

Rev G W Hodge 1aug24  
The Gladstone



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THE DIOCESE

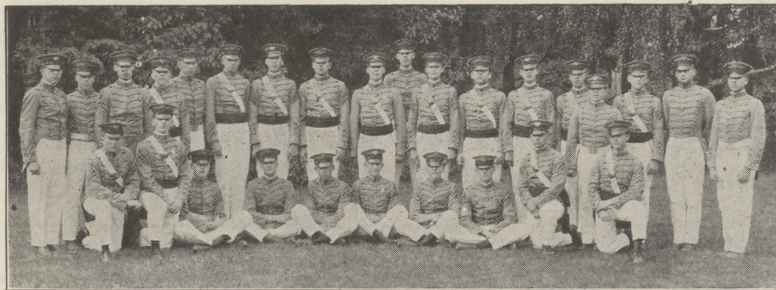
Editorial

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Rev. George L. Richardson, D.D.

CAN WAR BE ABOLISHED BY RESOLUTION?

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CLOSE FELLOWSHIP with God must become actual in the full and vigorous revelation of our life. It must permeate and give color to our feelings, perceptions, emotions, thoughts, imaginations, purposes, acts, and words. It must not stand as a foreign factor by the side of our life, but it must be the glow that casts its sheen upon our whole existence. Personal fellowship with God in the secret intimacy of communion must be cultivated and practised not only in solitude, but in the midst of our busy life.—*Kuyper*.

ALAS, O Lord, these paths of righteousness have a long time so little been frequented that prints of a path are almost worn out! O, therefore, Thou, the great Shepherd of my soul, as Thou art pleased in Thy grace to lead me into them, so vouchsafe Thy grace to lead me in them!—*Sir Richard Baker*.

# The Living Church

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VOL. LXXI

MILWAUKEE, WISCONSIN, JULY 19, 1924

No. 12



## EDITORIALS AND COMMENTS



### The Diocese

FOR two generations, progressive Churchmen preached, in season and out of season, the evil of parochialism, the desirability of treating the diocese, rather than the parish, as the unit in Church work. For a long time it seemed impossible to establish the principle in practical operation so strongly entrenched had the virtual independence of the parish become. Finally the opposition seemed suddenly to give way and surrender. The last straw that broke the back of the parochial camel was afforded first by the Church Pension Fund and then by the newly created Presiding Bishop and Council in laying heavy obligations upon dioceses, rather than immediately upon parishes, and demanding that the diocese find the way to fulfil those obligations. Whereupon the old-established machinery of the diocese promptly broke down. It was inadequate to fulfil the new responsibilities. From the Atlantic to the Pacific it quickly dawned upon everybody's consciousness that the machinery must be rebuilt.

This conclusion was sudden; but one can see now that it had long been coming. The bishop's work had become so much more complex within a single generation that in all but the smaller dioceses the bishop was physically unable to keep abreast of it. Various attempts had been made to supplement his activity. Provision, first, for the election of a coadjutor by reason of extent of diocesan work, was followed by provision for suffragan bishops. Embarrassments grew up in connection with both these systems. If sacramental grace is needed in order that a man and his wife may live peaceably together after God's holy ordinance, the omission of an eighth sacrament such as should enable two bishops, of substantially like age and physical vigor, to live side by side, engaged in the same diocesan work, seems a sad defect in the Church's machinery of grace.

But gradually it became clear that much of the work which devolves upon the modern bishop is not episcopal work at all. It is work for which, indeed, the bishop is responsible, but which, in fact, he can do with greatly increased effect by delegation to others who are not bishops. The condition that confronted the bishop and diocese was identical with that which confronted our nation and its executive a century earlier. The President of the United States could not individually fulfil all his legal obligations. Consequently there was created for him a cabinet of his own choice, in which each of its members was the executive of a department, while collectively the group of these executives constituted an advisory board with which the President might, and always has, carefully discussed his problems before reaching any decision concerning them.

The reorganization of our national Church machinery in 1919 almost immediately became the pattern for a like reorganization of the dioceses. With no sort of pressure from without, with no semblance of general consultation, though there was a resolution of the Presiding Bishop and Council commending the earlier attempts at reorganization and submit-

ting them for consideration to all the dioceses, the adoption of what was termed the Bishop-and-council system proceeded simultaneously throughout the Church. THE LIVING CHURCH ANNUAL of 1924 lists fifty-one dioceses and districts as having established the new system, while several others have adopted it within the last year and one is experimenting with substantially the same plan through the Church Service League.

Analysis of the canonical provisions in many dioceses whereby this wholesale reorganization has been effected shows a complete lack of uniformity of language in framing the provisions, as would be inevitable where, without consultation, men in many places were simultaneously dealing with an identical problem. They are practically agreed in establishing a system of which the principal features are the following:

A bishop's "council," bearing many different names, is created, generally by election. Out of the membership of that council are chosen heads for separate departments, generally those of missions, education, social service, finance, publicity, and a promotion or field department. The members of the council are divided among those departments and each department chooses additional members. The Bishop is *ex officio* head of the council and of each of its departments, but, in general, the policies are determined in council and the departments are charged with carrying out those policies, so that the Bishop is generally relieved from attendance at meetings of the departments or personal responsibility for their activities. In the event of trouble, however, his right personally to intervene is established. A full-time executive secretary of the council, generally a layman, is the active agent in promoting the work both of the council and of all its departments; and though his appointment and the general provision for his office involves some considerable expense, it has generally been found, where the right man had been secured, not only that the expense was justified but even that he produces more revenue for the diocese than his cost.

In all this reorganization it is evident that the personal element is a large factor in determining its success or failure. Does the Bishop possess the ability to work through others? Are these others willing to act (as cabinet officers) as representatives of the Bishop, carrying out his policies in their separate fields and responsible to him? Is the executive secretary a success?

It is easy to see that these questions will depend very largely upon *persons*. The new system may so multiply the Bishop's work as to kill him, or it may so relieve him of detail as to free him for more truly episcopal activity. And it will depend primarily upon the Bishop which it will be.

IN ORDER that we might obtain a view of the system in actual operation, we have invited the Bishop of each diocese in which the new system has been established, to write the editor in confidence and express his view as to its working.

That their letters should be confidential is a necessary element in enabling them to write freely. Forty-two of them have been good enough to do so, and from their letters the many details that enter into so delicate a problem are carefully brought out. The following is a summary of the general nature of the replies as to the main question whether the new system is a success:

Unqualified affirmative .....	32
Qualified affirmative .....	6*
Doubtful or noncommittal .....	4
—	—
Total .....	42

No bishop expressed the opinion that it was a failure. Among those who gave an unqualifiedly affirmative reply, two state that they had not favored the system when it was first proposed but had found it successful in operation, and now thoroughly favor it. We had anticipated indications of greater success in compact or centralized dioceses than in those of great territorial extent and distribution, but the replies do not bear out that expectation. The curious fact is brought out that the District of San Joaquin had established substantially the new system before the Presiding Bishop and Council had been created in the national Church, and is thus the pioneer in bringing the system into existence in the dioceses.

Chief among the difficulties presented is that of obtaining meetings where members are widely separated. Obviously their expenses cannot generally be paid from diocesan funds. Membership of council and departments must therefore be chosen with that in view. Might it not be useful, we venture to ask, for the several departments to be localized in different parts of a diocese having no natural center, a preponderance of the membership of each being chosen from a separate section? Only the council need be contiguous to the see city or the diocesan center.

We can see two other difficulties throughout these letters.

One is that, the members of the council being generally elected by the diocesan convention, there is not between the bishop and the department heads that close personal association that exists between the President of the United States and the members of his cabinet. The latter are distinctively dependent upon him; the former are not. We doubt whether it would be a popular or a useful move to make the council members invariably appointees of the bishop. We do believe, however, that there will be greater efficiency if the diocese elects half, and the bishop appoints half, of the members of the council other than those who are *ex officio*; the archdeacons, and sometimes other officials, being generally in the latter class. We believe also that the right to nominate the department heads should invariably be vested in the bishop, subject, perhaps, to confirmation by the council. Otherwise the bishop is bound to be hampered in the control of his diocese.

The other difficulty will largely be prevented if the precaution above stated shall be carried out. We mean that a bureaucracy might be created. We do not desire to substitute government by committees for episcopacy. This is a danger that is sufficiently real to be recognized in any transition to the new system. We desire to create a cabinet for the bishop analogous to the cabinet of the President of the United States. We believe that "The Bishop and Cabinet" would be a better descriptive term than any of those that are in common use. In a cabinet, the right of initiative of each cabinet officer in his own department is subject always to the right of the chief executive to determine general policies, in which determination he will discuss the questions involved with the members of his cabinet. The council must be frankly advisory to the bishop, except to the extent that it may be found useful to vest powers of raising and appropriating moneys in it. These powers, which may or may not be given to the council, should be exercised according to the discretion of the majority of such body as shall hold responsibility in the matter, and we doubt whether the diocesan convention ought ever to vest that power in a body other than itself. On the other hand it is a natural function of a council to draw up a budget and submit it to the convention for its consideration; and it is possible for emergency fiscal powers to be exercised wisely by the council.

FINALLY, we cannot refrain from quoting brief sentences from a number of the letters which the several bishops have been good enough to write us. The confidential character of

the letters is in no sense broken when we make these quotations without stating their respective sources:

"I think that the system makes my work more efficient, unifies all our work, and satisfies both the clergy and laity by giving them more knowledge of and part in the administration of the diocese between the annual Councils."

"I find that by this method of round table conference with the laymen of the Church, the Bishop is brought into closer personal contact in matters of mutual interest, and that the laymen learn to know the Bishop far more intimately than through the former method of more or less impersonal dealings."

"It has diminished my work on the routine side and has enabled me to share certain responsibilities with others and to have a group of sincere and earnest advisers whom I have found to be wonderfully helpful."

"I have been convinced through watching its operation for three years that it is of very real value. In fact I do not know just how I could administer the diocese today without it."

"As contrasted with the present system, the old order of things would seem to me now quite primitive and meagre."

"It has made the Bishop's work more effective, since excellent laymen can take hold under this system."

"To my mind the Council system is the normal and natural expression of the unity of diocesan life. The work of the diocese *feels* quite different from the way in which it used to feel. There is a smoothness in its running and an adjustment and reconciliation which we did not have before."

"In order to be effective there must be a real task given to the Council and the Bishop must be prepared to surrender initiative in some degree and keep his hands off; at least he must not be the dictator over a group gathered to rubber-stamp his opinions. If men are given responsibility and feel that they are exercising leadership, they will gladly face the test, but a meddling Bishop, or one who extends authority with one hand and takes it back with the other, will wreck the Council plan in short order."

To those bishops who have kindly coöperated with us in making this survey we extend particular thanks. We only regret that lack of space prevents quotations from many more of their letters.

## ANSWERS TO CORRESPONDENTS

W. A. D.—(1) Rites of baptism much antedate the institution of Christianity, but the sacrament of Baptism, the New Birth, was instituted by our Lord.—(2) The word *Catholic* used as a title or attribute of the Church is first found in the Letter of St. Ignatius to the Smyrnaeans, about A.D. 110.—(3) The distinction between the words *apostle* and *bishop* is that the former is commonly restricted to those so named in the New Testament, the latter term being used for those who succeeded them. The order is held by Churchmen to be the same.

SUBSCRIBER.—(1) We deem it proper for one who has received earlier to say the Confession at a later service, though some hold to the contrary.—(2) Whether a requiem preceding a burial service should make provision for the bereaved family (being communicants) to receive, or whether a special requiem with communion should be provided for them at an earlier hour, is wholly a matter for local arrangement.

W.—The Commission on Revision of the Prayer Book would scarcely be able at this time to give consideration to wholly new proposals for change, but would probably welcome such as are germane to matters still under discussion or not yet reached.

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DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

July 20: Fifth Sunday after Trinity

READ I St. Peter 3: 8-16.

Facts to be noted:

1. The Christian must not avoid evil only; he must do good.

2. The real Christian life is the life of love.

Christian living demands of us something beyond mere blamelessness, or freedom from breaking the law. We often hear people speak as though they had satisfied the requirements of Christian conduct when they are not convicted of fault; but the Christian life only begins at the point where we are free from offence. Beyond lie all the positive virtues, the graces of mind and refinements of action, which Christ expects of us. These positive virtues are, for the most part, applications to life of the basic law of love toward God and man. Notice that the virtues here enumerated are social virtues, that is, virtues which determine man's relationship to his fellows in society. Christianity says nothing about self-culture. Its emphasis falls always upon character achieved in and through a right relationship to others. All the virtues here named imply fellowship, and particularly the Fellowship of the Church; unanimity, compassion, love, pity, courtesy, forbearance, and peaceableness.

July 21.

Read I Kings 17: 1-7.

Facts to be noted:

1. Elijah rebukes the apostate king Ahab.

2. He is supported by God in exile.

Elijah came to be regarded as the typical prophet of Israel. In the breadth and depth of his spiritual vision he is not to be compared to the two great men whose writings have been preserved for us in the Book of Isaiah. He came earlier than they, and he represents an earlier and more primitive stage of moral and religious thinking. Yet Elijah was great. He was the man for his times, and he had the power and courage to deal with the special evil of his time. That was the temptation to revert from the spiritual conception of God, with all which that conception implied of moral demand upon the individual and nation, to the grossness and unspirituality of the nature religions of Canaan. Elijah is a stern figure, uncompromising and sometimes ruthless, but it was just such an indomitable figure who was needed to stem the tide of reaction, and to resist, with supreme disregard of personal consequence, the influence of Ahab, the apostate king. History nowhere presents us with a character more fearlessly and sincerely dedicated to a great task. It may be said that Elijah preserved the moral and spiritual life of his nation in the time of its greatest danger.

July 22

Read I Kings 18: 17-40.

Facts to be noted:

1. Elijah returns from exile to face Ahab.

2. He charges him with his unfaithfulness.

The passage which relates Elijah's return from exile to face Ahab is one of the most vivid and dramatic pieces in all Scripture. It has all the elements of great dramatic writing. Elijah returns alone. He believes himself to be the last remaining supporter who can be counted upon to speak in behalf of a great and noble cause. Ahab, the King of Israel, has perverted the faith of the whole nation, cast off the allegiance of Jehovah, and proscribed all who speak in His behalf. For Elijah to be found in Israel is to forfeit his life. Yet he summons Ahab to himself, and denounces him as the troubler and destroyer of his people: "I have not troubled Israel, but thou, and thy father's house." The situation and the words reveal the man; Elijah is preëminently a man of moral courage, and his courage springs from his utter self-dedication to God. Moral courage springs only from intense faith. Only as we surrender ourselves to a great belief have we power to face the dangers and, what is still harder, to stand against the public opinion and estimate of the world.

July 23

Read I Kings 1: 19.

Facts to be noted:

1. Elijah, believing himself to be alone, grows discouraged.

2. God inspires him to fresh service.

The Bible interests us because it is always true to experience. Its situations are real. Its psychology is sound. Elijah had recently come from the great experience upon Mt. Carmel. He had been splendidly vindicated there. Yet he is now moody and discouraged. The fire has died down within his own soul. He sees his situation as hopeless and unprofitable. It is just such a reaction as takes place in life again and again after an exalted moment. The trouble with us is that sometimes we acquiesce in the dying of our enthusiasm. We cease to act; we give way to permanent discouragement. Not so Elijah. God speaks to him who is willing to hear; His strength comes to those who still welcome it. The wind, the earthquake, and the fire, were typical of the violence of Elijah's recent action, symbols of the powers which worked through him. But it is not in such extraordinary ways that God best speaks to us, or that His power is felt. It is in the calmer moment, when the tumult and passion have died, that God draws near, and His clear, calm voice speaks to us in reason or in conscience. God may allow these moments of discouragement so that we may experience some fresh need of Him, or feel fresh willingness to seek his strength.

July 24

Read I Kings 21: 17-end.

Facts to be noted:

1. Elijah rebukes Ahab for stealing Naboth's vineyard.

2. Ahab repents.

Israel's infidelity to God was the cause of a lowering of moral standards throughout the nation. Vices which are characteristic of nations which lose their grip upon religion began to flourish rapidly. Extravagance and ostentation, social injustice and oppression, marked the rule of Ahab. Great estates took the place of the smaller holdings upon which the mass of the people had lived freely and independently. The extremes of wealth and poverty appeared. The appropriation of Naboth's vineyard by Ahab was only a gross case of what was everywhere taking place. In another kingdom than Israel such a misuse of royal power might have passed unchallenged, but no kingdom had the same religious background as Israel, or a class of men such as the prophets to enforce the demands of religion. The prophet had on his side the consciousness that his nation was under the moral law of God, and that appeal to that law would be recognized as valid. For all his self-will, Ahab was forced to recognize God's supremacy in Israel, and to humble himself before God's representative.

July 25: St. James' Day

Read Acts 11: 27; 12: 1-4.

Facts to be noted:

1. The Church experiences its first martyrdom.

2. Herod kills James, the son of Zebedee.

The martyrdom of James, the son of Zebedee and brother of John, by Herod Agrippa, is one of the incidents of the Book of the Acts which can be assigned to a definite date, and which serve as starting points for the dating of the whole book. Herod was made king of the Tetrarchy of Philip by the Emperor Caligula. Claudius became Emperor in 41 A.D., and signalized the favor in which he held the Jews by increasing Herod's territory in the same year. The martyrdom of James falls in the year 44. "Although a Hellenist and immoral at heart, Herod Agrippa assumed while at Jerusalem the role of an apostle of strict Pharisaic Judaism. His zeal to figure as the champion of his people led him to attack Christianity and to kill James the Apostle" (Kent). Herod, like all his family, was ambitious and ruthless. All of them had a genius for cruelty. They kept their hold over the people they ruled by acts of opportunism such as Herod's present concession to popular passion.

July 26

Read II Kings 2: 1-12.

Facts to be noted:

1. Elijah is translated to Heaven.

2. He leaves Elisha as his successor.

There is, no doubt, an element of poetic imagination at work in many of the narratives of the Old Testament, which is especially to be found in the story of Elijah. We must remember that as a popular figure in national history, and as the typical prophet, the process of idealization would be always at work in his case. We must not always insist, in the lan-

guage of imagination, upon the record of cold fact. Yet such language conveys truth. Nothing can be more certain than that the end of Elijah was in truth that he was taken to dwell with God. Few lives have borne more eloquent testimony to the greatness of faith. Elijah was a man wholly consecrated to God, and sparing nothing in His service. If God has not a place, in a life beyond this, for such a man, and further service to which his great character and spiritual talent can be applied, then life is an enigma; then there is no reason why a man should surrender himself, as did Elijah, to the leading of a great spiritual ideal.

### THE LIGHT-COLOR PLAYER AS A SETTING FOR THE CHURCH SERVICE

AN instrument lately invented was shown at a recent demonstration at Calvary Church, Pittsburgh, as affording a remarkable setting for the service of the Church. The instrument is the Light-Color Player. It is a device for the purpose of expressing emotional states or the beauty or logic of changing feeling. It is something more compact than the organ console, and instead of handling sound, it controls illumination in any extension, time, shade, and tint of color. Like the organ pipes, the color units are disposed at distances from the point of control, though made to speak by it through remote mechanical means. It uses the pure spectral ray and can for this reason turn the chancel of a beautiful church into the semblance of a living jewel, invested moreover with the power of heightening any feeling of the progressive ritual. It can therefore add to the glory, fervidness, repose, or loftiness of any service.

Conceive of the deepening glow of the color in the heart of an opal during the climactic fervor of the repetition of the Creed. Figure for yourself a descending twilight at the Our Father. See the feeling of the illumination turn solemn with the *Nunc Dimittis*, triumphant with the *Gloria*, and you will get the idea. It can, moreover, follow every beat and bar of the anthem; it can glorify the church dome or rest solely on the choir.

At its recent demonstration at Calvary Church, this instrument stood in the chancel opposite the organ. It was handled by the inventor, Mrs. Mary Hallock Greenewalt, who has been working on the idea for the past twenty-four years. The unit is in process of quantity manufacture, a sample being installed now in Mr. Pierre S. du Pont's beautiful estate at Kennett Square, Pa.

In commenting upon the demonstration of the instrument in Pittsburgh, Mr. Harvey Gaul, the distinguished organist of Calvary Church, says:

"Last Sunday night another art came to pass when Mary Hallock Greenewalt's new medium, the Light-Color Player, was given its first demonstration. Here was mobile light ever flowing, ever fluid, sometimes flaming and sometimes glowing; here was Aurora harnessed to a console and sending out colored rays and bright, shimmering tints.

"Mrs. Greenewalt has, through the medium and mechanism of her console, perfect control of the spectrum. She can filter light as she pleases and she can blend colors with the ease of an artist with a large palette. Indeed she can go further than most painters, because she has a greater gamut of colors, due to luminousness. With the push of a key she can evoke an Egyptian night-blackness and with the touch of a pedal she can produce an illumination that is as hot as the sun at mid-day.

"The object of this marvelous new art is purely interpretative. Through color light, Mrs. Greenewalt can interpret and enhance music, dancing, opera, Church services, or the plain spoken word. She can project the mood and intensify it a hundred fold. A crescendo of light can be simultaneous with a crescendo of sound, until the whole arrives at a fortissimo pitch; and an inverse relation can be obtained until the effect is an utter pianissimo in which sound and light are reduced to nothing."

