-SEVEN STUDENTS of the college and one of the theological school of the University of the South were awarded degrees at the fifty-sixth commencement exercises, recently, and four others in the theological school were graduated.

The honorary degree of Doctor of Divinity was awarded by the board of trustees to the Rev. Charles Wellington Robinson, of Bronxville, N. Y.; the Rev. Randolph Ray, rector of the Church of the Transfiguration, New York City; the Rev. Francis B. Nash, of Sarasota, Fla.; and the Rev. Takaharu Takamatsu, of Japan, and the degree was conferred by the chancellor, Bishop Gailor, upon the Rt. Rev. Harry Robert Carson, Missionary Bishop of Haiti, and the Rev. James Wilmer Gresham, Dean of Grace Church Cathedral, San Francisco, Calif., to whom it had been awarded in previous years.

The degree of Doctor of Civil Law was awarded by the board to Huger Wilkinson Jervey, dean of the law department of

come to the increase of salaries, and approved a proposed increase in salaries for the year 1924-25 as presented by Vice-Chancellor Finney.

The Rev. C. B. Wilmer, D.D., rector of St. Luke's Church, Atlanta, Ga., was elected professor of theology; W. Vann Parker, M.A., of North Carolina, was elected acting assistant professor of mathematics; John M. Scott, M.S., was advanced to assistant professor of chemistry; and Dr. M. S. Bennett, head coach of athletics, was elected professor of physical education. The Rev. Walter C. Whitaker, D.D., rector of St. John's Church, Knoxville, Tenn., was elected a member of the board of regents to fill the unexpired term of the Rev. Stewart McQueen, deceased.

The Rev. Charles L. Wells, dean of the theological school, was given leave of absence to answer the call of the bishops in China and Japan, and a call from St. John's College, Shanghai, to give lectures in their theological schools during the year 1925-26.

The board adopted an ordinance, suggested by Vice-Chancellor Finney, which provides that all athletics shall be under the control of the University, and shall be administered by a board consisting of the Vice-Chancellor, the professor of physical education, the dean of the college, and three other professors appointed annually; and that the board as thus formed shall have power to elect annually not more than six additional members. The athletic board is required to report annually to the board of trustees the condition of athletics, a financial statement, and a budget for the following year.

The annual meeting of the associated alumni adopted a plan for the reorganization of the alumni, based on the Yale plan of organization, whereby the men who were in college together will be grouped by classes, with a president of each group.

Bishop Bratton, for the DuBose Memorial Lectureship Foundation, reported that the endowment of \$20,000 being raised by the committee, was expected to be completed by November 1st.

### COMMENCEMENT AT HOWE SCHOOL

FORTY YEARS of work were commemorated at the June commencement at Howe School, Howe, Ind. In anticipation of this anniversary a large number of alumni and former students returned for the celebration. They were all entertained by the school at the club house.

At the annual meeting of the Alumni Association, arrangements were made to erect a memorial to the Rev. Dr. John Heyward McKenzie, who was rector of the school from 1895 to 1920. This will be a granite niche built into the south side of the beautiful school chapel, forming an appropriate resting place for a bronze bust of the late rector.

The graduating class presented a massive stone and brick pillar, one of a series of "Class Pillars" which mark the entrances to the grounds of the school.

The baccalaureate sermon was preached by the Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac.

One of the most impressive ceremonies, traditional at Howe, is the presentation to each boy in the graduating class of a Bible at the closing Vespers. In his charge to the class, the rector, the Rev. Charles Herbert Young, D.D., gave the boys as a guiding text, "Thy word is a lantern unto my feet, and a light unto my path."

Columbia University; Dr. LeGrand Guerry, of Columbia, S. C., and Col. Z. D. Harrison, of Atlanta, Ga.

Dr. Huger W. Jervey delivered the commencement oration, and the Rev. David Cady Wright, rector of Christ Church, Savannah, Ga., preached the commencement sermon. Edward R. Holmes, Jr., of Mississippi, was the salutatorian, and Egbert B. Freyer, of Georgia, the valedictorian.

The faith and belief in the plans for the University, as laid down by the founders, which are an adaptation of the English university system, were reaffirmed by the board of trustees and decision was made to carry on the development of the plans with such modifications as the present times demand.

