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VOL. LXXI

MILWAUKEE, WISCONSIN, JULY 5, 1924

No. 10

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RAISING MONEY

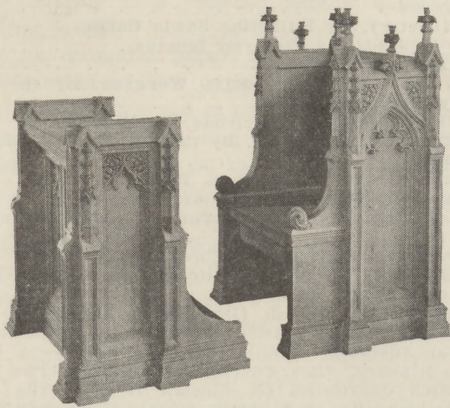
Editorial

THE TORONTO CONFERENCE OF SOCIAL WORKERS

By the Rev. R. Cary Montague

CONCERNING RELIGION IN COLLEGE

By the Rev. Bernard Iddings Bell, D.D.



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Many commendations have been received from the laity.

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MILWAUKEE, WIS.

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LIFE is the only "real estate" there is. They still speak of real estate in Tokyo and Yokohama. On the day when the earth surged like soil before a plowshare, the estate had little reality. Abraham lived in a tent, but he looked for a city that had foundations whose builder and maker was God. God's city for our eternal habitation is the reality, all else is seeming.—*Northwestern Christian Advocate.*

THE INCARNATION shows to man the greatness of his misery by the greatness of the remedy which has been necessary.—PASCAL, *Pensees.*

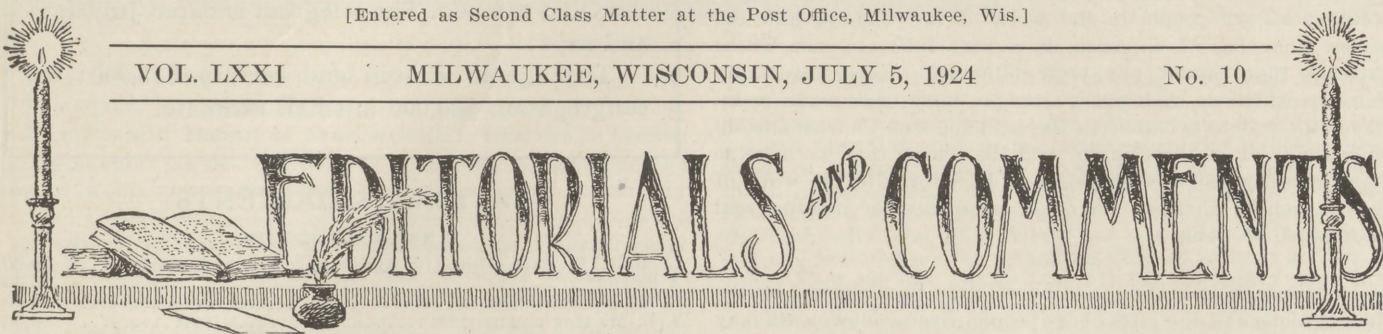
The Living Church

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MILWAUKEE, WISCONSIN, JULY 5, 1924

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Raising Money

WE suggested a series of topics relating to the administrative side of the Church some months ago, with the statement that from time to time we should discuss each of them. We have now reached the title stated above.

We have moved a long, long way beyond the time in which churches were maintained by the rental of pews, and still longer past the day in which pews were actually sold. True, there are still important parishes in which the former of these practices still prevail, but every year they become fewer and there are no additions to their number. They belong, socially and chronologically, to the mid-Victorian era and earlier, and are anomalies in our present civilization.

The vast number of our parishes are supported by voluntary subscriptions, and the problem of finance is one in which the parish is able to offer no material *quid pro quo* to its subscriber; not even the certainty that he can obtain entrance into the church building at a crowded service unless he arrives ahead of other people.

Most of us recognize today, at least in theory, that the financial obligation of the parish is in part for the maintenance of its own work and in part for defraying its share of the expenses of the diocese and of the work of the national Church, while it must also be ready to respond from time to time to calls for special contributions such as are made necessary by emergencies of one sort and another. Diocese and national Church are not backward in stating what is their expectation from any parish. How greatly these expectations have increased in recent years we all recognize. Normally, the parish is bound to make a real effort to respond according to such expectation. On the side of its local requirements, the expense of maintaining the parish has increased in the same ratio and in the same brief time that the expense of maintaining a home has increased, and for the same causes. The rector can no more live on the salary that was reasonable ten years ago than can the business man or the day laborer; the cost of fuel for the church has doubled as quickly as has its cost for the home. Hence, every parish needs twice the income that it required a few years ago to do its local work, and its share of extra-parochial funds has multiplied many times over. Whether the incomes of parishioners have increased in similar ratio depends upon local conditions. In any event, the church can no longer be supported by haphazard collections of dimes and quarters. Definite, dignified subscriptions must, in many cases considerably exceed the sums that would be paid for pew rent.

THE ANNUAL every-member canvass has become a regular feature in every well-regulated parish. The stress that has been laid upon this canvass by the National Council has just a little obscured the fact that the parish needs the canvass and the various details that go with it quite as truly for its own local work as for the national work of the Church. Indeed the field department of the Church is bound to be just

as sympathetic with the necessity of financing the local work as with that on behalf of the general work of the Church, and we believe that it desires to be. In everything that has to do with the financial side of the Church, the local and general needs should, in our judgment, be treated together. It is true that the local accounts of the parish are a legal obligation, which can be enforced in law, and which may be extended to a lien upon the property of the parish, while the general obligations are moral only. We shall not here discuss the vexed question as to whether a parish is morally bound to accept every quota in full and treat its payment as an equal obligation with that of its *legal* accounts, or whether its moral obligation is only to TRY to raise its quotas. We believe that fairly wealthy congregations should accept the former perspective where possible and other congregations the latter. Less than honestly trying to meet quotas is honorable to no parish.

But to wait until just before the time for the every-member canvass and then to begin to prepare for it is to rest content with only very moderate success, if any success can be expected at all. Unless the people have been told of the work of the Church and the needs of the work, local and general, at several times during the year, it is hopeless to expect a large degree of success. We realize the difficulties in connection with study classes in the spring. No ordinary rector can take his full measure of Lenten services, prepare his confirmation candidates, give the practical instructions in Christian doctrine and life that are appropriate to the season, and also conduct the missions and social service study classes for which he is asked to make provision. But that only shows the necessity for organization of his parish. The Woman's Auxiliary ought to be able to conduct missions study classes, the social service organization to conduct its appropriate study classes in the parish, both without putting the obligation upon the rector.

We recognize the danger of over-organization in a parish. It is quite true that souls are not saved by organizing them. It remains true, notwithstanding, that upon the *proper* organization of a parish will depend much of its spiritual strength and much of the success of its rector. A modern parish cannot fulfil its four-fold obligation except by a considerable degree of interior organization. Study classes, in the work of the Church and in social problems, are needed in order that some nucleus of the parishioners shall be able to serve as leaders in these fields. Unless the "captains" who are to direct the every-member canvass in the autumn have intelligently studied the problems, local and general, toward which the contributions of the people are to be asked they cannot really succeed in the canvass. Neither the local nor the general work of the Church can be financed today by anything short of really dignified subscriptions from substantially an entire parish. And those subscriptions can only proceed from people who can be intelligently "shown."

So, to some considerable extent—of course not wholly—the result of the every-member canvass in the fall is a test of the

sufficiency of the preliminary work in the spring and during the year preceding. And where the rector is not sufficiently interested to see that there are effective instrumentalities in his parish for the intelligent training of his people, his church is only congregational—be its degree of ceremonial the maximum or the minimum. The heresy of congregationalism is, unhappily, quite susceptible of existing in the midst of the “highest,” the “broadest,” and the “lowest” of our phases of Churchmanship.

So, in our judgment, the connection between the intelligent training of our people in the work of the Church, and the proper financing of a parish, is a very intimate one. Those parishes that cannot pay their bills are almost invariably those in which no systematic attempts have been made to instruct the people, whether in the principles of Churchmanship or in the work of the Church. And the reason that we have so many wealthy people who give next to nothing to the work of the Church is that we have not succeeded in making real Churchmen of them.

IN THE LAST ANALYSIS, the Church must be supported by the subscriptions and the gifts of its people. Even endowments may be hindrances to that support, because of the ease with which they may enable people to evade their duty as to giving.

That means that the sense of stewardship must be frequently insisted upon. There is a wide-spread attack in the world today upon “capitalism.” When one focusses his attention upon the wealthy man who spends money only on himself and his family, he realizes that there is some foundation for the attack. The spectacle of wealthy German profiteers infesting Italy and Switzerland and ostentatiously parading their wealth while the world is being appealed to to save the German children from starvation, can be duplicated in our own land and even among men calling themselves Churchmen. Who, that has had experience in soliciting funds for charitable organizations—even for the philanthropies of the Church—has not been appalled by the number of people, including some of wealth, who were absolutely untouched by the appeal? Which diocese can depend upon all its people to support its own philanthropies? Which can depend upon all its clergy to help? This editor has had some experience and knows of none. And in the raising of community chests and like funds for financing the charities of a city, where do we find a city in which plenty of relatively wealthy—sometimes very wealthy—people do not refuse bluntly to assist? We are not enthusiastic over publicity for income tax returns, but if the ratio between income and benevolent contributions of our men of wealth could be made public, so that a pillory of public disgust might be created for those who show no sense of stewardship in the use of their wealth, we believe it would be a punishment such as fits the crime; yet we doubt whether in any other age or in any other land the proportion of liberal givers for philanthropic purposes is as great as it is in America today. But one miser is a greater menace to the existing social and economic order than a hundred convinced socialists. The one thing that can effectively and permanently protect the rights of private property in this country is a serious sense of stewardship in the use of that property.

Are we, the laity, sufficiently instructed by our spiritual guides and pastors in the Christian duty of stewardship? Are there enough sermons preached on the subject? And are the sermons so concrete and definite that they point the way to specific duties?

The parish clergy do not like to preach “begging” sermons and the people do not like to hear them. But the necessity for a begging sermon is generally an indication that the duty of stewardship has not been sufficiently stressed in earlier sermons. If that duty has been adequately presented to a congregation with reasonable force and frequency, the occasional presentation of special or regular needs from the chancel or the pulpit will not need to take the form of begging. The rector, or a speaker for him, will simply tell the particular need of the day—and stop.

So “Raising Money” really depends primarily upon the training that has been given in any parish and upon the degree of spirituality that has been attained. It is not, as it is sometimes made to seem, the intrusion of something secular into the spiritualities of a parish. It is itself a phase of that spirituality. It is worthy of being treated as quasi-sacramental.

Are we quite sure that in *our own* perspective, individual and parochial, we are treating it so?

THE OHIO TORNADO

The Living Church is in receipt of a telegram from the rector of the Church of the Redeemer, Loraine, Ohio, the Rev. J. W. Heyward, as being the first information that has been received from the Ohio tornado. The telegram is dated July 1st, and says:

“Damage to church and rectory \$25,000; to congregation \$20,000 is small estimate.”

ACKNOWLEDGMENTS

NEAR EAST RELIEF

“J. Bull,” St. Paul, Minn. (for Syrian and Armenian children) ..	\$ 10.00
A Friend*	5.00
K. K., Bloomfield, N. J.	5.00
I. E. M. (for children)**	5.00

* For children. \$ 25.00
 ** For Armenian Christians.

JAPAN RECONSTRUCTION FUND

A Deaconess	\$ 2.00
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NEWTON AND COWPER MEMORIAL, OLNEY PARISH CHURCH

Mrs. Howard Eckert, Intervale, N. H.	\$ 1.00
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FUND FOR RAISING INDEBTEDNESS ON RUSSIAN MONASTERY AT MT. ATHOS, GREECE

Church of the Heavenly Rest, New York City	\$ 100.00
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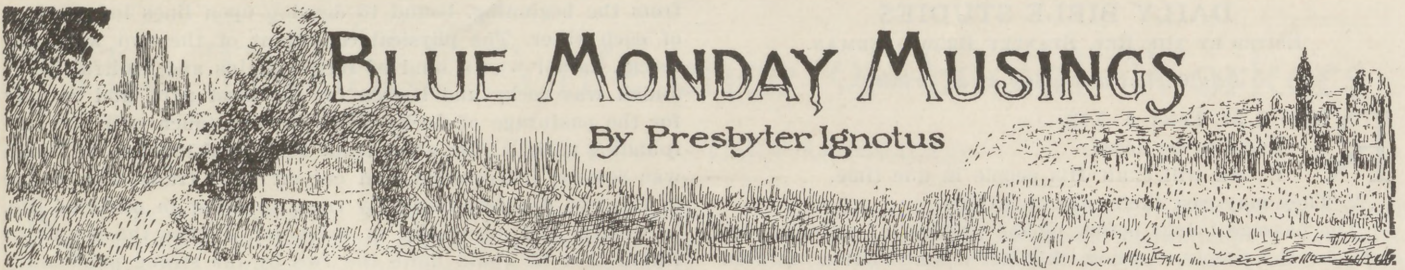
RECIPROCITY

Lucy's in a mission in far-away Anking
 Where pagoda roofs curve skyward and in bamboo cages sing
 Bright birds. She teaches cross-stitch to slant-eyed China girls,
 Pricking thin, shiny linen in complicated swirls.
 And patterns quaint of flower vendors balancing long poles,
 Or Peking camels stiffly pacing on in measured scrolls
 Around a dainty tea-cloth; or 'ricksha boys are wrought
 Running at proper intervals where each precisely ought.
 Then Lucy neatly packs her work, and Wong, her house-boy posts
 It to New York. . . . She watches him scuff from the compound. . . .

Ghosts
 Tap Lucy; she sits down and writes of glowing Eastern things:
 Of palaces imperial yellow built for queens and kings
 And ringed with gardens silvery with fountains; wedding trains
 Of green-garbed coolies carrying lanterns, beating drums to strains
 Of high weird music; little brides shut in red lacquer chairs,
 Most honorable relatives in green ones, shielded from the stares
 Of wretched beggars, destitute unfortunates! Disease
 And famine press them hard, and human ears are deaf to pleas.
 When Lucy's letter reaches me I thrill to that far tale
 And answer what I know she longs to hear by the next mail:
 That fragrant lilacs are in bloom along our country ways
 Where mountain brooks run clear and high and robins fill the days
 With cheerful song; that Mrs. King, at the corner of the street,
 Has had a shock, but the Perkins child is better, and that neat
 Miss Briggs neglects her housework to run a car this year;
 The Youngs have a new baby, and all the neighbors fear
 She does not feed it right; our church is painted a light gray
 (The Guild raised all the money;) Jen James has moved away;
 Old Lady Lind is dead, and Marie will be married in September.
 I rack my brains to think up everything I can remember.

Lucy paints me enchantment in Oriental hues,
 And I write homesick Lucy New England village news!
 KATHARINE SAWIN OAKES in the *Anking News Letter*.

IT IS a great comfort in this world to have a friend who understands you; but, if you are going to have fellowship one with another in Christ, you must be willing to understand them.—*Bishop Johnson*.



BLUE MONDAY MUSINGS

By Presbyter Ignotus

I AM fortunate in having a dear old lifelong friend who delights to share with me his pleasures, at least in retrospect. The art of letter-writing is sure not to become extinct while his pen can keep it alive; and if sometimes he seems a bit over-enthusiastic for the detached superiority of the present generation, he is, at any rate, sincere in what he writes, and, more than most men, has kept a boyish heart under a mature exterior. He has been revisiting college scenes this Commencement season after a long interval; and (though how he found the time is a problem!) this has come to me, recording his impressions while yet they were vivid. I shan't be breaking confidence if I share it with you.

"I write this, as you see, from college! You can imagine what that means, I think, though you took your bachelor's degree elsewhere. Besides, I remember that once or twice you have come here with me in the old days, when we were nearer twenty-one than now, and loved to hear the chimes at midnight. Of late, you and I have both been too absorbed in other matters to review undergraduate days; but this year I resolved that less important affairs must wait while I became a boy again, even for a little. So, everything about mid-June became secondary to the one primary affair; and my Phillips Brooks calendar showed a week or more of blank white spaces, headed only with 'start for Commencement.'

"WHAT A JOURNEY it was: three hundred miles of 'knee-deep in June,' with every mile rolling away its share of thirty years! Champaign, hill-country, mountains; glimpses of mighty rivers, gurgling of trout-brooks; prosperous cities and wholesome villages; with everywhere the fragrance of flowers enriching the air: surely, the motor-car makes travel more wonderful than was ever magic carpet of the Arabs. As we climbed higher, we went back into earlier spring; the hilltop orchards were glorious with pink and white blossoms, and the lilacs burgeoned everywhere. I wonder whether any other country can compare with New England and New York (to name no other sections) in the beauty of the villages. Tiny, half-forgotten hamlets, thriving market-towns, farming centers, each with its common surrounded by shops, meeting-houses, and ample, old-fashioned houses, white painted, with green blinds: every one individual, yet all agreeing in general type—what can be better? Journeying through New England in June, one asks for nothing except to continue through scores of such settlements, pausing long enough at each to let the beauty of it 'soak in,' and to make a few romances about the ancient houses and the people who have lived in them.

"WE REACHED the dear old college town at last. It has preserved all the characteristic notes of a century ago: 'the Hill,' crowned with college buildings old and new; the wide streets, lined with ample, dignified mansions under the elms; the river, cascading over the rocks in white foam, whiter even than the marble quarried so near; and, on either side, the mountains. To the east is one long range, densely wooded, with here and there an almost imperceptible pass notching the continuity; to the west, peak rises above peak, distant, yet clearly discernible, in a kind of ordered confusion. On the green slope of the other hill, standing over against the college, lives the venerable President emeritus, the very same that directed its affairs more than thirty years ago, when I was an undergraduate. His house is large, as befits its record for ungrudging hospitality. For a century it has sheltered New England's best as they came and went. Its wide verandas, spacious wings, and quaint, old-fashioned rooms speak of a culture unlike the tinsel of the prevailing mode, and are sure to stand the test of the years following, as of the years that are past. And they echo with light feet and merry voices, since three generations are found there today, abundant in vitality and good cheer. Being a bachelor has its advantages no doubt; but one forgets them when he sees so many faces round the table, smiling old age, serene middle-age, exuberantly joyful youth, all equally radiant with good cheer and mutual love. *Ter quaterque beati* those who for a little while are admitted to such a circle, and can imagine themselves actual members of it!