THE DEATH OF CHRIST, instead of being a substitute for human virtue and the price of human happiness, is the inspiration to heroic self-sacrifice. And this is the one remedy that will heal the wounds of the world. Only as the individual and society find and yield themselves to the law of sacrifice and love will the tangled problems of the world be solved. Yes, from those lips of sacrifice there rings also the deathless song of joy.—*Rev. H. W. Knickerbocker.*

### BLUE MONDAY MUSINGS

BY PRESBYTER IGNOTUS

THE Rev. Dr. Gordon, pastor of the "New Old South Church" in Boston, has set forth this as his personal creed. Doubtless it is significant, profound, and suggestive: but I prefer the simpler creed of Nicaea after all. That does at least mention Jesus Christ:

"I believe, first of all, in the Absolute Spirit, the Living Soul of the Universe. I believe that nature and humanity alike flow from the creative will of the Absolute Spirit; that both are, in their being and order, the articulation of His mind. In its laws and forces I believe that nature is the veritable presentation of the Will of God; in its form it is a pageant, sometimes severe and terrible, sometimes benign and beautiful beyond words, but as a pageant, a passing wonder. I believe that in humanity there are two elements; the fugitive, as in our bodies, the swift-moving generations of men being the example and proof here. The fugitive in man resides in that in him which corresponds to the pageant of nature; in form, in appearance, both pass away. There is in man a soul, answering, in the type of its being, to the Infinite Soul; there is mind answering to the Eternal mind, love answering to the Eternal love, will and character answering to the Eternal will and character. What according to my way of thinking is the central reality of the Universe? The Soul of God and the souls of human beings and such as they, in time and beyond time. Eventually, to me, time and space and all the things they contain divide and fall apart like shadows, leaving a Universe in which finite souls together face at once and forever the Absolute Soul. For me, the final forms of reality, the permanent and creative forces in and behind all things, are souls, living in God, and constituting in God a Republic of souls. Here in time finite souls live and move and have their being in God, we know not how; there beyond time souls live and move and have their being in God we know not how. The mystery of existence after death is paralleled by the mystery of existence before death. The groundwork of being, the ultimate, is and must ever be a mystery; but that mysterious, inscrutable character in no way disturbs or damages the incontestable reality."

I QUOTE the following from *The Chinese Recorder*, as not without interest to westerners:

"Christian—That which most closely resembles the tenets of any particular group of Christians.

"Religious Freedom—The privilege of limiting other people to the opportunity of accepting one's own belief.

"Protestantism—A state of infinite divisibility in matters of religion and conscience.

"Fellowship—A state of friendship based on acceptance of a common limitation of belief.

"Mission Statesmanship—The ability to see most clearly what to do on a mission field from a distance of 10,000 miles. (Ex-missionaries are quite attached to this definition.)

"Trust—A state in which one is sure that any particular associate will voluntarily act according to one's own best judgment. (A comfortable feeling.)

"Conviction—A state of militant confidence in one's own ideas often mistaken for infallible insight."

FROM AN ARTICLE describing the Goose Creek Church of St. James, sixteen miles from Charleston, S. C., I clip this anecdote:

"One of these tablets is in honor of Ralph Izard, the first United States Senator from South Carolina, and during the Revolutionary War an ardent patriot of the American cause. While traveling abroad with his wife, his republican spirit refused offers to be presented at court because custom would compel him to bow his knee to the King and Queen. Mr. Izard's beautiful country home was in the neighborhood of St. James' Church, and the story is told of the Sunday morning service when the rector, still loyal to the mother-country, uttered the petition:

"That it may please Thee to bless and preserve our Sovereign Lord, King George," and waited for the congregation to respond:

"We beseech Thee to hear us."

So quiet was the interior of the little church that you could have heard a pin drop, but no response came. To respond to that petition meant asking that the obstinate young king, so cruel to his colonies across the sea, be rewarded with victory in crushing them, and they could not bring themselves to utter the sacrilegious words. For a time there was complete silence while the rector waited, and then from Ralph Izard's pew came the brave words:

"Good Lord, deliver us!"

ANOTHER of the Susan Hale limericks is as follows:

"There was a young girl of West Lynn  
Brought up on 'original sin'  
Who when told to be good,  
Said she would if she could,  
But straightway went at it again."

# Our Clergy and Their Training

BY THE REV. GEORGE L. RICHARDSON, D.D.

ONE of our clergymen, a man of wide experience and observation, said in conversation with another a short time ago, that the chief problem before the Church today is the problem of obtaining a supply of competent ministers and giving them adequate training. The other agreed to this. The fact that both of them were bishops will possibly invalidate their judgment for some of our clergy, who seem to think that the moment a man is consecrated to the Episcopal office, his opinion on all ecclesiastical and religious matters becomes negligible. But bishops or not, what they said must be considered.

There is no intention in the discussion that follows to reflect upon those who at present make up the ministry of the Church. Their faults and failings are sufficiently set forth in the columns of our press, both religious and secular; in plays and novels; and in the conversation of their parishioners. Their faithfulness, devotion, learning, and competence are attested by other witness than that which finds publicity, but witness which is, in the sight of God, at any rate, of more value. On the whole, the Episcopal Church in America has as good ministers as it deserves; rather better than it deserves considering the neglect that has characterized the mind of the Church toward this phase of its life. Considering that so few people really care whether we have a competent body of clergy, or any clergy at all, it is remarkable that we are as well equipped as we are in that respect.

The phases of the subject which seem to me to call for consideration, and which are set forth here in the hope that they may lead to more general discussion, are four in number:

1. We suffer today from the fact that, while we have theoretically a specialized ministry, we have practically nullified this specialization by dropping out the diaconate, loading the duties which were once discharged by the third order of the ministry upon the priesthood, and making our deacons, not administrators of our charities and benevolences, but nondescript and impatient probationers, with most of the responsibilities of the priesthood and none of its privileges. The priest then becomes a "jack-of-all-trades"—business man, social service worker, corporation executive, as well as pastor, preacher, and spiritual guide. We have laid upon the shoulders of our bishops such enormous and grievous burdens of administrative detail, many of which should be borne by the laymen, that they have no leisure nor strength for their true vocation, to be chief pastors and spiritual leaders. The principle of specialization in the ministry is fundamental and profoundly important. If the work of the clergy is to be done as it should be, and if men of capacity are to be attracted to the ministry and rightly trained for it, it is absolutely essential that we should clear up the confusion that now exists and allot to each order its proper tasks, with due preparation to fulfil them.

2. Partly because of the conditions just now described, there is confusion and uncertainty in all minds as to the purpose and method of training. In our theological schools information on many subjects is given to the candidate, in the expectation that he will be able somehow to select out of the mass of material something that will be useful to him in his ministry. Much of this information could be acquired, and would better be acquired, later, if we had not lost the tradition of a studious ministry. The Bishop of St. Albans, in a timely article which appears in the January number of *Theology*, has said some wise things on this point, which, although written with special reference to the situation in England, apply equally well to our own:

"I believe myself that we shall never get the quantity of clergy that we need for service at home or overseas until we have materially increased the standard of quality, and this we shall never do until we have made greater demands for higher standards of general efficiency and competency, not only upon those who would be, but also upon those who have been, ordained.

"An officer in H.M. Army or Navy is commissioned not only to be a fighting man himself, but to be a trainer, teacher, and leader of other fighting men. A physician is licensed to cure

the bodies of men and to keep them healthy. And a priest is commissioned to cure the souls of men and keep them healthy.

"Theoretically this is plain enough: 'the cure and care of souls,' that is what he is a priest for, but not only that: he is 'ordained' or 'commissioned' to be a fighting man, and to be a teacher and a trainer and leader of other fighting men (and women) who have been entered at baptism on the nominal roll of the Army of the King of Kings, 'to fight under His banner against sin, the world, and the devil, and continue His faithful soldiers and servants unto their lives' end.' That is the work of a priest—or should be. He combines in the spiritual and moral spheres the work which in the material and physical spheres is expected of an officer in the army and a physician of men's bodies.

"Viewed in that way, the profession of a priest cannot at least be said to be a petty affair; it should be, and can be, the most serious and the most exacting of all professions. It may well be rejected as a profession to adopt for many reasons, but never, if rightly understood, on the score that 'it is not a man's job.'

"The need today, it seems to me, is that we should recover this true idea of what the work of a priest in the Church of God really is. The word priestcraft has, in the mind of the average Englishman, sinister and ugly associations, but true priestcraft is exactly what we need to recover if we are to attract the best and ablest men to this work, and if we are to make this diffused Christianity of England today really effective for winning both England and the world for Christ.

"We bishops and clergy must cease to be (what, alas! too many of us are) just well-meaning but extraordinarily ineffective amateurs at our business in life; we must become professional in the best and widest sense of that term. We must take ourselves and our profession far more seriously than we have done. When we ourselves do so, there will be a greater chance of others doing likewise. We must know how to 'cure' and to 'care for' the souls of men: to cure them when sick, and to keep them healthy when comparatively well; to diagnose moral and spiritual disease, and to treat it. . . .

"But preliminary training is not enough; it is the post-ordination education of the clergy which seems to me to be of equal, if not even greater, importance. It is only after we have been at the real thing for a few years that we realize what there is to be learned. It is then that we should be learning, and for the most part we are not doing so.

"It is no good for bishops and others merely to exhort their clergy to be faithful to their ordination vows and to study; we have enough exhortation in the Church as it is, we want something more. The fact is, it is a very difficult business for clergy to continue the study of their profession in any really systematic way; they want practical help and guidance. The average country parson today not only finds it difficult to buy books, but still more difficult to read them, for he has few at hand to stimulate him to do so. The town parson is too 'busy' to read—at least, it is perilously easy for him to think so. And, after all, most of us who are not naturally students do require some human stimulus to make the necessary effort to go on with our studies and be prepared to learn new and possibly better methods.

"A bishop of the diocese is primarily set there to be a father-in-God to his people, and first of all to his clergy. He is commissioned to be a teacher of the faith; it is his primary business to be so, or at least to provide for this adequate teaching. The post-ordination education of the clergy should be his first concern."

3. Our system of theological education in this country is cumbersome, costly, and irresponsible. According to the report of 1923, we have 393 candidates for orders in the American Church. To prepare these men for their work, we have not less than fifteen theological schools. To instruct less than four hundred candidates for orders, we have withdrawn from parochial life and put into professorships something over eighty of our clergy, or about one to every five students. A very large expenditure is necessarily involved in the keeping up of these schools. The "overhead," as they call it in the business world, is enormously out of proportion to the product; yet we are told that all of the schools are inadequately equipped, and that is probably true. In most instances the salaries paid professors are too small, and the majority of schools are conducting campaigns for money, either to supplement endowments or to erect new buildings. Two of them (Philadelphia and Chicago) are undertaking the erection of large and costly plants *de novo*, having abandoned the old buildings, and have cast themselves upon the generosity of the Church. No one can blame the

schools for trying to better themselves. If I were dean, or professor, or trustee, of any one of these institutions, I should doubtless be pursuing the dollar with the same eagerness and zeal as those who are now in such positions of responsibility. But two considerations impress themselves upon the mind of one who is in no sense a business man, and well might lead to an examination of the situation by those who are trained in business affairs. The first is that no one is in a position to know whether the raising and expenditure of large sums of money is really going to add, under our present system, to the ability of the Church to train its clergy, or whether in a good many instances we are simply throwing good money after bad; and in the second place, with the exception of the General Theological Seminary, these institutions are really private ventures; they do not hold themselves responsible to the Church; and they cannot, by any means now discernible, be held responsible by the Church for the way in which they use this money. No reflection is intended, of course, on the honesty of purpose nor the discrimination of the managers of the schools. The point is simply that each school is in the nature of the case a law unto itself. The people of the Church are asked to support them, but, as to having anything to say about what they do, or how they do it, there is no point of connection and no method of expression by which the will of the Church at large may be put into effect. It may be true—I do not know whether it is or not, but it may be true—that five schools could do the work better than fifteen; that fifty professors are all that are needed, instead of twice that number. It may be true that some of our present schools would better be combined with each other, or that some might be abolished. It may be true that a thorough survey of the field would show that we might adopt in our schools a system of specialization, which already has been attempted in one or two directions, but without system or plan. The point is that the Church does not know at the present time whether or not this or that should be done, or could be done; and further, if the whole Church was intelligently and completely convinced that any one of these changes ought to be made, we have no agency or organ of expression through which the will of the Church could be carried out.

4. We have no adequate discipline either for candidates or clergy. I refer to this not in order to dwell upon the matter of discipline in general, but harking back to the plan of the Bishop of St. Albans for post-ordination study on the part of the clergy. It is surely highly desirable. The Roman Catholics require it, and so, I believe, do the Methodists. We do not even encourage it, except in sporadic instances, where some bishop or some group of clergymen is tremendously in earnest about reading and study. But supposing that the whole Church was convinced that the younger clergymen, at least, ought to be required to pursue their studies and to undergo possibly certain tests preliminary to promotion, what method have we of enforcing any such requirement? It is one of the crucial defects in our system that a man may be ordained at twenty-four and never afterward open a book unless he chooses to do so.

Some encouragement may be derived from the consideration that not a little has been done in recent years to place the training of the clergy, both before and after ordination, on a better basis. There is a gratifying coöperation among the seminaries themselves. There are summer schools and conferences for the clergy, one of them, at least, the Albany Cathedral School, of long standing. There are retreats for the clergy in increasing numbers in all parts of the country, though even now a very small percentage of the whole number is able, or perhaps willing, to take advantage of them. The Priests' Convention, recently assembled in Philadelphia, for which 700 priests registered, is a further effort to afford intellectual and devotional stimulus, especially to men in the remoter stations who suffer from isolation and lack of such opportunity, and may be followed by similar meetings in other parts of the country. The proposed College of Preachers at the Washington Cathedral is an enterprise which, under the leadership of Bishop Freeman, Bishop Rhineland, and Dean Bratenahl, is sure to accomplish large results. Yet all these taken together can make but a very slight impression upon the conditions which lie at the root of our difficulties. Those conditions, that were suggested above, are primarily due to the fact that the Church as a whole is not awake to the importance of providing and training an adequate ministry. So far from understand-

ing the difficulties under which the bishops struggle to find men for their work, most of our lay people are both ignorant and indifferent as to where the clergy come from or how they are trained. I venture to say that in any body of representative laymen, from the General Convention down, a large number of men would be found who know nothing about our seminaries, how many there are, where they are located, nor how they are maintained. Certainly, if the average vestry should be asked where the supply of clergy is to come from for our parishes in the next fifty years, they would greet the question with blank amazement as something which had never occurred to them and concerning which they imagined themselves to have no responsibility whatever.

It would be idle to overlook the fact that any effort to better the situation is bound to raise questions of great difficulty and complexity. None of the schools will want to be abandoned, and even to unite two of them seems to require as much diplomacy as it does to get the League of Nations accepted in the United States Senate. There are all sorts of obstacles in the way—the feelings of alumni, local pride, partisan interest, and legal questions concerning property and endowments. Then it must be recognized that any proposal, however innocent, to make the schools of the Church responsible to the Church will excite the suspicion that one has in mind some coercive and reactionary measure. The idea is apt to elicit shrieks of protest and much talk about "fettered thought," "academic freedom," "liberty of prophesying," and all the other catch-words of controversy. But freedom does not mean irresponsibility. It is hard to make some people believe that the training of the ministry is not inextricably involved with ecclesiastical politics and theological controversies.

On the side of practical measures there are several possibilities that may be considered. One that very likely may be suggested is putting our divinity schools under the Department of Religious Education of the National Council; but this would have serious disadvantages and, I imagine, would not be welcomed by that Department. Our hard worked secretaries are already facing a task for which their equipment, in money and personnel, is inadequate, and it would not make for efficiency to lay upon them this new and intricate problem, which calls for special knowledge and special planning. Moreover, there are many thoughtful Churchmen who are convinced that we have gone far enough in the matter of centralization, and that, for the good of the Church, it is not wise to add to the wires that run into the headquarters in New York. A second possibility lies in the direction of the Provinces. Could they be charged with a study of the question? Here we are faced by the fact that our Provincial organization is new and untried, and therefore unprepared to attempt so extensive and so vital a piece of work as this would be.

The first step may lie in asking General Convention to appoint a large and representative joint commission to consider the whole subject of the supply and training of the ministry, not only as a problem before the American Church, but in consultation with our sister Churches of the Anglican Communion, particularly those in Canada and in England, where much thought is given to this subject today. The people who know most about Joint Commissions and their results will probably not be enthusiastic about this suggestion; but some far-reaching and vitally important changes in our Church organization have been carried since the century began; for example, the National Council, the Pension Fund, the setting up of Provinces. The inference is that, if the right people can be got to take hold of a project and they go at it in a way that enlists the intelligent interest of the Church at large, great things may be done.

We must recognize that since most of our theological schools were founded, American life has changed greatly, and so has the work of the American Church. Americans were once a homogeneous people and the Church was a small and similarly homogeneous group within the nation. We are now a vast and heterogeneous aggregation of races. About that I do not need to particularize, for the situation clamors for our attention. We do not then need (do we?) fourteen schools very much alike in constitution, aims, and course of study, turning out each year fourteen classes of graduates all as much alike as peas in a pod? Indeed, the Church is uneasily conscious (or perhaps subconscious) of the need of special types of ministers,



men fitted for rural work, for racial work, for city missions, for chaplaincies in the Army and Navy, for the charge of institutions, for religious education, for college pastorates. The list might be considerably extended. Why not have more intelligent specialization? Not that any one school should try to cover all the field, but that one should try to fit men for rural missions, another for attacking the city slums, and still another for the foreign field, and so on. Let us be specific. Suppose it were possible to extend the organization of the General Seminary so that it would include four or five institutions instead of one, and become a theological university with several affiliated colleges, one in New York, one in Chicago, one in San Francisco, one in the South, all under the government of a central board appointed by General Convention and responsible to it. This group of institutions would provide for the normal supply of parochial clergy with perhaps opportunity for graduate study as well, on the part of those who wish to fit themselves for theological teaching. The schools under its control would be standardized and would utilize exchange professorships and lectureships and other mutual undertakings. Outside this general and official institution would be others whose purpose would be to train men for special fields. An example of what I mean is found already in the DuBose School, which takes men of mature years, and gives them opportunities which the other schools can not, or do not, afford. Suppose then, we had a school that would specialize in training men as missionaries to the alien races within our borders, a school where a man might learn to speak Italian or Polish, and where he could have special courses on the religious history and needs of these great groups with whom our Church is trying to deal. It would not be long before we should have an expert body of men qualified to do that work as no one under the present system can possibly be qualified. Suppose another of our schools should be turned into a training college for men going into the foreign mission field, in which there would be adequate opportunity to study the languages of the Orient and the vast and intricate background of custom and temperament which one must understand if he is to be a successful missionary. Suppose a third school was set apart as a place where men could be trained for country work and another for mission preachers, how much more practical this system of training would be than anything we have at present!

Practical men will ask how it will be possible to persuade a dozen or more different independent corporations to fall in with such a scheme as this. Can a corporation have a soul? Even an ecclesiastical corporation? Speaking in all seriousness, the men who compose the faculties and boards of trustees of our theological schools are forward-looking men, and have the welfare of the whole Church at heart. Given a workable plan and time to view it from every angle, I believe our schools would coöperate. They would certainly be sensible to the pressure of enlightened public opinion in the Church, if these proposals, or any of them, should meet with general favor. For that matter, these or similar ideas have already been considered, and many of our leaders both within and without the seminaries are ready and more than ready for a definite forward movement.

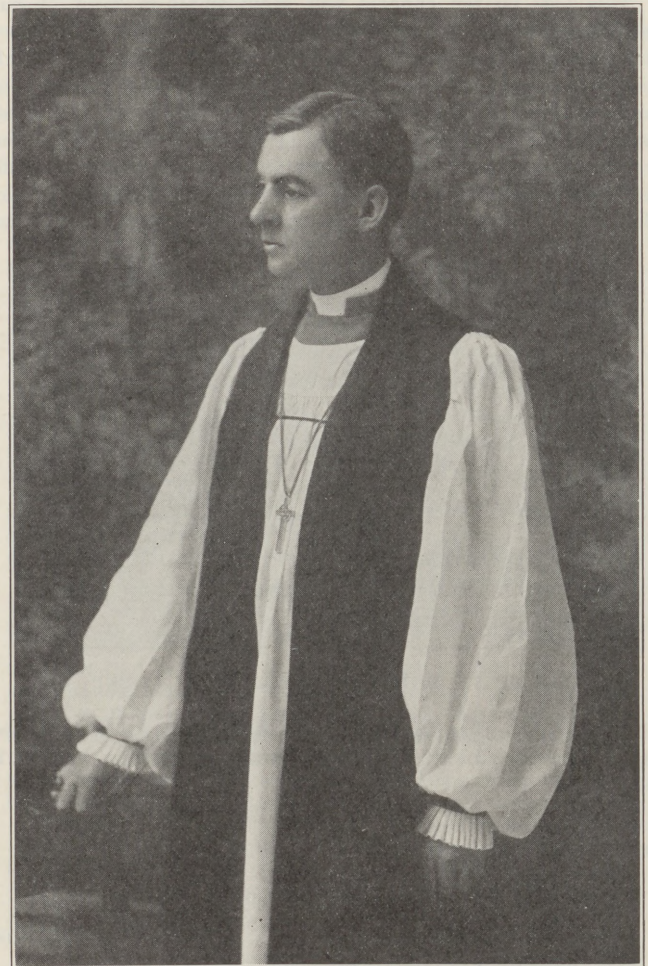
There remains the question of how post-ordination study may best be encouraged. I mean by this not desultory reading of new books, good, bad, and indifferent, nor routine sermon preparation, but real study in one field or another of biblical or theological investigation. Unquestionably, the existing agencies should be strengthened and new ones, like the College of Preachers at Washington, should be generously and wholeheartedly supported. We need, however, something more. These institutions reach the men who by nature or habit are studious. Every college teacher knows that the majority of so-called students are not studious and work only under pressure. The clergy are not exceptions to this rule. What we need is to add to our list of canonical examinations after those required for deacon's and priest's orders, a third set to be taken within five years after the ordination for the priesthood; and to provide that until a priest has satisfied this requirement, he shall not be eligible for election to the rectorship of a parish. Such examinations ought to include not only theory, but practice. They should deal with what the Bishop of St. Albans has called "true priestcraft." We need in America, even more than they do in England, the sort of professional efficiency of which

he says: "We must know how to cure and care for the souls of men."