A new dormitory for college students, to be known as the John B. Cannon hall, was authorized, and work on it will begin in the fall.

The board strongly recommended the addition of a department of education, and a department of religious education, in the college; and appointed a committee to cooperate with committees from the Province of Sewanee and the Province of the Southwest and to report upon a practicable plan whereby all the educational institutions of the Church in those two Provinces might be brought into a federation, and other institutions developed, so as to give a complete system of education in the Church, with Sewanee as the apex.

The board went on record as favoring the application of normal increases in in-



**BISHOP PAYNE  
DIVINITY SCHOOL**

THE COMMENCEMENT EXERCISES of the Bishop Payne Divinity School, Petersburg, Va., were held in Emmanuel Chapel, June 8th to the 11th. The baccalaureate sermon was preached by the Rev. E. H. Hamilton, of Hampton, Va. The public meeting of the Alumni Association was held Tuesday evening, June 10th.

The annual meeting of the board of trustees was held in Whittle Hall Wednesday at noon, Bishop Tucker presiding. The executive committee was instructed to borrow money for necessary repairs to the buildings. The resignation of the Rev. E. P. Dandridge, of Nashville, Tenn., was accepted and the Rev. J. M. B. Gill, rector of St. Paul's Church, Petersburg, was elected a member of the Board. Suitable resolutions were adopted with regard to the Rev. E. L. Goodwin, D.D., and Mr. S. W. Travers, two faithful members of the Board who departed this life since its last meeting.

The commencement exercises proper were held Wednesday evening. The graduation essay was read by Aston Hamilton, of the Diocese of Virginia, and the address was made by the Rev. J. M. B. Gill, of Petersburg. The Dean announced that the Board of Trustees had conferred the degree of Bachelor of Divinity upon the Rev. A. F. Nightengale, of Ancon, Canal Zone, who graduated in 1915. Bishop Tucker made a short address, after which he presented the diploma of the school to Aston Hamilton, of the Diocese of Virginia.

The number of students enrolled during the session was fourteen, seven of whom entered this year. The dioceses represented were East Carolina, Georgia, Los Angeles, Ohio, Pennsylvania, Southern Virginia, Texas, Upper South Carolina, Virginia, West Virginia, and the Canal Zone. This general representation, and the fact that it has been adopted by the American Church Institute for Negroes, give this school the distinction of being the "General Theological Seminary" for training colored men for the ministry. It is the only school of its kind in the Church, and, because of this distinction, and because of the fact that it has sent more than one hundred men into the ministry, it pleads for the sympathy and interest and a greater financial support from all Churchmen who are interested in the Church's work among colored men.

**MARYLAND GIRLS'  
FRIENDLY SOCIETY**

THE GIRLS' FRIENDLY SOCIETY in Maryland has entered upon its summer schedule, with an Inter-Diocesan Summer Conference for the Province of Washington, held at the Maryland Holiday House, in Harford County, June 12th to the 15th. An associate and a member from each Diocese in the Third Province were invited, and the Holiday House was filled to capacity. The Associate's Conference was June 12th to the 14th, and the Members' Conference from June 14th to the 15th.

Among the speakers were Miss Margaret M. Lukens, head of the Society for the Province; Miss Florence L. Newbold, National Extension Secretary; Miss Jane Millikin, Executive Secretary of the Maryland Department of Religious Education; and Miss Julia J. Cunningham, of the Diocese of Maryland. On Friday and Sunday mornings there was an out-of-doors celebration of the Holy Communion, the Rev.

Roger A. Walke and the Rev. Theodore Will, celebrants. The Chairman of the Conference was Miss Minnie E. Ashcom, Diocesan Vice-President of the Society.

The Holiday House will open for the season on July 3d, and continue open to guests over Labor Day. Miss Mattie E. Christian is the house mother, and applications should be sent to Sewell, Md.

The Central House, in Baltimore, the Diocesan Headquarters, cafeteria, rest room, and community center, is now welcoming transients who came to Baltimore for summer work, and other activities. This Girls' Friendly House has become a well-known religious and welfare center in Baltimore.