"COLLEGE COMMENCEMENTS are the same, with a difference! Each one is a festival of youth crowned and robed and triumphant; yet the triumph is in anticipation; and the veterans of that warfare return each year to applaud and encourage

the new combatants, as well as to bring their own hard-won wreaths to *alma mater's* shrine. I felt almost antediluvian and, at the same time, curiously boyish. The arithmetic of the calendar was alarming; but, as one after another of the old friends appeared, almost unchanged in looks, and quite unchanged in spirit, it was evident the essential *ego* of us all was independent of time, and existed in a sort of timeless economy of the spiritual order. One jolly fellow had laid aside his legal robes and had motored all the way from Chicago to keep a class reunion. That his son was to take his B.A. seemed a mere incident, like the presence of the gracious lady introduced to us as his wife, or the strapping seventeen-year-old he called his younger son. When I met a sweet-voiced, well-mannered, handsome young man, towards whom my heart went out at once, and learned that his father followed me eight years later, I sighed, whispered something about 'relativity,' and dismissed the problem. To find Bertha and Helena there as of yore, was quite sufficient joy: and their radiant daughters were 'works of supererogation,' so to speak, not to say 'fond things'!

"CLASS DAY, Baccalaureate Sunday, Alumni Day, Commencement Day: those are the four days into which the quintessence of the year—nay, rather, of four years—is compressed. How dreadful it must be to be one of such a vast horde of alumni as not to know your contemporaries past or present! We buy our blessings at a price, it is well said; and Harvard or Columbia graduates must pay for the advantage they have, by the loss they suffer. Here, everybody knows everybody else; 150 make up the class of '24; and 300 sit down to the Commencement banquet. Class Day is esoteric as to its jests and more serious allusions: the 'old grad' smiles rather vaguely, but is chiefly concerned with the spectacle of youth afflicted with premature age. A senior is vastly older, of course, than he will ever be hereafter!

"WHAT HAS BECOME of Puritanism?

"The Puritans stood like a rock against signs and symbols and even the simplest ceremonial; but now their descendants have gone over to the enemy, and the chapel makes a fine display of 'ritualism' for Baccalaureate Sunday with its vested choir, its responsive readings, and all the pomp of academic regalia. One might have wished that someone had had a keener sense of humor; for the anthem chosen was Gounod's *By the Waters of Babylon*, with "Woe, Woe," for its last resounding chorus. The new President preached to the class; and that part of his sermon addressed directly to them was simple and moving. It was rather a sign of these disturbing times, however, that he found it necessary to begin with an impassioned defence of 'modernism'; and I noted that it was rather by the assertive than the logical method that he defended it. Those who believe that the Gospels mean what they say when they record the Virgin Birth and the Resurrection were bitterly arraigned as disturbers of the peace of the Church, and our Lord was (rather presumptuously) represented as saying to them, when they fault the deniers of those truths, 'What is that to thee? Follow thou Me!' I should have said that the shoe was on the other foot! He told them, and us, that Christ should be followed; yet he gave us to understand that to seek any adequate reason for following Him was irrelevant, if not impertinent. And he added that Christ only answered concrete questions of immediate importance, and never gave general principles of action: rather a remarkable statement, in view of the Sermon on the Mount, and subject to legitimate criticism by those who have accepted Kant's maxim, 'Act at all times from a principle, but for law universal.' In general, his appeal was of that very uncertain sort which an old Presbyterian friend of mine used to fall back on when pressed too hard by an eager young Churchman: 'Ah, Master Will, when I get to Heaven, won't I laugh at you for all your foolish ideas?'

"But, if this bit of foreign matter was introduced gratuitously into the sermon, I must not weigh down my letter to you by commenting too much at length upon it. After all, it will pass, like all human devices, while Christ's words shall not pass away!

"I WENT early that morning, to communion in the little church where I was confirmed; and you may judge how I felt when the sexton at the door of St. Stephen's looked me over as I entered, and said, 'Was you lookin' for the Roman church, sir?' I tried to think what could have given that impression, but failed. There is one consolation: he had been sufficiently well taught not to say 'the Cath'lic Church'!

[Continued on page 310]

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN.

July 6: Third Sunday after Trinity.

READ I St. Peter 5: 5-12.

Facts to be noted:

1. God will exalt His people in due time.
2. They may cast their care upon Him.

The passage brings before us the problem of suffering and evil, for the people to whom this letter was written were enduring persecution. It is characteristic of the New Testament treatment of the subject that no attempt is made to solve the problem. Evil is a fact of experience; so, too, is the love of God. The question is as to which we believe to be the stronger power, and which will ultimately prevail. Faith answers unhesitatingly, "The love of God." That is the answer of the New Testament. Startling with confidence that God will be exalted over all opposition and evil, and that He will likewise exalt His people, the New Testament answer to the problem is extremely practical. If we believe that God's love is the ultimate truth, we can suffer what befalls us with courage and patience; we can cast the responsibility for life as it is upon God, knowing that He will justify His ways to us; above all we need not fear that God will be unable to vindicate His own honor, or to care adequately for His people. We can believe that suffering is part of a necessary discipline for the moral and spiritual development of the race.

July 7.

Read II Samuel 1: 1-18.

Facts to be noted:

1. Saul is slain.
2. David avenges and mourns his death.

David's greatness is nowhere shown more than in his loyalty to Saul. Saul had grievously injured David, and had more than once attempted his life, but the younger man had refused to retaliate. Deep in his makeup was the sense of loyalty to his superior. With all his faults, Saul was king, and David respected the fact. He refused to presume upon the fact that he had been anointed as Saul's successor. With Saul's death David was released from a difficult loyalty, yet he remained true to it. His grief at the king's death, and his horror at the sacrilege of his death, were genuine, and they showed David's remarkable generosity of mind. There is a lesson here for all who serve. Loyalty is a fundamental virtue. All of us know how easily men are betrayed into disloyalty. Nothing is more common than the detestable intrigue of men to supplant the man higher in office, or to gain the confidence and appreciation which belong to him. David was too great for the meanness of disloyalty.

July 8.

Read II Samuel 2: 1-8.

Facts to be noted:

1. David is anointed King of Judah.
2. He thanks the men of Jabesh-gilead for burying Saul.

David was at once anointed as King of Judah after the death of Saul. It was doubtless the supreme moment of his life; and yet he still remembered his duty to Saul. His first act as king was to thank those who had honorably buried the dead king. Courtesy played a large part in the life of David. It has been the fashion to speak of him as being little more than a petty chieftain of questionable character. To an extent he was this, reflecting the manners of his time, and sharing its faults; but, for his time, David was a great gentleman. He could be gentle, considerate, and thoughtful; he showed a real delicacy in his treatment of men and situations. To be gentle in this way is to have progressed far toward Christian character. Christianity asks of us rather more than that we should be good; it requires that we add to goodness grace of mind and manner. Courtesy which springs from refinement of soul and consideration for others is not the least of Christian virtues.

July 9.

Read II Samuel 5: 2-11.

Facts to be noted:

1. David is anointed King of Israel.
2. David was great, and God was with him.

The two districts of Judah and Israel were practically,

from the beginning, bound to develop upon lines independent of each other. The physical conditions of the two were different. Israel was a land of fertile plains and fruitful hills; Judah was rocky and barren for the most part, and fit only for the pasturage of flocks. Israel was in touch with the surrounding nations; the great trade routes led through it. Judah was remote, inaccessible, and cut off from trade. The people of the two districts naturally came to differ in mode of life, in wealth, and eventually in character. It was the genius of David that he could unite the two by his strong personality and capacity for leadership. He laid the foundation of what might have become, but for the folly of his successors, a great empire in maritime Syria. One of the most important acts of David's life falls in this period, the capture of Jerusalem from the tribe of the Jebusites, and its establishment as the royal city.

July 10.

Read II Samuel 7: 1-18.

Facts to be noted:

1. David purposes to build the House of God.
2. The prophet Nathan bids David leave the building to his son.

David, by uniting the kingdom, and by driving back the native tribes, had consolidated his dominion. A further step was necessary: to consolidate the religious life of the people. To a greater extent than now, religion was bound up with civil and political life, and nothing could have detracted more from the importance of Jerusalem, as the royal city, than the absence of a great shrine. Old and revered shrines existed here and there throughout the country, as at Bethel, Gilgal, Shechem, Tabor, and Penuel, all probably associated with religious worship before the tribes of Israel entered Canaan. David wished to create a great national shrine which would direct people's thoughts and steps to the new city. This work he was persuaded by the prophet Nathan to leave to his son. The time was not ripe for the action, and other matters awaited the king's attention.

July 11.

Read II Samuel 12: 1-15.

Facts to be noted:

1. David had murdered Uriah to secure his wife.
2. He is rebuked by the prophet Nathan.

The promising career of David was marred by a sin of the most serious kind. He used his power to secure the death of one of his officers in order to obtain possession of his wife. In other countries of the time such misuse of royal power might have passed unchallenged, but not in Israel. Israel was a land dedicated to a spiritual and moral life, and it never lacked some outstanding prophet to advocate and sustain its ideal. The greater prophets, such as Nathan, were always preachers of social righteousness, and the poor and humble found in them a champion of their rights against royal tyranny or the aggression of the rich and powerful. Nathan's rebuke to David was fearless and uncompromising. It is characteristic of David's generosity that he accepted the rebuke so boldly given, and that he was ready to acknowledge his wrong-doing, and ask for God's forgiveness.

July 12.

Read I Kings 2: 1-13.

Facts to be noted:

1. David, on his death bed, advises his son Solomon.
2. He bids him fear the Lord, and to live justly.

The later years of David were remarkable for their accomplishment in extending and strengthening his kingdom, but they were saddened and troubled by dissension and disloyalty in his own family. Sin, even though it is forgiven, has its inevitable and natural consequences. David was to experience a measure of the violence and treachery with which he had acted towards Uriah. His charge to Solomon, as his death drew near, reveals a conviction which had been the motive of his generally commendable life. God is the moral ruler of men, and there is a direct relation between happiness and success in life and obedience to His laws. David's experience taught him how fatal it is to break God's moral law; the results of disobedience are disastrous. With all the intensity that his dying strength could muster, he charges his son and successor to be the man his father had not always been: "Keep the charge of the Lord thy God to walk in His ways."

The Toronto Conference of Social Workers

BY THE REV. R. CARY MONTAGUE

NO feature of American Church life has developed more rapidly or has been more prolific of good results than has the Conference of the Social Service Workers of the Protestant Episcopal Church, which met in Toronto, Canada, from June 21st to the 25th, under the skillful leadership and guidance of Dean Charles N. Lathrop.

The first of these conferences was held in Milwaukee in 1921, the second at Wickford, R. I., in 1922, last year's in Washington, D.C., and that of this year in Toronto. They have been held in connection with the National Conference of Social Workers, so that delegates may attend the deliberations both of the Church conference and of the other larger and very inspiring gathering of those interested in social betterment throughout the country. Each of these meetings of the leaders in social work of the Church has shown increased numbers present, a more extended program, and the resultant spread of helpful plans over wider areas of Church life.

This year's conference was held in Havergal College, an ideal place, where the meals were served in the same building that housed the meetings for discussions, and the luncheons and suppers were continuations of the private exchange of views on the subjects previously considered at the public meetings. The arrangements, made by the Anglican Church through Canon C. W. Vernon, could not have been more complete for the entertainment of the conference.

PRESIDENT BELL'S INTRODUCTION

On Saturday afternoon, June 21st, a reception was given to the delegates on the lawn of the college, at which Bishop Sweeney, of Toronto, welcomed those present in a most cordial and gracious address, after which a delightful hour was spent in getting acquainted.

The Rev. Dr. Bernard I. Bell's address in St. James' Cathedral on Saturday night, preparatory to the opening Communion service early Sunday morning, was most impressive, and stressed the fact that every helpful deed had a sacramental aspect, so that the activities of the social workers all have a spiritual background.

Sunday in Toronto was a truly inspiring day. Such congregations as filled the Anglican churches, and earnestly participated in the services, including the chanting, filled the visiting clergy with delight. The rectors were most hospitable in their invitations to the visiting clergy to fill their pulpits, giving them every opportunity to spread the social gospel. At four o'clock in the afternoon in St. Paul's Church, Dr. Bell again delivered an excellent address to a congregation of some twelve hundred people.

OFFICERS ELECTED

Monday morning the conference convened in business session and elected its officers for the ensuing year, as follows: President, Dean Chas. N. Lathrop, of the National Council; First Vice President, the Rev. Chas. L. Street, of Chicago; Second Vice President, the Rev. R. Cary Montague, of Virginia; and Secretary, the Rev. R. P. Kreidler, of Pennsylvania. Mr. Alfred Newberry stated that seventy of the eighty-seven dioceses had reported to him on the questionnaire, which he had sent out asking for the aims, objects, and achievements of their social service departments. Forty of these seventy dioceses gave as one of the chief hindrances to more efficient work, "lack of interest among the clergy," showing that a large amount of inspirational education yet remains to be done throughout the Church. Some interesting and illuminating discussion followed the conditions revealed by Mr. Newberry's report.

The Rev. Lewis N. Taylor, of Roanoke Rapids, N. C., then read an excellent paper on Diocesan Social Service on \$200 a year, showing the achievements attained in his diocese with a very small amount of money. Mrs. Holmes, of Chapel Hill, N. C., supplemented his statements, and showed how the Diocesan Woman's Auxiliary was enthusiastically behind the Social Service activities of the diocese, and was producing practical results. Monday night, a paper was read by Miss Barney, of the Child Welfare Bureau of Kentucky, showing the work

that has been accomplished by Miss Carpenter, of the National Council, in surveying children's institutions in Louisville, Ky., after which Miss Cleaver, of New York, illustrated with slides the practical accomplishments of social service in a large hospital such as St. Luke's.

Most of Tuesday morning was taken up with reports and discussions. The Rev. Canon D. S. Dunseath, of Newark, N. J., read a paper showing how he was educating the Church people of his diocese in social service through correspondence and the mailing of literature, having on his lists the names of more than fifteen hundred persons, who, he felt, were being reached effectively by this method.

IMPROVEMENT OF LOCAL JAILS

Investigation of the vexing question of how to improve local jails was discussed by the Rev. H. Hobart Barber, of Augusta, Ga., who, after numerous letters to the clergy of his diocese, which produced no effect, persuaded his social service committee to go with him in person on a tour of the state. Miss Vernon's paper on this subject showed that the jails of Rhode Island were in no better condition than those of the states in the South. In this connection, the Rev. Carl Barnette, of the Federal Council of Churches, also spoke on this subject from a nation-wide experience, which shows that interest is slowly but surely being awakened. This is a subject particularly close to the heart of Dean Lathrop, and on which his department is expending a large amount of energy and research. This discussion was completed by an address by the Hon. E. Jones, police magistrate of Toronto, who spoke with much wit and vigor, and invited members of the conference to "sit in with him" at his court the following morning. He has a system whereby, through his probation officers, he has a confidential report before him on each prisoner when the case comes to trial, thereby enabling him to weigh the evidence given by the prisoner himself with far more accuracy than if he were entirely ignorant of the man's past record. He makes liberal use of the suspended sentence and the probation system with most excellent results.

THE PROBLEM OF DIVORCE

The first topic for Tuesday afternoon was a comparatively new one for discussion in Church gatherings, namely, that of divorce. Since, however, in 1887 only one out of every seventeen marriages culminated in the divorce court, and since 1922 one of every seven proved disastrous, it is certainly time for the Church to open her eyes and see what she can do to stop this dreadful evil. The paper of Dr. Hornell Hart, Professor of Sociology in Iowa University, on this subject was one of the outstanding features of the conference. Dr. Hart is a scientist, but one of those scientists who are appearing in increasing numbers and who recognize that religion has a large place in the field of science, especially in the research department of this field. He, therefore, approached his subject by the scientific method, but with the religious background. In Cincinnati Judge Watson has adopted a new plan in handling divorces. When a suit is filed, he puts a trained social worker on the case for the purpose of trying to bring about a reconciliation. The results have been most gratifying, and, in a large percentage of the cases, the suit has been dropped and the couples have been persuaded to proceed peacefully along the matrimonial road. In those instances, however, where this happy result has not been accomplished, a careful record of the details of the case has been preserved, not merely of the legal papers filed but of the findings of the social worker. Dr. Hart's method was to take one hundred of these records and to analyze them carefully, so as to approach the remedy for divorce in the same way that the cures for yellow fever and malaria were effected—by discovering, first of all, the cause of the diseases. His paper makes most interesting reading, and will be well worth procuring when it is published with the other proceedings of this conference. Dr. Hart arrives at three definite conclusions from his examination of these hundred cases: first, that ninety-five per cent directly involved sex problems; second, the divorces result twice as often where

there is no religious service at the marriage; and third, that, where the wife is under twenty years of age and the husband more than five years her senior, the result is disastrous in proportion of seven to one.

OTHER SPEAKERS

Tuesday night brought another original feature to the program of the conference in the way of addresses by leaders in the Federal Council of Churches. Dr. Alva W. Taylor, of the Church of Christ (Disciples), spoke first, chiefly on the subject of Christian Church Unity, and of objects for universal Christian consideration, such as world peace, application of Christian principles to industry, and the fighting of alcoholism and of narcotics. The Rev. Ernest Johnson followed Dr. Taylor, emphasizing the important contribution that the Church might give to the Federal Council if it would cooperate heartily in the aims of the organization. Perhaps the most enlightening of these speakers was Dr. Lapp, who substituted for Father Ryan of the National Catholic Welfare Conference. He said quite frankly that the work of his organization had not met with the universal approval in the Roman Church, and that it had experienced much difficulty in maintaining itself in the face of opposition from certain bishops, each of whom, he explained, was supreme within his own diocese, so that the difficulties produced by individualism are not as absent from the workings of the Roman Church as some of us have been led to believe.

Group meetings of the Church Mission of Help, the Girls' Friendly Society, the Woman's Auxiliary, the Brotherhood of St. Andrew, and the National Association of City Missionaries, were held while the executive body of the conference was in session, and, on Wednesday morning, reports of the results of these meetings were made to the conference. The Rev. William T. Weston's report of the splendid activities of the Seamen's Institute, in a well nigh world-wide field, met with the cordial approval of the conference, and was heartily commended in a resolution adopted with enthusiasm.

The last afternoon was devoted to a discussion of Ethical Forces in Advancing Standards in Industry introduced in a paper by Miss Van Kleeck, of the Russell Sage Foundation.

The meeting place for next year will be determined by the National Conference of Social Workers.

THE IGOROTS AND DEATH

THERE HAVE BEEN a number of funerals, mostly of aged Christians, during the past month at Sagada. At the time of a burial in Baguen, there were many non-Christians present, who talked very loudly to the dead man in his coffin. They were begging him over and over again not to let his sickness come back and visit those whom he had left behind! It is wonderful the amount of resignation which is shown by Igorots at the funerals of the aged. The old people have passed the time for work—they have finished with life, they can well be spared. They are distressed over the loss of their young or middle-aged—but there is a note of cheerful resignation at the burying of the old.