I am convinced that systematic and professional study on the part of the clergy during early years of their ministry would immensely increase their own efficiency and happiness and win them the respect of other classes of professional men, who so often complain of our slipshod thinking and our fumbling methods. It would do more than this. It would call to ambitious and thoughtful youth, who do not want to enter any profession that is made too easy, and it would deter those men of third and fourth rate quality, who drift into the ministry sometimes because that is the line of least resistance, and become liabilities that the Church has to carry indefinitely. We have today a rather more hopeful promise of more men, and, one likes to think, better men, preparing for the ministry. Let us meet this rising tide of interest with the stimulus of a real challenge to make the ministry more efficient than ever before.

#### DEATH OF BISHOP BLISS

THE death of the Rt. Rev. George Y. Bliss, D.D., Bishop Coadjutor of Vermont, occurred, after a long illness, on Wednesday, July 9th. The burial day was Saturday, July 12th. An early celebration was held at St. Paul's Church, Burlington, for the members of the family, after which the body lay in state until 10:30 in St. Paul's Church, of which Bishop Bliss was rector for sixteen years. Many



RT. REV. GEORGE Y. BLISS, D.D., LATE BISHOP COADJUTOR OF VERMONT

embraced the opportunity to view the body before it was laid to its last resting place, two of the diocesan clergy being in constant attendance as a guard of honor.

The burial service included the Holy Communion, at which Bishop Hall was celebrant, the Epistle being read by the Rev. George Lynde Richardson, D.D., and the Gospel by the Rev. Joseph Reynolds, of Burlington. Bishop Davenport, of Easton, also a former rector of St. Paul's, read the lesson, and the Rev. John Henry Hopkins, D.D., of Chicago, grandson of the first Bishop of Vermont, assisted in the service. Honorary pallbearers were the Rev. J. E. McKee, rector of St. Peter's Church, Bennington; and the Rev. S. Halsted Wat-

(Continued on page 372)

IN THE TORNADO'S PATH

BY THE RT. REV. HUGH LATIMER BURLESON, D.D.,  
BISHOP OF SOUTH DAKOTA

A FEW weeks ago you were kind enough to publish an article on storm destruction wrought by the tornado of June 14th in South Dakota. At that time it was not possible to make an accurate statement of the loss. I am now able to do so, and hope you may find space for a brief article.

On the two reservations, Crow Creek and Lower Brule, out of the ten chapels, two remain standing and usable, two have been blown off their foundations and badly wrecked, but probably can be replaced and repaired, six have been utterly demolished.

At my request an experienced man has visited the scene of the disaster in company with the superintending presbyters on the two reservations, and I append to this statement an estimate of the loss at the various points, which amounts to \$6,000 on each reservation, or a total of \$12,000 in all. This is based on the expectation of salvage, which may not be realized, and there should be added to it the necessary furnishings for the six destroyed buildings where practically nothing of value remains. The total will more likely be in the neighborhood of \$15,000. All the chapels were moderately insured, but the receipts from this source will not exceed a third of the loss. At least \$10,000 more will be needed to replace the property in its former condition.

This loss on ten chapels will seem small to most of our Churchpeople, but it should be remembered that in many cases the Indians have taken years in accumulating the small amount necessary to build a modest chapel. In the present emergency we cannot wait for this slow process, and must have help from the general Church. Already plans have been drawn and arrangements made for reconstruction, in the confident hope that those who know of the work inaugurated by Bishop Hare in South Dakota will come to our aid as we



REMAINS OF ST. PETER'S CHAPEL, CROW CREEK, S. D.

labor to replace that which has been destroyed. All gifts should be sent to Mr. J. M. Miller, Executive Secretary, Box 517, Sioux Falls, S. D.

ESTIMATE OF LOSS

CROW CREEK—Christ Church .....				\$ 500.00
St. John Baptist .....				300.00
All Saints' (demolished) .....				1,500.00
St. Peter's (demolished) .....				2,000.00
Ascension (demolished) .....				1,700.00
				\$6,000.00
LOWER BRULE—Holy Faith .....				150.00
Messiah .....				50.00
Holy Name (demolished) .....				1,500.00
St. Alban's (demolished) .....				1,300.00
Holy Comforter (demolished) .....				3,000.00
				\$6,000.00

THOU HAST a spiritual mouth, sealed by the Holy Spirit. Ponder well the dignity of that mouth of thine. Thy dwelling-place is in heaven; thy converse with the angels; thou art deemed worthy of the kiss of the Lord. By so many and so great things has God adorned thy mouth,—with the hymns of the angels, with more than angels' Food, with His kiss, with His embrace,—and darest thou speak ill?—*St. Chrysostom.*

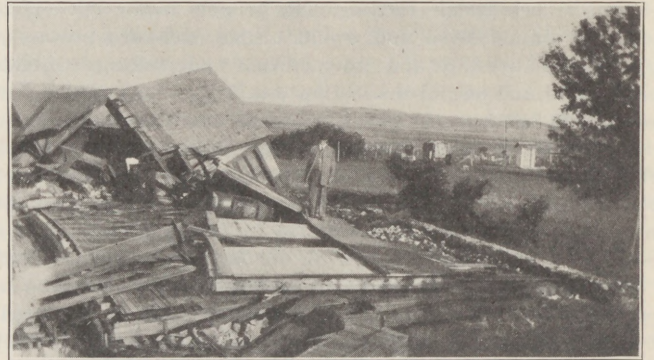
WHEN CHRIST sat down at the right hand of power, it was not for a brief cessation from warfare, but for an age-long conflict with the powers of evil.—*Swete.*

THE CONSCIOUS, THE SUBCONSCIOUS,  
AND BANDITS

IT WAS an exciting moment in Anking when a telegram from Miss Alice Gregg from Chinyang was decoded: "Bandits within a few li of Miaoeh'ien. Pray for terrified people."

From her letter home, printed in the *Anking News Letter*, telling of the night in the little terror-stricken village with the bandits just outside, we quote the following as suggestive of the truly modern way to prepare for bandits:

"Just as I got to sleep, some disturbance startled me and I woke up terrified. Ascertaining that it wasn't bandits, I dropped off again, only to have the same performance repeated. Then I understood. I was brave while my conscious mind was running things, but the instant my subconscious was in control, I could be frightened. That had to stop, for unusual noises would



THE RUINS OF HOLY COMFORTER CHAPEL,  
LOWER BRULE, S. D.

be going on all night. (I learned from Yao today that, after telling me good night he and Mr. Wang went out and watched the people fleeing with their bedding and valuables to the country until after ten o'clock.) So, my Conscious and my Subconscious had a good talk together. It ran something like this:

"Now, why are you so cowardly? Are you really so anxious for physical safety? If physical safety means so much to you, why don't you resign from the Mission, as soon as you can reach Anking, and take passage home? You know you wouldn't do that for worlds. Well, if you won't do that, your dominant desire can't be for physical safety. And if it isn't for physical safety, then what is it for? And haven't you the promises, "Lo, I am with you always," and "Fear not, I am with thee"? Don't you believe them? And don't you believe that other promise "No evil shall come nigh thy dwelling"?"

"But bandits are an evil," wailed poor old Subconscious.  
"Yes, they are, if taken alone. But you don't have to take them alone."

"All that He blesses is our good,  
And unblest good is ill."

"Why, just think of the opportunity you'd have! There aren't fourteen hundred bandits, there are only fourteen. You'd soon know every one of them, and why they became bandits. And, after you had convinced them that you would not be ransomed, why, you might succeed in getting them to stop being bandits! Now, wouldn't it be a thrilling occasion to show up in Anking with fourteen ex-bandits? And all the excitement of getting them pardoned! And then, you'd have to find work for them. Awful thought! Lucy Lee and her "husbands" (the husbands of her cross stitch women) wouldn't be in it with you and your ex-bandits! But you haven't got your fourteen bandits yet, so there's no sense in losing sleep planning for employment for them after they have reformed."

"By this time, my poor old Subconscious was so exercised over those poor bandits that maternal feelings had entirely cast out any fear, and it was so amused at the picture, too, that we just chortled. Then I turned over and went to sleep as peacefully as though I were at home. My heart was as light as a feather!"

IN SOME THINGS we are to remain as children. We are not to grow away from their simplicity. But in understanding we are to be men. Indeed, one of our surest defences against belittling feelings is the cultivation of a more spacious mind, a mind which moves reverently but freely in the realm of truth revealed to us in Jesus Christ our Lord.—*J. H. Jowett.*

FAITH retains its hold on the promise of God, though the answer to prayer may take a different shape from that which was desired.—*Hutchings.*

# Can War be Abolished by Resolution?

BY CLINTON ROGERS WOODRUFF

A SHORT time since, the Executive Board of the Philadelphia Federation of Churches formally declared its belief, by way of a set of resolutions, that war should be made a crime by international agreement and placed in the same category with piracy and duelling. These resolutions declared that Congress should be advised that the Board expected it speedily "to take such steps as shall be necessary to secure by international association and agreement the abolishment of legalized warfare," and "that in view of the determined effort now being made in the name of Christ to organize the world for peace, it is our conviction that Christian Churches should discourage young men from attending military training schools and summer military training camps."

This same body called upon "the great political parties at their (then) forthcoming conventions to insert in their platforms the specific pledge that the new Congress shall forthwith submit to each and every nation of the world a Peace treaty, in which provision shall be made that, as between the contracting parties, war shall not be employed as a means of settling any controversy."

Great interest centered about the action of the Methodist General Conference at Springfield because the Committee on the State of the Church, a large and representative committee of the Conference, adopted a resolution which not only branded war as unchristian but asserted that the Church, as such, could take no part in war. This resolution was the signal for sharp debates within and without the conference. The *Christian Advocate* reported that telegrams poured in upon the delegates protesting that the passing of such a resolution would be an act of aggressive disloyalty. The substitute resolution, which was carried with enthusiasm, however, contained language that is bound to provoke much controversy. It declared: "Governments which ignore the Christian conscience of men in time of peace cannot justly claim the lives of men in time of war. Secret diplomacy and political partisanship must not draw men into the dilemma of deciding between support of country and loyalty to Christ."

These resolutions are a part of a vigorous propaganda now being carried forward by some of the more radical elements in Protestant Churches. Kirby Page, in his book, *War—Its Consequences and Cure*, has put this proposition about as definitely as any in the form of a pledge which he and his colleagues are circulating among various religious bodies, peace organizations, and women's clubs. It reads thus: "Let the Churches of America say to their own government and to the peoples of the earth: We feel so certain that war is now unchristian, futile, and suicidal, that we renounce completely the whole war system. We will never again sanction or participate in any war. We will not allow our pulpits and class rooms to be used as recruiting stations. We will not again give our financial or moral support to any war. We will seek security and justice in other ways."

It raises the issue of pacifism in a concrete way and is arousing discussion, which may prove helpful and stimulating. It is interesting to note how the proposed pledge appeals to leaders in our own Church. The President of the National Council (the Bishop of Tennessee) declares himself in this fashion:

"To say that we pledge ourselves solemnly never under any circumstances or conditions to give our moral support to any war is making a demand which to my mind is a little too strong. No man knows what the future holds. While I abhor war, I still believe that there are some things that are even worse than war—anyhow, until human nature is regenerated and greatly changed."

The Bishop of Massachusetts expresses this view:

"The probability or the possibility of the Churches of America joining together in making that statement seems to me so slight and academic that it is hardly worth the time taken in discussion. I say this with a profound feeling that the Churches should do everything in their power consistent with justice to promote peace."

"I am not prepared to make any pledge at the present moment in the negative terms relative to war. The statement in the pledge relative to what war is and does I believe to

represent facts. The chief question in my judgment is how to present a moral substitute for war that can be expressed in practical form when we are confronted with war. A mere anti-war statement is quite inadequate," is the way the Bishop of Western New York declares himself.

The Bishop of Georgia, a leading member of the National Department of Christian Social Service, points out that "Certainly war is un-Christian and so is any sort of violence. But it is absurd to say that there are no possible circumstances under which even a Christian man may be compelled to resort to violence to protect others, if not himself; the same is true of a Christian nation. But I am willing and anxious to do all in my power, both individually and in my official position, by voice and influence, to assist in abolishing war and to keep our country from becoming involved in it, and I think that is all we are justified in pledging ourselves to do. But I do think that we ought not to be expected to use our pulpits as a means of working up the passions of war and of stimulating recruiting."

Other distinguished leaders in our Church, both in and out of the episcopate, declare themselves in much the same tone and language in a pamphlet which the National Civic Federation has published under the title, *Church and College Denounce Pacifist Pledge*.

Roman Catholic prelates take even stronger grounds. Mgr. Duggan, the Vicar General of the Diocese of Hartford, does not hesitate to declare the pledge to be "constructive treason." Nor are the Methodists without representation in the denunciation, Bishop Hughes, of Boston, declaring, "Indeed I am very much afraid that some people with an overdone pacifism are now saying things that they would have to retract practically in case a war of conscience came to the world again. While I am a peace man and belong to more peace organizations than I can mention, I simply do not intend to be betrayed into saying any words or making any pledges that I shall be obliged to retract later under any stress of conscience."

Among those favoring the pledge in our own Communion are the Bishop of Maine and the Rt. Rev. Paul Jones.

This proposed pledge represents an ideal which leaves out human nature and human frailties. As General Davis said in a recent address before the Chicago City Club:

"The Pacifists and Universal Peace Societies have no monopoly of the desire for peace. They are striving hard to monopolize all fallacies in ignoring the necessity for national safety and urging our participation in the politics of Europe.

"I am not disturbed by these activities and am not despairing of the future. To the extent that American ideals prevail throughout the world there will be less bitterness between nations, less incentive to war. I am for a line of conduct on our part that will keep America out of war, but I am also for an attitude not at all of haughtiness but of conviction that the lives of individuals are naught when our national existence is threatened or the safety of our institutions is in danger.

"Great indeed is the responsibility to bear arms in defense of the nation—just as great, in times of peace, is the responsibility for the highest and best expression of citizenship.

"Many of the current fallacies of Government, selfishness of groups, class legislation, congressional blocs, are foreign to the idealism of American citizenship."

In the same speech General Davis (who is a veteran of the World War) also said:

"Pacifists who advocate a policy of non-resistance and at the same time favor America's active participation in World affairs, our entry into the League of Nations, and a closer contact with European politics, are doing their utmost to drag America into war.

"The soldier is the true lover of peace. I speak particularly of the American soldier in the World War. The American who has seen the devastation of Northern France, who witnessed the sight of innocent women and children driven from their homes never to return to them, who has seen his own comrades suffer and die, never wants another war."

During the World War there was no more pertinent word uttered than the following statement from that arch-radical, Bouck White:

"Whatever can be said of the rights of a minority in time of peace cannot be affirmed with equal truth for times of foreign war. It matters not by whose fault the accident happened; when the ship is off a lee shore with the anchors dragging, and the officers are laboring to inch her away into an offing, mutiny by the crew is illogical, unsagacious, indefensible. My readings in the book of history show me not one instance of

pacifist success after the howitzers had begun their bellowings. When the herd has once stampeded, there is nothing to do but ride along with them and let them run it off; defiance would be uselessly dangerous; and to withdraw in a fit of the sulks—'twould stamp one king of quitters! In time of war the word of the constituted authorities must be law. Nice distinctions are lost in moments of blood and thunder. How ideal soever be the motives of those Russians who have been giving way on the German front, not all the explainings through historic ages will rehabilitate them and their families in the estimation of the normal-minded."

In every Christian heart there is a natural abhorrence of war, but so long as we live in a civilization that is only partially Christian even in so called Christian countries, and so long as so much of the world is pagan or semi-pagan, are we supinely to stand aside and allow those who do not share our views to have their own way without let or hindrance or opposition? We must not forget that we are members of a Church militant as well as of a Church expectant, and as much as we may deplore war, we must at least be prepared to defend what we have won, with a firm determination not to use our preparation as a means of oppression.

The Roman Pontiff, in his recent Bull declaring 1924 "a Holy Year," said:

"I speak of peace, not of peace written in treaties, but peace written on hearts, which must be restored among the peoples. Though today it is not as distant as in the past, it still is more remote than all of us desire. At the tomb of the apostles, I implore this precious boon—that Christ, the Prince of Peace, who with a sign calmed the waves of the Galilean Sea, moved with pity for His own, should command that the tempests by which Europe is being beaten down, be calmed, in order that a durable peace and charity, too long forgotten, should again be embraced by the peoples and inspire government."

"Written in our hearts and lives"! That is the true aim of religion.

We are coming to place too much dependence on laws and resolutions, and losing sight of the supreme need of Christian character, founded upon love and obedience in our daily lives to our Blessed Lord and Saviour.

#### FIFTY YEARS OF THE COMMUNITY OF ST. JOHN BAPTIST

ON June 26th about three hundred guests assembled at the Convent of Saint John Baptist at Ralston, Morris County, New Jersey, to celebrate the fiftieth anniversary of the founding of that community in this country. The day, falling within the octave of the patron saint of the Order, was, fortunately, bright and cool, with an intensely blue sky, piled-up clouds flying across it, the most brilliant sunshine revealing range on range of hills surrounding the high plateau on which the convent is built.

The natural beauty of the rugged hill top has been enhanced by the dignified gothic building, the roof of red tiles, the walls of white concrete with stone arches. The architects were Durr Friedley and William Wade Cordingly; one third only of the projected plan has been completed. The approach is by a winding drive through woods and fields up the steep hillside. To the people who filled the chapel and overflowed into the Lady chapel and cloisters, some even standing outside the windows on the grass, it was not alone the glory of the midsummer day, nor the exquisite architecture, nor the knowledge of the works of the Sisterhood—educational, philanthropic, and artistic, their schools, homes, and hospitals—it was something far more deeply felt which stirred all hearts to devout thanksgiving in the celebration of the Choral Eucharist. The flowers and incense, the lights and music, the stateliness of the liturgy, all expressed the thankfulness of those who came from city and countryside, people as diverse as the clergy, men and women of the religious orders, seminarians, teachers, the families and friends of the sisters, college girls, trained nurses, people of leisure, and working women from New York's east side. All had experienced, some personally, some through those near to them, the influence of the Order, that power of the spiritual life, the life given wholly to God, of work and prayer, for which purpose religious orders exist; that power which enables them to reach human souls and lead them by prayer and self-forgetting love and service into a more intimate relation with God and His Church.

The celebrant at the choral Mass was the Rev. C. M. Dun-

ham of All Saints' Church, Orange, assisted by the Rev. James F. Aitkins, warden of the community. The sermon was preached by the Rev. Father Johnson, S. S. J. E., of Boston. Luncheon was served in the cloisters and on the lawn, after which the guests visited St. Anna's, a wing of the convent which is a home for wayward girls between fourteen and twenty-one years of age, where the results achieved in the building up of character are very remarkable; and St. Marguerite's, a red brick building standing to the west, a home for orphan girls between four and eighteen years, ideally equipped for education and home life. Girls in both these houses are trained to be absolutely self-supporting. There was also an exhibition of ecclesiastical art, consisting of embroidered vestments, altar hangings, altar linens, illuminations on vellum, service books, books, single pages, devotional poems. This branch of the work of the order is justly famous, many sets of vestments having been made for the English church in Jerusalem, for Japan and other foreign lands, as well as for churches at home.

Bishop Lines, of Newark, the official visitor of the order, made the address of commemoration in the course of the afternoon, especially dwelling on his appreciation of the value of the community in the diocese. He briefly reviewed the history of the order from its foundation in England, stating that it will always be associated with the religious revival in the Church of England known as the Oxford Movement, and spoke enthusiastically of the sisters' care of groups of girls, of the help in their preparation for life, and the sense of kindness and of home these girls had received. He expressed the wish that friends might be found to aid the sisterhood in their ministration of love to women and children, and closed by giving his benediction.

The guests departed after tea had been served on the terrace overlooking the garden.

With the mother house and the novitiate at Ralston, the sisters also maintain the Church art room for ecclesiastical embroidery and illuminating, St. Anna's and St. Marguerite's Homes, St. John Baptist Boarding School for Young Ladies, Holy Cross House, 300 East Fourth Street, New York, a boarding house for working girls, Holy Cross Church and Mission for work among the poor of the east side, St. Michael's Home, Mamaroneck, a home for wayward girls, St. Andrew's Convalescent Hospital for women and girls, 237 East Seventeenth Street, New York, including St. Andrew's Rest (during the summer), at Woodcliff Lake, Bergen County, New Jersey; and St. Helen's Hall, Portland, Oregon. The central office of the community for business is at Holy Cross House, 300 East Fourth Street, New York City, where orders are taken for ecclesiastical embroidery and illuminating, by appointment.

The order was originally founded in England by Canon Carter, rector of Clewer (within a mile of Windsor) in 1852, and from a small beginning has grown until it now maintains thirty-eight houses in England and over twenty in India. The American community is affiliated with the English order and a close connection between the two has always existed, many of the American novices receiving part of their training in England. The Mother General of Clewer visited all the works of the American Sisterhood when she was in this country and laid the corner-stone of the convent at Ralston.

#### DEATH OF BISHOP BLISS

(Continued from page 369)

kins, a former rector of St. Paul's Church, Burlington; the Rev. Morgan Ashley, of Trinity Church, Rutland; the Rev. Walter C. Bernard, of St. Michael's Church, Brattleboro; the Rev. John White, Sherburne; the Rev. W. J. Brown, Manchester. The Rev. F. W. Burge, curate of St. Paul's Church, acted as Bishop Hall's chaplain during the service. The clergy of the diocese preceded the body from the church and were arranged in lines on each side as the casket was borne to the hearse. Only the members of the late Bishop's family and the clergymen were present at the interment, which was made at Lake View cemetery.

RELIGION is the first thing and the last thing, and until a man has found God, and been found by God, he begins at no beginning, he works to no end.—H. G. Wells.



# 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.

## KNOX ON "THE CATHOLIC MOVEMENT"

To the Editor of *The Living Church*:

I READ WITH great pleasure your editorial in review of the Rev. Wilfred L. Knox's work on *The Catholic Movement in the Church of England*. Occupying, like the undersigned, the standpoint of conviction of the Catholicity of the Anglican Communion, your comments were temperate and sympathetic, although you reserved approval of some of Father Knox's conclusions.