**CONNECTICUT CHURCH CLUB**

AT THE ANNUAL MEETING of the Church Club of the Diocese of Connecticut, held at the Highland Country Club, Westfield, June 10th, the following officers were elected: President, Charles F. Chase, of Holy Trinity Church, New Britain; vice-presidents, Arthur L. Allin, of Holy Trinity Church, Middletown, and Charles E. Pickett, of Trinity Church, New Haven; treasurer, Abel Holbrook, of St. Thomas' Church, New Haven; and secretary, Stanley Mills Hunt, of St. Mark's Church, New Britain.

**GEORGIA WOMAN'S AUXILIARY**

NEARLY EVERY PLEDGE over-subscribed, and every pledge paid, was reported by the treasurer at the annual meeting of the Georgia Branch of the Woman's Auxiliary. The United Thank Offering custodian reported in hand a total of \$1,910.61, and the Secretary of Boxes reported that twenty-five boxes to the value of \$761.08 had been sent during the year. Two speakers, who had been invited to address the Diocesan Convention, also spoke at the Auxiliary session, the Rev. Elwood Lindsay Haines, of Liberia, who spoke on the William Hoke Ramsaur Memorial, and the Rev. W. H. Milton, D.D., of Wilmington, N. C., whose subject was, Woman's Work in the Five Fields of Service.

Mrs. W. N. Pratt, of Savannah, was elected president, and the delegates elected to the meeting to be held during the Provincial Synod are, Mrs. Pratt, Mrs. F. F. Reese, of Savannah; Mrs. Jackson H. Harris, of Augusta; and Mrs. J. W. Quincy, of Douglas.

During the sessions, a member rose and announced that she wished to subscribe \$50 for a scholarship to the Ramsaur Memorial as a thank-offering for direct answer to prayer.

**SALINA YOUNG PEOPLE'S  
CONFERENCE**

A YOUNG PEOPLE'S CONFERENCE was held at St. John's Military School, Salina, Kan., from June 5th to the 9th, for high school students within the District of Salina. Fifty-five young people accepted the invitation of Bishop Mize and were his guests for the four days. The usual conference lines were followed out, and included classes every morning, chapel services, sports, and social gatherings, concluding with a pageant. A fine spirit of enthusiasm was maintained. Bishop Mize was assisted by Dean Hoag, the Rev. James P. DeWolfe, of Kansas City, the Rev. Joseph Dobbins, other clergy in the District, and Miss Eleanor Ridgeway. This conference is the first of the kind in the District and will be continued each year.

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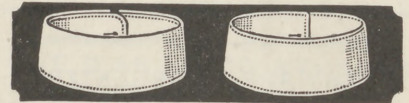
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### STUDENT WORK AT MADISON, WIS.

DURING THE scholastic year just finished, students of the University of Wisconsin, Madison, witnessed the dedication of the enlargement of the club house chapel, for which they had raised \$600 the previous summer. At the Sunday Celebration the attendance frequently reaches fifty, which taxes the capacity of the chapel.

In April, the work which previously had been known as the St. Francis Society, was organized on the basis of a university church, electing its own wardens and representatives to the Diocesan Council.

Among the activities of St. Francis' Church is the extension of the services of the Church to Mazomanie and Evansville by the corps of nine lay readers sent out by the Brotherhood of St. Andrew. Four candidates were presented for confirmation from this work. It is intended to extend this service to Prairie du Sac and to Sauk City next year. Nine Sunday school teachers are furnished for Grace Church, and eleven for St. Andrew's Church, and twelve members of the Girls' Council hold a community Sunday school at Lake Edge Park, a short distance from Madison. It has an enrollment of forty.

The report of the chaplain, the Rev. Stanley M. Cleveland, shows much educational and spiritual activity among the students interested in the work.

### DELAWARE REORGANIZES EXECUTIVE COUNCIL

IN ACCORDANCE with the revised canon passed by the last annual convention, the Executive Council of Delaware has been reorganized. The Department of Religious Education and Christian Social Service has been divided into two departments. The Rev. T. Getz Hill was elected chairman of the Department of Religious Education, and the Rev. Joseph H. Earp, chairman of the Department of Christian Social Service. The Rev. Benjamin F. Thompson was continued as chairman of the Department of Church Extension, and the Rev. Dr. F. M. Kirkus, as chairman of the Department of Ways and Means.