They tell a story themselves about a lesson they once learned from Lumaog, the Good Spirit of the Igorots. They found that the old people who could no longer work, but who required food and care, were an unnecessary burden on the friends and relatives, and they thought that these people who could do nothing to help themselves, would be better out of the way if it would please Lumaog to remove them by death. So they had a meeting, and called upon Lumaog and made known their request to him. And Lumaog listened. Only listened and did not answer their words. He ordered them to go and gather guavas, and after their guavas were gathered, they would receive their answer. So the people went with their baskets to gather guavas, and when their baskets were full they came and presented themselves before Lumaog. And Lumaog looked in the baskets and saw every kind of guava, little hard green ones, full-sized fruit, as well as ripe guavas ready to eat. And Lumaog said, "Dear people, here is the answer to your petition to me. I asked you for your guavas and you offered me guavas of all sizes. You have not brought me ripe guavas only. As you have brought me ripe guavas, I will gather the old, old people in death. As you have offered me the full-grown fruit, I will gather your young men and women. And as you have offered me the young, hard guavas, I will gather also even your little children, and you will lose even your young babies in death."—The (Philippines) *Diocesan Chronicle*.

AN EDUCATED MAN is one who can quote Shakespeare without crediting it to the Bible.—*Life*.

SECULAR VIEW OF "THE DEAD HAND OF DOGMATISM"

PROF. HERBERT E. HAWKES, dean of Columbia University, does not believe that the young man of today is worse than the young man of yesterday. He admits that the spirit of youth may be different, but he denies that therefore our youth should be condemned.

"He struggles to be free from the dead hand of dogmatism," said Dean Hawkes, in speaking of youth as the Dean has observed his activities during fourteen years' teaching at Columbia. "He is content if his work or his study contributes to the richness of his own life and if the product of his effort truly expresses him. The dominating principle is self-revelation. There is nothing that can not be said without compunction or shame. An act is right if it results in satisfaction to the doer."

This is an indictment rather than a defense. The desire to be free of the dead hand of dogmatism is all right in itself, although the dead hand of dogmatism is better than the anarchic attitude toward life that Dean Hawkes portrays. One must be able to appreciate dogma before one can intelligently be free of it. And we doubt very much that the youth, whom Dean Hawkes says he knows, will be able correctly to judge what constitutes "the richness of his own life" to which his work or his study is supposed to contribute. The materialist whom he portrays would be likely to seek riches rather than richness. Self-revelation is a great thing, if it reveals self conscientiously, but in the hands of the self that is merely selfish it is always a dull affair. Self-revelation must be more than the unbridled desire to say or do things "without compunction or shame." But it is in his last sentence that Dean Hawkes consummately damns the youth whom he would defend. "An act is right if it results in satisfaction to the doer." This is a form of degenerate hedonism. There is no philosophy that justifies it. For the hedonism of the ancients raised pleasure to something that was judged by the conscience of the doer and kept man above the plane of the animal.

Dean Hawkes is a poor friend of youth. But he partly explains much. The youth of today necessarily is different from the youth of other days. He has the automobile, which too often makes him an inhumanist instead of a humanist. He has the movies and the "revues," which take the place of Shakespeare, whose plays his fathers and his grandfathers saw from galleries. However, this youth of the automobile and the "movies" is not all bad, despite his critics and his friends. He came through the war as greatly as ever did youth in all history. But there is an empty-hatted fellow with a cigarette and an automobile who is disturbing. And if he is what Dean Hawkes says he is, his elders have a right to be disturbed.—*Cincinnati Times-Star*.

THE ALCHEMIST

You move among gray, sordid things
And make them glow, as sand-grains catch
The dazzling Eastern light, and rife
With its gold splendor, strive to match
Its glory; yet you ever seem
Unconscious that you daily reach
The heights of which we only dream!

You turn aside from luring paths
That beckon on to fame and gold,
And tread content the lowly ways,
Glad with the treasures they unfold.
And, with a touch of sacred art,
You use the alchemy of Faith
Slowly to change the human heart.

Though all obscure the path you choose,
Your life is glimpsed by those afar,
And, as you walk, it lights the world
Like some calm, distant, burning star.
What need have you of empty fame,
When life is transformed by your touch
So meekly proffered in His Name!

GERTRUDE MERCIA WHELOCK.

Concerning Religion in College

BY THE REV. BERNARD IDDINGS BELL, D.D.,

President of St. Stephen's College

RECENTLY an ecclesiastic, grown old in honorable labors, spoke in one of our large cities to some of his friends. He told them that, with advancing years, he had come to realize that the future depended upon youth, and that it is necessary for the Churches to conciliate young men and women. Therefore, he urged that difficulties in religious belief should be tempered to them. For instance, he maintained, youth might well be told that the Apostles' Creed, with its definite statements that Jesus is God, born of a Virgin, resurrected from the dead, might properly be said even by one who did not quite acknowledge those statements to be literally true. It is not here purposed to do more than remark with interest, in passing, the neologism which makes the words "I believe" equal to "I accept as having an antiquarian interest." The ecclesiastic in question is old and honored for many good works and noble words, and it is not gracious to complain about his use of the English language.

It is, however, quite respectful, and perhaps not useless, to point out that in this address he unconsciously bore testimony to his years. None but one who had passed youth could suppose that men younger than forty may be won to religion by lessening its difficulties or modifying its claims. A somewhat varied acquaintance with young men, particularly with those young men who may be supposed to have the most intellectual difficulties, those in our colleges, or just graduated from them, has led the present writer to the conviction that a considerable part of the failure of the Churches to hold young people is due to exactly this attempt to solve intellectual difficulties by avoiding them or minimizing their legitimacy and importance. Just as young men are cynical about democracy because they are urged, not to solve its difficulties, but to accept, in its stead, a compromise with plutocracy masquerading under its venerable name, so they are frankly bored by a Christianity which they perceive is no longer the heart-pounding challenge to serve a supernatural God-man, a religion of necessity super-reasonable as well as superhumanly dynamic: but hardly more than a philosophy questionably logical, using ancient words and symbols in denatured ways. Old men may be, and often are, willing to accept such solutions; but not young ones. A young person with stuff in him will either accept democracy or reject it at the face value of its proper claims; he will not substitute a new and easier content and be satisfied because the name has not been changed. He will accept or reject Christianity as a supernatural religion, and Christ as a supersensible phenomenon. He will not say he believes a creed unless he does believe it. The men who are won by such a course are of questionable value to a Church which seeks to lead men and to reconstruct society.

It is not much of an exaggeration, if any, to say that only about one tenth of our undergraduate population is both capable of thinking and willing to think. There are today many reasons why men go to college, besides the desire to develop the intellect. Social prestige; the supposed economic value of a bachelor's degree; the desire to acquire a profitable professional technique; the hope of putting off for a few years the necessity of entering upon the grind of productive labor; a vision of honors won by athletic prowess; a dream of good times, more or less sedate; parental ambition to make swans out of ducklings; these are some of the reasons why the collegian, before he gets his degree and afterwards, is not for the most part interested in anything requiring mental effort. He thinks himself clever, but laziness and conceit are fully as characteristic of him as are clear thinking or high idealism. This is, to be sure, an indictment of some one—probably not of the colleges or of their students so much as of a social situation quite independent of our educational system.

Whoever is at fault, this fact should not be forgotten in estimating the religious demands of youth today. One should remember that the great mass of collegians merely reflects the social and religious attitudes common in society. The super-

ficiality and complacency of these attitudes is plain enough. America, as much as any nation, is still content to estimate life in material terms. The campus echoes this. There is little heart-searching about the meaning of life. The usual undergraduate is not an immoral person; he has no wicked purposes. He confidently looks forward to a lifetime spent respectably in enjoyment of what seem to him harmless selfishnesses. He hopes to find his nice little niche in a comfortable social order, to enjoy a comfortable home with a charming wife and (not too many) well behaved children, to belong to attractive clubs, to play a reasonably good game of golf, to enjoy jolly little vacations, and so to live that he may come to a rubicund and pleasant old age. He seems unsuspecting of the fact that there are forces at work which make this career somewhat precarious. He is also unaware that to the world as a whole, even now, not to speak of the past, a satisfactory meaning of life is not to be found in these terms. The search for extra-worldly contacts, the reality of the immaterial, he simply thinks nothing about.

Such persons ask that the Churches bother them as little as possible. That religion should remain a decent appendage to life is their desire. Theological propositions matter little one way or the other. They are practical, conservative, content. The Churches, they think, without any clear reasoning about it, are worthy institutions; but the less fuss there is about dogma, the better. These are they who may respond to the method of approach referred to above. It is questionable, however, whether they will ever more than nominally respond, whether they are material to be recruited in anything worthy the name of spiritual adventure. It is not from such men that those have come who have contributed to the spiritual progress of mankind. To please them is a high price to pay for alienating the minority who are intellectually and morally in earnest, who have potential power of spiritual aspiration, and who demand of the Churches clear reality and unmistakable theological sincerity.

When one realizes that neologistic compromise is not the way to reach this minority, when one desires to put them in the way of attaining a reasonable and honest concept of God and of man's relationship to Him, one finds certain difficulties. Perhaps some of them may be enumerated.

The first and probably the most significant difficulty is the ignorance of the undergraduate regarding the actual content of religious belief. It is next to impossible for him to adjust religion to modern science and philosophy, because he does not know what that religion is which is to be adjusted. Few of those who enter college have such knowledge when they come and, almost unaccountably when one remembers the importance of religion in the life of the race, they are rarely given an opportunity to learn it after they are matriculated. Usually only the vaguest religious ideas are found, and these more emotional than intellectual. One finds spiritual inclinations and sentiments, rather than beliefs. The majority have received no systematic body of faith at all; and even the minority have rarely more than vague remembrances of things hastily crammed before they joined the Church or were confirmed. In this respect those who have come from Church preparatory-schools are little, if any, better off than the rest. A few Bible stories they remember, and some ethical principles more or less Christian, and not much else.

Obviously if these men are to be assisted in arriving at vital religious convictions, they must first know what has been believed and why. To develop a scientific attitude with no study of the physical investigations of the past, would be to use an absurdly wasteful method. To formulate a philosophy with disregard of all the speculations that men have made in former days, would be an absurd endeavor. It is equally difficult to work out a religion for today without giving due weight to the innumerable spiritual experiments of our fathers. Yet it is just this impossible achievement which we are asking of modern youth. A certain college not long ago insti-

tuted a required course for freshmen in religion, in which the basic concepts of religions in general, and then the particular beliefs of Jews and Christians, were treated as objectively and as impartially as any other kind of knowledge. The professor in charge found, in his first session with the class, that not one member knew that in all religions the sense of sin and the demand for sacrifice were fundamental, or that both morality and spiritual aspiration had been built on these foundations; nor did they know that the priest had always been the forerunner of the prophet. Yet these are truisms to the student of religions. Less than one-fourth knew what had been the Christian doctrine of the Incarnation, although all Christian theology and a considerable amount of Christian history have depended upon that belief. But perhaps the most significant fact in connection with this course was the discovery that other colleges regarded it as a strange and remarkable innovation.

A second difficulty, and one that powerfully affects thinking undergraduates, is the apparent failure of the Churches to deal either bravely or intelligently with social and international problems. They know that to divorce religion from business and politics is to deny its authority over life and to relegate it to the realm of things incidental. They believe that while the sundering of Church and State is probably necessary, it does not follow that the Church may rightly forsake its critical examination of Statecraft. They are convinced that such an abandonment has taken place. They see little or no evidence that organized Christianity is seriously attempting to establish international peace or political justice. To them the war and its aftermath have shown the Churches willing to become the tools of clever and Machiavelian politicians. When they perceive that in such emergencies the Churches have been ready to forget, and even to deny, the wisdom of Him whom they profess to acknowledge as God, they doubt the reality of ecclesiastical professions. Similarly, they think that the Churches are apathetic towards social maladjustments and barely tolerant of those within the ranks who are trying to explain the economic implication of divine teaching. They have learned that civilization based on self-seeking is apparently dying, and it seems to them that the Churches perceive neither the gravity of the disease, nor the necessity of cure. Rightly or wrongly, they find in this failure of perception evidence either of the venality of religious leaders, or of an almost incredible stupidity; and, when they are asked to accept the spiritual guidance of those whom they deem either knaves or fools, it is not surprising that they show neither respect nor patience. There seems little likelihood of winning intelligent young people to the Churches, and to the spiritual truths committed to them, unless the Churches, both in their official utterances and in the personnel of those who work for them among students, can show at least as much social intelligence and social conscience as the undergraduates themselves possess. Another thing that stands between the students and the Churches is the present widespread controversy between Fundamentalism and Liberalism. This division within the Protestant ecclesiastical bodies is not, to be sure, over the content of belief, but rather over a less important subject, the nature of the Bible. Thanks, however, to that quite general ignorance of dogma of which mention has been made, this distinction is not clear to our collegians. It is not even clear to more mature people. If it were, the Bishop of New York, when he protested last winter that, if a priest denied the deity of Christ, he did not belong in a Communion which believed in that deity, would not have been promptly classed with those Fundamentalists who insist that the Bible is a geological and biological textbook and that the theory of evolution is anathema.

As regards the Bible, thinking students are overwhelmingly against the Fundamentalists. They are driven to that position by the inexorable compulsion of facts. It is unfortunate that the notion should be generally abroad that all who believe in the Nicene Creed are holders of a discredited view of the nature of Scripture, that Christianity stands or falls with an attitude towards the Bible that is post-Reformation in emphasis. Those who seek to discredit all religion have been quick to take advantage of this confusion in the mind of the student, and the Churches have done little to clear up the matter. Even the non-Protestant bodies are suffering from the reflected shadow of this current controversy, for which

they are not responsible, and in which they have little share. Few sane students will seek religious guidance from those who are apparently afraid of modern criticism and impartial scientific experiment. There is great need that the Churches should make clear the difference between questions of dogma and questions of Biblical interpretation. Religion, after all, finds its real sanctions in the spiritual experiments of human souls on the basis of revealed or supposedly revealed truths. As Mr. Chesterton has said somewhere, tradition means extending the vote to one's ancestors. Dogma is the synthesis of experience. Christianity did its most conspicuous work in the first three centuries, before it had any official Bible at all, and its most solid work in the Thirteenth Century, when the Bible was very little read. Christianity does not stand or fall by whether the account of creation in Genesis is history or folklore, by whether or not Moses wrote the Pentateuch, or St. John the Gospel which bears his name.

One may also well believe that the Church's failure to interest students in religion is partly due to its emphasis upon activities. Youth is little impressed by drives, campaigns, and all the common paraphernalia used for promoting ecclesiastical bodies. There is no doubt that such projects have a necessary place in religious life, although the manner of their presentation is not always as spiritual as it might be. They exist, however, for those already interested, and can scarcely be esteemed instruments of evangelization. The student is best approached not so much with a program as with a power. He responds to explanation rather than to application. He wishes to know, before he is asked to do. There are many who doubt this. They say, truly, that we procured the interest of men during the war by presenting to them a job to be done. Why, they ask, is that not the proper method in spiritual things? Such persons forget that those who responded in the interest of patriotism had, before they were approached, a fairly clear understanding of what their country was and a sincere belief in it. Precisely what they do not have in religion is a reasonable understanding of what God is, and an honest belief in Him. This results in disregard of Christian service as a matter of little moment. The challenge to youth, because of this uncertain faith, is not sufficient to compel a response. It is not seen to be the call of a God, of one who demands much or nothing. Religion seems altogether too easy a matter. This is fatal to success. There need be no fear that offence will be given by demanding too much, if it is plainly deity which is asking.

Finally, one may perhaps venture a word about college chapels. Discontent with them is common among students. In fact, it is the rule, especially when attendance is compulsory. Extended observation will convince any impartial observer that the restiveness is due not so much to irreligion on the part of the students as to irreligion in the services themselves. Those who preach, usually eminent clergymen quite out of touch with student life, seem commonly possessed of all the errors of approach which this paper is written to suggest. In particular, they are wont to substitute ethical for religious subjects. They seem woefully afraid of talking about God. Many of them also assure their congregations that the world is waiting for the students to save it and assume, as needing argument, that the students are more important, more intelligent, and more spiritually vital than their elders; all of which the auditors instinctively know is not so. The earnest undergraduates wish to be directed, with affection and understanding, and guidance they get but rarely. So generally ineffective is college preaching that frequently more thoughtful students have suggested its abolition and the giving over of chapel time to devotions. This is probably too drastic a remedy, especially since all the religious information now given in most colleges is confined to the sermons. A little is better than none. Certainly it would seem that the devotional side of chapel exercises might be made as dignified, as beautiful, and as reverent as possible, and that preachers might well be selected, less for their forensic reputations, and more for their understanding of student psychology and desires.

The whole matter of undergraduate religion needs to be studied with impartiality and diligence. By the present opportunist methods, and by a willingness to surrender to the desires of those easy-going persons who prefer dodging problems to thinking them out, much harm is being done to religion in America.

An Educational Groper

BY SARAH S. PRATT

WHEN, by some chance, a Churchwoman may find herself elected or appointed to the office of Diocesan Educational Secretary of the Woman's Auxiliary, she automatically becomes, in many cases, the creature whose title heads this article. True, she has the splendid support of the General Secretaries in New York, she has suggestions, she has advice, she has abundant material. But as "never the time, the place, and the loved one all together," so now the woman, the chance, and the book seem to be a Will-o-the-wisp trio, never to be assembled.

Being an Educational Secretary is beautiful work for one who pursues it as a profession, but the ordinary laywoman finds it often not so hard, but very slow in result. Often she cannot follow the lines laid down for her; lines which are planned for many dioceses and may not fit her own. It is like spraying trees; you have to spray for scale, for blight, for worms, and change the spray to suit the disease. So with your educational methods: your spray must vary even in the separate parishes. If you live in a diocese which has a touch of blight, your spray must be fitted to that special diagnosis. Then also, in her groping, the Educational Secretary must not conflict with the work of the Educational Secretary of the House of Churchwomen, or of the Church Service League, for our new organization has brought complexities, and a groper is apt to collide with some other groper. One may have a good idea, but, in trying to put it into effect, it may be found to be in the jurisdiction of the other secretary. And so one goes about it vaguely. After filling such a position conscientiously for a year, it is concluded that it must be given earnest study, prompt and untiring execution, and patience. Even with all of these graces, the results will be meager, but they are worth the work.

The most valuable asset in this work is the personal attention and influence. If one can look a woman in the face and say "Will you read this? Will you do this?" there is a chance for results. This was impressed upon me not long ago, as I was putting in order a closet in a parish house. All sorts of discarded books and pamphlets were there, things tried and rejected. Among these was a dusty pile of small paper books called, *How to Teach the Church Catechism*. Those of us who learned the Catechism as a preliminary to Confirmation, remember how difficult at times that task seemed, how hard it was to grasp. At this very time a class in the Church school was struggling with the Catechism, having gone as far as "my duty towards my neighbor." It was an adult class, and to them I carried these dusty books which were gratefully received. Since then, one woman has told me that this explanation of what had seemed to her to be an outgrown feature of Church education had resulted in bringing her family all into the Church. "It is so simple, and so just—next to the Gospels, it is the great foundation," she said. So, often at the needed moment, a good thing makes a lifetime impression.