The revolutionary proposals of this book ought, however, to be made clear. Forty years ago, when ritualism filled the Anglican and American Churches with intense anxiety, the question was asked of its promoters, "Are you trying to Romanize us? What is your *terminus ad quem*? Tell us the whole of it, the worst of it." The greatest and most trusted leaders assured us that the purpose was to arouse us to the consciousness of our own inherent Catholicity, that Roman ways and Papal obedience and merging of Anglican Church heritage into Latin background were far from the end in view.

As a result of being true to this purpose, the Catholic character of the Anglican Communion is now universally recognized and acted upon. Can we think of a single bishop sitting in conference at Lambeth who would repudiate his Catholic order? Is not every priest, altar, and Prayer Book a witness to Catholicity?

But to deepen this consciousness and continue the richness of this education is not sufficient for Father Knox and those whom he may represent.

Have you noted that this author favors the abandonment of English as the required language of liturgical worship among Anglicans; that Communion in one kind is, in his view, "a minor matter"; that he thinks the Roman dogmas of Transubstantiation and Immaculate Conception of the Virgin ought to be accepted rather than become ground for continued perpetuation of the divisions of Christendom? Did you observe his contention (purely imaginary, in my judgment) that there is a growing demand among our laity that the clergy should not marry? Would his opinion be generally endorsed that "with the authoritative beliefs of the Church of Rome most English Catholics have no quarrel"?

This author completely accepts the Roman opinions that our Lord made St. Peter chief and prince of the Apostles, and that the Pope is his successor, although he does not claim that Scripture or antiquity support this view. Most significant of all, he does not think the support of Scripture or antiquity to be necessary. He is so enamored of Rome that on like grounds he would doubtless accept the dogma of Assumption of the Virgin or anything else that Rome may manufacture. The limit of infatuation is reached when he asks that the Bishop of Rome be recognized as "the normal central authority for regulating the extent to which matters affecting Christian faith and morals may be discussed in popular writings and sermons by faithful Christians"!! Could any proposal more futile and uncatholic be imagined? Can anyone suppose Americans or Anglicans would for a moment listen patiently to such a suggestion?

The complete willingness to surrender Anglican Catholicity to Rome outlined in this book is an eye-opener. If this author is right, then away go our best authorities on true Catholicity. The Anglican divines, such as Hooker, Bull, Jeremy Taylor; the modern scholars like Gore, Littledale, Pullan, Sadler, and hosts of others; our own greatest teachers like Bishop John Williams, Grafton, Ewer, Hall, and every trusted authority, must go into the discard.

Can it be possible that this book represents the real goal of the Catholic Movement of our day? If so, it is destined to be forsaken by tens of thousands of clergy and laity who now rejoice in the recognized Catholicity of the Anglican Communion. Is this glorious movement now being steered straight to the rocks by men of this writer's views, and are the rest of us content to have it so? I cannot believe it.

WM. H. MORELAND.

Sacramento, Calif., July 2, 1924.

## TRUST DEED OF CAMBRIDGE THEOLOGICAL SCHOOL

To the Editor of *The Living Church*:

RECENTLY THE professors of the Cambridge Divinity School sent out some essays relating to religious doctrines for which they stand. I have read some accounts of these essays, and it seems to me, from what I have read about them, that some of them are, to some extent, in accord with some of the claims of Modernism.

Rummaging through some old pamphlets, a day or two ago, I ran across a catalogue of the Cambridge Divinity School for 1899-1900, sent me from the seminary about twenty-five years ago. This catalogue gives a brief account of the founding of the seminary, and a statement of the purposes of its founder in establishing it. He did not found it and give those who should teach in it power or "liberty" to teach whatever they should believe or deem proper; but he deemed it proper and necessary to state, with considerable definiteness, what the professors and lecturers *should teach* in the school.

This catalogue, on pages 11 and 12 thereof, sets forth the purposes and requirements of the founder of the seminary as follows:

"The instructions and teachings of the School, and of its Professors and Lecturers, shall always be in conformity with the doctrine, ritual, and order, discipline, and worship of the Protestant Episcopal Church in the United States of America, as set forth in the Book of Common Prayer and the Canons of the Church, and shall at all times embody and distinctly set forth the great doctrine of Justification by Faith alone in the Atonement and Righteousness of Christ, as taught in the 'Articles of Religion,' commonly called the Thirty-nine Articles (Scripture alone being the standard) as adopted at the Reformation, and not according to any tradition, doctrine, or usage prior to said Reformation, not contained in Scripture."

This extract is, I believe, taken from the deed by which the seminary was founded, and it was intended to direct and control, for all time, the doctrine and teaching of the professors and lecturers in the seminary. The founder, apparently, did not believe that the ordination vows of the professors and lecturers would be sufficient to safeguard the teaching of the Faith, and hence he set forth in the foundation deed, definitely, what they "should" teach. He did not leave them to that "liberty" that seems to be so dear to the heart of a Modernist. This declaration of the founder provides that the teaching at the Seminary *shall always be in conformity with the doctrine, ritual, and order, discipline, and worship of the Episcopal Church as set forth in the Book of Common Prayer and the Canons of said Church*, and what it says about "tradition, doctrine, or usage before the Reformation" relates only to what is taught in the Thirty-nine Articles. The founder intended, by setting forth the provision cited from his deed of foundation, to anchor securely, for all time, the teaching of the seminary to the doctrines, faith, and worship of the Church.

This requires the professors and lecturers to teach the doctrines set forth in the Book of Common Prayer, including the doctrine of the Trinity, of the Virgin Birth of Our Lord, the Resurrection of the Body, the Ascension, etc. Do the professors in this seminary teach all these doctrines? I hope that they do, but what I have read of late causes me to have some doubts in regard to the teaching there.

The founder required the teachers to conform not only to the doctrine and worship of the Church, but also to the discipline contained in the Prayer Book and the *Canons of the Church*; and we know that the Canons provide for disciplining clergymen for holding and teaching advisedly any doctrine contrary to that held by the Church; hence, I infer that the founder of this seminary was a loyal Churchman, and that he intended, by founding this seminary, to provide for the education of young men for the ministry who would hold and teach the faith of the Church without any evasion or equivocation whatever.

I hope that the professors of this seminary will make the instruction given at the seminary always conform to the Faith of the Church.

WM. M. RAMSAY.

McMinnville, Oreg., July 8.

## WORK OF GERMANS FOR GERMAN RELIEF

To the Editor of *The Living Church*:

THE LETTER of Helene Paul Jones in *THE LIVING CHURCH* gives the undersigned the opportunity—if the Editor will graciously allow it—of fulfilling a trust.

Miss Jones' observations upon the Germans in Italy were quite natural to one who sees only the outside, and is not acquainted with some of the facts. The writer was also in Italy this past winter; and at Sestri Levante on the Riviera she met a quiet, modish little woman from Berlin, who at first seemed forbiddingly unresponsive, but later showed that she was kindly and considerate. It developed that she had gone to the South worn out by philanthropic labors for the poor school children of her city. She had consented to join another lady in the tremendous work of feeding children who went to school without breakfast. Put it in a nutshell—through their money, their lavishing of time, strength, and effort; their organization of the undertaking, their collecting of funds, their enlisting of voluntary practical service by mothers of the children—their work had grown so that 170 Berlin schools gave a meal a day to 17,500 children who had come to school without breakfast.

She went to Italy a nervous wreck, but she made her departure from Sestri sparkling and rejuvenated. Much distressed at the charge that the Germans did nothing for their own (for Miss Jones is one of a number of such accusers), she told the writer of this work in Berlin, and begged her to refute such charges when she heard them. If confirmation is needed, a printed article giving the facts and figures of the above work can be produced.

In addition to private effort and the truly Christian work of the Quakers, the German Red Cross and the Salvation Army, as well as other German organizations, have done their part. In Saxony, at least, perhaps also in other provinces, the old army kitchen apparatus is used for feeding the poor under the oversight of the Reichswehr.

Two other things have possibly also been overlooked by Miss Jones; first, she, who on the face of things is a traveler, may not realize that for ten years the Germans had been practically interned in their own country, as the majority found it impossible to travel till the rentenmark lifted their currency out of its debasement; second, that prices were cheaper in Italy than in their own country.

With my respectful thanks to the Editor,

Dresden, June 20th.

CORNELIA E. BEDFORD.

[This letter is printed after the discussion had been closed and a number of other letters declined, because it is helpful to Americans to learn of concrete examples of Germans who are conscientiously working to relieve the distress in their own land, and in many letters the recognition of like activities by countless others is made. We doubt whether any American writer has intended to question the existence of such benevolent persons nor the value of their work. But our correspondent will also recognize that, in the face of a call upon Americans to assume a large part in the relief of the German children, the undoubted instances of such generous workers travelling in the countries near to their own land do not offset the very sad spectacle of great numbers of other Germans, in Italy and Switzerland, who appear able to spend money lavishly on their own comfort, and who give no indication of serious purpose to assist in the work in Germany which Americans are called upon to do. Criticism of the latter class, and discussion of the extent to which its membership is to be considered in discussing what may be the duty of Americans in connection with the distress in Germany, cannot be deemed a denial of the other fact that there are numbers of Germans who are assisting their fellow sufferers, as they ought to do.—EDITOR L. C.]

## THE FUNCTION OF SYMBOLISM

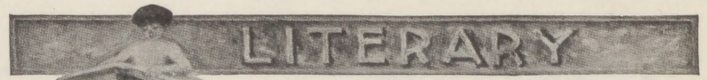
To the Editor of *The Living Church*:

IN CONNECTION with letters recently published by you on "Facts and Interpretations within the Apostles Creed" I should like to call attention to a very illuminating article by Bishop Gore, "Symbolism in Religion," which appeared in the *Constructive Quarterly* of March, 1914. In it he says: "Symbolism is in place where we are dealing with what we cannot express in terms of human experience; it is quite out of place where the affirmation concerns what passed within the limits of present human experience, and to confuse this issue is to confuse the issues between happening or not happening and between truth and falsehood."

Burlington, Vermont,  
July 7, 1924.

CONSTANCE R. WHEELER.

NOW AND AGAIN we feel the cold wind, and we say, The hill we travel is very high and the darkness comes down upon us suddenly; but if we had faith in the living Father of our Lord Jesus Christ the wind would be a summer air, the hills would be a slope up towards heaven, and the darkness would be the background of the stars!—*Joseph Parker.*



## RELIGIOUS MYSTICISM

*The Mystical Element of Religion, as Studied in St. Catherine of Genoa and Her Friends.* By Baron Friedrich von Hügel. London: J. M. Dent & Sons. New York: E. P. Dutton & Co. Second Edition. Vol. I, pp. xxxix-466, Vol. II, pp. vi-422, 1923. \$12.00.

This monumental and exhaustive work of Baron von Hügel needs no introduction to Anglican Churchmen. Von Hügel, though a Roman Catholic layman, has for years held an increasingly important position in the world of religion in Europe. His influence has grown enormously the past few years. It is not difficult to account for this fact; few writers on the philosophy of religion have his profundity of knowledge and breadth of sympathy. To the rabid documentarian he offers erudition of an amazing character; to the student of spiritual phenomena he is an adept in the mysteries he deals with; to the mystically minded he shows his profound acquaintance both with the data and about the data; he is a religious genius, possessing both insight and the power to communicate to others the experience which has become his own; to the religious person, whose interests are concerned primarily with spiritual reality, none can speak with more authority and understanding than Baron von Hügel.

It is idle to do more than indicate the plan of this massive work. Of the whole, Bishop Gore finds the essay on *The Three Elements of the Religion* (Vol. I, pp. 50-82) of the most unique and original value. The two bulky volumes are concerned with the life, religious experiences, achievements, and words of a rather obscure Genoese woman of the last half of the Fifteenth and first decade of the Sixteenth Centuries—Catherine Fiesca Adorna, 1447-1510. The arrangement of the book is mystifying even after the author's painstaking elucidations, for the life and work of St. Catherine furnish him with the data for their interpretation and evaluation. This commentary material, comprising discursive essays suggested by the facts, constitutes (with the laborious critical examination of his sources) the bulk of the two volumes. The chronological arrangement, sustained with some consecutiveness in Volume I, again and again gives way to the claim of interest and interpretation. "Exhaustiveness" best describes the author's work. Objections to the views he is about to propound are dealt with in full, after they have been given the freedom of the text. In his fear of inaccuracy and misstatement due to understatement, his style (characteristic beloved of those who love the author!) as well as the progress of the book as a whole, becomes tortuous, involved, turgid. Two examples of his style may suggest the basis for this observation: "In all these cases of actual life, this apparently long and round-about, indeed back-before, process is, in reality, the short, because the only fully sincere and humble, specifically human way in which to proceed" (Vol. I, p. xxiv), he writes by way of *apologia* for his arrangement and method. In paying his acknowledgments to philosophers to whom he owes a debt of gratitude, he writes of "Kierkegaard, that certainly one-sided, yet impressively tenacious re-discover and proclaimer of the poignant sense of the transcendent essential to all deep religion, and especially to Christianity, religion's flower and crown" (*ibid.*, p. xxix). Now none may say that he has been verbose or wordy, for every word counts, but none can aver with justice that he is lucid!

In the vast mass of precious material mined with such loving labor by von Hügel, any selection of portions of it for special mention would be entirely arbitrary. Such richness and satisfactory completeness in every detail! Such magnificence of wisdom drawn out and offered fully thought out for the reader's soul! The study of the mystical element of religion, now so prone to be lightly engaged in by those who seek the exotic, the bizarre, and the arresting, has here its solid vindication from all imputations which would suggest that student or subject matter can allow a flippant and surface view to be taken of the data. The serene common sense of von Hügel is the best curative for unregulated and ill-developed vagaries in this most important field of religious investigation.

*Beginning Again at Ararat.* The Story of a Modern Florence Nightingale. By Mabel E. Elliott, M.D. New York: Fleming H. Revell Co. \$2.

A vivid story of the awful conditions in the Near East, the Armenian atrocities, the effort at relief, with convincing accounts of the clashing personalities of Turk and Armenian. The author is a medical director of the Near East Relief, who has spent four years in the work, and has four times been decorated for bravery.

## THEOLOGICAL

*Theism and Thought.* By Arthur James Balfour, Earl of Balfour, K.G., O.M., F.R.S., LL.D., D.C.L., Litt.D., Ph.D. New York: George H. Doran Co., Pp. xii-283, 1924. \$4.

This second course of the Gifford Lectures (the first was delivered before the War) carries on the argument of *Theism and Humanism*. It deals with the whole groundwork, so deep below the surface as not to be apparent, on which our modern difficulties and divergences rest. After all, the problems of the miraculous and the supernatural go back ultimately to one's doctrine of God. Our present controversies are often only the surface indication of a deeply-hidden, radical divergence of fundamental conviction. The impressiveness of this book is in no way commensurate with its brevity. It is not easy reading. Few concessions are made to the weakness of our present-day depraved taste, yet when one has penetrated into the book the course of its reasoning carries him on, absorbed in the intellectual panorama passing by. In his Epilogue is a significant passage which will bear the dignity of quotation, as it sufficiently indicates the gist of the lectures. "With which of the two types, thus broadly . . . characterized, do the conclusions of these lectures most easily harmonize? Obviously with that which I have called religious rather than those which I have described as metaphysical. They certainly involve preferential action; they are certainly most easily expressed in terms which imply special relations between the Supreme Reality and finite spirit; they certainly suggest that the Supreme Reality itself possesses among its infinite attributes what we can best describe as personality. . . . Those who rest in the 'metaphysical' point of view too abstractly treated, will find few followers (outside the schools) till they have found some method of absorbing 'religious' elements into their scheme of thought. Those who start from a 'religious' point of view too narrowly conceived, will always be haunted by a sense of its inadequacy. The complete amalgamation of the two is the unfinished task of the higher philosophy." And in conclusion he writes: "Theism of a 'religious' type is necessary if the great values on which depend all our higher life are to be reasonably sustained" (pp. 250-251).

*Some Foundation Truths of the Christian Faith.* By the Rev. Charles Smith Lewis, B.D. Philadelphia: Jacobs. \$1.25.

Canon Lewis has done for us a useful and needed piece of work. His manual serves at least two purposes, in that it can be put into the hands of adults who are under instruction for Confirmation, and can also be recommended to those within the Church who are in distress because of the difficulties involved in adjusting their belief to the problems of the present generation. It is emphatically practical, and is without that superfluous rhetoric which disfigures many books of practical apologetic. The author has the gift of lucid presentation, in language which is simple, direct, and unambiguous. One might wish that he had appended to his chapters a list of recommended readings in accessible works which would carry the student deeper into the question treated in his own manual, for there will be many whose appetite for further knowledge will have been whetted by reading his book. The hearty good wishes of THE LIVING CHURCH for a wide dissemination of *Some Foundation Truths of the Christian Faith* accompany its congratulations to the author.

## THE HEALING OFFICE

*The Power to Heal.* By Henry B. Wilson. Boonton, N. J.: Nazarene Press, \$1.

*Ghosts or Gospels.* By Henry B. Wilson. Boonton, N. J.: Nazarene Press, \$1.25.

*God's Will for the World.* By Henry B. Wilson. New York: E. P. Dutton & Co. \$1.50.

Three books, the first of which is a manual for use in the Society of the Nazarene, are by the founder of the Society. A brave attempt is made to explain to the "average man" an ancient, but only comparatively recently revived Christian practice—faith healing—by means of a theory which the orthodox mind finds almost impossible to grasp. One is led to wonder if the author himself were always absolutely sure where he was going in his attempts to explain his concepts and their consequences. He seems to have had hold of the beginning of a really great idea, but of only the beginning of it, for he soon loses the reader in a haze of words. One cannot help but feel that the Society might better confine its activity to the setting forth, and the practice, of its avowed principles, instead of attempting explanations, scientific, philosophical, or otherwise, of underlying causes. Is it not the work of God, through the Holy Spirit? We must assume it is: why not,

therefore, call it just that and be done with it? The "average man" (who is, of course, non-existent), is surely fore-ordained to almost hopeless confusion of mind if he honestly tries to understand what the author has said in these books.

## MODERNISM

*What is Modernism?* By the Rev. Leighton Parks, D.D., rector of St. Bartholomew's Church, New York City. New York: Charles Scribner's Sons. Pp. xix-154, 1924. \$1.

Dr. Parks' felicitously written book is an *apologia* for the Modernist in the Christian world today. It is done in an excellent spirit, is neither virulent nor combative, and is probably the best presentation of the case for that temper and point of view called "Modernism." The patent sincerity of the author and his persuasiveness of appeal vindicate the book from the slightest stigma of unworthiness of spirit. No matter how much the reader may disagree with Dr. Parks' contentions, he cannot fail to be captivated by the charm of his personality. It ought to be read by us whom he calls "Traditionalists," who hope that we also can give as amiable, loving, convinced, and convincing an account of ourselves as Dr. Parks has for those whom he esteems as Modernists.

## MISCELLANEOUS

*The Spirit of France.* As told in forty-two sonnets. By Charles Lewis Slattery. New York: The Macmillan Co.

A delightful series of appreciations, in sonnet form, of those things, material and spiritual, that endear France to Americans—tides and galleries, churches and tombs, events and incidents, lend themselves admirably to the writer's poetic fancy. The work is exceptionally well done.

*Letters and Religion.* By John Jay Chapman. Boston: Atlantic Monthly Press. \$2.50.

Mr. Chapman is the author of many volumes of essays, plays, and verse. His is a mature and well-stored mind, deeply concerned with religion—of which he has evolved his own individual conception. *Letters and Religion* is a thoughtful book of short essays and articles. Though not without flashes of irony, it lacks the light touch: the author is invariably serious in style and intent. Perhaps the Story and Sayings of Christ is the most illuminating essay in the book. Another, Day Before Yesterday, is quite the contrary. It seems to say that in the last thirty years a religion of good works has sprung up, and that this Uplift, along with New Thought, are both parts of the same spiritual revulsion!

*Eton Fables.* By Cyril Alington. New York: Longmans, Green and Co. \$1.25.

The Headmaster of Eton has here brought together a number of short sermons delivered to the boys in the guise of fables. By using this means he has avoided the tone of instruction and yet packed them with good counsel. These are a few of the fables: The Peace Exhibition, The Three Gifts, School Yard, The Lost Property Office. Slight as it is, the book is an index to the reasons why the great English schools achieve their aim—which is, first and last, to produce character.

*My Life: Told by the Peasant Anissia.* Revised and Corrected by Leo Tolstoy. New York: Duffield & Co. \$1.50.

Leo Tolstoy's first impression of this story was that it was "not for the people; it is too much of a photograph and almost lacking in ideal" (footnote, page 128). Later he must have changed his mind, although still insisting it was for adults only. The extraordinary gift of the Russian peasant for story telling is here so remarkably instanced that many critics remain skeptical of its origin, believing it to be the work of Tolstoy himself. The translator, however, believes it to be a genuine peasant's tale, or masterpiece of the people. The story falls within the year 1860-80 and concerns the simple but hard life of the peasant—marriage, mother-in-law, children, exile to Siberia and return—all with many hardships, but filled full with the spirit of devotion and a sincere piety.

*India and Its Missions.* Prepared by the Capuchin Mission Unit. New York: Macmillan Co. \$2.50.

A brief history and narrative of present-day mission work being carried on in India by the Roman Catholic Church, illustrated by maps and photographs.

## Church Calendar



JULY

20. Fifth Sunday after Trinity.  
25. St. James Apostle.  
27. Sixth Sunday after Trinity.  
31. Thursday.

### KALENDAR OF COMING EVENTS

July 14-25—Racine Clergy Conference, Racine, Wis.

July 19-28—Oregon Summer School for Clergy and Church Workers, Chautauqua Park, Gladstone, Ore.

July 21-Aug. 1—Prov. Summer School for Colored Church Workers, Lawrenceville, Va.

July 22—Special Convention Diocese of Florida, for the election of a Bishop.

July 23-Aug. 5—Mississippi Teacher Training School, All Saints' College, Vicksburg, Miss.