### A CORPUS CHRISTI OBSERVANCE

FOURTEEN PRIESTS and their acolytes, representing fifteen parishes in three dioceses, took part in the solemn Procession and Mass at St. Peter's Church, Ripon, Wis., on the feast of Corpus Christi, June 19th. The celebrant of the Mass was the Rev. Fr. Smyth, O.H.C., the Rev. Fr. Stanton acting as deacon, and the Rev. Fr. Gorham, O.H.C., as subdeacon. The Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac pontificated, being attended by the Rev. Frs. Parker and Aveille as chaplains.

### COMMEMORATION OF COUNCIL OF NICÆA

AT THE MEETING of the Convocation of the Third District of the Diocese of Central New York, held June 20th, at Windsor, N. Y., it was voted that the Secretary send to the Church papers an item to the effect that this Convocation is in sympathy with the proposal made by the Rev. George P. Atwater, D.D., that the Church adopt some means of observing next year the 1,600th anniversary of the Council of Nicaea.

### ORDER OF SIR GALAHAD IN NEWARK

AT THE SUGGESTION of the Rev. Allen Greene, rector of St. John's Church, Hoboken, N. J., a few of the clergymen interested in the Order of Sir Galahad met at the Diocesan House, Newark, recently and took the preliminary steps necessary for the organization of the Newark Diocesan Council of the Order of Sir Galahad. The Rev. Allen Greene was made chairman and the Rev. A. T. Doughty secretary. The clergymen present were elected members, a charter has been applied for, and a complete temporary organization will soon be perfected. A number of parishes in the Diocese have already organized Courts, and others are contemplating doing so in the fall.

### A MISSIONARIES' CONFERENCE

CHURCH MISSIONS HOUSE, New York City, was the place of a three-day conference among fifteen missionaries now in this country on furlough, fourteen newly appointed missionaries, and a number of officers of the staff of the National Council. The purpose of the conference was to obtain a sweeping view of the Church abroad, a concise presentation of the organization behind the missionary, and a statement of the aims and ideals of missionary work.

Dr. John W. Wood, Executive Secretary for Missions, presided. The first speaker was the Rev. R. Bland Mitchell, of the Field Department, and he was followed by various missionaries and members of the staff.

### HOLY TRINITY, PHILADELPHIA

DURING THE ABSENCE of the Rev. Dr. F. W. Tomkins, the Rev. Percy R. Stockman, superintendent of the Seamen's Church Institute, will alternate with the Rev. John R. Huggins, curate of the parish, in conducting services in Holy Trinity Church.

Mr. Stockman was formerly a member of the Sunday school of Holy Trinity, and was ordained to the ministry in that church.

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### EDITORIAL COMMENT:

Modernists' Conception of the Church—  
Bishop Brown and the Modern Churchmen's Union—Mr. Bertrand Russell—The Society Column—By-Products of Birth-Control—Arthur Machen on Modernism.

What Shall Children Read? JOSEPH G. H. BARRY

A Visit to Heaven, LATTA GRISWOLD.

The Bible According to Van Loon, CHRISTINE SMITH

Family Life and the Holy Trinity, WILLIAM S. BISHOP

George Fox—An Appreciation, HAMILTON SCHUYLER

The Decay of Atheism, RUPERT D. TURNBULL

The Eastern Church and Reunion, C. H. PALMER

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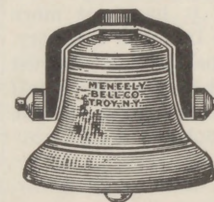
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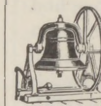
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THE SUMMER SCHOOL of the Diocese of Los Angeles will be held at Harvard School, Los Angeles, July 9th to the 15th. The diocesan Board of Christian Education has secured a particularly well-balanced faculty.

The following courses will be offered: Christian Art, by the Rt. Rev. W. Bertrand Stevens, D.D.; Christian Social Service, by the Very Rev. G. R. E. MacDonald; Old Testament, by the Very Rev. Herbert H. Powell, D.D.; The General Church Program, by the Rev. Byron Holley; and Religious Pedagogy, by the Rev. Robert L. Windsor.

There will also be conferences on The World Conference on Faith and Order, Teaching the Christian Nurture Courses, The Devotional Use of the Psalter, Boys' Work, and Church Music. The Rev. Robert B. Gooden, D.D., is to act as chaplain of the school.