In this educational work we found a little pamphlet called *The Kingdom of God*, being a short but fine history of the Church's birth. The secretary of the parish C. P. C. bought a number of these and sold them by personal solicitation to get a fund to use in her work. So well have they been received that the Parish Council has planned henceforth to give one of these books to each candidate for Confirmation. That is the time when all the agencies of the Church should be brought to bear upon the individual. The best part of his nature is dominant and receptive, and too often the newly-confirmed are left virtually alone in their new path: they, too, are gropers unless the helpful word is spoken.

In the plan we used, the Bible Courses put out by the Committee on Bible Readings had a very important place, Course B was selected and about one thousand copies were distributed in the Diocese. Some of these went to the State Prison for Women, and have been diligently read as planned. We were fortunate enough to present the subject of these Readings first at a large semi-social meeting of Churchwomen.

With some hesitancy the secretary faced this throng with her plea for a daily reading of the Bible. But the seed fell on the best of soil, and nearly every woman took a copy, some of them several, that they might start their friends in the course. Reports since the distribution show a creditable effort to establish this habit of our forefathers in a place in the daily routine. These Readings are arranged from Advent to Advent, but as our readers started late in the spring, we decided to use the same course until Advent, 1924. It was found that some women preferred the Church Kalendars, which give fuller general information, and have morning and evening readings. Then we come to consider the use of books.

We are advised to have study classes, as they are tautologically called. This sounds easy and pleasant. "Secure some competent woman as leader." In the towns where club life is not so exacting, these classes may be easy to plan, but even Papini's *Life of Christ* could not lure women into what one might call a class. They will read at home, thereby missing the value of discussion, but very often this is the best that can be done. Put the books into their hands and ask them to read them during Lent.

A plan which has been moderately successful is to prepare for action in the seasons of Advent, Epiphany, and Lent. Certainly the long Trinity season should bear some fruit, but usually this is a time of inactivity in Church work, women being scattered. But it should not be and the time must come when there will be a systematic way to use Trinity in the cities where thousands never leave town in summer. In all parish branches during these seasons, the Auxiliaries should use the *Story of the Program*, and the *Spirit of Missions* should be, and probably is, the text-book. Business should be minimized. Consideration of our many funds, boxes, and pledges should not absorb the best hours of the meeting. And, about the reading at home, I believe that a committee of several women who would be book promoters would be found unexpectedly valuable. Few parishes have libraries, and few dioceses have successful ones. It is claimed that the books are not returned. But a committee of women might have a few standard works, and personally ask women to read them. Every woman who reads might put her name in the book and thus they would prove testimonials to the value of the book. In this way a dozen books or more could be kept in constant circulation. This is a slow process, but it will bear fruit. Personally I possess a very good Church library and lend it often. Just now *The Gospel of the Hereafter* is making its way among persons who have lately known sorrow. The *Green Book*, by Mrs. Brock, is fine for persons who have just come into the Church. The old *Double Witness of the Church*, inherited from a Churchly mother, is still unrivalled, *The Lineage of the American Catholic Church*, by Bishop Grafton, and *Everyman's History of the English Church*, meet with a welcome when they are taken to a woman, with the request that she read them.

An entertaining book, and one excellent for general purposes, was written by the Editor of THE LIVING CHURCH some years ago. It is *Some American Churchmen*, and has been used in our Lenten class very often in connection with doctrinal books.

Another thing which has been done is the sending of simple plays and pageants to the smaller parishes, with the suggestion that they give the play at a certain season or for some special occasion. It is all slow, but the thing to remember is that one single person, who gets an enlightened view of the Church, at once becomes a doubly valuable member.

LIKE THE SEED which the wind wafts into hidden glades and forest depths, where no sower's hand could reach to scatter it, the subtle germ of Christ's truth will be borne on the secret atmosphere of a holy life into hearts which no preacher's voice could penetrate, where the tongue of men and of angels would fail. There is an eloquence in living goodness which will often prove persuasive.—*John Caird*.

THE PLIGHT AND THE HOPE OF THE ASSYRIAN CHURCH

CENTURIES ago, when our forefathers were still heathen worshippers of Thor and Woden, the Church of the East, which had its center in Persia and Assyria, was carrying on one of the greatest missionary works of the Christian era, preaching Christ and His kingdom all over the southern half of Asia, as far as the Pacific and the Indian oceans. The Roman Catholic missionaries, who came to China in the Sixteenth Century, still found outside of the large body of organized Christians in India (about 250,000) also small, scattered groups which, although deprived of the ministry of priests and bishops, were still holding services and baptizing children.

Since then, due to wars, plagues, and migrations of Mongols, the fruits of the missionary labors of the Church of Assyria have been almost entirely wiped out in Tibet, China, Afghanistan, and the islands of the Indian Ocean, the Church of Malabar alone remaining intact till this our day.

The recent world war almost annihilated the old Church center in Mesopotamia. The whole nation was dislodged and driven out of its ancient home. Many went to Russia and settled in Tiflis (some 25,000), the Persian settlement of Urmia was rooted out, over one thousand church and school buildings having been destroyed, and sacred and school books burned or taken away.

But even in spite of all this, God has not forsaken these Assyrian Churchmen altogether. After the cataclysm was over, He led them out of their captivity and settled them, through the good services of their late allies in the war, the British, near their old home land.

"It has been something much more like the return of the Jews of the captivity," says the Rev. Dr. Wigram, former head of the Archbishop of Canterbury's Mission in Assyria. "The nation, indeed, is settled—what remains of it—where it may hope to live; the church fabrics, empty, have been returned to it; but the life, both of the Church and Nation, has been sadly shattered. The church books are gone; the generation of old priests is passing away, and none have been trained to take their places. The younger generation has grown up educated only in the conditions of war and camp life; the whole morale has been sadly undermined by the pauperization consequent on a life on the bounty of the (British) government. . . . Yet in spite of all this, the life of this ancient and interesting Church . . . is by no means extinguished by the terrible ordeal."

Nay, the spirit of the nation has been purged by this visitation, and they are struggling desperately, young and old, leaders and plain people, to reach again their old levels. They are still not only dreaming, but actually planning the extension of their old Church. The spirit, indeed, is willing, although the flesh is weak. This is the old Church of the East (outside of the boundaries of the Roman empire), the only one of the Christian groups which was successful in converting the Mohammedans.

The Church Advisory Committee on the Succor to the Near East is hoping that a priest or two, who are experienced administrators and teachers, will come forward and offer their services for assisting the Assyrian bishops and supervising our succor there in the tried area.

Only about \$15,000 is needed in the first year to make this work possible, and the committee has arranged for one of the priests of our Church, the Rev. Dr. Theodore Hanunian, to assist the Metropolitan Mar Timotheus in obtaining funds from interested Churchmen and Churchwomen.

A few pledges, of decreasing sums, to be given to this work for five consecutive years, will enable the committee to put this ancient Church on full working basis. All they need is a lifting and guiding hand, not a full support.

The striking act of Providence in leading a remnant of the nation and Church out of captivity would indicate that the Lord has plans for using these brave people and their Church in the work of His kingdom in Asia. Assyrians, educated and brought up in their old native atmosphere, will be a great asset to all who work for peace in western Asia. Neglected, they may become debased, and a danger to all good efforts of the peace makers.

WORSHIP and faith educate the soul.—*John Timothy Stone.*

THE BINDING CHARACTER OF OBLIGATIONS

FROM THE CONVENTION ADDRESS OF THE BISHOP OF VERMONT

DURING the last several months there has been much discussion of one kind and another about ecclesiastical questions, and more particularly about the binding character of obligations voluntarily undertaken by those who seek the Church's ministerial commission. I do not propose to enter on any lengthy examination of these questions. My own position is probably sufficiently known. But if successive Convention Addresses are to give any fair indication of events and movements in the past year, this subject can hardly be passed over in complete silence. Moreover, a few words of comment may be reassuring to some who have been greatly distressed by words of defiance and by subsequent action or inaction.

(1) I would then with all seriousness urge upon all—as I have frequently done before—distinct loyalty to existing laws and rules, even though we might individually wish them other than they are, and though we may legitimately work for their amendment. This applies to all three departments of the Church's doctrine, discipline, and worship to which the clergy have promised conformity. Obedience is a matter of honesty in the minds of fair and simple people.

(2) How far it is necessary or wise to *enforce* such obedience, or to attempt to suppress violations of the law of the Church by disciplinary means, may be doubted. In most instances persuasion and appeals to reason and conscience may be preferable. There are limits beyond which contradiction of the Church's teaching by her commissioned representatives cannot be allowed without at any rate the suspicion of connivance.

(3) Without ignoring difficulties that are felt by some honest minds in certain statements of the Creeds, difficulties which I honestly believe can be to a large extent removed by careful explanation and instruction, the debates, which have raged more fiercely outside than within our own borders, between so-called Fundamentalists and Modernists, have seemed to me to point to *the Creeds as a great preservative of liberty*. This, and only this, is what you are required to believe as a condition of membership in the Christian society. Other rules and principles of *conduct* you must accept, but only the Creed as a requirement of *faith*; not every statement in the Bible as historically true, nor all its teaching on the same level of inerrancy, but these great truths—not derived *from* but supported *by* the Scriptures; belief *in*, entire surrender to, the living personal God, made known to us as the Father, the Son, and the Holy Ghost, our Creator, Redeemer, and indwelling Sanctifier, and belief of great facts about the operation of the Father, the Son, and the Holy Ghost.

Facts are rehearsed in the Creeds, not theories or explanations as concerning the *process* of creation by evolution or otherwise; or philosophical explanations of the Trinity or of the union between the divine and human natures in the Person of our Lord Jesus Christ, or between the spiritual and material elements in the sacraments, and so on.

A wide liberty is granted for the play of different minds about great doctrines, and for varying emphasis on this or that aspect of a truth.

I would earnestly beg of the clergy to give frank, reasonable, reverent instruction and exposition of the Faith, and not of the Faith only, but of the Morals of the Christian Religion, and at the same time urge on lay people the duty of giving some time and thought to study and reading—and hearing—on such subjects, that we may be freed from ignorance, prejudice, and alarm.

I DO NOT SAY, remember, that the Christian life to every man, or to any man, can be a bed of roses. No educational process can be this. And perhaps if some men knew how much was involved in the simple "learn" of Christ, they would not enter His school with so irresponsible a heart. For there is not only much to learn, but much to unlearn.—*Henry Drummond.*

IN ALL my troubles I can safely trust the love of God. He will not forget me nor fail me. Even in my sins, He remembers me and knows my needs.—*George Landor Perin.*

A GREAT CHURCHWOMAN

BY EVA D. COREY.

IT WOULD be an interesting question to consider, in this modern day of personal freedom, self-expression, and self-determination, what sort of woman she was, who won the recent verdict of being "more widely known and more universally beloved than anyone else in the American Church"—for such is the estimate truthfully given of Julia Chester Emery.

How would the findings, in accord with the present time, agree with what is reflected in *The Story of Her Life and Work*,* which is the sub-title of the biography written most charmingly by her friend, Margaret A. Tomes, and just published by the Woman's Auxiliary, in grateful appreciation of the secretary who was such an extraordinary leader for forty years?

This simple story begins by picturing Miss Emery's New England ancestry and background, which is of the kind that has always provided fine types of quiet but effective workers and leaders in Church and State; dependable persons who, when committed to a cause, gave their best, not for their own success, but for the good of the cause itself.

The life of Julia Chester Emery, as here recounted from youth to age, is a consistent record of self-effacing devotion to the missionary work of the Church and of the Master, whom she served with never failing loyalty.

When Miss Emery was called to succeed her sister as Secretary of the Woman's Auxiliary, Mrs. Twing remarked, "Julia is young, but she can do it. She has it in her." As one considers the attitude towards women in connection with positions of responsibility in the Church fifty years ago, it is evident that there must have been something remarkable about this young woman to inspire the men of the Board of Missions with sufficient faith to appoint her as secretary. It is also well worth remembering today that the future of the Woman's Auxiliary was entrusted to a young woman, and that it grew amazingly under her guidance.

To the generation that worked with Miss Emery, and to the missionaries who knew her, one need only mention this *Story of Her Life* in order that they may secure it and see again their old friend, recall the history of the past as it unfolds and of which they are all a part, and renew the memories of the years when the Auxiliary was growing and increasing the missionary spirit of the Church through the untiring devotion of the company of women led by Miss Emery.

But it is to the host of younger women, who are today in the front ranks of the workers, and to whom Julia Chester Emery is a name rather than a person, that the book has a special message. Here is the opportunity to catch the spirit of the woman who was a great builder and who, with clear vision, always looked forward to larger tasks. Her outlook was always that of a progressive.

As a member of the first Executive Board of the Woman's Auxiliary, it is refreshing to recall the last time Miss Emery was present at a meeting. Her conception of the future of the Auxiliary, and her counsel in regard to it, expressed a spirit of adventure bolder than that of the most advanced member.

Inevitably a life so unassuming as Miss Emery's gives little opportunity, even to a close friend, to make a thrilling presentation. Be not deceived, but look carefully at this shy, quiet personality, and see the results of her life work. Trace the accomplishments through the various chapters of the book, and read the tributes of those who knew the fruits of her labors in their own lives and work, and the secret of this astonishing woman will be revealed.

One Bishop says that "her unflinching patience, good humor, untiring energy; her cheerful optimism, tact, and courtesy; her exact knowledge of conditions and eager desire to help, made her a stimulus and support to those who had the honor of knowing her."

More than this, another Bishop says that "every word and act was of one who knew her Lord and loved Him and whose whole purpose was to commend Him to those she loved."

These two summaries alone, if followed as the ideal for

**Julia Chester Emery: Being the Story of Her Life and Work.* By Margaret A. Tomes. New York: The Woman's Auxiliary to the National Council. \$1.00.

Churchwomen today, would so strengthen the Mission of the Church that the world would cease to chatter about the failure of Christianity.

Miss Tomes has succeeded in giving such a record of this remarkable leader that a debt of gratitude is due the author for helping the Church to remember with enduring pride the greatness of the self-effacing life of Julia Chester Emery.

Her biography deserves wide circulation. The book is attractive in form, containing excellent illustrations, and is offered at a very reasonable price.

USE YOUR TAX REFUND FOR THE NEAR EAST

BY CHARLES V. VICKREY

GENERAL SECRETARY OF THE NEAR EAST RELIEF

IS THERE any record in history of any country, previous to 1924, systematically refunding taxes once levied and collected?

We are certainly, at this time, enjoying a most unusual sensation of receiving back, or having cancelled, a portion of income taxes which we had expected to pay.

Are the American people sufficiently appreciative of the privilege of living in a land where there is property, prosperity, employment, and wealth, with a government so well administered, that even a portion of our taxes may be returned for other allocation?

America is, beyond all comparison, the richest and the most highly favored nation on earth, possessing approximately \$320,803,862,000 (statistics of 1922) of the world's wealth, practically controlling the world's credit, with less than seven per cent of the world's population, owning and enjoying eighty-seven per cent of the world's automobiles, and spending annually \$8,710,000,000 for luxuries. Serious unemployment in the United States at present is practically unknown.

By way of contrast, in Bible Lands today, as well as in Greece, along the shores of the Aegean Sea, and in Armenia, there are tens of thousands of little orphaned children, many of whose parents were once as prosperous and wealthy as we are today. Their parents (were they living today) would welcome the sensation of paying taxes. But cruel, devastating war, in which we participated, in which they were our allies, and of which but for a kindly Providence we, like them, might have been the victims, has not only robbed them of income on which to pay taxes, but of property and employment from which to draw income. These orphaned children, deprived of property, parents, and country, if properly trained, are the hope of the Near East and of permanent peace at the crossroads of the world.

These thousands of children—most of them under twelve years of age, without father, mother, or country—are dependent upon us for daily food and every necessity of life.

The unusual disbursements in saving the lives of many thousands of refugees following the Smyrna disaster exhausted the treasury of the Near East Relief. The normal income during the summer months will support not more than two-thirds of the children already in the orphanages exclusive of those in refugee camps. *Unless additional resources are pledged immediately the order must go forth to discharge at least ten thousand, and possibly more, of these children.*

Five dollars per month for six months (\$30) from our rebated income taxes or from our regular weekly pay checks will save one of these children.

Golden Rule Sunday, to be observed throughout the world, December 7th, together with the usual Thanksgiving and Christmas offerings, can be depended upon to replenish the treasury.

The problem is to tide these ten thousand or more orphans through the six summer-autumn months from July 1st until Golden Rule Sunday, December 7th, or Christmas.

Will they live to have a Christmas?

NATURE WILL NOT UNVEIL her rarest beauty to the chance tourist. Pictures which are the result of a life of work do not disclose their secret loveliness to the saunterer down a gallery. No character can be read at a glance. And God's best cannot be ours apart from patient waiting in His holy presence.—F. B. Meyer.

ONE DAY IN CHANGSHA

BY EDNA B. HITCHINGS

IT WAS a dark, dreary, rainy Saturday night when we went aboard the Japanese boat for Changsha (China), accompanied by Deaconess Stewart, who had kindly consented to act as our guide. Next morning, Sunday, in spite of the rain and dampness, we held a little Morning Prayer service on the deck of the boat just outside our staterooms, so that we might at least start the day satisfactorily.

We had been assured that the boat would reach Changsha on Monday, but when the captain was approached on the subject he smiled sweetly and replied, "No can do; perhaps Tuesday, eight, nine o'clock, but Monday, no." Deaconess Stewart used all of her best Chinese and her more than best pidgin English in a vain attempt to persuade him that we had a most important personage with us who must be in Changsha on Monday. He continued to smile and continued to assure us that it could not be done.

We debated as to the wisdom of getting off at Yochow, depositing ourselves in sampans, and trying to catch a train to Changsha. This idea appealed strongly to Miss Lindley, but Deaconess Stewart, who had had experience with sampans in the wee hours of the morning, felt that this was not the time to initiate two inexperienced travellers into the risk of jumping from a large river boat to a small row boat at 4 A.M. in a blinding rain-storm; so that plan was given up and we possessed ourselves with what patience we could muster, and waited.

True to the captain's assurance, we arrived in Changsha at 8:30 in the morning, and it was like a real tonic to see the joy with which Deaconess Stewart approached her home town, because, after all, Changsha is truly home to her. No one was there to meet us, so after much argument with the coolies, who were determined to divide our luggage among as many of their number as possible, we started forth, again in the rain, and soon deposited ourselves on Miss Dawson's doorstep. If she and Miss Jarvis were surprised, and, of course, they must have been, for our telegram had not reached them, they concealed it beautifully, and soon we were in front of the fire, thawing out and enjoying a hearty breakfast.