July 24-Aug. 7—Young People's Department of the Sewanee Training School, Sewanee, Tenn.

Aug. 7-21—Sewanee Clergy Conference, Sewanee, Tenn.

Aug. 7-21—Summer Training School for Church Workers, Sewanee, Tenn.

Aug. 10-24—Evergreen Clergy Conference, Evergreen, Colo.

### APPOINTMENTS ACCEPTED

BRATTON, Rev. WM. DuB., Demopolis, Ala.; becomes rector of Church of the Redeemer, Eastwood, Houston, Texas. Address 4400 Telephone Road, Houston, Texas.

PANCOAST, Rev. EDGAR T.; becomes rector of St. Mary's Church, Salamanca, N. Y.

SCHROCK, Rev. ALBERT LINNELL, curate at St. Mark's, Milwaukee; to be rector of St. James' Church, Goshen, Ind. Address 105 S. 6th St.

SCRIVEN, Rev. GEORGE B., Wheatland, Wyo.; to St. Andrew's Church, Greybull, Wyo., July 1st.

STRANG, Rev. RUSSELL L., Appleton, Minn.; to be missionary canon at Calvary Cathedral, Sioux Falls, S. D., to assist in work among young people and to have charge of neighboring missionary work.

WAGNER, Rev. C. R., Bound Brook, N. J.; assumes charge also of Holy Innocents' Mission, Dunellen, N. J.

### SUMMER APPOINTMENTS

ABBOTT, Rev. H. P. ALMON, D.D., rector of Grace and St. Peter's Church, Baltimore, Md., has charge for the sixth consecutive summer of St. Andrew's-by-the-Sea, Hyannisport, Mass. His address is, Box 113, Osterville, Cape Cod.

BAILEY, CHARLES R., Ph.D., rector of St. Ann's, Revere, Mass., in charge of Trinity and St. Paul's Churches, Hoboken, N. J. Address 707 Washington St., Hoboken, N. J., until September.

STEVENS, Rev. M. J., in charge of the Cathedral, Spokane, Wash., during July and August.

UNDERHILL, Rev. GILBERT R., at St. Clement's, Philadelphia, during July and August. Address 2013 Appletree Street.

### RESIGNATIONS

PHELPS, Rev. A. S., rector of St. Stephen's Church, Plainfield, N. J., has resigned the charge of Holy Innocents' Mission, Dunellen, N. J.

### CHANGE OF ADDRESS

COOKE, Rev. ALLAN W., Ph.D.; Newtonville, Mass., to 32 Sylvan Ave., West Newton, Mass.

### DEGREES CONFERRED

WILBERFORCE UNIVERSITY (Ohio)—D.D. upon the Rev. EDGAR CHARLES YOUNG, S.T.M., of Phillips Brooks Memorial Chapel, Philadelphia.

### ORDINATIONS

#### DEACONS

LOUISIANA—On Wednesday, June 25th, in Grace Church, St. Francisville, the Rt. Rev. Davis Sessums, D.D., Bishop of the Diocese, ordained to the diaconate Mr. RICHARD M. DOUGLAS. The candidate was presented by the Rev. James M. Owens, D.D., and the sermon was preached by the Rev. Matthew Brewster, D.D. The Rev. Mr. Douglas, who has just graduated from the Theological Department of the University of the South, will begin his ministry as assistant at St. Mark's Church, Shreveport, La.

PENNSYLVANIA—On St. Peter's Day, Mr. GEORGE E. SOLBERG was ordered Deacon by the Rt. Rev. T. J. Garland, D.D., Bishop of Pennsylvania, in Gloria Dei Church, Philadelphia, whose rector, the Rev. Addison A. Ewing, presented the candidate, the sermon being preached by the Rev. Dr. J. G. Hammersköld, of New York City.

Mr. Solberg will leave for China in the fall where he will do missionary work.

#### PRIESTS

CONNECTICUT—Bishop Brewster advanced to the priesthood in St. Thomas' Church, Bethel, Conn., on June 30th, the Rev. LIONEL E. W. MITCHELL. The candidate was presented by the Rev. Donald W. Greene. Mr. Mitchell will continue in charge of St. Andrew's Church, Norwich, Conn.

LOUISIANA—On Monday, June 30th, in Trinity Church, New Orleans, the Rt. Rev. Davis Sessums, D.D., Bishop of the Diocese, advanced to the priesthood the Rev. GEORGE F. WHARTON, Jr. The candidate was presented by the Rev. Robert S. Coupland, D.D., and the sermon was preached by the Rev. Gardiner L. Tucker, D.D. Several of the other clergy of New Orleans were present in the chancel and assisted in the laying on of hands. The Rev. Mr. Wharton, who has just finished his course at the University of the South, will be assistant at St. Matthew's Church, Houma, La.

SOUTH CAROLINA—On Sunday, June 9th, at St. Augustine's Church, Sumter County, S. C., the Rev. H. C. BANKS was advanced to the priesthood by the Bishop of South Carolina.

### BIRTH

DOSWELL—On July 1, 1924, in New Orleans, La., to the Rev. and Mrs. Menard Doswell, Jr., a son, JAMES TEMPLE DOSWELL, II.

### DIED

THOMPSON—At Bordentown, N. J., on July 2d, entered into life eternal HOWARD ERNEST THOMPSON, priest of the Church for nearly fifty years.

Of your charity pray for his soul!

## MAKE YOUR WANTS KNOWN

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### POSITION OFFERED

#### CLERICAL

WANTED: A PRIEST, FOR DAILY MASSES, for six weeks beginning August 1st or August 15th. Address the REVEREND MOTHER, Convent of the Holy Nativity, Fond du Lac, Wis.

#### MISCELLANEOUS

IS THERE NOT A CHURCHWOMAN, CAPABLE of teaching modern Public School methods, who would be willing to give one year of her life to her Lord in a Virginia Mountain Mission School, living with Mission Worker? House new, comfortable, running water, baths. Please send references. Address X-37, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED: ORGANIST AND CHOIR DIRECTOR for St. John's Episcopal Church, Keokuk, Iowa. Young man, Churchman preferred. Now installing new organ. Address JOS. J. AYRES, Chmn., Keokuk, Iowa.

WOMAN TO DO CHURCH EMBROIDERY on silk vestments for well established firm in New York. References and experience required. Write AZ—E. S. GORHAM, 11 West 45th Street, New York, N. Y.

### POSITION WANTED

#### CLERICAL

A CLERGYMAN DESIRES PARISH OR Organized Mission in the North. Ten years in present charge. Correspondence solicited. CLERICUS-244, care LIVING CHURCH, Milwaukee, Wis.

A PRIEST DESIRES SUPPLY WORK FOR September. Use of rectory. New England or New York preferred. Address, SEPTEMBER-243, care of LIVING CHURCH, Milwaukee, Wis.

HOLIDAY DUTY—YOUNG, UNMARRIED, city (Central Canada) rector, is open to take charge of parish, last three weeks in August, or last two in August and first in September. Preacher. Highest references. Apply, stating remuneration, TEMPORARY-248, care LIVING CHURCH, Milwaukee, Wis.

I WILL BE GLAD TO SUPPLY SERVICES for any parish, either all the month of August, or any of the Sundays of that month. Address, REV. CHAS. S. CHAMPLIN, 64 Oswego Street, Baldwinsville, N. Y.

PRIEST, UNMARRIED, UNIVERSITY AND seminary graduate, fourteen years' experience, available September 1st for parish or long-term *locum tenency*. Excellent testimonials from Bishops and vestries. Address G-247, care LIVING CHURCH, Milwaukee, Wis.

SUNDAY DUTY OR *LOCUM TENENCY* wanted during August, Atlantic Coast, or near. University graduate M.A., Seminary. Address Rev. G. J. McCORMACK, Trinity Rectory, Steelton, Pa.

YOUNG AND VIGOROUS RECTOR OF PARISH in large mid-west city wishes *locum tenency* for August. Atlantic seaboard preferred. University graduate. Moderate Churchman. Would consider permanent change. Address W-246, care of LIVING CHURCH, Milwaukee, Wis.

#### MISCELLANEOUS

CHOIR BOY TRAINER-ORGANIST (English Cathedral, four years as assistant), wants post. Twenty-three years' experience as choir-trainer, organist, pianist, recitalist, conductor, lecturer. Address, C. GRAY, 411 MacGregor Avenue, Mount Auburn, Cincinnati, Ohio.

CHURCHWOMAN DESIRES SOCIAL SERVICE position, preferably with the Church. Experienced as teacher and social service executive. Address S-252, care of LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S DAUGHTER DESIRES POSITION as companion to elderly lady. Secretarial work if desired. Reference permitted to Rt. Rev. A. C. A. Hall, Burlington, Vermont. Address N. M., Box 14, Short Hills, N. J.

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

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

MATURE YOUNG CHURCHWOMAN, AT present secretary to principal of large public school, desires position in Church Boarding School: secretarial work or teaching in lower grades. Eastern states. Apply W. C. P-250, care of LIVING CHURCH, Milwaukee, Wis.



**ORGANIST AND CHOIRMASTER.** Englishman, thoroughly experienced with English Church services. Fully choral, or plain; used to boys, and mixed choirs, is also capable Band Director. Excellent references. **WILLIAM PEARSON, A.L.C.M.** Box 703, Welland, Ont., Canada.

**POSITION WANTED AS MATRON, HOUSE-MOTHER, or teacher, in Church institution.** Experience. References furnished. Address R-253, care of THE LIVING CHURCH, Milwaukee, Wis.

**WANTED: POSITION AS TEACHER OF Mathematics in boys' school for the coming year, by University of Illinois graduate with slight tutoring experience.** Address **FRANK H. HUTCHINS, 805 S. Busey Ave., Urbana, Ill.**

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**RETREATS**

**HOLY CROSS, WEST PARK, N. Y.** A Retreat for Priests will be held, D. V., September 15 to 19, 1924 (Monday evening to Friday morning). Conductor, the **REV. FRANK GAVIN, Th.D.** Address **THE GUESTMASTER.**

**CATHOLIC PUBLICATIONS**

**THE CATHOLIC CHURCHMAN (FATHER Liebler and Father Rockwell, publishers),** announcing its issues to be doubled in size beginning with September, advances now its subscription price to one dollar a year. **THE CATHOLIC CHURCHMAN, 1 East 29th Street, New York City.**

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Camp Bonsall—Oxford, Pa.  
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Not more than four registrations accepted from any one parish.  
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**DO NOT FAIL TO VISIT GLASTONBURY,** the First Christian Church in England. Founded by Joseph of Arimathea, A. D. 47. This is Avalon, the Burial Place of King Arthur, and the center of the Sangreal Legends, being the spot where Joseph brought the Holy Blood. A Guest House for all Pilgrims to this Shrine is now open. Address, **SECRETARY, Abbots Leigh, Somerset.**

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**FOR RENT FOR SUMMER, JUNE 10TH—October 1st, on Bryn Mawr College Campus,** house, 14 rooms, open fires, electric lights, all conveniences. Reasonable rent to satisfactory tenants. Apply to **HENRY SAUNDERS, Bryn Mawr, Pa.**

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Madison Avenue and 35th Street  
**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.**

Sunday: 7:00 A.M., Mass for Communions  
46 Q Street, N. W.  
" 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.

**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 appearances 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.]

**The Abingdon Press, 150 Fifth Ave., New York, N. Y.**

*The Revolt of Youth.* By Stanley High.

**The Century Co. 353 Fourth Ave., New York, N. Y.**

*America's Place in the World.* By Herbert Adams Gibbons.

**George H. Doran Co. 244 Madison Ave., New York, N. Y.**

*The Sorrows of God.* And Other Poems. By G. A. Studdert-Kennedy. Price \$1.75 net.

*The Significance of the Cross.* A New Testament Study. By Rev. George H. Morrison, D.D. Price 85 cts. net.

*Robert Morrison: A Master-BUILDER.* By Marshall Broomhall, editorial Secretary, China Inland Mission; author *Islam in China*, etc. Price \$1.50 net.

**B. W. Huebsch, Inc.** New York, N. Y.  
*Duty to Civilization.* By Francis Neilson.

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

*Anglo-American Relations during the Spanish-American War.* By Bertha Ann Reuter.  
*International Law and Some Current Illusions.* By John Bassett Moore.

**Grant Richards.** London, England. Little, Brown & Co., Boston, Mass., American Agents.

*British-American Relations.* By J. D. Whelpley.

**Skeffington & Son, Ltd.** Paternoster House, St. Paul's, E.C. 4, London, England.

*Faith as an Inheritance.* (Sermons preached at St. Mary's, Oxford.) By Francis Redmayne Tattersall, M.A. (Camb.).

#### PAPER-COVERED BOOKS

**Anglo-Catholic Congress Book Department.** 237 Abbey House, Victoria St., S.W. 1, London, England.

*The King's Highway.* A Simple Statement of Catholic Belief and Duty. By George D. Carleton, B.D., sometime Archdeacon of Modderpoort, O.F.S.

**The Brooklyn Daily Eagle.** Brooklyn N. Y.

*Fourth Year Book of the League of Nations and Chronicle of Related International Events.* January 1-December 31, 1923. By Charles H. Levermore, Ph.D., secretary of the League of Nations Union and of the New York Peace Society. Price \$1.50.

**Columbia University.** New York, N. Y.

*The Bank of North Dakota: An Experiment in Agrarian Banking.* By Alvin S. Tostlebe, Ph.D.

**Daughaday & Co.** 168 No. Michigan Ave., Chicago, Ill.

*The Hope of the Ages.* An Easter Message. By the Rev. James S. Stone, D.D.

**A. R. Mowbray & Co., Ltd.** 28 Margaret St., Oxford Circus, W. 1, London, England. Morehouse Publishing Co. 1801 Fond du Lac Ave., Milwaukee, Wis., American Agents.

*Christian Science and Christianity.* By George Longridge, C.R. Price 30 cts.

*Theosophy and Christianity.* By George Longridge, C.R. Price 30 cts.

**The Woman's Auxiliary to the National Council.** 281 Fourth Ave., New York, N. Y.

*A Survey of the Training Requirements, Conditions of Work and Salary Standards for Women Workers in the Episcopal Church.* (Including an analysis of the various types of work; the education and training required, and nineteen tables showing the salaries, hours of work, education, training, and experience of the present workers.) By Florence Taylor.

#### BROCHURES

**The Society of SS. Peter & Paul, Ltd.** Westminster House, Gt. Smith St., S.W. 1, London, England.

*What about the XXXIX Articles?* By Christopher Davenport, Jun.

*Relativity.* By the Rev. David Ross Fotheringham, M.A., vicar of Charing, fellow of the Royal Astronomical Society, Knight of the Holy Redeemer.

#### BULLETINS

**The Laura Spelman Rockefeller Memorial.** 61 Broadway, New York, N. Y.  
*Report for 1923.*

#### PAMPHLETS

**The American Press.** New York, N. Y.

*The Crisis in the Church.* By the Rev. Wilfrid Parsons, S.J.

**University of Illinois.** Urbana, Ill.

*Economic Aspects of Southern Sectionalism, 1840-1861.* By Robert Royal Russell. Part I and Part II.

**Society of the Nazarene.** 189 Pearson Drive, Asheville, N. C.

*Christian Healing Services.* Being some Orders of Service, Prayers and Hymns, together with a Litany, which will prove useful to the Clergy and others who conduct Healing Services and Missions. Compiled by the Rev. A. J. Gaynor Banks, M.A., director of the Society of the Nazarene.

**Y. M. C. A.** 347 Madison Ave., New York, N. Y.

*Recent Trends and Present Outlook of the North American Association Brotherhood.* By John R. Mott. A Triennial Review, Presented at the Conference of Employed Officers of the Young Men's Christian Association of the United States and Canada, Blue Ridge, North Carolina, May 27, 1924.

#### GEORGIA YOUNG PEOPLE IN CAMP

IN ITS INITIAL CAMP for Young People's Service League members of the Diocese of Georgia, the Department of Religious Education, which sponsored the venture, feels that it has scored a complete success. While the attendance was not as large as was expected, the impression made on those who attended wholly justified the camp idea. The attendance included the Bishop, thirteen officers, councilors, and other adults, twenty-two young people, and five children, making a total of forty. The camp was located on St. Simon's Island, near Brunswick, at the far end, away from the summer colony, on the edge of a grove of shade trees, about two hundred feet from the ocean. The girls were quartered in a large cottage and the boys in tents; classes were held under the trees, and meals were served on the porch of the Arnold House. The officers and councilors included the Rev. W. Aimson Jonnard, director and vice-chairman of the Department of Religious Education; chief councilor, Mrs. F. K. Ffolliott, of Johnson City, Tenn.; registrar, Miss Emma Twiggs; instructors, Mrs. Olaf Otto, the Rev. D. Watson Winn, the Rev. Robb White, Jr., the Rev. E. W. Halleck, and Mr. Jonnard. Beginning on Wednesday morning and continuing through Saturday the daily schedule was as follows: 7 A.M., morning ocean dip; 8:15, prayers; 8:30, breakfast; 9 to 9:30, intermission; 9:30 to 10:15, Bible class, by the Rev. Mr. Winn for boys and girls; second class, instructions on personal religion (ideals of manhood and womanhood), the Rev. Mr. Halleck for boys, Mrs. Otto for girls; 11:30 to 12, recess; 12, noonday prayers; 12:05 to 1, third class, missionary course, "The other side of the world," by the Rev. Mr. White; 1 to 1:30, intermission; 1:30, dinner; 2:30 to 4, quiet hour; rest of afternoon, recreation; 6, supper, followed by stunts, camp fire, and good night service. A chief feature of the camp was the Rev. Mr. White's class, and before the camp was over many of the boys and girls were asking questions about the duties of missionaries, and as a result of these lectures at least one member volunteered for service to the Department of Missions. The real inspiration of the camp came at the good night service on the beach when the Camp Director led the prayers and inspirational talks. On Saturday night the whole service was given over to preparation for the corporate communion the next day. Sunday morning the campers attended service at historic Christ Church, Frederica, on the Island, and the Bishop preached a special sermon and was the celebrant at the Holy Communion service. Before the service a Bible class was held under the trees, after which the young

people roamed around and saw the "Wesley Oak," under which the Wesleys preached. After service they drove to the old fort at Frederica, built by General Oglethorpe, the founder of the colony, for defense against the Spaniards. To the Rev. Mr. Jonnard is due the success and inspiration of the camp. He was at all times the life of the camp, and the members felt that they are unusually lucky to have as their young people's leader, one who is so exceptionally gifted in this work and who makes an appeal to youth.

#### COLORED CONVOCATION OF VIRGINIA

THE ANNUAL meeting of the Convocation of the Colored Missionary Jurisdiction of the Diocese of Virginia was held in St. Philip's Church, Richmond, on Tuesday and Wednesday, July 8th and 9th. The Convocation sermon was preached on Tuesday morning by the Rev. W. E. Cox, rector of Holy Comforter Church, Richmond, and Holy Communion was celebrated by the Rev. J. F. Ribble, D.D., and the Dean, the Rev. Junius L. Taylor, D.D., in the unavoidable absence of Bishop Brown. At the evening service an address was made by Archdeacon James S. Russell, of St. Paul's School, Lawrenceville, Archdeacon of the Colored Work in the Diocese of Southern Virginia. The sermon on Wednesday was preached by the Rev. Professor J. C. Mayne, of the Bishop Payne Divinity School.

Encouraging reports were made by all of the colored clergy and representatives from vacant parishes.

The annual meeting of the Woman's Auxiliary of the Colored Convocation was held on Wednesday morning, with Miss Louisa T. Davis, President of the Diocesan Branch of the Woman's Auxiliary, presiding. Every colored congregation in the Diocese has either a Woman's Auxiliary or a Junior Auxiliary, and reports were made, showing the active interest that is taken by every congregation in the work. Pledges were made by the branches for the coming year for work in Haiti, Liberia, and St. Paul's Normal and Industrial School.

The newest venture in the colored work in the Diocese has been the undertaking of work at West Point. A survey of the community by the Rev. Junius L. Taylor, of Richmond, showed that among nearly one thousand colored people living in West Point, there was only one congregation, which reaches about two hundred of the people. Strong desire was shown on the part of a good many colored people to have the Episcopal Church establish a mission in the community. We have one colored communicant in West Point, W. R. Bowie, the principal of the Colored High School and a lieutenant in the Overseas Service during the Great War. An abandoned colored church has been secured in West Point, and repairs are now being made to fit it for use. Several services have been held and it is planned to start religious services as soon as the repairs on the church are completed. The work will be under the charge of the Rev. Junius L. Taylor, Richmond, assisted by Mr. Aston Hamilton, a recent graduate of the Bishop Payne Divinity School, Petersburg.

ONE OF Bishop Carson's missionaries in Haiti is now the proud rider of a horse named Glendale. The horse was presented to the Bishop by the children of Christ Church school of Glendale, Ohio.



GROUP AT CONFERENCE ON THE MINISTRY, ST. PAUL'S SCHOOL, CONCORD, N. H.

**CONCORD CONFERENCE ON THE MINISTRY**

ABOUT TWO HUNDRED picked boys from the first three Provinces gathered recently at St. Paul's School, Concord, N. H., for a conference on the ministry. The boys were from the junior and senior high school classes and fifth and sixth forms of preparatory schools. The purpose of the conference was not to obtain life-work decisions, but to present fairly the claims of the ministry. The conference extended over a period of three days. Each day began with a celebration of the Holy Communion. After breakfast the boys gathered with their group leaders for a period of study, after which was a lecture. The afternoons were devoted to athletics and recreation. Just before supper was another lecture, and after supper an address.

The morning addresses were given by

Bishop Slattery, of Massachusetts, who took as his subjects the intellectual, the pastoral, and the religious life of the minister. Bishop Roberts, of South Dakota, who gave the afternoon addresses, made a stirring appeal to the boys when he challenged their spirit of adventure. He spoke of the priest as a man, a citizen, and a priest.