**SERVICE IN MEMORY OF  
MRS. GEORGE C. THOMAS**

ON JUNE 22d, at the Sunday morning service at the Church of the Holy Apostles, Philadelphia, there was held a Service of Memory for Mrs. George C. Thomas, who passed into the life eternal on June 3d.

At this service the same hymns were sung which were used at the burial service of Mr. George C. Thomas fifteen years ago. There was also sung Mrs. Thomas' favorite hymn, A Charge to Keep I Have, and the anthem, Crossing the Bar.

The Rev. George H. Toop, D.D., rector of the parish, preached the sermon, which dwelt upon the work of women in the Church, the office and function of memory, and especially dwelt upon the loyal faith, the deep sense of stewardship, the fresh and intense interest in the work and people of the parish evidenced by Mrs. Thomas clear to the end of her length of days.

The rector urged that the values of her rare and precious life be not lost, but given ever vital and faithful applications in the days to come.

**DEATH OF REV.  
FRANKLIN S. MOORE**

THE REV. FRANKLIN S. MOORE, chaplain of St. Michael's Home of the Sisterhood of St. John Baptist, Mamaroneck, N. Y., died at Mamaroneck, June 10th.

The Rev. Mr. Moore was born in New York City in 1866, and received his education from Hobart College and the General Theological Seminary. He was ordained to the diaconate by Bishop Coleman in 1892, and to the priesthood the same year by Bishop Talbot. His first work was in Wyoming, whence he came east to Ohio, being rector of Christ Church, Oberlin, from 1893 to 1896, and rector of Harcourt Parish and Chaplain of Kenyon College from 1896 to 1900. After two years at St. Clement's Church, Brooklyn, he was rector of St. Mary's Church, New York City, from 1902 to 1908. Thence he went to St. Ann's Church, Black Hall, Conn. In 1912, he became assistant at Calvary Church, Germantown, Philadelphia, Pa., and in 1915 rector. He resigned his cure in 1920, going to Trinidad, B. W. I., for two years, and, on his return, accepted the chaplaincy of St. Michael's House.

**MORMONS TO LEAVE JAPAN**

THE BODY OF Latter Day Saints (Mormons), while centering in Utah, has branches and missions all over the country, and in some foreign lands. An interesting announcement has just been made as to its work in Japan. That work is to be given up, and the missionaries will be withdrawn. The Mormon mission has been in Japan for twenty-two years, and, it is said, apparently officially, that not one convert has resulted. On the other hand, the Church has chosen to take the present distress of Japan as a challenge to "rise up and build!"

**SPOTLESS TOWN IN THE ARCTIC**

CLEAN-UP DAY was observed at Point Hope, Alaska, not long after the return from furlough of the missionary, the Rev. W. A. Thomas, who writes, that, in seeking to determine whose house should receive the prize, the councilmen came to a deadlock, not only on two but on four. They reported that all the houses were clean, and that these four could not be cleaner. Finally Oktulik won the sack of flour because not only was his house clean, but his caches and entry as well. The best part of all was that Barney, the old chief councilman, stood up and told the people that "the man who really won the prize was the man who kept his house clean throughout the year, whether he received a sack of flour for it or not."

**A BUDDHIST ON THE BIBLE**


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## NEWS IN BRIEF

CONNECTICUT—When the rector of St. John's Church, Bridgeport, the Rev. Stephen F. Sherman, went to the sacristy to vest for the early service on Whitsunday he found the full choir in vestments awaiting him, and a church full of people. This was to mark the 175th anniversary of the parish, and the 10th anniversary of the rector. The assistant, the Rev. J. A. Racioppi addressed Mr. Sherman in the name of the parish, telling him of the affection and esteem in which he was held. A substantial purse was given Mr. Sherman as a token of gratitude.—Upon the occasion of the 25th anniversary of his ordination the Rev. William H. Jepson, rector of St. Luke's Church, Bridgeport, was given a purse by the members of his parish in token of appreciation.—On Trinity Sunday, Bishop Brewster laid the corner-stone of the new Trinity Church, Bridgeport. Building will proceed rapidly, and it is hoped that the new church may be occupied by Christmas.