As our time was so limited, Miss Dawson and Mr. Horner, who had been hastily summoned from his nearby quarters on the Compound, mapped out a program for the day; and let us say right here that as managers of a Cook's tour I would recommend them unqualifiedly.

First of all we visited the new girls' school, which is perfect, and I think Mr. Bergamini and Mr. Horner must feel well repaid for all the time and effort and thought they have put into it; for never was anyone more enthusiastic or more pleased over anything than the Deaconess was over this new building, part school, part dormitory, and a very interesting part to be occupied by the women workers. But Deaconess Stewart was not the only happy person in Changsha that day. From far and near the Chinese women flocked to see her, and, while my knowledge of Chinese is not sufficiently perfect to make it possible for me to understand all that was said, I could glean enough from expressions, etc., to realize that those people were telling all of their troubles and sorrows and perplexities and were finding a most interested and sympathetic and helpful listener. I learned many things that one day in Changsha, but more than anything else I learned what the work of a devoted Christian woman can count for in China.

From the girls' school we visited the boys' schools, the beautiful church, built as a memorial to Robert Treat Paine, the distinguished Churchman of Boston, and the Yale Mission. Last, but by no means least, we had a reception to Miss Lindley, followed by a service in the church, at which Miss Lindley spoke to the women, the Rev. Mr. Fang kindly acting as interpreter.

The next morning there was a mad dash for an early train to Yochow. On this trip we were piloted not only by Deaconess Stewart, but by Mr. Horner and his man servant, Wu-Sz-Fu, whom Miss Lindley persisted in calling "Use-a-few" and finally got it down to "Useful"—because he made himself so entirely indispensable to us.

When we reached Yochow we had a most interesting ride on a sampan to Tzen Lin Chi, from which place we were expecting to get the boat for Shasi and Ichang, but there we were told that the boat on which we had reservations and which we

had been assured would leave Wednesday night or early Thursday morning had decided to leave Tuesday morning, so we had missed it, and from all the information we could get, there was nothing to take its place. There seemed nothing to do but return to Yochow in the sampan and attempt to get a train for Hankow that night.

After many and varied experiences, which my loyalty to our escorts forbids me to relate, we managed to squeeze ourselves into a third class car on the Hankow midnight express, spread our blankets and those of our friends on the far-from-soft seats, and compose ourselves for what slumber we could get. Miss Lindley was by far the best sport in the crowd, and curled up for the night's sleep she knew she must have and which, strange to relate, she succeeded in getting. It was rather amusing to me to look across the car and see the Executive Secretary of the Woman's Auxiliary to the National Council of the Protestant Episcopal Church being carefully tucked in by Mr. Horner, but when one travels in China one gets accustomed to many things, and an Executive Secretary being tucked in by the clergy is as nothing!

I wish I might have space to enlarge on the details of this trip, but perhaps here again it is better to be loyal to our escorts, and refrain. Never have people been more kind, more courteous, or more considerate, and as we leave this district, we do it with three cheers for the missionaries in Hankow and a special cheer for our escorts in Changsha.

BLUE MONDAY MUSINGS

(Continued from page 301)

"ALUMNI DAY meant meetings with many old friends, as well in the fraternity houses as in college halls. You, I know, share my own enthusiasm for 'the tie that binds,' and, like me, still wear the little jewel that is the passport to realms of perpetual boyhood. You can guess, therefore, what it meant to sing the old songs with the old friends in the chapter-houses, and to talk of dear ones far away; of Bob and Lou and Charlie, George and Harry and Frank; yes, and of those gone yet farther, quite beyond our ken, though not beyond our love.

"I think it is a real mistake to put some 'big gun' as Commencement orator in place of the young graduates themselves. Let him be ever so wise and eloquent (as this one was, without doubt) it is nevertheless a sort of bunco game: we don't want to have our minds improved on such an occasion; we want to know how things look to the new B.A.'s. Nowadays, 'valedictorian' and 'salutatorian' are empty titles merely, honorific, but without substance. I have been drafted too often not to realize how much better the old way is; and I believe nine out of ten feel as I do.

"It is good to see with how much more seemliness the procedure of conferring degrees is accomplished nowadays than in our time. The stately Latin, the truly democratic caps and gowns, the decorous order of the procession, all make it plain that to be received into 'this society of scholars,' whether as bachelor, master, or doctor, is indeed an honor.

"Then came the banquet, with speeches good and indifferent (I spoke, you must know, and so brought down the average!). The six recipients of honorary doctorates had each to make acknowledgment of his new distinction, and did it with characteristic *esprit*. After which we all went over to the President's reception, and were served with ices by charming young girls, who blossomed like lilacs round the tables, and made us older boys envy a little the younger, who would be going to the Commencement ball that evening.

"SO ENDED the Commencement of 1924: not very different from that of 1890. I wish you could have been here with me, since this is a poor account of it, and participation is vastly better.

"I did not run away at once: indeed, I am writing this in the west wing of the old President's house, with a cool north breeze blowing in at the open windows, and Dorothy calling me to come for a ride. We have been exploring old, familiar haunts, east, west, and south, since commencement is over; and everywhere I have found such beauty and peace as our great cities do not, can not, know. This country life, at least in summer, is almost ideal; and I must send you my hasty impressions of it before returning to my own particular tasks.

"Lamb sings of 'the old familiar faces,' and brings tears to our eyes. But thank God, they are not all gone, those dear familiar faces of our boyhood; they shine with an ever renewed glory of kindness and affection. And one loves to think that time is only a mode of our thinking, and that friendship is immortal.

"The motor waits; we go to visit forests almost boundless.

"Yours,
"ENENEKONTA."



CORRESPONDENCE

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

THE OLD CATHOLIC CHURCH

To the Editor of *The Living Church*:

I AM RELUCTANTLY OBLIGED to inform you that the unkind prejudicial criticisms lately made in your weekly paper about the movement of Old Catholicism have caused consternation amongst the several members of the Old Catholic Church. The Old Catholics are thereby forced loudly to protest against the erroneous statement by which they are placed by the reviewer on the same footing with the "Living Church" in Russia, the "Turkophobe Church" of Angora, and the "National Church" in Czecho-Slovakia.

The Old Catholics had, by reason of conscience only, declined to submit to the decrees of the Vatican Council of 1870 and were consequently excommunicated by the pope. In order not to be forfeited of the blessings of Catholicity, they were obliged to consolidate themselves by organizing local churches. They always considered their Church to be one of enforced need only. They are most painfully anxious to remain ever faithful to the tenets of true Catholicism. All churches have bravely withstood the trying and critical times of the great war; some of them have lost all their funds and fortunes, and have thereby become poor and destitute. Notwithstanding all these deplorable drawbacks, not a single parish had to be abandoned. To the contrary, the Church in Austria and Czecho-Slovakia have greatly improved in numerical strength, and the Church in Germany, too, is gradually regaining her former state of growth and importance. If Old Catholicism was a dying Church, it would never have been able to undergo such trials and overcome them. The Church of Holland, that last year celebrated her bicentenary jubilee, is not willing to die as yet; moreover, her religious and ecclesiastical life is fully developed. She refuses to accept the erroneous designation of being "Jansenistic," as it does not correspond to the real historical facts; she always being and remaining forever Catholic. Quite recently an Old Catholic Church has been created amongst the Croates in Jugoslavia which, under the most difficult conditions, represents the ideal of Catholic Reformation in the South of Europe.

It is undoubtedly a true fact that the former and staunch friends of Old Catholicism in England and in the United States of America are now all dead, and that the younger generation does not sufficiently well know the true state of Old Catholic affairs on the continent; this want of exact knowledge does not, however, entitle any writer to be superficial in treating on matters relating to our Church.

DR. ADOLPH KUERY.

Basel, June 6.

THE RECENT ITALIAN ELECTIONS

To the Editor of *The Living Church*:

MAY I HAVE A FEW LINES of your valuable space to make a protest against the article on Fascism that appears in your issue of May 24th, signed by your correspondent, Mr. C. H. Palmer?

First, about the recent election. I was in Italy throughout the campaign; in Rome at its beginning, in Florence at the end, and in various smaller towns during the six weeks. I studied the campaign with great interest, from all angles, and was amazed at its orderliness and fairness at all times. Of course, the Fascisti carried on an active campaign—they and Italy had everything to gain or lose in this election, and those of us who knew the conditions that prevailed before the Fascisti took things in hand knew only too well what to expect if they met with defeat at the polls. Nor was it a foregone conclusion that there would be a Fascist victory. The other major parties worked hard to win that election—their posters were everywhere—and their candidates spoke unmolested. I remember a poster of the so-called "Republican" party that loudly proclaimed "Down with the Government," and that was put up on a wall in full view of the Quirinal—and stayed there! No ardent Fascist tore it down.

That, and so many other things, absolutely contradicts your correspondent's statement that the "Fascisti assaulted every one who would not swallow their particular shibboleth and vote for them."

Now for Fascism and the Church: they went hand in hand together through the election and are still in perfect accord. As for violence, Mussolini has always been the first to condemn the violent acts of his too ardent followers. And when one takes into consideration the fact that Fascism is an almost universal movement all over the country, the rowdy element among its numbers is so small as to be almost negligible. There is a tendency outside of Italy now to seize on every lawless thing done in Italy and magnify it, and blame it on the Fascisti, whether such blame be justifiable or not. Most European governments are now passing through a Socialist or Communist control, and naturally they do not look with favor on the one government that has thrown off that incubus, and they do their best to discredit it. We who have seen the thousands and thousands of Fascisti at their daily work, in their great processions, at their meetings, listening to their leaders; we who have seen these young men aflame with their glorious mission for Italy; we who have heard Mussolini and Delcroix and a dozen others and have seen the response to their eloquence; we know that Fascism is the great movement of our generation, destined to go into history great, and not to be classed with Prussianism.

And one more thing: What Mr. Palmer calls the "German-speaking province of South Tyrol," I have known that province, through others, for many years, and now I am making its acquaintance for myself, and I have yet to find or to hear of a German-speaking, or a German sympathizing person. These people were always ardently Italians long before the war gave them any hope of being redeemed; and when war seemed certain, every young man in these "German-speaking provinces" went quietly to Italy rather than to fight in the Austrian army against his Italian neighbors; and those who were not so fortunate as to escape, proved their devotion to Italy by their years of imprisonment in the castle at Trento and the other prisons in the neighborhood. And, since their redemption, Italy and Fascism have treated these people as their dear children, who had been lost, and found again.

I know well that *THE LIVING CHURCH* is not the proper place for a political discussion, but I ask your indulgence this once, and I feel sure that you will agree with me that your correspondent was greatly misinformed.

HELENA PAUL JONES.

Roncequeto, Trento, Italy.

"NOT NECESSARY, BUT ADVISABLE"

To the Editor of *The Living Church*:

AS A BOY, there were two things which confused me in following the service. Since childhood, I have noticed that they annoy many Church people, and all strangers.

They are the Special Prayers and the Thanksgivings. Not the Prayers and Thanksgivings themselves, but the break in the morning or evening service, caused by their being said according to the present rubric; and the new rubric is no improvement.

These rubrics make the service needlessly confusing to strangers. I say needlessly, because the exception, or, "before the final Prayer of Blessing or the Benediction," shows that there is no imperative liturgical need of their being interpolated in the body of the Morning or Evening Prayer.

I can appreciate the liturgical appropriateness of having the Special Prayers, for persons or things, come after the prayer for All Conditions of Men, and also for having the Thanksgivings follow the General Thanksgiving. But these prayers have more emphasis and a greater liturgical appeal, when offered at an altar, before the benediction; and many priests always use them at that time—may their number increase!

Therefore, while it is not "necessary," I believe it advisable to change the rubrics at the beginning of the "Prayers" and the "Thanksgivings," to read as follows:

"To be used before the final Prayer of Blessing or the Benediction, at Morning or Evening Prayer, and the Litany; also in the Order for Holy Communion, as there appointed."

Or words may be used which convey the same interpretation, eliminating the present rubric in each instance.

Kansas City, Mo.

W. ARTHUR MACDUFFEE.

"A MORE FLEXIBLE MINISTRY"

To the Editor of *The Living Church* :

THE REV. JOHN H. YATES, in his article, A More Flexible Ministry, in your issue of June 21st, raises a lot of interesting questions. Our Church system is terribly rigid. I have heard bishops comment on the positive tragedies it creates in the lives of some of the clergy.

Initiative in the direction of greater flexibility in the ministry all lies with the bishops. They alone possess the power of ordination. Every one knows that the three orders have persisted from the beginning, but every one also knows that other orders have existed from time to time and in particular places. When the organization needs of the Church were less than they are today, there were apostles and prophets and evangelists and pastors and teachers. At the same period, there were workers of miracles, healers, those who spoke with tongues, interpreters. Some of these are obviously casual. Why all these, with other forms of consecrated talent and activity, could not be used today except through the stereotyped forms—with their inherited content of meaning—of bishops, priests, and deacons, is a constant source of wonder to a lot of perfectly good Churchmen. Why could there not be ordination for a particular place or for a particular stream of circumstances? And why could there not be ordination for a term of years as well as for a life-time? Ordinands of this character could be called by some other name than bishop, priest, or deacon. And finally, why could not an ordination, limited as to time or place, or both, be granted to one already a priest, to authenticate him the more effectively for a particular variety of work or for a particular situation?

The power of ordination, it seems to me, is but narrowly exercised by our bishops. I believe its more flexible use would enable the Church to cope with situations and circumstances that it does not touch nowadays. The rural problem, for instance, fairly shrieks for the more flexible exercise of the power of ordination. And there are phases of work in the cities which assuredly call for these casual ordinations.

It is up to the bishops. CHARLES LEWIS BIGGS.
Brookfield Center, Conn., June 23.

TWO BRITISH CHURCH QUARTERLIES

To the Editor of *The Living Church* :

MAY I USE YOUR COLUMNS to speak about two British Church quarterlies which are excellent and yet, as far as I have been able to find out, rather unknown on this side of the Atlantic?

Laudate, published by the Benedictine community at Per-shore, is attractive both from the point of view of its articles and of its illustrations. The subscription price is \$1 a year, and subscriptions may be sent to the Rev. T. B. Campbell, 2013 Appletree Street, Philadelphia, Pa.

The Green Quarterly has articles in it by the most noted Anglo-Catholic authors, and, in addition, it has many beautiful illustrations of English Church scenes. The subscriptions to this may be sent to Edwin S. Gorham, 11 West 45th Street, New York, at \$1.50 a year.

I feel sure there are many American Churchmen who will be glad to see these additions to their Church reading. They are quite different from anything in the American Church publication lists.

E. SINCLAIR HERTEL.

THE POPE AND ELIZABETH

To the Editor of *The Living Church* :

IN YOUR ISSUE of the 14th instant, Father Bollard challenges the truth, or rather, the reliability of the oft repeated statement as to the Pope offering to accept the Prayer Book, provided the English Church would recognize the supremacy of Rome, and the worthy father says that "Jennings, in his *Ecclesia Anglicana*, never so much as mentions . . . this wildest tale." While the object of the *Ecclesia Anglicana* was not "written too diffusely for the very practical purposes of an 'examinee' . . . [but] to include a remote horizon on a small canvas," yet the author found room on his small canvas to say this, which undoubtedly Father Bollard overlooked:

"Paul IV had been succeeded in 1559 by a more sagacious pontiff, Pius IV. Convinced that nothing was to be gained in England by hostility to the throne, Pius made friendly overtures to Elizabeth. We have it on good authority that he offered to sanction the Prayer Book of 1559, provided the English Church recognized the supremacy of Rome."

The eminent author refers to Twisden, *Historical Vindication of the Church of England in point of Schism*, page 175.

I am using the edition of 1883, published by Thomas Whit-taker, page 319.

I. M. MERLIN JONES.
June 16, 1924.

CLERICAL CELIBACY

To the Editor of *The Living Church* :

BOTH *The Catholic Movement in the Church of England* and your interesting editorial review of that book have had something to say about the old question of clerical celibacy, and in both instances there is a failure to make a vital distinction. The real point is well brought out in a letter by that great English layman, Athelstan Riley, which appeared in the *Church Times* for November 18, 1921, which is of such interest that your readers might appreciate your printing it. The letter is as follows:

"SIR:—The two letters on this subject appearing in your issue of last week seem to ignore the question at issue; it is not that of *married* priests, but of *marriageable*.

"In Smith and Cheetham's well-known *Dictionary of Christian Antiquities*, in the midst of a very learned and judicial article, occurs the following passage: 'The practice of the Church of the first three centuries has hardly been fairly dealt with by Protestant controversialists. It is easy to point to the examples of married apostles, of bishops and presbyters who had wives. . . . But it is difficult, perhaps impossible, to point to one instance in which the marriage was contracted after ordination.'

"At the present day the Roman Church maintains the primitive discipline, but adds universal celibacy. The Eastern Church maintains the Catholic discipline dating from the very earliest times, that the once-married may be ordained and retain their wives, but that the ordained may not contract matrimony. To this, from 680, she has added the rule that her bishops shall be chosen from the unmarried or those apart from wives. The Anglican Communion in this matter has thrown all Catholic discipline to the winds: it is futile to pretend she has not; she rather half-heartedly accepted the Protestant position in the Sixteenth Century and has since wholly accepted it, as she does today.

"I have been long persuaded that our clergy will never be taken quite seriously as priests so long as they are subject to all the incidents of marriageableness. And I remember a very distinguished judge pointing out to me years ago that this is the chief cause of that assertive self-consciousness which is absent from their Roman brethren; the latter are not under the continual necessity of maintaining their position. As to our bishops, their wives for the past twenty or thirty years have become increasingly impatient of the morganatic veil with which the Church of England has screened them, and now show a very pronounced tendency to take a quasi-official position in the administration of their husbands' dioceses. This is precisely the abuse which brought the East into line with the West in the Seventh Century. When will people learn that the Catholic Church is informed and guided by the Holy Spirit?"

"ATHELSTAN RILEY."

Now, of course, it is possible to argue that, on this matter, Anglicanism has improved on the discipline of the universal Church, although that may require some straining of our credulity. But, in any event, it is important to make sure that we are arguing the real issue, which is whether those already in Holy Orders are marriageable.

H. K. PIERCE.
Church of St. Mary the Virgin,
New York, June 25.

IN MEMORY OF JOHN KEBLE

To the Editor of *The Living Church* :

I THINK THERE MUST be many of your readers who feel gratitude to the saintly John Keble, not only as the author of *The Christian Year*, but also as the inspirer and teacher of Charlotte Yonge, whose books have influenced the last three generations. The Church school at Hursley, in which John Keble taught for thirty years, is now condemned, and the question is, Shall a new Church school be built at a cost of £3,000, or shall the Local Education Authority be asked to provide a Council school?