In one of the evening addresses, Canon Scott, of Quebec, spoke on the functions of the priest as he exercises his power to bless, to sacrifice, and to absolve. President Ogilby, of Trinity College, spoke on the missionary work of the Church and its call to young men. On the last night Bishop Brent, of Western New York, held the preparation service for the Corporate Communion of the conference on the following morning.

The committee which arranged the conference consisted of the Rev. Samuel S.

Drury, D.D., the Rev. William T. Hooper, the Rev. Remsen B. Ogilby, D.D., Mr. DuPont, and Mr. Harper Sibley. It was the unanimous opinion of boys and leaders alike that the conference was a great success.

**NEW ENGLAND CONFERENCE**

THE CHURCH CONFERENCE of the Province of New England, which meets at St. Paul's School, Concord, N. H., has just concluded another successful meeting. Although the Conference is only three years old, a number of applications had to be refused, many more desiring to attend than could be accommodated. As in former sessions, a large majority of the delegates were young people, and among them many college students. This conference, which is designed especially for young men and women, is attracting.



NEW ENGLAND CONFERENCE GROUP, CONCORD, N. H.

as no other summer gathering in New England, the youth of the Church.

The Bishop of Vermont, President of the Provincial Synod, under whose authority the Conference is carried on, and the Bishop of Maine, were in residence throughout the Conference. The Bishops of Rhode Island and New Hampshire and Bishop Slattery, Coadjutor of Massachusetts, were speakers and visitors. The most largely attended courses were those in the Bible, Teachings of Christ, Personal Religion, Missions, and the Art of Teaching; the Conference continuing its policy of offering a limited number of courses very carefully selected, both as to subject matter and to teachers, rather than a more diversified list.

Among the evening forum speakers were Bishop Slattery, who spoke on *The Choice of a Life Work*; Bishop Perry, who presented the cause of Church Unity; Dr. Mary L. James, of Wuchang, who succeeded in interesting the entire conference in the present opportunity of the Church's work in China; Dr. William C. Sturgis, who gave a vision of the whole great missionary work of the Church; Dr. John T. Dallas, rector and student pastor at Hanover, N. H., who told of the youth movement as it has spread throughout Europe, Asia, and America; and Mr. Lewis B. Franklin, who presented in a compelling way the whole Program of the Church. A feature of the forums was the unique and humorous introductions of the Rev. John W. Suter, Jr., of Massachusetts.

The religious life of the conference was in charge of the chaplain, the Rev. Henry W. Hobson, rector of All Saints', Worcester. Once again the sunset services, conducted out of doors in a setting of rare beauty, with their appeal for personal consecration, were the heart of each day's program. Clergy, laymen, and women all spoke at this service, and each speaker told simply and directly what the Christian life meant to him or to her.

This Provincial Conference has now a well established place in the Church's life of New England. The chief problem before its directors now is that of selection. The growing demand for admission makes it both possible and necessary to devise means by which the delegates may be those who will profit most by what the Conference offers.

### GAMBIER SUMMER CONFERENCE

THE GAMBIER (Ohio) Summer Conference met this year from June 23d to July 5th inclusive. Some misgiving was felt at first by the officers of the Conference that the attendance this year would not be as large as in previous ones, owing to the fact that it was preceded by the centennial celebration of Kenyon College.

However, all fears were put to flight on the first day of the Conference, a larger number of people registering for the full period of the Conference than ever before. The increase was mostly in the Young People's Division, the total enrollment in this section alone being nearly 170. The grand total of registrations for the whole conference was about 460.

An important development in the Young People's Division was the appointment of ten girls, college students, to work with Miss Elspeth Rattle of Colorado as counsellors to the younger girls. It was felt by all concerned that the experiment was abundantly justified and will undoubtedly be a permanent feature of the Conference life and organization. Each counsellor was assigned a group of eight or ten girls with whom she held regular conferences and over whom she exercised special oversight. Through these conferences and intimate personal contacts the spiritual values of the daily life were coördinated and conserved. The call to service was made a personal matter with each of the members of the respective groups and in presenting the call to others some of the counsellors found themselves.

The Program of the Conference was prepared with the needs of all types of Church workers in mind. Special courses were arranged for clergy, with leaders like Professor Jared S. Moore of Western Reserve University, the Rev. Franklin Spencer of Kansas City, Judge Baggett of Dayton, Dean Chalmers of Dallas, the Rev. F. S. Fleming of Chicago, and the Rev. B. H. Reinheimer. There were courses for Church school teachers organized with the N. A. T. A. in mind, taught by such skillful persons as the Rev. Philip Porter, the Rev. Rudolf Schulz, the Rev. Charles C. Jatho, Miss Edith James, Mrs. Gordon Graham, Miss Florence Powell of the Cleveland Normal School, Mrs. Lester L. Riley of Pitts-

burgh; and Miss Emily Tillotson of New York conducted a two-hour class for Woman's Auxiliary leaders on the text book for the year, *China's Real Revolution*. Girls' Friendly courses were in the capable hands of Miss Florence Newbold. Social Service courses were given by Dr. Sunderland of the New York City Mission and Mr. Howard Knight of the Ohio Institute of Efficiency. Courses for young people were given by the Rev. LeRoy F. Burroughs of Ames, Iowa, the Rev. E. L. Haines of Liberia, and Miss Mary Goff of Trinity Cathedral, Cleveland. Altar guild work was in charge of Sister Ruth of the Order of the Transfiguration. Bishop Reese of Southern Ohio conducted a question box for young people.

Conference lectures were given by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles, and the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado.

The Conference Bible class—the one class at which attendance was compulsory—was in charge of the Rev. George R. Wood of the General Theological Seminary. No higher compliment can be paid to Mr. Wood than to say that no other form of compulsion was necessary to secure attendance at the Bible class than that of interest in his brilliant, positive, and somewhat witty lectures on the Christology of the Synoptic Gospels.

The class in Pageantry was under the capable direction of the Rev. Lester L. Riley of St. Peter's Church, Pittsburgh, and the religious plays and pageants given under his direction on the closing night of the Conference will long be remembered by all who were privileged to see them. The Very Rev. R. S. Chalmers, Dean of St. Matthew's Cathedral, Dallas, Texas, was chaplain of the Conference, and it was due entirely to him that many said the devotional tone of the Conference was deeper than heretofore. Miss Elizabeth Fitch was an enthusiastic director of recreation, and Mr. Henry Anderson of Conference music.

At a meeting of the Joint Executive Committee of the Conference on July 3d, the present officers were reelected for the following year: the Rev. Maurice Clarke, Executive Chairman; the Rev. John Stalker, Dean of Faculty and Chairman of Program Committee; the Rev. Harold Hohly, Executive Secretary.



GAMBIER (OHIO) SUMMER CONFERENCE

**RACINE CONFERENCE FOR CHURCH WORKERS**

WHEN THE MEMBERS of the Racine Conference for Church Workers arrived at Racine College on June 30th, there were many exclamations over the changes that have taken place since last year. Part of the buildings are now occupied by the Racine College School and show many additions and improvements. The executive offices of the Conference were transferred to Taylor Hall, which is now being used by the National Council as a center for Devotion and Conference. Taylor Hall has been thoroughly renovated and is most attractive and comfortable. It is in charge of Mrs. George Biller, whose gracious hospitality made it a real home for every one. It is in almost constant use for greatly varied activities.

The devotional life of the Conference centered in the Chapel services. The Study of the Lord's Prayer, conducted by Bishop Webb, and the series of addresses by Fr. Harrison at the sunset services, will long be remembered. It was a pleasure to find the organ in perfect repair.

The program gave an interesting selection of courses, and the chief difficulty of most members of the Conference was to choose among so many attractions. Perhaps the most outstanding courses were those on the Faith of the Church by the Rev. M. B. Stewart and on Personal Religion by Fr. Harrison, and a course on The Book of the Acts by the Rev. F. D. Tyner. The National Council was represented by Dean Lathrop's courses on Social Service and by the Rev. John Gass's course on The Church in American Life. There was an unusually large and enthusiastic group of young people, and their courses under the leadership of the Rev. W. A. Jonnard, the Rev. Frank E. Wilson, D.D., Fr. Harrison, and Mrs. Biller, were full of spirit and suggestion. The course in Pageantry, which culminated in the Shadow Play of the Christian Year, and the music course under the leadership of Mr. Henry Overley, contributed a large share toward the enjoyment of every member of the Conference.

Many interesting conferences and meetings were arranged for afternoons and evenings. Notable among these were conferences on Church Unity led by the Rev. Floyd W. Tomkins, Jr., an address by Fr. Harrison on the Holy Cross Liberian

Mission, and an address by Mar Timotheus, Patriarch of Malabar.

An innovation was the School for the Clergy under the direction of the Rev. J. A. Schaad. The school held its session in the library of Taylor Hall and about twenty clergymen were in attendance.

When we come to statistics it is interesting to note that 257 members and visitors were registered, with 160 as regular attendants at the classes through the twelve days. The offerings at the chapel services were unusually large, amounting to over \$400. This was divided among several different objects, the Order of the Holy Cross, Bishop Burleson's Tornado Relief Fund, the Oneida Mission, the Holy Cross Liberian Mission, and the Vestment Fund of Taylor Hall.

The members of the Conference were most enthusiastic in voting it the best conference we have ever had, and went home promising to come again next year.

**FOURTH SOUTH DAKOTA SUMMER CONFERENCE**

THE FOURTH annual Conference for Church Workers at All Saints' School, Sioux Falls, South Dakota, which ended June 26th, was voted by all who attended to have been the most effective and satisfactory yet held. This is not merely a statement for publicity purposes, but it is the actual testimony of each delegate in attendance.

Starting with an enrollment of 144, notwithstanding it had been advertised that the capacity of the institution would make a limitation of 130 necessary, it may truthfully be said that in attendance alone this year's conference was a remarkable achievement. Thirteen different dioceses were represented, the number from South Dakota being seventy-two. It was a difficult matter to accommodate comfortably the extra delegates, but it was done to everybody's satisfaction.

It was a striking fact that each group of students seemed to feel that the courses that they were taking were the finest and best in the conference. This was especially gratifying, because the faculty was almost wholly composed of persons from within the conference territory, only three coming from any considerable distance—Dean Blodgett, from Erie, on the Old Testament; Dean Hoag, from Salina, Kansas, on Religious Education, and Mrs. Tabor, from the Church

Missions House, New York, on the work of the Church Service League.

Bishop Bennett, of Duluth, was chaplain, making his fourth year on the faculty of the Sioux Falls Conference. The Bishop was born in South Dakota, and is the state's only native son represented on the roll of the episcopate. Bishop Bennett gave a series of lectures on the New Testament, and each evening gave a thirty minutes' address at the sunset service. Bishop Burleson was in charge of the clergy round-table. An outstanding feature of the conference was a pageant, presented by the class under the direction of the Rev. Morton C. Stone.

Membership from the various dioceses was as follows: Kansas, 2; Minnesota, 2; North Dakota, 2; Iowa, 17; Western Nebraska, 4; Nebraska, 25; and one each from Chicago, Duluth, Erie, Missouri, Salina, and South Carolina, in addition to the 77 from South Dakota.

The South Dakota Conference has made a notable record in that it has paid its way for four successive years, and this in spite of the fact that the charges are lower than those of most other gatherings of the same duration.

**FOR YOUNG PEOPLE**

THE ATTENTION of all Young People's Groups is called to the new Handbook, just out, ten cents a copy, to be ordered from the Department of Religious Education, 281 Fourth Avenue, New York. Its 20 pages contain several useful and interesting things, chief among them being a list of suggested topics for discussion at young people's meetings, arranged for a year. The questions are such as will provoke interest and thought on the part of members and others, and attract them to meetings.

For those who are to guide the discussions, *The Guide* has been prepared, containing quotations and references to easily obtainable books and articles. This may be had in monthly instalments from the address above, sent to leaders on request. A contribution of a dollar is suggested to those who wish to help defray expenses.

AS A MEMORIAL to their son whose death occurred recently, two Dallas Church people have endowed a scholarship at Sewanee for the education of a candidate for the ministry.



RACINE (WIS.) SUMMER CONFERENCE

# Liverpool Cathedral Ready for Consecration

Great Event is about to Take Place  
—Division of the Diocese of London is Discussed

The Living Church News Bureau }  
London, June 27, 1924 }

THE ACCOMPANYING ILLUSTRATION shows the portion of the new Cathedral of the Diocese of Liverpool which has been completed and which is to be consecrated on July 19th. The King and Queen are expected to be present, and the Archbishop of York will preach the sermon. A week of festivities will follow, and on the concluding Sunday the sermon is to be preached by Bishop Manning of New York.

The foundation stone was laid by the late King Edward on July 19, 1904. The completed portion consists of choir, chapter house, and vestries, northeast and southeast transepts, with Holly Chapel, which latter has been used for services since 1910. The cost of the group of buildings to the present time is more than £500,000. It is anticipated that the building will not be completed for many years. As planned, the total length of the completed edifice will be 611 feet, which will make it the largest of the English Cathedrals.

SHALL THE DIOCESE OF LONDON BE DIVIDED?

At the London Diocesan Conference last week there came up for consideration the proposed division of the Diocese, arising out of the report of the committee appointed to deal with the matter. There was a considerable difference of opinion among the members of this committee, and consequently it was deemed advisable to present two separate reports (the majority and the minority). The result of the debate which followed the reading of the reports is that an appeal is to be made to the Church Assembly for the immediate appointment by the Assembly of a representative committee to consider the whole question of the ecclesiastical problem of London and report to the Assembly. To enable you to follow this important question, concerning, as it does, the administration of the most important diocese in the Anglican Communion, I venture to quote from both the majority and the minority reports.

The majority report is substantially as follows:

"(1) In our judgment a reorganization of the Diocese of London, provincial in character and comprehensive in area, is so much to be desiderated that the prospect of its ultimate realization should not be imperilled by any division of the existing diocese, which must, we think, be attended with grave risks in many directions. The Diocesan Conference should, we strongly urge, accept as its primary responsibility the task of impressing the urgency of such a larger reorganization upon the whole Church, which, through the Church Assembly, is alone competent to deal with it adequately.

"(2) Whether the problem be regarded administratively, financially, or historically, we cannot see our way to recommend the further prosecution, now and in existing circumstances, of any scheme for the division into three or more separate dioceses of the present Diocese of London."

The signatories to the minority report state that they agree with their colleagues in thinking that any scheme for

the reorganization of the Diocese of London should not exclude the consideration of the whole metropolitan area, but differ from them when they express their belief that such an ideal will be "imperilled" by an immediate division of the existing diocese. They hold, on the contrary, that the sub-division of the London diocese is the necessary preliminary to any larger reorganization, and they believe that this division is feasible on the basis of a tripartite division. They submit a scheme for consideration which maintains the unity of London by federating the constituent dioceses on the basis of finance and patronage. It provides for a division into three dioceses—London, North London, and West London; the Diocese of London to consist of the cities of London and Westminster with the southern part of the East-end. It thus aims at enhancing the dignity of the See of London by giving to it an area which, while manageable in size, includes everything most distinctive of London.

Each of the three dioceses will contain rich and poor districts. The London Diocesan Fund is maintained intact; but reconstituted to include representatives of the three Diocesan Boards of Finance. St. Paul's Cathedral will be the natural center for the spiritual side of this financial work, and for services connected therewith. The patronage now belonging to the Bishop of London will be exercised by the three bishops sitting together as a board under the chairmanship of the Bishop of London, with or without the addition of an Advisory Council. In all other respects the two new dioceses will be independent dioceses, each with its own Cathedral church, Diocesan Conference, and Board of Finance, the two bishops having the same spiritual powers and jurisdiction as attach to other diocesan bishops.

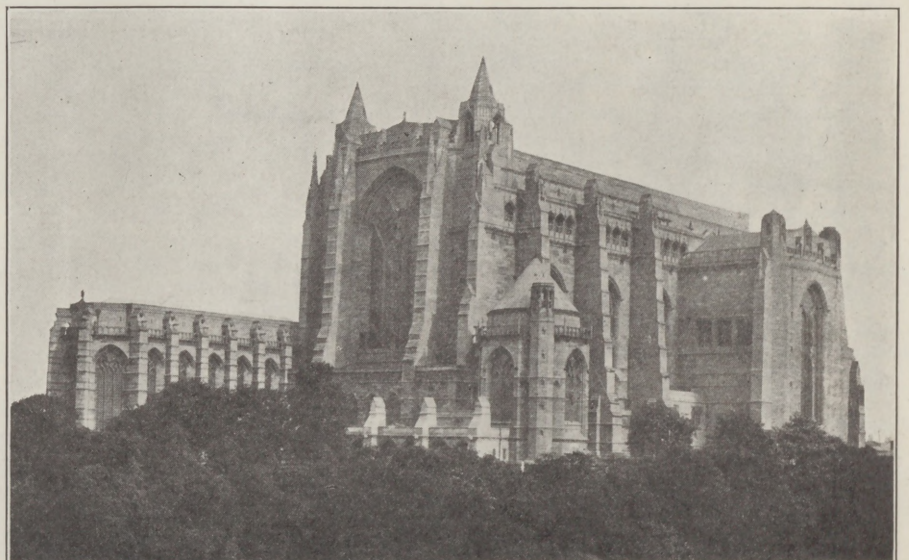
#### THE ISSUE WITH ROME

The sixty-fifth anniversary meetings of the English Church Union were held at the Church House, Westminster, on Tuesday last, after High Mass at St. Stephen's, South Kensington, at which the Bishop of Truro preached. The outstanding feature of the afternoon meeting was the powerful speech by Dr. Sparrow Simpson, in which he urged the necessity of dogmatic

teaching, and emphasized the duty of defending the non-Papal Catholicism for which the English Church stands. In the course of his address, Dr. Sparrow Simpson said that the Church of England was an integral part of the whole Catholic Church of Christ; and that was an important proposition. For the sake of everyone concerned it was well to explain what that meant, because there were many who did not understand what the Church of England represented. They must define also what was meant by Catholic truth. By Catholic truth they meant the doctrine which was accepted by the entire Catholic Church, by the East as well as the West, and not that doctrine which was accepted by one portion and rejected by another. And to affirm that the Church of England was an integral part of the whole Catholic Church was to affirm that the Catholic Faith, sacraments, and ministry, existed in a communion in which the Papal authority had no place. It was virtually the Catholicism of two types, one of which was papal, and the other was not. The E. C. U. was concerned with the defence of the non-papal Catholicism. Dr. Simpson went on to say that the division between Anglicanism and Rome had been represented as due to difference of opinion as to whether the autocracy of the Pope or the democracy of the General Council was the best final Court of Appeal: so that the difference was reduced to a mere opinion which of two forms of government was the better. But the real question was, What is true? Which method is Christ's Will? Had Christ ordained one solitary, infallible recipient of the Faith, or had He not? That was a question of fact. "No man," said Dr. Simpson, "has done justice to the Anglican and Roman dogmas who regarded the difference between them as comparatively insignificant; to represent it merely as a question of what was best is to transfer it from the sphere of dogma to the sphere of opinion."

#### ORDER OF ST. JOHN OF JERUSALEM

The Order of St. John of Jerusalem in England held their annual commemoration service on Monday last, the eve of St. John Baptist. The function had a peculiar interest for some of us this year, for the late editor of the *Church Times* (Dr. Hermitage Day) has just been appointed a chaplain of the Order, and took part in the proceedings. The officers and chapter-general walked in procession from the St. John's Gate to the Priory church



THE NEW LIVERPOOL CATHEDRAL

of Clerkenwell, preceded by crucifer, the choir of the Chapels Royal in their scarlet and gold gowns, the chaplains of the Order, the sub-prelates, and the Archbishop of York, Prelate of the Order, who had borne before him the Chapter silver cross, which was presented to the Order in the Tenth Century, and is of the most beautiful Italian workmanship.

The Priory church was filled for the service by members of the Order, all wearing the badge of their respective grade, denoting that they have devoted

time and effort to the cause of humanity. The service followed ancient precedent, and included the singing of the Contakion of the Departed after the reading of the roll of those who have died during the past year. The Archbishop of York gave some wise counsel concerning that courtesy which should ever accompany works of charity, and which finds its exemplar in Him whom the Order serves.

The Grand Prior, the Duke of Connaught, took part in the procession and service. GEORGE PARSONS.

I am able to print an interesting bit of ecclesiastical news even before it is so done by some of our good Congregational brethren. Three men who were together at the Yale Divinity School in 1904 are President Burton, of the University of Michigan, who recently made the speech at Cleveland nominating President Coolidge for the presidency of our nation; the Rev. Jason Noble Pierce, President Coolidge's pastor at Washington; and the Rev. Hugh Elmer Brown, the pastor of General Dawes at Evanston. All three ministers were prominent debaters at Yale, the first two representing Yale in its intercollegiate debates. Knowing that the President of the University of Michigan wrote a thesis on St. Augustine for his Ph.D., I was interested in trying to read St. Augustine's theology between the lines of President Burton's nominating speech.

Last week Bishop Lawrence was operated on for mastoid, at Bar Harbor, Maine. The latest report from Bar Harbor is that the Bishop is resting very comfortably.

RALPH M. HARPER.

## Cars for Massachusetts Clergy

### Effort to Increase their Pastoral Efficiency—Summer Notes of Boston and Vicinity

The Living Church News Bureau }  
Boston, July 8, 1924 }

**W**ILL MASSACHUSETTS BE ONE OF THE dioceses to lead the movement for each priest to have an automobile as well as a rectory? And are the two equally to be counted as parish essentials.

An increasing number of Massachusetts parishes during the past year have presented automobiles to their priests. Last week this action was taken by one of the most conservative parishes in Boston, and yet socially the most wide awake, St. Stephen's, in the South End. To make it easier for the vicar, the Rev. Raymond A. Chapman, to visit the widely scattered members of the parish, money was raised for the purchase of a Ford. Every section of Greater Boston is represented on St. Stephen's list, so that it was found almost impossible for the vicar to make the necessary parish visits, dependent on the electric cars.