DELAWARE—The *Forest Princess*, an old English masque, was given on Bishopstead lawn, in Wilmington, Dela., on June 16th. The cast included members of all the branches of the Girls' Friendly Societies throughout the diocese. The proceeds were for the vacation fund of the Girls' Friendly Society.—The Rt. Rev. Philip Cook, D.D., Bishop of the Diocese, was the guest of honor at a luncheon given by Mr. Josiah Marvel at his home, Nanticoke, on June 14th. The guests included all the clergymen and vestrymen of the Diocese. The affair was informal, and the spacious grounds afforded opportunity for archery, rifle practice, and other diversions.—Members of the congregation of St. Ann's Church, Middletown, Dela., which was built in 1768 for a parish that was founded in 1705, observed the 219th anniversary of the church on June 15th. The Rt. Rev. Philip Cook, D.D., Bishop of the Diocese, assisted by the rector of St. Anne's, the Rev. Percy L. Donaghay, took the services. The morning sermon was preached by the Rev. R. B. Mathews, D.D., rector of St. Thomas' Church, Newark, Dela., and the afternoon sermon was preached by the Rev. R. W. Trapnell, of St. Andrew's Church, Wilmington.

FOND DU LAC—The Rev. Harry S. Ruth celebrated the tenth anniversary of his ordination to the priesthood on the Feast of the Pentecost, June 8th, at a solemn Eucharist in St. Andrew's Church, Ashland. The Rt. Rev. R. H. Weller, D.D., pontificated.

LONG ISLAND—To the Church of the Good Shepherd, Brooklyn, the following gifts have been made: a chair for the sanctuary in memory of Emelia Martinez Norwood, the gift of her children, and windows in the sanctuary in memory of Elizabeth Prosser and Robert Lawrence Woods.—To commemorate the tenth anniversary of their rector's ordination to the priesthood, the parishioners of St. John Baptist's Church, Brooklyn, tendered him a reception at which Mr. Martin J. Weber, for fourteen years superintendent of the Sunday school, presented on behalf of the parishioners a substantial check. Fr. Crowell also received from a member of the parish an elaborate green stole.—At the baccalaureate service of the Cathedral schools of St. Paul for boys and St. Mary for girls, at Garden City, the Very Rev. Oscar F. R. Treder, D.D., Dean of the Cathedral, preached the sermon. He also distributed the prizes at the St. Paul's school commencement. Bishop Burgess addressed the graduating classes of both schools.—The new House of St. Giles-in-the-Fields, Garden City, the diocesan country home for crippled children, was blessed by the Bishop on the eve of Trinity Sunday.—June 7th was Cathedral Sunday in the Diocese of Long Island. Some 3,500 representatives of the Church schools gathered at the Cathedral and presented the Church School Lenten Offering for the Program of the Church, amounting to \$15,661.03.

LOS ANGELES—Work on the handsome new \$250,000 All Saints' Church, Pasadena, is progressing rapidly. The structure is now completely enclosed, and the work of finishing is under way.—A unique example of the possibilities of a parish paper is the June issue of *The Messenger* of the Church of the Holy Trinity, Covina, which is one of congratulation to the six boys and girls from the parish graduating from the Covina High School.—The Los Angeles Clericus met on June 2d at the home of the Rev. Edmund Walters, of Los Angeles, in honor of the fiftieth anniversary of his ordination to the priesthood.—St. James' Church, South Pasadena, celebrated its parish festival on Whitsunday, which marked the seventeenth anniversary of the dedication of the nave of the church, which is just now reaching completion. Announcement was made of the award of a \$5,000 contract for the enlargement of the organ to a capacity adequate for the finished church.—On June 21st, the

Church Home for Children, Pasadena, produced the pageant, *The Little Pilgrim and the Book Beloved*, in order to raise funds to care for "their own" orphan, a Syrian boy in the Near East.—The chapel of the Neighborhood Settlement, Los Angeles, is increasingly becoming a religious center for the Russian Orthodox of Los Angeles.—Harvard School, Los Angeles, the diocesan school for boys, graduated its twenty-fourth class on June 13th. Thirty-four boys received diplomas from the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles and president of the school. At the commencement exercises the address was delivered by the Rt. Rev. William H. Moreland, D.D., Bishop of Sacramento. Bishop Johnson's medal for the best all-round boy in the school was won by Cadet Major Elmer A. Kell, of Rawlins, Wyoming.

LOS ANGELES—All Saints', a newly organized mission chapel of St. Luke's Parish, Long Beach, has received, as its first memorial gift, an altar cross from Miss Mary E. Dewees, in memory of her mother.