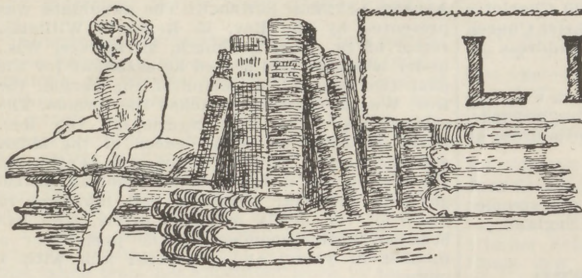
It is well to keep in memory the great ideals of the past, and it is inconceivable that Hursley, with all its tradition of Church teaching, should have a Board school, that the place where John Keble taught his little flock on Sundays and weekdays (as did Charlotte Yonge in the companion parish of Otterbourne) should not still continue to hold up the banner of Churchmanship.

Sir George Cooper, Bart., of Hursley Park, has kindly expressed willingness to provide a first-rate site, and several friends have sent donations, but many more are needed. All sums will be gratefully acknowledged if sent to the Rev. Canon Robinson, The Close, Winchester, Eng., or to Miss Yonge, 6 Clifton Terrace, Winchester, Eng.

June 15.

CHARLOTTE FORTESQUE YONGE.

WE MUST TAKE the Kingdom into all the world if we are going to make it effective at home.—*Bishop Page*.



LITERARY

PRESENT DAY PROBLEMS

The Apostle Paul and the Modern World. By Francis Greenwood Peabody, Emeritus Professor of Christian Morals, Harvard University. New York: The Macmillan Co. \$2.50.

The book begins and closes with the problem of St. Paul, his relationship to his Master: Was he the corrupter of Christianity or its real founder? Rather, "what is best in Paul brings him nearest to Jesus. The more he escapes from the controversies which beset him and rises into freedom and power, the more his words become an echo of the sayings of Jesus, as though the Messenger had met the Master" (page 277).

The life, letters, theology, religion, and ethics of St. Paul are discussed at length, with special reference as regards the last three to present-day ideas. "In Paul, as perhaps in no other historic personality, the three main currents of ancient history met. He was a Jew, but his Hebrew faith had a Hellenic form, and a Roman environment" (page 51). His indifference to consistency has made his letters perplexing to the system makers of the Church. "To find in these intensely human documents a coherent or systematic scheme of Christian theology (page 123) is to miss their note of personal correspondence and paternal intention. What meets one is a series of phases, life in motion," a faith in process. "Paul's theology is essentially a Christology, but the deity of Christ is not a Pauline doctrine. . . . God to Paul is the transcendent source, Christ is the intermediary agent" (page 160). Yet, "the Fourth Gospel is a logical corollary of Paulinism" (page 162). On the other hand, "there is little left of the humanity of Jesus in the Pauline Christ" (page 163). "The complete preoccupation of Paul's mind by the thought of the risen Christ had the startling result of making the apostle, not so much the Father of the early Church, as an alien in it" (page 165).

Grace, faith, hope, and power, are at the heart of his religion, but the final aim of St. Paul's preaching and teaching is peace. A new conception of efficiency is found in his idea of the new life attained through Baptism and the Lord's Supper. Of the latter, "the Christian Church has been tempted to prize and perpetuate the very elements in Paul's teaching, which are in their origin extra-Christian, and to convert the beautiful symbolism of the Lord's Supper into a sacrament which is more reminiscent of Mithra than of Jesus. It remains for the modern world to detach from this appealing and suggestive commemoration its alien elements" (page 217).

Compared with his theology, the ethics of St. Paul are clear, specific, and practical, and may be grouped around the ideas of liberty, power, growth, the whole, however, obscured by man's struggle against his own moral weakness. In the end, man "can command because he has learned to obey . . . in surrender to the cause of Christ" (page 250).

It is a valuable and interesting book, to which the index, footnotes, and careful references contribute.

The Spiritual Outlook of Europe Today. By Professor Rudolf Eucken. London: The Faith Press. Milwaukee: Morehouse Publishing Co. \$1.40.

This little book is characterized by its editor as a "tacit yet eloquent appeal to all 'men of good will' to cooperate in the post-war work of spiritual reconstruction." "Religion in our time has become to a large body of thought an expiring light which will soon yield its place to an exclusively secular type of civilization" (page 11), says Professor Eucken. But life needs some higher unity; we need security of our spiritual possessions. Nature shows us an ascent, a tendency to fulfillment, the thought becoming inevitable that "Nature could not lead on to spirit were she not herself rooted in a deeper ground" (page 23). Positivism and Materialism, as enemies to Religion, are considered; the general conclusion is that "no harm can come to religion from natural science, but only from naturalism which treats sensible nature as if it were the whole of Reality" (page 38). Religion must also, in a sense, beware of Culture. "The complete resolution of life into movement (*i. e.*, progress) cannot possibly satisfy a spiritual

being" (page 55). The over-emphasis on intellect leaves little place for reverence—"wisdom is replaced by cleverness, depth by dexterity" (page 63). Another danger is our over emphasis on the economic side of life, which, after all, only deals with means, and with things that condition life . . . The two chief types of religious life are those of the East (India) and of the West (Christianity). To the East, mundane existence is simply an evil. "Religion, with its quest for a world unity, becomes the one and only content of life. . . . In comparison political or national tasks are entirely secondary matters" (page 83). Christianity, on the other hand, finds the root of evil in moral perversity. Succor must come from the life of the universe. Christianity attempts far more than the religions of the East, but "never in the course of its history has it had to fight so for its existence" (page 95) as today. "More clearly than it ordinarily does, it must set forth that one great fact of creative Will wherein spirit and love are knit together, and to this it must subordinate all else besides" (page 96).

Why I Believe in Religion. By Charles R. Brown, Dean of Divinity School, Yale University. New York: Macmillan Co. \$1.50.

Here are six lectures, better classed as sermons, the first lectures of the Washington Gladden Foundation. The book is avowedly an effort "in a world shot through with the spirit of haste" to describe in brief compass and in popular rather than technical terms, six "broad planks of the platform of religion," viz., Belief in God (1, as the best explanation of the universe; 2, as demanded by the spiritual element in human nature; 3, because Jesus Christ believed in God); The Person of Christ (the "higher view" as both Son of Man and Son of God, seen in the New Testament, in nineteen centuries of the Christian Church, and spiritually satisfying); The Power of Atonement ("God who has suffered the wrong, takes the initiative in the work of reconciliation" page 65); "The law of cost" operates all through life. The things which have value must be paid for. . . . And the high privilege of cherishing a warm and pure affection is about the costliest thing we know about" (page 77). So of divine redemption; The Value of Prayer (not as begging, but worth while, because of belief in God, because of the testimony of the best people, because Jesus Christ believed in prayer); The Use of the Bible (a general statement of the results of modern Biblical scholarship); The Hope of Future Life (for evidence we must look within, not without, not in spirit rappings, etc., but in two great faiths, the worth of man, and the integrity of God). The outstanding notes of the book are its sincerity and its many happy illustrations.

ARCHAEOLOGY

Monuments of the Early Church. By Walter Lowrie, M.A., Late Fellow of the American School of Classical Studies at Rome. New York: The Macmillan Company.

This classical volume of Dr. Lowrie has reached another edition, which does not suggest any considerable alteration in the text of the first edition. There is no better work available in English dealing with the subject here treated. It shows a deep grasp of the technical matters involved, and will make its chief appeal to people who want a lucid and scholarly introduction to the subject. So many matters concerned with the historical development of Christianity are referred back to Christian archaeology, that it would seem highly desirable that this volume should have wider recognition even than it has at present.

The Lure of English Cathedrals (Southern). By Frances M. Gostling. Boston: Little, Brown & Co. \$2.00.

Miss Gostling writes in charming fashion of the Cathedrals that gem the south of England, Canterbury, Winchester, Salisbury, and the others. Out of the treasury of the past she has brought to light many an olden legend of the men and women, the kings and queens, whose lives are interwoven with the spiritual fabric of the splendid buildings. One hesitates to criticize, yet one sometimes resents the superficial tone of the author. It is hardly fair to say, as she does of Wells, that "certainly the old Catholics who built the Cathedral would not like to see it as it is today." Certainly they might think that England had improved greatly since the Reformation. One who writes a book on such a theme should be careful not to give offense.

Church Kalendar



JULY

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

KALENDAR OF COMING EVENTS

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

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

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

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

July 1-11—Spokane Summer School for Church Workers, McDonald Point, Lake Coeur d'Alene, Idaho.

July 7-14—Summer Conference of Church Workers, Eaglesmere, Pa.

July 7-16—Utah Summer School, Rowland Hall, Salt Lake City, Utah.

July 7-17—Michigan Summer Conference for Church Workers, Hillsdale, Mich.

July 7-18—Conneaut Lake Summer School, Conneaut Lake.

July 7-18—Louisiana Young People's Conference League, Annual Camp Conference.

July 8-18—Religious Education Conference for Diocese of Texas, Camp Allen.

July 9-15—Los Angeles Summer School, Harvard School, Los Angeles, Calif.

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 Saint's 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

BERGER, Rev. W. E., rector of St. Mark's Church, Beaver Dam, Wis.; to be rector of St. Paul's Church, Watertown, Wis., July 15th.

SUMMER ACTIVITIES

BARWELL-WALKER, Rev. F. J., Ph.D., rector of St. Paul's Church, Laporte, Ind.; at St. Luke's Church, Brockton, N. Y.

DAVIS, Rev. ARTHUR QUINCY, of Clayton, N. Y.; to be in charge of St. George's Church, Utica, N. Y., for July and August, with address at 1212 State St.

EDELBLUTE, Rev. LUCIUS A., rector of the Church of the Holy Apostles, New York; to spend two months chiefly among the Swiss and Italian lakes.

GAVIN, Rev. FRANK, Th.D., Professor of Ecclesiastical History, General Theological Seminary, New York City; at 1019 University Avenue, Madison, Wis., until August 10th, and P.O. Box 773, Oak Bluffs, Mass., until September 20th.

HILLS, Rev. GEORGE HEATHCOTE, of Cincinnati, Ohio; to have charge of St. John's Church, Harbor Springs, Mich., during the summer.

HOUGHTON, Rev. HERBERT P., Ph.D., student chaplain and professor of Greek in Carleton College, Northfield, Minn.; to be in charge of St. Paul's Church, Milwaukee, Wis., during July and August.

HUNTINGTON, Rev. GEORGE, rector of Trinity Church, Claremont, N. H., and Mrs. Huntington; to be in England and on the Continent during July and August with Dr. Sherwood Eddy's Fellowship Group.

KNAUFF, Ven. GRANT, Archdeacon of West Florida; to be in charge of St. Mary's Church,

Asheville, N. C., with address at 100 Charlotte St., during July, and in charge of Christ Church Cathedral, Ottawa, Canada, with address at 140 Bay St., during August.

MORRISON, Rev. W. H., of New York City; to be in charge of St. Paul's Church, Poughkeepsie, N. Y., during July and August, with address at 46 North Hamilton Ave.

NUTTER, Rev. E. J. M., rector of the Church of the Advent, Detroit, Mich.; for the summer at Milton Abbot, Tavistock, Devon, England.

DEGREES CONFERRED

HARVARD UNIVERSITY—Ph.D. upon the Rev. PERCY T. FENN, Jr.

HOBBART COLLEGE—LL.D. upon the Rt. Rev. F. W. STERRETT, D.D., Bishop Coadjutor of Bethlehem; and upon BENJAMIN F. FINNEY, Vice-Chancellor of the University of the South. D.D. upon the Ven. ROELIF H. BROOKS, Archdeacon of Albany.

Litt.D. upon HOWARD R. PATCH, Professor of English at Smith College.

L.H.D. upon HERBERT B. SWOPE, Executive Editor of the *New York World*.

ORDINATIONS

DEACONS

ATLANTA—On the First Sunday after Trinity, June 22, 1924, in St. Philip's Cathedral, Atlanta, WILLIAM FISHER MOSES was ordained deacon by the Rt. Rev. Henry J. Mikell, D.D., Bishop of the Diocese. The Very Rev. Thos. H. Johnston, Litt.D., preached the sermon, and the candidate was presented by the Rev. Henry A. Willey, rector of St. George's Church, Griffin, Ga.

Mr. Moses was graduated from the University of the South recently, and will be in charge of the Church of the Ascension, Cartersville, and St. James' Church, Cedartown, Ga., with residence at the latter place.

COLORADO—The Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of the Diocese, ordained to the diaconate, on Sunday, June 26, 1924, MALCOLM TWISS, in St. Luke's Church, Westcliffe. The candidate was presented by the Rev. Philip Nelson, and the sermon was delivered by the Rev. C. E. Coles.

The Rev. Mr. Twiss has been in charge of St. Luke's Church, Westcliffe, for the past eighteen months, where he will continue.

OHIO—In the College Church of the Holy Spirit, Gambier, on Trinity Sunday, June 15, 1924, LANE WICKHAM BARTON and ROY JUDSON DUER, graduates of Bexley Hall, were ordained to the diaconate by the Rt. Rev. William A. Leonard, D.D., Bishop of the Diocese. The preacher was the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee and President of the National Council, and the presenter was the Rev. D. F. Davies, D.D.

SOUTH DAKOTA—In Calvary Cathedral, Sioux Falls, on Sunday, June 22, 1924, SAMUEL L. HAGAN, from the ministry of the Methodist Episcopal Church, was ordained to the diaconate by the Bishop of the Diocese, the Rt. Rev. Hugh Latimer Burleson, D.D. The Rt. Rev. G. C. Bennett, D.D., Bishop of Duluth, preached the sermon, and the Rev. H. Hamilton Brown presented the candidate.

WESTERN MICHIGAN—On Sunday, June 22, 1924, in St. Mark's Pro-Cathedral, Grand Rapids, AUGUSTINE MCCORMICK was ordained to the diaconate by his father, the Rt. Rev. John N. McCormick, D.D., Bishop of the Diocese. The candidate was presented by Dean Jackson and the sermon was preached by Archdeacon Vercoe.

The Rev. Mr. McCormick was recently graduated from the Episcopal Theological School and will become curate at Grace Church, Lawrence, Mass. He was a student at the University of Michigan and at St. Stephen's College, and during the war served in the United States Navy.

WESTERN NORTH CAROLINA—On Trinity Sunday, June 15, 1924, the Rt. Rev. Junius M. Horner, D.D., Bishop of the Diocese, ordained JESSE STARNES LOCKABY to the diaconate in St. John's Church, Marion, N. C. The candidate was presented by the Rev. B. S. Lassiter, and the sermon was preached by the Rev. J. W. C. Johnson.

The Rev. Mr. Lockaby, who has been a student at the Virginia Theological Seminary and at the University of the South, has been assigned to St. John's Church, Marion.

PRIEST

NORTHERN INDIANA—On the Feast of the Nativity of St. John Baptist, June 24, 1924, in St. Thomas' Church, Plymouth, Ind., the Rt. Rev. John Hazen White, D.D., Bishop of the Diocese, ordained to the priesthood the Rev.

ALBERT LINNELL SCHROCK. The candidate was presented by the Rev. E. Reginald Williams, rector of St. Mark's Church, Milwaukee, Wis., under whom he had served as assistant for the past two years. The rector of the parish, the Rev. Wm. J. Cordick, preached the sermon. The service was with full ceremonial, the Rev. F. B. B. Johnston being deacon of the Mass, and the Rev. C. H. Hunt, subdeacon. Following the service, the members of St. Thomas' parish gave an informal reception and luncheon in honor of the newly ordained priest, who has been an active member of the parish for a number of years, and presented him with a purse.

Father Schrock is a recent graduate of Nashotah House and has accepted a call to the rectorship of St. James' Church, Goshen, Ind., where he will be in residence after July 1st.

DIED

BRISCOE—Died, on June 18, 1924, in Chicago, Ill., ROSA S., the widow of the Rev. James BRISCOE, of Baltimore, Md.

May her soul rest in peace, and may light perpetual shine upon her.

CLAUSON—Died, at her home in Rockland, N. Y., Mrs. ALICE GIFFORD CLAUSON, June 22, 1924, after an illness of several months. The funeral service was said at Rockland, June 23d, and the interment was at Rutland, Vt., June 25th.

May she rest in peace. Amen.

HALSTED—Died at her home in Los Angeles, Calif., June 20, 1924, MARY CAMERON HALSTED, widow of Edward Monroe Halsted, formerly of Chicago, Ill.; sister of Mrs. Abiel Leonard and Mrs. Henry C. Eales, of Los Angeles, and of Edwin Thompson, of Elsinore, Calif.; mother of Mrs. Ernest K. Taylor, of Los Angeles, and of Mrs. Frank P. Barker, of Fort Wayne, Ind.

She was a loyal communicant of St. Paul's Cathedral, Los Angeles, and the funeral service was said by the Rt. Rev. J. H. Johnson, Bishop of the Diocese, and the Very Rev. Wm. McCormack, Dean of the Cathedral.

"In the confidence of a certain faith."

LLOYD—The Rev. JOHN LLOYD, son of the Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York, died June 9, 1924, at Colorado Springs, Colo., in the thirty-fifth year of his age.

IN MEMORIAM

Rev. E. A. Larrabee

The Rev. EDWARD ALLAN LARRABEE, Priest and Doctor, was called from this life of earth to the rest of Paradise on Friday, June 13, 1924, after an illness of seven weeks.

Born in Chicago, of devoted Christian parents, his father having been for many years treasurer of the undivided Diocese of Illinois, and a vestryman of old St. James' Church, he grew up under the most happy conditions. He went early to Racine, and was graduated from that college in 1873.

He was one of Dr. DeKoven's tenderly cherished spiritual sons, and, under that loving guidance, he gained the spirit of unswerving devotion to the truths that Jesus taught, that made him strong to meet the oppositions of prejudice, and to soften and conquer them with the weapons of gentleness and love. He lived what he taught, and he taught in love.

His theological course was taken at the General Theological Seminary in New York, where he was graduated in 1876.

Beginning his ministry in the Diocese of Quincy, he was transferred in 1879 to St. Paul's Church, Springfield, under Bishop Seymour, and in 1884 he was called to the Church of the Ascension, Chicago, in succession to the late Rev. Arthur Ritchie. Here he labored happily and successfully until in 1909 he was made Dean of Nashotah House, where he remained until 1921, when he resigned his office.

On his return to his family in Chicago, he returned also, with rare humility, to the Church of the Ascension, there to serve, in the office of associate priest, until his last sickness.

His burial was from the church he served, and his body was laid beside his parents in Graceland Cemetery.