In the last issue of the official diocesan monthly, the *Church Militant*, there was a picture of the parish car that St. Stephen's Church, Lynn, has recently acquired. The parish vestries of the diocese were urged to keep their parish equipment up to date by buying cars for the rectors. The recent action of St. John's Parish, Jamaica Plain, in securing a car for the Rev. Thomas S. Campbell, considerably increased the number of parish visits that its busy rector is able to make.

As to whether the parish automobile is as essential as the parish rectory, there is an honest difference of opinion. The average layman, I should think, would be compelled—logically at least—to decide that the parish car is more essential than the parish home; for the average layman owning a car does not necessarily own the deed to his home. Maybe he would say that the clergy should set a better example—lying as well as walking under his own parish vine and fig tree!

#### GENERAL NEWS NOTES

One of the evidences of real interest on the part of the members of St. Stephen's Parish, Boston, is the notably large and steadily increasing attendance at the early service each Sunday, and also the large number present at the 9:30 A.M. service. This latter service was held on Whitsunday and Trinity. On the following Sunday a large number gathered outside the door, and so another 9:30 A.M. service was held. Since that time this service has been made a regular one, at least for the summer.

The Rev. A. Stanley Walker, of Halifax, Nova Scotia, Professor of History at

King's College, is in charge of the Church of the Epiphany during the months of July and August. The rector, the Rev. Thatcher R. Kimball, who has been abroad for several months on account of ill health, has returned considerably improved. When he resumes active service in the fall, he expects to be fully restored to his former health.

## Thousands of Bible Schools in New York

### Extensive Operations of Daily Vacation Bible Schools—New Buildings for St. Mark's Hospital

The Living Church News Bureau }  
New York, July 10, 1924 }

**D**AILY VACATION BIBLE SCHOOLS WERE opened this week in various churches, parish houses, and mission halls throughout the city. Three hundred and fifty such schools were opened on the first day, reporting a teaching staff of 3,000 and an enrollment of 47,000 children. The schools in the lower east side districts and in the First and Second Avenue neighborhoods reported the largest attendance. The schools are under the auspices of the Metropolitan Federation of Daily Vacation Bible Schools, whose headquarters are at 71 West Twenty-third Street.

#### NEW BUILDINGS FOR ST. MARK'S HOSPITAL

New fireproof buildings are being planned for St. Mark's Hospital, at East Eleventh Street and Second Avenue, the site of the present hospital. The plans provide for buildings, including a Nurses' Home, to cost \$1,250,000, covering (when completed) a frontage of 233 feet. The new buildings will not all be erected at once, but a plan of progressive building has been adopted, which will enable the hospital to continue caring for patients. Architecturally the hospital buildings will be of unique interest, as they will conform to the type of architecture which prevailed in New York in 1840. St. Mark's Hospital is in the immediate vicinity of St. Mark's Church, with which it is connected, in the district of New York formerly known as "The Bouwerie," having been originally part of the *bouwerie*, or farm, of Governor Petrus Stuyvesant.

#### COLLEGE WOMEN STUDY ACTUAL CONDITIONS

The *New York Times* of July 8th contains the following interesting item: "Twelve girls from as many women's colleges arrived in New York yesterday to go into the tenements of the east

side and learn more about practical economics than their textbook can teach them. They came under the auspices of the Church Charity Organization Society, which is the recipient of an anonymous donation to defray the expenses of the trip. The girls are all juniors in college and were chosen by their respective institutions. They will spend a month at the work and when they return as seniors are expected to be able to tell their classmates the results of their study.

"The group met and organized yesterday. They went to the Charity Organization Society office and heard a lecture on housing by Lawson Purdy, the director. Then they were taken to various points in the city, including the Metropolitan Life tower, where they saw a panorama of their future activities spread before them.

"The students will visit most of the charitable, penal, and correctional institutions in the city. Their week will consist of three days of such visits, during the course of which they will receive explanatory lectures, and three days doing what the social workers call 'family case work.' This consists of visiting families where distress has been reported, taking children to clinics, and assisting in any other way that necessity demands. One will be stationed at each of the branch establishments of the society.

"The party will live at the Finch School, 61 East Seventy-seventh Street. They are known there and to the Charity Organization Society officials as 'Junior Month Girls.'"

#### TRIBUTE TO A CHURCHMAN

Not so long ago there appeared in the secular press a tribute (quoted in this letter) paid to the religion of the President of the Company by one of the employees of the Metropolitan Life Insurance Company. In the issue of July 8th of *The Evening Mail*, appears a similar tribute from a business association to another Churchman, Mr. Edward F. Albee, head of the Keith Vaudeville Circuit. It will be recalled by those who read the New York papers of some months ago, that Mr. Albee's refusal to continue a sketch involving a *risqué* treatment of the divorce *motif* cost his circuit considerable loss of money, and much consequent criticism,

but won for him and his circuit the respect and gratitude of right-thinking people.

#### GENERAL NEWS NOTES

Recent visiting preachers in New York, in addition to the Bishop of Atlanta, who is at the Cathedral for part of July, have been the Rev. James H. Gorham, O.H.C., of St. Peter's Church, Ripon, Wisconsin, the western house of the Order of the Holy Cross, who preached on Sunday morning, June 29th, in the Church of St. Mary the Virgin (of which he was formerly a parishioner), and the Rev. Cranston Brenton, of Yonkers, who occupied the pulpit on July 6th at St. Bartholomew's. At the latter church, the preacher for the remaining Sundays of the summer will be the Rev. Walter Robert Matthews, Dean of King's College, London, and Chaplain to the King and to Gray's Inn. The general subject of these sermons will be the Gospel and the Modern Mind.

Since the resignation of the Rev. Theodore Sedgwick, from the rectorship, Calvary Church is in charge of the Rev. Carroll M. Davis, of the National Council, until further provision shall be made.

Dr. Davis' place at the Church of the Incarnation, where he has been preaching, was taken last Sunday by the Rev. Artley B. Parson, sometime Dean of the Cathedral of SS. Mary and John, Manila, now a member of the department of Missions of the National Council of the Church.

At the Church of the Holy Apostles, the preacher on July 6th was the venerable Dr. Steen, rector-emeritus of the Memorial Church of the Ascension.

Extensive improvements are in process in at least two of New York's churches. At St. Mary the Virgin's the sanctuary is being further decorated. At St. Luke's chapel, Trinity parish, where the interior of the church is being repainted, a new floor built, and the lighting system rearranged, the services are held in St. Luke's hall, adjoining the church.

St. Peter's Church, Peekskill, was recently the scene of the Local Assembly of the Brotherhood of St. Andrew. Plans were discussed for participation in the annual Convention of the Brotherhood, which will be held in Albany during October.

THOMAS J. WILLIAMS.

large auditorium. It is of hollow tile and concrete construction, the front having a false covering of shingles to conform to the architecture of the old colonial parish church, which is one of the oldest churches in the Diocese of New Jersey, and on which the original shingles are still preserved, some of them showing bullet holes received during the retreat after the Battle of Monmouth, during the Revolutionary War.

At the service of dedication, the procession formed in the sacristy, headed by the Crucifer and torch bearers, the thurifer, and attending acolytes, and with the rector, the Rev. John H. Schwacke, and the Bishop, vested in cope and mitre. As each room was reached appropriate prayers were said, and the room was blessed and censed by the Bishop. A memorial tablet was also erected and blessed. Following the dedication ceremonies, there was a Solemn Procession, and High Mass was sung by the Rev. T. J. Bensley, of Lambertville, N. J., the Bishop pontificating and preaching the sermon. A class was presented by the rector, and Confirmation was administered. Several members of the Acolytes' Guild from St. Andrew's, Lambertville, assisted, and took part in the procession.

During the four years of the present rector, the Rev. J. H. Schwacke, the parochial income from pledged subscriptions has been trebled, the new parish house built and paid for, the entire plant renovated and painted, and the whole interior of the church redecorated, and new floor laid and electric lighting installed.

#### SUMMER SCHOOL FOR VIRGINIA DIOCESES

THE THREE Virginia dioceses this year held a joint summer school at Sweet Briar College from June 23d to July 4th. The various courses were splendidly conducted and the members of the summer school were greatly interested and very faithful in their attendance at classes. The Rev. J. C. Wagner, of the faculty of the Bishop Payne Divinity School, Petersburg, conducted a course in Child Psychology, using Weigle's textbook, *The Pupil*, and also conducted a course on The English Bible. The Rev. Chas. E. McAllister, rector of St. John's Church, Hampton, gave a course on Church School Ideals and a course on the new text book, *Our Bible*, prepared by the Department of Religious Education of the National Council. He also coached a class in the Christian Nurture Series. The Rev. L. N. Caley, D.D., rector of St. Martin's Church, Oak Lane, Philadelphia, conducted two courses, one on Training the Devotional Life, and the other on The Book of Common Prayer. He also gave a series of lectures on the Book of Genesis. The Rev. Karl M. Block, D.D., rector of St. John's Church, Roanoke, conducted a course in Methods of Young People's Work for counsellors, and another course on the same subject for young people. Different grades in the Christian Nurture Series were studied under the leadership of several experts, as were the text books of the Woman's Auxiliary and the Social Service Department of the National Council. Just after supper each evening Miss Louisa Davis of Leesburg conducted Woman's Auxiliary conferences. At the same hour conferences for clergy and laymen were led on successive days by Bishop Brown of Virginia, Bishop Gravatt of West Virginia, Bishop Jett of Southwestern Virginia, and the Rev. J. M. B. Gill. Also

## Chicago Clergy Study Problems of Prisons

### Father Burton Addresses the Catholic Club—Other Summer Activities in Chicago

The Living Church News Bureau }  
Chicago, July 12, 1924 }

A WELL ATTENDED MEETING OF THE recently organized Catholic Club of the Diocese, was held in the parish hall of the Church of the Ascension, on Monday evening, June 30th. The special speaker was the Rev. Father Spence Burton, Superior of the S. S. J. E.

Father Burton gave a most interesting address on the application of Catholic Principles to the prison problem in the United States or, in other words, a talk on the Christian Remedial Theory of Penal Administration. He told of conditions in the various prisons, some of which are operated in an advanced manner whilst others are administered under the system of vindictive punishment. He dwelt on the fact that Christian punishment should be based on remedial lines, looking toward the ultimate usefulness of the individual to society. He advocated the plan used in some prisons in the West whereby the prisoners work for the state and their account is credited with their earnings less the cost of maintaining them in prisons. Father Burton believes that the imposition of a monastic rule, for such in effect it is, on prisoners who have no avocation for that mode of life, is futile. He advocates that each prisoner be examined before being sentenced so as to insure the court of his sanity, it being obvious that mental cases should receive different treatment from others. He hopes for a recognized and specially trained corps of men to assume the administrations of prisons.

#### ACTIVITIES OF THE D. O. K. IN CHICAGO

Miss I. Constance Prescott, formerly a member of the Church of the Epiphany, Chicago, and treasurer of the Local Assembly of the D. O. K., is now residing in Salome, Arizona. Largely through her efforts a new mission of the Church has

been organized there. At the spring Local Assembly held at the Church of the Redeemer recently more than \$100 was raised in a very short time, with which to purchase a solid silver Communion set for the use of the Archdeacon of the new mission at Salome.

About twenty-five members of the D. O. K. attended the Racine Conference, where addresses were made on the work by Mrs. William White Wilson, Mrs. L. F. Bassett, and Mrs. E. F. Kenyon.

#### CYRUS H. MCCORMICK GIVES CHOIR BOYS ENCAMPMENT

The choristers of St. James' Church will hold their annual encampment near Dixon, Ill., during the two weeks beginning July 14th. The outing has been provided again this year, for the third time, by Mr. Cyrus H. McCormick in memory of his wife, Harriet Hammond McCormick, who died in 1921. Mrs. McCormick was a communicant of St. James', and living across the street from the church, always took special interest in the welfare of the boys of the choir. Between forty and fifty will make up the camping party, which will live in tents for two weeks along Rock River, under the guidance of the choirmaster, John W. Norton.

H. B. GWYN.

#### PARISH HOUSE DEDICATED AT FREEHOLD, N. J.

ON ST. PETER'S DAY, the Bishop of New Jersey, the Rt. Rev. Paul Matthews, D.D., dedicated the newly erected parish house of St. Peter's Parish, Freehold, N. J. The erection of the building was made possible by the legacy of the late Mary E. Walker, who left her residence on Main street, Freehold, to the parish. This the vestry sold and the fund thus established was the basis for the erection of the parish house.

The building, which cost about \$30,000 and is entirely paid for, is admirably planned, and contains ten rooms of considerable size on the ground floor and a



at this time Dr. Block conducted conferences of the young people.

From 8:30 to 9:30 mass meetings were held in the college chapel at which addresses were made by Bishop Brown, Bishop Tucker of Southern Virginia, Bishop Gravatt, and Bishop Jett. At two of these meetings Dr. L. N. Caley gave most interesting stereopticon lectures on his travels in Switzerland and Scotland.

In addition to the above there were early services in the chapel each morning and vespers on the campus at 6 p. m.

Sweet Briar seemed an ideal place for the summer school. There were no outside distractions; the arrangements were comfortable; the buildings, campus, and general surroundings beautiful, and too much cannot be said of the courtesy and thoughtfulness of the members of the college staff, who attended in every way to the happiness and welfare of the visitors.

**PEACE CROSS IN WYOMING**

ON JULY 4th the Memorial Peace Cross erected in the Cathedral Square, Laramie, Wyoming, in memory of the service men of the Church in Wyoming who paid the supreme sacrifice during the World War, was dedicated in the presence of a large number of citizens, soldiers, clergy, and delegations from the American Legion and G. A. R. Previous to the service hymns were played on the Cathedral chimes by Mr. Donald E. McHenry. The service was read by Dean Thornberry and Bishop Thomas, and the dedication was made by the Rev. Franklin C. Smith, a chaplain in the Officers' Reserve Corps, U. S. A. The speakers of the day were General John M. Jenkins, U. S. A., commandant at Fort Russell, and the Hon. T. S. Taliaferro, Jr., Chancellor of the District, Troop C, 13th Cavalry, furnished the firing squad and the bugler who sounded taps.

The Cross is from the studio of Thomas, Martin and Kilpatrick of Philadelphia, and is treated in modern gothic. On the base are chiselled the names of the service men. Surmounting the base are four figures, the Soldier, the Sailor, the Aviator, and St. Michael. Beauty of detail is combined with solidity of construction in a very effective manner. This is the most beautiful war memorial in the state of Wyoming.

**FOUNDER'S DAY AT DEVEAUX SCHOOL**

BISHOP BRENT, President of the Board of Trustees, presided over the Founder's Day exercises of DeVeaux School, Niagara Falls, N. Y., which were held on Saturday, June 21st. As usual, many old DeVeaux boys, including eight or ten ex-captains, returned to renew associations and to celebrate the day. The music of the sweet toned Lewis chime, the excellent singing of the choir (Chester Glenn Garden, B.Mus., choirmaster), selections from *H. M. S. Pinafore* recently presented by DeVeaux cadets, the enthusiasm which greeted the awarding of the prizes and distinctions of long standing, the admirable address of the Bishop, the exhibition drill of the cadet corps (Lt. William L. Leet, commandant), the luncheon under the great trees, the drill of the DeVeaux Old Boys' Brigade under the command of Col. George G. Shepard, made up a day long to be remembered.

The Rev. William S. Barrows, headmaster, announced that, since last Founder's day, Mr. Albert H. Lewis, DeVeaux

'57-'62, had added \$1,000 to the Albert H. Lewis fund which now totals \$21,646; that small additions had been made to the Mary Lewis Berry fund, which now totals \$50,489; that the Roland White (DeVeaux '62-'64) bequest of \$500 had been paid over to the school; and that about \$40,000 had recently been added to the endowment through the sale of lots on College avenue, property acquired at a moderate price many years ago.

Mrs. Spalding Evans, of Lockport, on Founder's Day, presented the school with a set of the *New History of Our Country*, fifty volumes, in memory of her husband, the late Spalding Evans, a DeVeaux graduate and for many years a trustee.

**YOUNG PEOPLE'S CAMP IN NORTH CAROLINA**

THE DIOCESE of Upper South Carolina has just closed its Young People's Camp. This camp was held from June 16th to July the 1st, at Bowman's Bluff, near Etowah, N. C. The site of "Camp Capers" is ideal. It is situated in the heart of the Blue Ridge mountains, about ten miles from Hendersonville. The scenery is unsurpassed and the camp equipment has been characterized as "de luxe." All about the camp are the mountain peaks, and on the camp grounds there is a beautiful lake, a ten-room house, a mess hall, and canvass tent quarters. Here some 160 young people, of both sexes, with their leaders, counsellors, and faculty have spent two delightful and beneficial weeks in communion together and in consideration of the "things concerning the Kingdom of God." The Rev. Frank A. Juhan, rector of Christ Church, Greenville, who is the director of the young people of the diocese and the associate chairman of the Department of Religious Education, was the manager and inspiration of the camp. His able assistant, who was in charge of the girls' department, was the diocesan Y. P. S. L. field director, Mrs. Frank N. Challen, also of Greenville. The Bishop of the Diocese, the chairman of the Department of Religious Education, the Rev. W. H. K. Pendleton, the Rev. A. Rufus Morgan, Miss Theodora Young, the supervisor of the diocesan Church School Service League, and the headquarters secretary, Mrs. William P. Cornell, also assisted in making the camp a success.

Each morning was begun with a swim before breakfast. After breakfast came the "policing of camp," then the morning service under the assembly tent on the hill. This was followed by three study periods. Bishop Finlay led a course on the Bible, Mrs. Cornell on The Mission of the Church to the World, and Mrs. Challen on The Young People's Service League. These classes were attended by the entire camp, and much good was derived from them. After the classes came another swimming period, then dinner. An hour of enforced rest after dinner was found to be a necessity, after which the athletic directors, Miss Laura Ebough and Mr. Dixon, of Greenville, arranged games, hikes, swimming contests, etc., to entertain and train the young people. Supper time came at 6:30 and at about 8, in good weather, the campers would gather on the assembly hill and, by the light of wonderful camp fires—when the weather permitted—would present Service League programs on one night and "stunts" on the succeeding night.

During the entire camp period, the young people were divided up into eight teams; these, in turn, were formed into four Service Leagues, and certain duties

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and responsibilities devolved upon each group in turn. Points were kept by an official "scorer," and at the closing banquet, camp letters and other tokens of recognition were presented to those who had fulfilled the various requirements.

One of the features of the camp life most to be remembered is the way in which the two Sundays were spent. Never will the impress of those early celebrations, before the rustic altar, on the hilltop, leave the minds of those who were privileged to attend them; nor will the morning services cease to influence the lives of those who participated.

Camp Capers has been a wonderful success and has made a profound impression on the life of the diocese.

The first teacher training camp of the diocese is now in session at Camp Capers. The chairman of the Department of Religious Education, the Rev. W. H. K. Pendleton, is in charge, and several notable men and women compose the faculty. Although the conference is small, it is doing good work.

#### SETTLEMENT WORK AT WACO, TEXAS

IN CONNECTION with the work of St. Paul's Church, Waco, Texas, the Rev. W. P. Witsell, D.D., rector, an admirable settlement work among factory employees is done from St. Paul's House. This edifice has recently been rebuilt through the interest and generosity of Mrs. William W. Cameron, through whose gift the house has been doubled in capacity for service. Recognition of the admirable work of St. Paul's House among their employees has been given by several of the mills of the vicinity in the practical manner of contributing toward the maintenance of the work.

At St. Paul's Church an altar rail of quartered oak, handsomely carved, has recently been consecrated. It was presented by children of the late Mrs. Bush, herself the widow and the daughter of clergymen and sister of three other clergymen, and long devoted to the work of the Church.

#### COUNCIL OF COLORED CHURCHMEN

THE FIFTEENTH annual council of Colored Churchmen of the Diocese of South Carolina convened in St. Augustine's Church, Sumter county, the Rev. W. H. Brown, Jr., rector, June 26th to the 29th, with a large delegation in attendance. The convention was formally opened with a celebration of the Holy Communion, the celebrant and preacher being the Rt. Rev. William A. Guerry, D.D., Bishop of South Carolina, who also presided at all sessions of the council. Among the papers of special interest was one by Prof. R. S. Wilkinson, of State College, Orangeburg, which threw much light upon educational conditions in South Carolina. The Rt. Rev. H. B. Delany, D.D., Suffragan-Bishop, was detained by illness, and his usual report was not presented to the council. The report of Archdeacon Baskerville, however, was highly commended by the Bishop for its accuracy and fulness of detail, and his recommendations concerning certain phases of the Church work and of the schools were adopted by the council. The women of the Auxiliary met with the council and afterwards held separate sessions. They too, had unusually large delegations pres-

ent, and their program was of unusual interest.

The outstanding feature of the council occurred on Sunday morning when the church in which the council met was formally consecrated and the Rev. H. C. Banks was ordained to the priesthood. Bishop Guerry officiated at both these services and preached the sermon. The consecration of this church is the second to take place in the diocese within a short space of time, and it is expected that two more will be consecrated within the near future.

#### CHURCH PAGEANTRY SCHOOL

A CHURCH PAGEANTRY SCHOOL will be conducted at St. John's Military Academy, Delafield, Wis., August 18th to the 30th, under the auspices of a committee of the Fifth Provincial Synod and with the endorsement of the National Commission on Church Drama and Pageantry. It has thus both a national and a provincial character. Among the departments and instructors are the following: History of Drama and Pageantry, the Rev. Irwin St. John Tucker; Composition of Plays and Pageants, the Rev. Frederick D. Graves; Acting, Miss Grace Hickox and Miss Gloria Candler; Stagecraft, Miss Dorothy E. Weller; Liturgical Pageantry and Drama, the Rev. Morton C. Stone; Story-telling, the Rev. Louis Tucker, D.D., Music, the Very Rev. George Long; other topics: Educational Dramatics, Puppets, Dance, Eurythmics. The daily schedule begins each morning with the Holy Eucharist and contains four work periods during the forenoon, the afternoon being left for recreation, and the evening for special features. Among the latter will be shadow plays, demonstration of the sacred dance, puppet plays, a liturgical pageant, ballet dances, a stunt night, a story hour, a eurythmic demonstration, a mystery play, and an outdoor pageant. In connection with the school there will also be an exhibit of dramatic and ecclesiastical art. The accommodations at St. John's Military Academy are excellent, and the beauty of the site on Nagawicka Lake will be impressed upon all the visitors. The cost is low; there is a registration fee of \$5 and a charge of \$30 for board, lodging, etc., at the school for the entire period. Further inquiry may be made of the Very Rev. George Long, 401 Chestnut St., Quincy, Ill.