MASSACHUSETTS—The Rev. David B. Mathews, D.D., rector of St. Paul's Church, Brook-

(Continued on page 296)

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## NEWS IN BRIEF

(Continued from page 294)

ton, preached the commencement sermon at the State Normal School, Bridgewater, June 15th, and on the Sunday before preached the baccalaureate sermon at the Howard Seminary.

MILWAUKEE—The retreat for women held at Kemper Hall, Kenosha, last week, was well attended. It was conducted by the Rev. F. S. Penfold, D.D., of Providence, R. I.

NEWARK—The congregation of St. Mark's Church, Paterson, gave over the week of June 15th to the 22d, to the celebration of the thirtieth anniversary of the church.

OKLAHOMA—St. John's Parish, Oklahoma City, has just presented a new sedan to its rector, the Rev. Franklin Davis.—Seven boys from four parishes of Oklahoma are attending the Vacation Camp Conference, known as Camp Tuttle, at Rogersville, Mo.—The Bishop's banners, for the largest per capita offerings of the boys and girls for missions during Lent are going to Grace Church school, Muskogee; the School of the Church of the Good Shepherd, Sapulpa; and St. Philip's Church school, colored, at Muskogee. The banners are new this year, and, if these schools win them the next two years, they may retain them.

SOUTHERN OHIO—The vestry of St. Paul's Church, Chillicothe, has presented a Sedan to the rector, the Rev. Francis Lee.

SOUTHWESTERN VIRGINIA—The Rev. D. L. Gwathmey, rector of St. John's Church, Wytheville; celebrated the tenth anniversary of his ordination to the priesthood on Thursday, June 5th. This was also a service of intercession for Christian Unity, with the Holy Communion. In the evening a very delightful reception was given in the parish hall by the two circles of the Woman's Auxiliary.

UTAH—Salt Lake clergy are taking an interest and an active part in the Intermountain Christian Workers' Institute, the annual gathering of which occurred at Westminster (Presbyterian) College, Salt Lake City, from June 17th to 24th. The opening session was held at St. Paul's Church, the Rev. Alwyn E. Butcher, rector. The Rev. Hoyt E. Henriques, educational secretary of the District, and rector of St. John's Church, was the leader of foreign mission study classes. The Institute represents several Christian Communions, and delegates were registered from Utah, Nevada, Idaho, Wyoming, and Colorado.

WESTERN MASSACHUSETTS—The Church Club of Berkshire County held a dinner at the Red Lion Inn, Stockbridge, on the evening of Thursday, June 12th. The principal speaker was the Rev. L. Ernest Sunderland, D.D., Superintendent of the City Mission Society of New York.—On June 29th, Bishop Davies will visit St. John's Church, Ashfield, to celebrate the hundredth anniversary of the beginning of the building of the church.

WESTERN NEW YORK—The members of St. Luke's Branch of the Girls' Friendly Society in Rochester, recently honored Miss Sara E. Fisher. She became a working Associate in this branch forty-two years ago, and for that time she has been very attentive to her duties as an associate. For seven years she was Branch secretary, or president. On Monday, June 2d, at the regular meeting of the Branch, she was presented with a handsome string of gold and amethyst beads and a bouquet of roses.

THE CHURCH SCHOOL children in the Diocese of New York have been busy at their annual essay competition. This year it took the form of an imaginary missionary autobiography, to include a discussion of, why I became a missionary, why I chose the particular country in which I am working, conditions and opportunities for work, my plans, the cost and how the money is to be secured. The last matter is to include the idea that the true principle of giving is Christian stewardship, and that intelligent giving is determined by a knowledge of the Church's program. The diocese has issued leaflets describing the competition.

THERE IS NO Every Member Canvass in Wilmot, S. D., because there is only one communicant. This one, however, is a lady who fixes and assumes and pays an annual pledge of \$25. If there were a million more like her!

WE CELEBRATED the fiftieth anniversary of Boone University, Wuchang, in 1921. In 1929 our other university in China, St. John's Shanghai, reaches its fiftieth year. Its alumni are formulating plans for raising an endowment during the five years ahead, an ambitious project but one which shows their loyalty as it has been shown heretofore by a number of generous gifts.

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