During all the forty-eight years of his ministry he stood unswervingly for the Faith, and he taught it always clearly and fearlessly. Singleness of purpose, absolute integrity, and a transparent holiness of life, characterized him to a very unusual degree. Before all else he was priest, and from him none of the many who sought his help turned away without receiving the wise counsel and the ghostly strength it was his to give.

With all his steadfastness of purpose, there was such absolute kindness of attitude toward those who did not see with him, that, in all his public responsibilities, local, diocesan, or general, it was felt that he would deal honorably

and generously in his every relation. And he did.

A musician of marked ability, his artistic sense helped to adorn and dignify the ministrations of the sanctuary. He approved of nothing merely because it was pretty. To him all beauty of form or color or sound or ceremonial centered in the altar and its holy Sacrifice, and in that august ministration his whole soul was caught up, and his very face was irradiated, and bore the look of one who sees unutterable things, even the mysteries of God.

A strong, sane, holy man, who himself was a supreme argument for the faith he taught, he was taken from his appointed work in the fullness of his years, and in the peaceful realms of Paradise he waits the coming of the Master he served so faithfully here.

"Even so come, Lord Jesus! Amen."

LUTHER PARDEE,
W. C. DEWITT,
J. H. EDWARDS,
G. C. STEWART,
W. O. WATERS,
P. C. WOLCOTT.

Susan Knapp Thorn

The death of Mrs. WM. E. THORN, on May 21st last, at her home in New York City, brings a sense of irreparable loss to many in her own Church and in other Communions.

Mrs. Thorn was interested in a great variety of Church work, and her interest was always of a practical nature. She was a charter member of the Rector's Aid Society of St. Paul's Church, Paterson, N. J.; Honorary President of the Woman's Auxilliary of St. John's Church, Cohoes, N. Y.; Vice-President of the Albany Diocesan Branch of the Woman's Auxilliary; Honorary Associate of the Girls' Friendly Society of Cohoes, N. Y.; Member of the Churchwomen's League for Patriotic Service. She was also interested in the Boy Scouts, the Y. M. C. A., the Y. W. C. A., the Salvation Army, the Albany Association for the Blind, and in many other charitable organizations.

Hers was a life of beautiful and bountiful service. She was never happier than when engaged in advancing the Kingdom of God in the hearts of His people, and her widespread loving helpfulness to individuals will never be known. She leaves a memory that is an inspiration to all who knew her.

We rejoice with her in the rest and peace and joy that belongs to those who are God's dear children.

D. S. H.

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THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

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No single advertisement inserted in this department for less than \$1.00.

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Address all copy *plainly written on a separate sheet* to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

POSITIONS OFFERED

CLERICAL

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

MISCELLANEOUS

EXPERIENCED CHOIRMASTER-ORGANIST for St. Paul's Church, New Orleans. Excellent opportunity for right man. References required. For information address REV. ALFRED R. BERKELEY, Camp and Gaennie Streets. State qualifications.

IS THERE NOT A CHURCHWOMAN, CAP-able 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, MAN. SALARY \$50.00 and chance for pupils. Good central southern city. Address C. H. H.-241, care LIVING CHURCH, Milwaukee, Wis.

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

POSITION WANTED

CLERICAL

A CLERGYMAN DESIRES PARISH OR OR-ganized Mission in the North. Ten years in present charge. Correspondence solicited. CLERICUS-244, 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.

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

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

MISCELLANEOUS

CHOIR BOY TRAINER-ORGANIST (ENG-lish 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.

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

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

EXPERIENCED TEACHER, CHURCHMAN, 33, desires position in boarding school. Wife graduate nurse. Address ROBERT STUCKERT, Chardon, Ohio.

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

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

ALTAR FURNISHINGS

THE WARHAM GUILD. THE SECRETARY will forward on application, free of charge, (1) a descriptive Catalogue containing drawings of Vestments, Surplices, etc. (2) Lists giving prices of Albs, Gowns, Surplices, etc., (3) "Examples of Church Ornaments" which illustrate Metal Work (4) Leaflet describing St. George's Chapel, Wembley Exhibition, which has been furnished by The Warham Guild. All work designed and made by artists and craftsmen. THE WARHAM GUILD, LTD., 28 Margaret Street, London, W. 1, England.

VESTMENTS

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

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CHURCH EMBROIDERIES, ALTAR HANG-ings, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

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

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

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

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ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTERS IN CHARGE ALTAR BREAD.

CONVENT OF THE HOLY NATIVITY, Fond du Lac, Wis. Altar Bread mailed to all parts of the United States. Price list on application.

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

SISTERS OF THE HOLY NATIVITY

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

RETREATS

HOLY CROSS, WEST PARK, N. Y. A RE-treat 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). is issued monthly to teach the Christian Religion in its fulness. Annual subscriptions, fifty cents. THE CATHOLIC CHURCHMAN, 1 East 29th Street, New York City.

VACATION CAMP CONFERENCES OF THE BROTHERHOOD OF ST. ANDREW SEASON OF 1924

(For Training in Leadership Church Boys 15 to 21)

- July 1-July 11. Camp Morrison—Waterloo, Iowa.
- July 5-July 18. Camp Kirk—Cambria, Calif.
- July 14-July 26. Camp Bonsall—Oxford, Pa.
- Camp John Wood—Delaware, New Jersey.
- Camp Gardiner—Winchendon, Mass.
- Not more than four registrations accepted from any one parish.
- Uniform rates: Board and lodging \$15.00. Registration \$2.00—Total \$17.00 for period.
- THE BROTHERHOOD OF ST. ANDREW
202 S. 19th Street, Philadelphia, Pa.

TO AMERICANS VISITING ENGLAND

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.

SUMMER RESORTS

A CHARMING, QUIET, ARTISTIC, AND literary atmosphere combined with real home life; seashore and woods; meditiveness and friendly intercourse with others alike interested, is offered by two Ladies. Write for description, etc., F. E. HARRIS, Paul Revere Cottage, Bluehill Falls P. O., R. F. D., Maine.

KILBOURN "AT THE DELLS," WIS., Shady Rest: Attractive Rooms in exclusive Kilbourn Home. Address SHADY REST, 809 Cedar Street, Kilbourn, Wis., for information.

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VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles Home. Near Hotel Ambassador. Address VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York

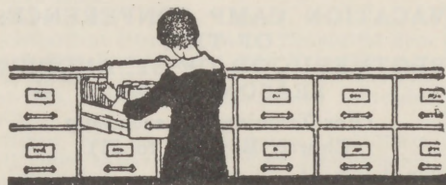
HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms \$6 per week including meals. Apply to the SISTER IN CHARGE.

REAL ESTATE

TEN LOTS AT CANTERBURY PARK (ON Big Star Lake), Michigan, for sale cheap to close an estate. These lots were conveyed by will to a large Episcopalian church in Chicago, which benefits by their sale. Many Episcopalian families spend their summer at this beautiful spot, which is reached by boat from Chicago, Milwaukee, or Manitowoc, to Ludington, Mich., or via Pere Marquette Ry. to Baldwin, Mich. (which is the county seat of Lake County), or via highways number twenty (20) and fifty-four (54). For particulars address G. A. C-981, care LIVING CHURCH, Milwaukee, Wis.

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.

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.

CHURCH SERVICES

Cathedral of St. John the Divine, New York City

Amsterdam Ave. and 111th Street
Sunday Services: 8 and 11 A.M.; 4 P.M.
Daily Services: Holy Communion 7:30 A.M.
(Choral except Monday and Saturday)

Church of the Incarnation, New York

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.

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

BOOKS RECEIVED

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

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

Baron Paul Nicolay, Christian Statesman and Student Leader in Northern and Slavic Europe. By Greta Langenskjold. Translated from the Swedish by Ruth Evelyn Wilder. Illustrated. Price \$1.60 net.

The Wonders of the Kingdom. A Study of the Miracles of Jesus. By G. R. H. Shafto, author of *The Stories of the Kingdom, The School of Jesus*, etc. Price \$1.75 net.

E. P. Dutton & Co. 681 Fifth Ave., New York, N. Y.

The Christian Crusade. A Study in the Supreme Purpose of Life. By C. J. Cadoux, M.A., D.D. Price \$1.50.

Oxford University Press, American Branch, 29-35 West 32d St., New York, N. Y.

Israel Before Christ. An Account of Social and Religious Development in the Old Testament. By A. W. F. Blunt, D.B., vicar of St. Werburg's, Derby; hon. canon of Southwell; examining chaplain to the Bishop of Southwell; formerly fellow and classical lecturer of Exeter College, Oxford. Price \$1.

Privately Printed.

Memories and a Garden. By Emily Eldredge Saville.

S. P. C. K.

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

The Doctrine of Intention. By R. L. Langford-James, D.D., sometime scholar of Keble College, Oxford; vicar of St. James', Edgbaston; author of *A Dictionary of the Eastern Orthodox Church*. With an Introductory Note by the Lord Abbot of Pershore.

PAPER-COVERED BOOKS

Board of Christian Education of the Presbyterian Church in the U. S. A. Witherspoon Building, Philadelphia, Pa.

God Revealing His Truth Out of Doors. By Florence E. Norton. A Primary Program Book for Use with the Daily Vacation Bible School Textbook. Price 25 cts. net, postpaid.

Seeking to Know and to Do God's Will. By M. Florence Brown. Primary Department, Third Year, Parts I and II. Price, each Part, 75 cts. net, postpaid.

God Making His People a Great Nation. By Ethel Wendell Trout. Junior Department, Third Year, Part I. Price 75 cts net, postpaid.

The Downfall of the Hebrew Nation. By Ethel Wendell Trout. Junior Department, Third Year, Part II. Price 75 cts. net, postpaid.

All the above Westminster Textbooks of Religious Education for Church Schools having Sunday, Weekday, and Expressional Sessions, Edited by John T. Faris, D.D.

PAMPHLETS

The Franciscan Monastery, Merrill, Wis. *A Bundle of Myrrh.* The Manual of the Third Order Secular of the American Congregation of Franciscans. Price 50 cts.

CLOUDBURST DAMAGES CHURCH PROPERTY

THE FLOOD resulting from a cloudburst at Valparaiso, Ind., on the night of June 7th caused serious damage to St. Andrew's mission house. The embankments of clay surrounding the building were channeled through and debris of every kind was carried through the basement windows into the cellar by the onrushing water. The city water pump was operated for an entire day in an effort to remove the water from the cellar where it had risen to a height of five feet. As a result of the flood, the foundations and piers upon which the mission house rests are settling and it will be necessary to raise the building several feet higher on a cement foundation for future security. The furnace will also have to be rebuilt. This is the second time that St. Andrew's has been visited with such misfortune. Two years ago the roof of the little church was ripped almost to pieces and the building seriously damaged by a violent windstorm.

This small mission, under the successful guidance of the Rev. G. Taylor Griffith, is carrying on all the work of the Church that is being done in Valparaiso. The congregation is composed of a small band of Churchmen, financially poor but rich in faith, who have struggled and striven for the existence of the Church in their city, where there is a wide field for work. Valparaiso is situated near enough to a manufacturing district to be available as a place of residence and at the same time far enough away from that district to escape the smoke, gas, and dirt. It is also the seat of Valparaiso University, known as the "poor man's college."

The mission is now in dire need of assistance and is calling upon the Church at large to come to the rescue. If they can collect the sum of \$1,000 from their friends they can manage the rest. Who will help them in this time of calamity? Checks should be drawn to the order of St. Andrew's Mission Emergency Fund and mailed without delay to the Rev. G. Taylor Griffith, St. Andrew's Mission House, Valparaiso, Ind. The work of repairing the damage will be commenced at once.

Priests' Convention at Bournemouth Looks towards Anglo-Catholic Congress

The Situation in Russia—St. Paul's,
Brighton—The Antioch Chalice

The Living Church News Bureau }
London, June 13, 1924 }

THE PRIESTS' CONVENTION AT BOURNEMOUTH, the well-known sea-side resort in Hampshire, opened on Whitsun Monday evening with solemn Evensong at St. Stephen's Church, followed by a reception in St. Peter's Hall, at which the members of the Convention were welcomed by the Bishop of Winchester. The gathering numbered nearly 200, and its members were drawn almost entirely from the dioceses of Salisbury and Winchester. The priests who were present were thoroughly representative of those two large and scattered dioceses. The two Cathedrals were represented by the Archdeacon of Winchester and the Dean of Salisbury, and they were supported, not only by clergy from the towns of these two dioceses, but also by priests from remote Wiltshire and Dorsetshire villages, from the Channel Islands, all parts of Hampshire, and one even from far-off Australia.

It was a great venture of faith to arrange for a Convention in Whitsun week, but owing to the Winchester Conference in the previous week the Committee had no other choice. The response, however, proved really remarkable, and the Convention may be said to have been a triumphant success. The papers read by Fr. Trevelyan on Vocation, and by Fr. Pass (Principal of Chichester Theological College) on Commission, were most impressive, while the Convention was fortunate in securing Dr. Burn, the Dean of Salisbury, who gave a valuable and stimulating paper on The Priest in Study.

The ultimate outcome of the Convention is to help lead the way to an Anglo-Catholic Congress at Southampton in 1925, but the immediate object is to help forward the conversion of England to Christ. The twelve priests, who form the committee of the Convention, have worked hard over the necessary arrangements, and are to be congratulated upon the result. It is much to be hoped that groups of priests in other dioceses will go and do likewise.

THE SITUATION IN RUSSIA

In the Russian newspaper *Izvestia* of May 28th, there is printed a declaration made by the head of the "Living Church," the Protosyber Krasnitsky. The essential passage of the declaration, which implies the end of a schism under Bolshevik patronage in the Orthodox Church, runs as follows:

"For the sake of the peace of the Church, and the union of all in the one faith of the Orthodox Church, we ought to unite around the person of the Patriarch Tikhon, as the head of our Orthodox Church, and submit all the thorny questions of our program to the peaceful decision of a local council."

The previous record of Krasnitsky is one that warrants caution being exercised in accepting the inference that there is a surrender on the part of the "Living Church," or that the campaign of persecution of the Orthodox Church, by the Bolsheviks, is at an end. The *Church Times* says:

"The Patriarch Tikhon is said to have admitted 'the mistake of his former at-

titude towards the Soviet State,' and the Soviet authority has restored to him 'all the rights of citizenship.' From another source we learn that the Patriarch has called a General Convocation to which the leaders of the 'Living Church' have been invited. These announcements, coming immediately after the Archbishop Nikolai's dramatic *volte face* at Riga, are decidedly odd. The Bolsheviks continue their nauseous blasphemies; churches are still being converted into dwellings over which the red flag flies. Is the 'Living Church' so utterly discredited that the Bolsheviks have forced the Patriarch, weakened by persecution, to a step that may give it some sort of new life? Are the Bolsheviks making another attempt to placate the peasants? Is it all part of the campaign to attract the British investor?"

A *Times* correspondent, writing from Moscow, says that provided the Turkish Government does not object, Mgr. Gregorios VII., the Ecumenical Patriarch, and the Holy Synod of Constantinople, have decided to send a delegation to Moscow in order to hasten the reconciliation of the leaders of the "Living Church" to the Patriarch Tikhon. The delegation is being sent with the full knowledge and consent of the Patriarch of Moscow. It will consist of four Metropolitans from within the jurisdiction of the Ecumenical See, one of whom will be Mgr. Germanos, Archbishop of Thyatira, the Orthodox Exarch of Western Europe, whose Cathedral is St. Sophia, Bayswater, London.

ST. PAUL'S, BRIGHTON

In my last letter I referred to the attitude of the trustees of St. Paul's, Brighton, who objected to the appointment of the Rev. G. K. Olivier, of Letchworth, as their new vicar, on the ground that he was about to be re-married. This, it was stated, would be contrary to the views of Fr. Wagner, the founder of the church and the first vicar. Apropos of this, Mr. G. Ashley Tyacke, the Diocesan Registrar of Chichester, writes to the trustees as follows: "In view of what has taken place at St. Paul's, Brighton, I have referred to the patronage deed executed by the late Rev. A. D. Wagner, under which power to appoint the successive vicars of the church is given, and it appears that Mr. Wagner did not express any wish whatever as to the incumbent of St. Paul's being an unmarried clergyman, but leaves the matter entirely in the hands of the trustees whom he appointed and their successors." The Bishop of Chichester himself declares that he is no upholder of the celibacy of the clergy.

One hundred years ago, on June 13, 1824, Arthur Douglas Wagner, the founder of St. Paul's, Brighton, was born. Among the remarkable men who were raised up to bring about the Catholic Revival he was one of the greatest. For his work was that of a pioneer. It is comparatively easy to follow when some leader has shown the way; but it needs special powers and much courage to originate a movement. And Fr. Wagner was one of the first to carry out in practical action the old truths which had been so long forgotten or ignored among us.

From the outset he worked for the restoration of the Mass as the central act of Christian worship, and as the daily showing forth of the Lord's death; of the

Sacrament of Penance as part of the ordinary life of Church people; of the Communion of Saints as a real and constant intercourse between the Church militant, waiting, and triumphant. All this and much else that had been neglected he taught and put into practice.

His name is still venerated among Brighton Church people, and it is satisfactory to know that the work he began at St. Paul's has been, since his death, continued on the lines established by him.

THE ANTIOCH CHALICE

The discovery of the chalice of Antioch, to which the American press has given prominence of late, has also furnished matter for some of our newspapers on this side. The *Church Times* of last week contained an interesting article, setting forth the conclusions of Dr. Eisen as published in his recently issued volumes, while the *Daily Telegraph* devoted almost a column to the same subject. Discussing the question, "Is it the Holy Grail?" a correspondent of the *Church Times* writes as follows:

"It is a curious and interesting point with regard to the Antioch chalice, that it was found together with book covers dating from the Fifth Century. Tradition, as carried down through the Arthurian Legends, would seem to place its final loss at about that period. As Tennyson says, the Holy Grail had been (until the Knight's quest) 'A legend handed down thro' five or six, And each of these a hundred winters old, From our Lord's time.'

"If the facts of its existence in the East were known, is it possible that its disappearance might have formed news throughout the Christianized world about the end of the Fifth, or early in the Sixth Century, and so have given rise to the Grail legends, which, handed down side by side with the Arthurian one, would account for their being incorporated together in the metrical romances of the Twelfth Century?"

Another correspondent quotes the following extract from the article referred to:

"Dr. Eisen is convinced that the inner cup was revered as a personal relic of Christ and His Apostles. . . . It is not unnatural that he should incline to the belief that in this inner cup we have indeed the Holy Grail itself."

The writer doubts whether this would be possible, if by "the Holy Grail" is meant the cup used at the Last Supper. The cup then used was the Passover cup. This cup would be of large size, and the whole family would drink from it. "Drink ye all of this," said our Lord to the disciples.

The inner cup would no doubt have been used by some great personage, not unlikely by St. Paul. Or it might have been used in a celebration of the Eucharist at which the Emperor Julian, before his apostasy, might have been a communicant.