#### INDEPENDENCE DAY IN PHILADELPHIA

IN ACCORDANCE with an annual custom, Independence Day was observed by the Revolutionary War churches in Philadelphia by an impressive service with appropriate addresses on Loyalty and Patriotism, held this year in Old Christ Church. Among the many worshippers were Mayor W. Freeland Kendrick and Mrs. Kendrick; descendants of the signers of the Declaration of Independence; members of the Colonial Dames, the Society of the Cincinnati, Daughters of the Revolution, the G. A. R., the American Legion, and other patriotic societies, as well as prominent clergymen and teachers and pupils of the public schools. The Rev. Dr. Washburn, rector of Christ Church, conducted the service, assisted by the Rev. Samuel Lane Batten. Addresses were made by the Rev. Frederick Lynch, secretary of the World Alliance for Friendship through the Churches, and the Rev. Paul Leinbach, editor of the *Reformed Church Messenger*. Others who took part in the service were

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the Rev. Jacob S. Hughes, pastor of St. George's Methodist Church, the Rev. Clarence Shannon Long, pastor of the Pine Street Presbyterian Church, while Bishop Garland presided.

The addresses emphasized the need for loyalty and a firmer allegiance to humanity at large as well as to country, and a return to the stern and undaunted character of the signers of the Declaration of Independence—a return to individual morality and loftier patriotism. "The most appropriate way to celebrate the national birthday," said Dr. Lynch, "is to emulate the great men who founded this Republic. They had the gift of vision to see beyond the immediate advantage, beyond loyalty to the state of which they were then politically a part, and to set up a great and independent government the like of which has never been equalled in history." Mr. Leinbach warned "that the debauchery going on both in public and private life is destructive of patriotism, destructive of the home and family, and detrimental to the welfare of the rising generation."

This annual service is held on Independence Day, either in the First Presbyterian Church, or old Christ Church.

**THE NIOBRARA CONVOCATION**

UNIQUE ALWAYS and of never-failing interest, the annual gathering of the Dakota Indian people at the Niobrara Convocation is one of the most attractive features related to the Church's work in the missionary district of South Dakota. This year the Convocation will open on the morning of Friday, August 22d, at Pine Ridge Agency, and will close on the evening of Sunday, the 24th.

Pine Ridge, known as the Oglala country, is the western-most of the Indian reservations in South Dakota. The Dakotas who live there have been under the influence of religion and civilization for a shorter period than any of their brethren of the nine reservations of the state. So far as the primitive conditions of Dakota Indian life persist in this day, they are to be found on the Pine Ridge. The homeland of the Oglalas is a country of beautiful hills, pine trees, and streams, lying immediately to the east of the famous Black Hills. The Convocation itself will be held at the Agency, which is a considerable settlement, and where there are more conveniences than are usually found on the reservations. It is a most attractive spot and an ideal location for the gathering.

An outstanding feature of the Convocation will be the consecration of the new church of the Holy Cross. When finished this will be the finest church anywhere in the Indian country, built at a cost of \$10,000. It is a memorial to Mrs. George Cabot Ward, and a large portion of the cost is given by the Society of the Double Temple, which she founded. There is expectation that representatives of this society and other visitors connected historically with the work at Pine Ridge may be in attendance. Among the visitors will be Bishop Beecher, of Western Nebraska, and some of his people who are neighbors to the Pine Ridge Indians just over the state line. In fact many of our Indian people cross into Nebraska each year to help in the harvest.

There will be, of course, the usual services—confirmations, ordinations, and inductions of catechists, with the usual wonderfully interesting meetings of the men and women separately and in union.

The Rev. Nevill Joyner, who has been superintending presbyter for the last thir-

teen years, residing at Pine Ridge Agency, will be host to the Convocation, assisted by committees from the clergy and laity of the mission. The Indian people extend a most cordial welcome to their white brethren to visit their Convocation and will do all in their power to make it a wonderful and pleasant experience. It is, however, important that all who plan to attend should promptly notify the Rev. Mr. Joyner, in order that proper provision can be made for their entertainment.

**JAMESTOWN ANNIVERSARY COMMEMORATED**

AN INTERESTING anniversary of the first celebration of the Holy Communion on Jamestown Island, Va., in 1619, by the Rev. Robert Hunt, took place this year on Sunday, July 6th, the Third Sunday after Trinity. At the historic Bruton parish church, Williamsburg, Holy Communion was celebrated in the morning by the Bishop of Southern Virginia, at which time the old silver Communion service, brought to Jamestown Island in 1661, was used. In the afternoon the Bishop with many clergy and lay people gathered at the shrine erected several years ago by the Colonial Dames of America in Virginia on Jamestown Island, and there a service was held with an address by Bishop Tucker.

It is proposed to inaugurate a movement to bring home to people far and wide the importance of the beginnings at Jamestown, where were laid the foundations of our English civilization, religion, and representative government. The first assembly met in the church at Jamestown on July 30, 1619. An attempt is being made to revive again the old parish of James City and to build up a large associate membership scattered throughout the land. Membership in the Order of Jamestown will be open to all men without changing their local allegiance.

Of Robert Hunt, the chaplain who accompanied the first colonists to Jamestown Island and who celebrated at this earliest celebration of the Holy Communion according to the English rite in Virginia, the following testimonial comes down to us from his associates in the first settlement:

"He was an honest, religious and courageous divine. He preferred the service of God in so good a voyage to every thought of ease at home. He endured every privation, yet none ever heard him repine. During his life our factions were oft healed, and our greatest extremities, so comforted that they seemed easy in comparison with what we endured after his memorable death. We all received from him the Holy Communion together as a pledge of reconciliation for we all loved him for his exceeding goodness."

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THE HELEN DUNLAP SCHOOL for mountain girls at Winslow, Ark., had a most successful year under Dr. and Mrs. Simpson-Atmore. Every girl in the school except one came to Confirmation of her own accord. The one not confirmed wished the benediction of the Holy Ghost, but her Baptist parent prevented. It is most gratifying to see the increasing interest in this primary school on the part of the diocese as well as the Church outside. Five of the alumnae of the school are now in training for hospital work and are giving great satisfaction.

**AMERICAN CHURCH MONTHLY**

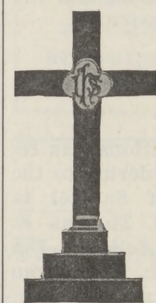
SELDEN PEABODY DELANY, D.D., Editor

August, 1924. Vol. XV, No. 6  
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**EDITORIAL COMMENT:**

Ecclesiastical Authority and Scholarship—Diocesan Conventions and the Bishops' Pastoral—Spiritual Healing—The Right to Experiment—Injustice to Christian Science. *Some Reflections on Nationalism*, CARLTON J. H. HAYES. *The Absence of Religion in Realistic Fiction*, ARTHUR CLEVELAND CLARKE. *Children and the Bible*, J. G. H. BARRY. *Journeying with Joinville*, GEORGE P. CHRISTIAN. *The Ecclesiastical Laws Regarding Matrimony*, WILLIAM C. SEITZ. *A Layman's Viewpoint*, FRANK R. NIVISON. *Book Reviews*. *Books Received*.

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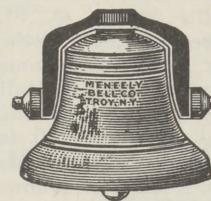
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### MEMORIALS IN VIRGINIA CHURCH

ON THE EVENING of July 1st an interesting service was held in Emmanuel Church, Madison Heights, Va., the occasion being the dedication of three handsome windows, each a memorial to two persons, these being, respectively, the Rev. J. H. Williams, founder of the church, and the Rev. Thomas Howell, a former rector; William Butler and Rachael Butler; Rachael Elizabeth Bantom and Robert Sidney Loving. The Rev. Thomas M. Browne, rector of St. John's Church, Lynchburg, assisted by the Rev. Carleton Barnwell, rector of Grace Church, Lynchburg, conducted the service. Colonel William King, Jr., on behalf of the vestry and congregation, accepted the memorials from the donors, and Bishop Jett dedicated the memorials and made the address. The choir was assisted by the choir of St. John's Church. There was a large congregation, and the service was unusually impressive.

### DENOMINATIONAL MINISTERS RECEIVED

IN THE COLUMN of Ordinations has recently been chronicled the ordering to the diaconate, on June 22d, of Samuel L. Hagan, and on July 3d of Thomas E. Hall, both by the Bishop of South Dakota. Of these two gentlemen, Mr. Hagan was formerly a Methodist minister serving in Wyoming. He was confirmed by Bishop Thomas and was in charge of a mission in the District of Wyoming until six months ago, when he removed to Sioux Falls, where he has had charge of the work among boys and has served outlying missions. Following his ordination he was sent to serve the Deadwood-Sturgis parish for the summer months.

The Rev. Mr. Hall for a number of years was pastor of the Congregational Church at Webster, where he built up a large and effective congregation. Following his confirmation by Bishop Burleson six months ago, he was given charge of the Parker-Hurley missions. Now, following his ordination, the vestry of St. Mary's Church, Webster, have written the Bishop, stating that it is the unanimous request of the congregation that Mr. Hall be sent back to that city to serve in the church where he was confirmed. It is further urged that the members of his former congregation, in a spirit of fellowship and good-will, join cordially in this request.

A third interesting addition to the South Dakota roll of clergy and workers involves a recruit from the Presbyterian body. Only a few weeks ago, the Rev. Valentine Junker, then pastor of the Presbyterian Church at Emery, was confirmed by Bishop Roberts in Grace Church, Madison, and immediately became a candidate for orders. Mr. Junker came to Emery a few years ago and began his work with less than a dozen followers. He has built a \$30,000 church, a beautiful structure, and the membership has grown to something like 150. After his confirmation, the Bishop assigned him to the Madison-Howard missions, which have in a few weeks taken on remarkable new life and appear to be well on the way toward the status of an associated parish. But, in such high regards was Mr. Junker held by his Emery people, that the officials of the Presbyterian Church there came to Sioux Falls and asked Bishop Burleson to consent to an arrangement whereby Mr. Junker might

continue to serve the Emery congregation until his ordination to the diaconate. Though it involved much extra work, Mr. Junker was willing and the Bishop cheerfully consented. The arrangement was greeted with joy by the people at Emery and is working well. Mr. Junker is a man of tremendous energy and, as one of his Emery friends put it, "a whirlwind in action." He received his education in two of the great universities of Germany, Bonn and Berlin. He is also a graduate of the Theological Seminary in Bremen, Germany, and received his B.A. from Dubuque (Iowa) University in 1920. He has been moderator of his district in the Presbyterian Church.

### LAYMEN IN RETREAT AT WEST PARK

FOR SEVERAL years past a group of faithful laymen have been meeting at Holy Cross, West Park, N. Y., in annual retreat, usually on July 4th and the 5th, or near the week-end.

This year forty laymen came from various parts of the country, one faithful layman coming every year from so far as Grand Rapids, Mich., in his auto, and who looks forward eagerly to attending it.

This year the pilgrimage was arranged for July 4th, 5th, and 6th. Most of the retreatants came Thursday evening and stayed over until Sunday evening and went away refreshed and strengthened in body and soul.

Under the wise guidance of the Rev. Fr. Huntington, Superior of the Order of the Holy Cross, and Fr. Anderson, O. H. C., a meeting was held and twenty-five men have banded themselves to gather into a league to be called the Continuation Committee of the Holy Cross Laymen's Retreats. The purpose is to extend the influence of these retreats among Churchmen generally and among other men outside the Church.

It is also hoped to hold another retreat the early part of October, date to be announced later, also retreats for the various organizations in the Church.

The secretary of the committee, Mr. Robert George Lees, 494 Walnut St., Lockport, N. Y., will be glad to answer any questions or to be of service in the matter.

### CONGESTION AT HOOKER SCHOOL IN MEXICO

TIME WAS when Hooker School for Girls, just outside Mexico City, had a useful and much needed auditorium. Last year the demand for sleeping space made it over into a dormitory and teachers' bedroom. That was bad enough, but this year it has had to be divided into classrooms, and fifteen girls were turned away who would have been boarding pupils. In spite of the hard times of revolution the enrolment has grown to ninety, an increase of twenty over last year. There is now an English department, with all classes taught in English from English books. The tuition is just double that for the same grades in the Mexican department, but there are twenty-two enrolled, ages 4 to 15. The commercial department, with four years' course equivalent to a commercial high school, has seven pupils. It has been necessary to put their five typewriters in the library, which is not good for the library. The primary, music, and normal departments are advancing. One normal school student was lost to the school as she went to the

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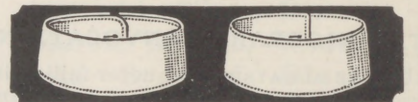
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**MEMORIAL TO BISHOP NICHOLS**

IN CONNECTION with the work of St. Luke's Hospital, San Francisco, a memorial to the late Bishop Nichols has been established in the form of a fund for endowing the "Bishop's Bed" at that institution. It is the intention of the memorial that the "Bishop's Bed" shall be used primarily by any of the clergy of the diocese who might become ill and require hospital ministrations. Before the Bishop passed to his rest he had himself made several gifts for the establishment of such a bed, and the work is now being carried out as a memorial to him. Already the contributions have reached close to \$1,500 and have come from many sources in the diocese and beyond.

**DEATH OF REV. HOWARD E. THOMPSON**

ON JULY 20, at Bordentown, N. J., the Rev. Howard E. Thompson, honorary canon of Christ Pro-Cathedral, Trenton, N. J., passed to his rest. Mr. Thompson was born in New Jersey October 19, 1850, and was educated at private schools and at the General Theological Seminary. He was ordained deacon in 1878 and priest in 1879 by the late Bishop Scarborough and began his ministry as assistant at St. Timothy's Church, Roxborough, Philadelphia. He was afterward successively rector of Trinity Church, Woodbridge, N. J.; Christ Church, Woodbury, N. J.; Emmanuel Church, Alleghany, Pa.; St. Peter's Church, Freehold, N. J.; St. Luke's Church, Westville, N. J.; Trinity

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Church, Hightstown, N. J.; St. James' Church, Paulsboro, N. J.; and finally honorary canon of the Cathedral. He was for a number of years secretary and registrar of the Diocese of New Jersey. Canon Thompson is survived by his widow, who was Matilda Roberts French, and by a brother, the Rev. B. F. Thompson, of Dover, Del.

**NEWS IN BRIEF**

**ALBANY**—The consecration of St. James' Chapel, Lake Delaware, is appointed for St. James' Day, July 25th, at 11 A.M., the Bishop of Albany officiating.

**ARKANSAS**—Bishop Winchester has just completed a long and unbroken series of appointments and will take a vacation. His address will be for some weeks 452 Oakdale Ave., Chicago.—It is gratifying that Mrs. Saphorè, wife of the Suffragan Bishop, after suffering from illness during the past spring and winter, is now regaining her strength and will soon be well.

**COLORADO**—The Rev. Charles H. Brady, rector of St. Barnabas' Church, Denver, is preaching a course of sermons based on the Daily Bible Readings which appear each week in THE LIVING CHURCH.—The Rev. George H. Holoran, of St. George's, Englewood, is in England.

**SOUTH DAKOTA**—During the summer months, two of South Dakota's candidates for orders  
(Continued on page 392)

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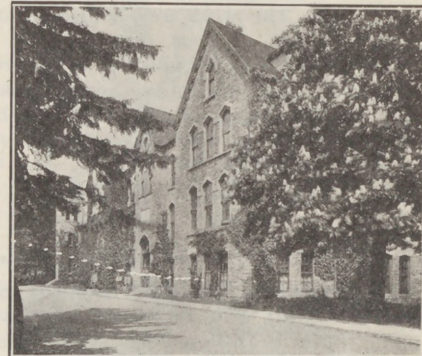
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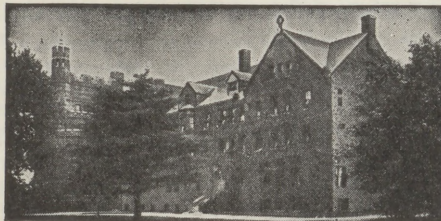
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## NEWS IN BRIEF

(Continued from page 390)

and students in the General Theological Seminary will be in charge of vacant mission posts in that District. Mr. St. Clair Vannix will be in charge at Moberge, Mr. Robert D. Crawford, a son of a former United States Senator and Governor of South Dakota, will take the Redfield-Gettysburg mission.

**SOUTHERN OHIO**—Mr. Parvin W. Titus, of Brooklyn, N. Y., has accepted the post of organist and choirmaster at the Church of the Advent, Walnut Hills, Cincinnati, and will enter upon the work there September 1st. Mr. Titus also becomes head of the pipe organ department of the Cincinnati Conservatory of Music.

**SOUTHWESTERN VIRGINIA**—At a June meeting of the Woman's Auxiliary of Christ Church, Blacksburg, the Rev. J. Hubard Lloyd, rector, there was an interesting talk by Miss Kyo Matsu, of Japan, who was the guest of Mrs. Lloyd at the rectory. The meeting, which was held in the parish house, was of a social nature, and members of the missionary societies of the denominations were invited. Miss Matsu wore a Japanese costume, and, after a short talk, gave some interesting demonstrations of Japanese manners and customs. Miss Matsu has just graduated from Goucher College, and expects to return to Japan July 1st, where she will teach in St. Agnes' School.

**WESTERN MASSACHUSETTS**—Bishop Davies conducted a conference on Rural Work at the Wellesley Conference. Over fifty persons from the Diocese attended the conference this year.—St. John's, Ashfield, the Rev. George Stockwell, minister-in-charge, celebrated the one hundredth anniversary of the felling of the first tree for lumber for the church building on Sunday, June 29th. Bishop Davies preached a historical sermon. On June 30, 1824, the last blow of the axe that felled the tree was struck by the then rector, the Rev. Lot Jones. That same year the Bishop of Massachusetts visited the parish and confirmed a class of thirty.

**WYOMING**—At St. Mark's Church, Casper, the corner-stone of its new structure was laid on Sunday, July 6th, the rector, the Rev. Philip K. Edwards, officiating.—The annual Wyoming Clericus met in Laramie, July 4th to the 8th. Dr. David Gardner, chaplain of Leland Stanford University, was the principal speaker, giving a meditation on the Holy Communion on Saturday, and three other addresses, Religion in a Modern University, A Parson's Reading and Writing, and A Study of Theology. Papers were read by the Rev. Messrs. S. E. West, P. K. Edwards, L. A. Davison, and Dr. Thos. E. Winecoff.—Sherwood Hall, Cathedral School for Boys, will be opened September 9th with Mr. William J. Green, Mus.B., as headmaster. For the present the school will occupy two large frame buildings opposite the Cathedral Square. Accommodations will be had for thirty boys.

## MEMORIALS AND GIFTS

IN ST. PHILIP'S CHURCH, Crompton, R. I., on Easter Day was unveiled and dedicated by the rector, the Rev. Harvey B. Marks, a bronze memorial tablet in memory of the late George B. Waterhouse, treasurer and generous benefactor of St. Philip's Church, given by the members of the parish as a mark of their appreciation. Also on Whitsunday a new processional cross was dedicated to the same man, from the parishioners.

ST. JAMES' CHURCH, Texarkana, Ark.-Tex., was the recipient of three beautiful and useful memorials which were blessed by the Bishop of Dallas, the Rt. Rev. Harry Tunis Moore, D.D., upon a recent visit to the parish. These were a lavabo, made by Geissler, presented by Anne Ida and Mary Constance Williams in memory of Ann Williams and Ida O. Clark Mills, and a chalice and paten, made by Gorham, presented by Mrs. Charles Adna Smith in memory of Charles Adna Smith, M.D.

## THE MAGAZINES

THE JULY NUMBER of the *American Church Monthly* has an article by Dr. Barry entitled, What Shall Children Read? He condemns a good deal of the present-day fashion in children's reading and earnestly pleads for familiarizing

children with the best literature, particularly historical novels. It is a pity that Dr. Barry is not more specific in his recommendations, as the problem he suggests is an important one, and one in which he is competent in giving detailed advice. The Rev. Latta Griswold has an amusing skit entitled, A Visit to Heaven. Miss Christine Smith quite rightly criticizes The Bible According to Van Loon. In these days when it is difficult to get authentic information with reference to the Orthodox Churches, an article upon Religious Conditions in Greece by Dr. C. A. Manning of the Department of Slavonic Languages, Columbia University, is very welcome. He particularly urges that Americans should beware of identifying themselves with factions in Greece. He criticizes the career of Meletios, now in retirement at Mt. Athos, and hopes the Patriarch may still render some service in the accomplishment of a larger and more needed unity among the Orthodox Churches. Other articles are: Family Life and the Holy Trinity, by the Rev. William S. Bishop, D.D.; George Fox, An Appreciation, by the Rev. Hamilton Schuyler; The Decay of Atheism, by Mr. Rupert D. Turnbull; The Eastern Church and Reunion, by Mr. C. H. Palmer.

## YOUNG HAWAII

IN THE PAPER of the California Young People's Fellowship, the Rev. E. S. Freeman writes from Hawaii of the formation of a District organization of young people there, with four or five branches. The expense and scarcity of inter-island transportation make it difficult for missions off the main island to cooperate, but the movement is making real progress. At St. Mary's Mission, Honolulu, every member is either Chinese, Japanese, Korean, Hawaiian, or a mixture of these; that is, there is not one wholly white boy or girl among them. "And I want to tell you," writes Mr. Freeman, "that when I attended their first devotional meeting I was simply amazed at the capable, reverent, devotional, orderly way in which they conducted it, quite without help or suggestion from me."

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