The matter has certainly aroused great interest, and will no doubt lead to a fuller discussion.

A FAMOUS CHURCHMAN PASSES

A famous Churchman passed to his rest on Whitsunday in the person of the Rev. Vincent Henry Stanton, D.D., Emeritus Professor of Divinity, formerly Ely Professor of Divinity, and for a short time Regius Professor of Divinity in the University of Cambridge. Dr. Stanton was born on June 1st, in Hongkong, seventy-eight years ago, his father being at that time colonial chaplain of Victoria, Hongkong. He was educated in England at a Kensington school, and won a minor scholarship to Trinity College, Cambridge,

at the age of twenty. Two years later he was promoted to a major scholarship, and took his degree in 1870. In 1872 he was elected Fellow of Trinity, the College to which for the remainder of his days he gave his devotion and his service.

Professor Stanton was a High Churchman of the older generation, and took a keen interest in the missionary work of the Church, particularly that of the Cambridge Mission to Delhi. He was a vice-president of the Society of the Holy Trinity, a most definitely Catholic confraternity in Cambridge, and made a special point of attending its chapter meetings. Although he lacked the personality which attracts crowds to a lecture-room, Dr. Stanton was so evidently earnest, always the priest and pastor, as well as the don, that his power in the cause of religion in the University was very much greater than he probably ever suspected. May he rest in peace!

GENERAL NEWS NOTES

The Dean of Lincoln, Dr. Fry, has returned to Lincoln from America, where, although seventy-eight years of age, he has made a three months tour on behalf of the Lincoln Cathedral Repair Fund.

His first visit to the United States last year realized £6,000, and the Dean estimates that, with promises of gifts to come, he has raised another £3,000 as the result of his second tour.

It is proposed to place a memorial to the late Rev. Sabine Baring Gould in the Church of St. John the Evangelist, Horbury Bridge, Yorkshire, where he began his ministry, and where he wrote the hymn, *Onward Christian Soldiers*, specially for the Horbury Bridge children, by whom it is still sung each year on Whitsun Monday. It is suggested that the memorial should take the form of a rood screen to replace the present temporary one.

The Dean of the New York Cathedral, Dr. H. C. Robbins, is getting busy in London. In addition to preaching in St. Margaret's, Westminster, on the morning of Whitsunday, he delivered a powerful sermon the same evening at Christ Church, Marylebone. The rector of Christ Church, the Rev. T. G. Brierley Kay, it will be remembered, last autumn preached in New York Cathedral, and on Sunday Dr. Robbins remarked that he little thought a few months ago that he would so soon be occupying Mr. Kay's own pulpit in London.

GEORGE PARSONS.

The French Church in Alsace and Lorraine

The Diocese of Strasbourg—The Government and the Church—Other Conditions

The Living Church European Bureau }
London, June 14, 1924 }

IN MY LAST LETTER I GAVE SOME OF MY impressions of the Catholic Church in France. In this letter I wish to say something about the French policy in relation to conquered Germany, in Alsace and the Rhineland.

Probably most Americans know of the Cathedral of Metz and of the blatant vulgarity of the ex-emperor of Germany, who himself posed as a model for a statue of the prophet Daniel, over the west door. *Sic transit gloria mundi* was inscribed on a paper crown and hung over the prophet's head for a while after the armistice. It is a striking commentary of the subservience of the German ecclesiastics to the State that they submitted to such insolence from a Protestant. But it is typical of German Catholicism's reliance on the civil government. The rulers of Berlin tolerated and encouraged the Catholic religion in Alsace and Lorraine, as they supposed that it would keep the people in order. Yet it is an astonishing thing that the ecclesiastics in the two provinces are the most pro-French of anyone.

I raised this point with Professor Wagner, at one time priest-in-charge of an important parish in Mulhouse. Professor Wagner had not the slightest sympathy or love for German rule. It was hardly to be expected considering that, after the temporary capture of that town by the French in August, 1914, the Germans shot six of his civilian parishioners in cold blood for no crime at all. The Germans looked upon the Catholic Church, to borrow the phrase of Lenin's, "as a dope for the people," but they were singularly mistaken if they conceived the idea that Alsace, which is always intensely religious, would go German in order to conserve its religion. As

a matter of fact, Alsace and Lorraine voted almost entirely at the recent elections for the Poincaré policy, while other parts of France were voting for the Left.

THE DIOCESE OF STRASBOURG

The Diocese of Strasbourg, quite apart from any political considerations, is one of the most interesting dioceses to study in France. It has in Mgr. Ruch an extremely able administrator for its Bishop. Recently under his auspices has been founded the Catholic League of Alsace, a league under the presidency of a layman to protect Catholic interests in the two departments of the Haut and the Bas-Rhin. Speaking of the various places in his Diocese, Mgr. Ruch described Mulhouse as "the pearl." Here, in German times, the clergy did much to alleviate the lot of the industrial worker and make his position more independent. Schemes were devised to let him acquire his own house and land, and Canon Cetty, who died at the very hour when the French troops entered the town a few days after the armistice, will be remembered not only as a patriot in his love for Alsace and France, but also in a more practical manner by his founding the *Caisse économique de Saint-Joseph* in 1896. This was a kind of mixture of savings bank and building society. According to statistics, at the time of his death in 1918, more than seven hundred and seven houses had been constructed, of which the majority had been already acquired by their tenants. True to its fundamental doctrines, the Catholic Church had abjured any vague scheme of state or municipal ownership in favor of one that encouraged private property. For this M. Cetty was hotly attacked by the Socialists, who tried to ridicule him by calling him "the millionaire priest," because the total of his savings bank ran into millions of francs. Further, the canon founded a coöperative society which distributed bread, wine, coal, and other necessities at cost price to its members.

THE GOVERNMENT AND THE CHURCH

The French government has hitherto left the Church in Alsace and Lorraine well alone, and the Concordat made between Napoleon and the Church still exists in the two dioceses of Metz and Strasbourg, though it was swept away by the disestablishment laws in France proper in 1905. The two dioceses in that year were, of course, German, and the French government, in treating the Church in them as an established Church and providing the stipends of its clergy, is in reality keeping up the German custom of paying the clergy of all denominations. This payment is raised in Germany by special "religious taxes" and its wisdom is somewhat questionable. Nevertheless, if the French government were to disestablish the Alsatian Church, and to reduce its status to that of the rest of France, even though this might be a good thing in the end for the Church's welfare, it would be extremely unwise and would make the government very unpopular in the reconquered provinces, besides giving German propagandists an opportunity for crying aloud to the skies that the French government was making an attack on religion.

There are numbers of denominational schools in Alsace-Lorraine and these are still supported and their teachers paid by the government. It is noteworthy that at Strasbourg University, the finest in France after the Sorbonne, there are more Alsatian students than before the war, in German times. Then there were a large number of German students from Germany, but it was not so attractive to the young men of the country.

OTHER CONDITIONS

Alsace contains a number of Protestants; more in proportion to the general population than elsewhere in France. It also contains a great many Jews, who were at one time the curse of the countryside. They lived by loaning money to the peasants, and the situation was similar to that of Russia, where whole villages were under the thumb of the Jewish money lender.

Happily, the Church alleviated the situation by creating savings banks and allowing loans at a reasonable rate of interest, similar to M. Cetty's savings bank, and the Jew has been practically driven from the country, as he has no longer a means of livelihood. He is still to be found in some of the towns.

THE PRESIDENTIAL CRISIS

As I am sending this off, news has come that M. Millerand has resigned. The way is now clear for the Left, and we shall await with interest the policy of M. Heriot towards the Church. Meanwhile it is best not to take too much to heart the various anti-clerical rumors. The Church holds such a high place in the estimation of the French nation that it is scarcely likely that it will be assailed. If that detestable politician, M. Caillaux, comes back, there may be trouble, perhaps.

C. H. PALMER.

TO ELECT IN JULY

THE STANDING COMMITTEE of the Diocese of Florida met recently at the Church Club, in Jacksonville, and called a meeting of the Diocesan Council for July 22d, in St. John's Church, Jacksonville, to elect a bishop. The Standing Committee felt that the urgency of many diocesan matters which cannot be attended to without episcopal direction justified calling the Council in July.

The New York Cathedral Welcomes Delegates to Democratic Convention

Editor of The Churchman—St. James' Apartment House—Summer Service Schedules

The Living Church News Bureau }
New York, June 30, 1924 }

BOTH OUR OWN CATHEDRAL OF ST. John the Divine and St. Patrick's Cathedral of the Roman Communion made the delegates to the Democratic Convention welcome last Sunday. The ushers and the vergers of the Cathedral of St. John the Divine remained after both morning and afternoon, services to conduct the visitors around the Cathedral and its chapels, and to explain the present and future structure and history, and the significance of the Cathedral. The officiant at the early Eucharist, at Morning Prayer, and at Evensong was the Rev. Wilson Macdonald, of St. James' Church, Fordham, some time headmaster of the Cathedral Choir school and Dean's vicar at the Cathedral. Canon Nelson was the celebrant at the ten o'clock Eucharist. The preacher in the morning was the Rev. James Sheerin, superintendent of the orphanage, and in the evening, the Rev. A. E. Ribourg, D.D., rector of St. Andrew's Church, Harlem.

The Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, and President of the National Council, opened the session of the Democratic Convention on Wednesday morning with prayer.

EDITOR OF THE CHURCHMAN

The New York Times of June 26th states that the Rev. Guy Emery Shipler, for two years past acting editor of *The Churchman*, was elected Editor at a meeting of the directors held on June 25th. Mr. George Foster Peabody was elected president of The Churchman Company.

ST. JAMES' APARTMENT HOUSE

The *Diocesan Bulletin* for June has the following notice of the new apartment house recently erected by St. James' Parish, Fordham:

"St. James' Church, Fordham, New York City, of which the Rev. DeWitt L. Pelton, D.D., is rector, has brought to a conclusion a remarkable enterprise in the construction, on the church grounds, overlooking St. James' Park, of a \$400,000 modern apartment house, the St. James, housing sixty-two families.

"Besides the apartments in the building, living quarters for the curate and the deaconess, and church offices are provided.

"The income is to be devoted to the expansion and permanent endowment of the Parish of St. James. Church families for the most part are received as tenants, though exceptions are made in certain cases. The rector announces that the building, which was completed April 15th, is nearly filled, but that there are still a few vacancies for which Church families are desired. It is expected that the building will be entirely rented by September 1st.

"In appreciation of the rector's services, the vestry, at its last meeting, increased the rector's salary to \$8,000 and a rectory."

The same magazine notes that "the semi-annual diocesan golf tournament was held at the Mt. Kisco Golf Club on Monday, June 2d. There were about

eighteen contestants. The Rev. DeWitt L. Pelton, Ph.D., with a handicap of twelve, won the cup."

SUMMER SERVICE SCHEDULE

At Trinity Church, the midday service for business people will be continued each day throughout the summer, except on Saturdays. There is no sermon, but, during June, an organ recital follows the service each day. After this month, however, there will be only two recitals a week. The Sunday services continue as usual: Holy Communion at 7:30, Children's Eucharist at 9, Morning Prayer at 10:30, Choral Eucharist and sermon at 11, Evensong at 3:30. There is a daily Eucharist throughout the year at 7:30, preceded by Morning Prayer, daily Evensong, and, on all Prayer Book Saints' Days, a choral Eucharist at eleven.

GENERAL NEWS NOTES

On Friday afternoon, June 20th, the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of Western New York, was the speaker at the annual commemoration service of the Theta Delta Chi Fraternity, held in the Church of the Transfiguration.

The Rev. Gustav A. Carstensen, D.D., rector of the Church of the Holy Rood, Washington Heights, recently celebrated his seventy-third birthday by taking his annual hike, this year's walk being of

thirty miles, and breaking all previous records.

At the Church of the Heavenly Rest, Mr. John W. Clarke spoke in the evening of last Sunday on America's Interest in World Peace.

The Rev. Carroll M. Davis, some time Dean of Christ Church Cathedral, St. Louis, Mo., and now of the Department of Missions, was the preacher at the Church of the Incarnation last Sunday. At this church a second celebration of the Holy Communion, at ten o'clock, has been added to the regular schedule of services. Announcement is made in the daily press that this parish has received from the late Miss Ethel McLean a legacy of \$1,086,742.

The Rev. Francesco G. Urbano, who has for some time been connected with Grace Chapel, East Fourteenth Street, where there is a large Italian congregation, has been appointed vicar of the Chapel. His associate, the Rev. Eliot White, has become assistant at Grace Church, in place of the Rev. Loyal Graham, who has gone to St. Mark's Church, Fall River, Mass. The Rev. Harold St. George Burrell, of Holy Cross Church, Plainfield, N. J., will succeed the Rev. Sidney T. Cooke as assistant at Grace Chapel.

St. Martha's Church, Van Nest, in the Bronx, will soon begin work on its new parish hall. Parish organizations have been giving entertainments to raise funds for the installation of a heating plant under the church.

THOMAS J. WILLIAMS.

Gloria Dei, Philadelphia, Celebrates 224th Anniversary

Memorial Service to Mrs. George C. Thomas

The Living Church News Bureau }
Philadelphia, June 26, 1924 }

LAST SUNDAY, JUNE 22D, OLD SWEDES' Church (*Gloria Dei*) observed its 224th anniversary. It is one of the most ancient landmarks in Philadelphia, antedating old Christ Church and St. Peter's, and Independence Hall.

As early as 1677 a block house, built by the Swedes, was used as a place of worship, and on Trinity Sunday of that year the Rev. Jacob Fabritius preached the first sermon there.

In May, 1698, the foundations of the present church were laid in what was called Wicacoa, from a nearby Indian village. The church was first used in 1700, just one year after the erection of Trinity Church, Wilmington, Del. The church was dedicated July 2, 1700, by the Swedish Lutherans, and, for 130 years, its pastors were sent from Sweden. The last of these Swedish pastors was the Rev. Nicholas Collin, who served his ministry there during the Revolutionary War, dying in 1831. His congregation had become sympathetic with the Episcopal Church and, in 1845, the congregation of *Gloria Dei* was admitted to the Diocesan Convention.

The church is built of black and red brick, and has a quaint belfry at the western end. In 1846 a gallery was added on three sides of the church and windows were cut in the walls. The old church has been remodeled several times, the last improvements being made about twenty-

five years ago. It is said to be the oldest church to have had continuous services to the present time.

The Rev. Addison A. Ewing, the present rector, delivered a historical address at the afternoon service. Special music was rendered by the choir at the morning service, and at a special afternoon service.

Because some members of the congregation live far from the city—some coming from forty miles to attend this anniversary—a dinner was served under the trees in the churchyard.

A special delegation from Old Swedes' (Trinity), Wilmington, Del., attended the celebration.

MEMORIAL SERVICE TO MRS. GEORGE C. THOMAS

A service in memory of Mrs. George C. Thomas, who died on June 3d, after more than fifty years' association with the Church of the Holy Apostles, was held last Sunday afternoon by the rector, the Rev. G. H. Toop, D.D.

Dr. Toop spoke of the many sides of Mrs. Thomas' character, as shown in her work for the Church. The Sunday school class, of which Mrs. Thomas was teacher, the Sisterhood of St. Mary of Bethany, of which she was the head, and the Woman's Auxiliary, of which she was a member, took part in the service.

The music was arranged to include Mrs. Thomas' favorite hymns.

The parish of the Holy Apostles was founded in 1868 by the Rev. Phillips Brooks, afterwards Bishop of Massachusetts, and Mr. George C. Thomas.

FREDERICK E. SEYMOUR.

The Third St. Alban's Conference, Held Under Brotherhood Auspices

Work Among Colored People— General News Notes

The Living Church News Bureau }
Chicago, June 28, 1924 }

FOR THE THIRD YEAR A MOST HELPFUL and successful week-end conference for laymen has been held at St. Alban's School, Sycamore, Ill., under the auspices of the Local Assembly of the Brotherhood of St. Andrew. A special invitation was sent to lay members of the Standing Committee, to lay members of the Bishop and Council, to lay members of the Cathedral Chapter and of the Church Club, to wardens and vestrymen, to members of finance committees, and to lay readers. The attendance was most representative. The men motored out to Sycamore Saturday afternoon, arriving for the first conference at 4:30. The topic of the first conference was God Guides us by Law, and of the second conference in the evening, God Cares for Me. This was followed by a service of preparation for the corporate communion on Sunday morning. The leader of the Conference was the Rev. Herbert W. Prince, rector of the Church of the Holy Spirit, Lake Forest, the general subject of which was Answers to the Problems of Faith. Mr. Prince is also chaplain of the local assembly of the Brotherhood. Ample opportunity was given for frank discussion of each topic from the floor. The midday service was held at the parish church of St. Peter's, Sycamore. The concluding topic of the conference held on Sunday afternoon was The Mastery of Life.

WORK AMONG COLORED PEOPLE

There is a colored population of approximately ten thousand of the West Side of Chicago, towards which the Church is recognizing its responsibility. A congregation has been organized with the Rev. David E. Gibson, priest-in-charge of The Cathedral Shelter, in charge. The new mission is called the Church of the Resurrection, and is situated at 2333 West Lake Street. It will be conducted along the lines of the Cathedral Shelter, and will have a daily vacation school and a free employment bureau as two of its features. Services were held for the first time on Monday, June 30th, being a celebration of the Holy Communion with a sermon by Bishop Griswold. Fr. Gibson, in sending out the notice of the new work to the clergy of the Diocese, asked that the mission be made an object of special intention at the early celebrations on Sunday, June 29th.

The work for colored people in Evans-ton goes on well. St. Andrew's Church, the Rev. H. J. Brown, priest in charge, will celebrate the fourth anniversary of its beginning on June 20th to the 23d. On Sunday morning early there will be a corporate celebration of the Holy Communion, when the charter members of the mission, those who have been confirmed in successive classes, and others received by letters of transfer, are especially asked to be present. At the latter service the priest in charge will preach the anniversary sermon. Monday and Tuesday will be given over to social festivities.

MARRIAGE OF A PRIEST

The Rev. Hubert John Buckingham, rector of Christ Church, Chicago, was

married to Miss Alison McBean, the niece of Mrs. William McBean, of Minneapolis, Minn. The marriage took place at St. Mark's Church, Minneapolis, on the morning of St. John the Baptist's Day, the rector of St. Mark's, the Rev. Phillips E. Osgood, D.D., officiating. The Rev. George E. Ray, rector of Calvary Church, Batavia, Ill., was the celebrant at the Holy Communion preceding the marriage. During the month of July Fr. Buckingham will be in charge of St. John's Chapel, Merrill, N. Y., and, with Mrs. Buckingham, will spend the month of July in Eastern Canada and New England. They will be at home after September 15th at 6451 Woodlawn Ave., Chicago.

GENERAL NEWS NOTES

Contracts have been let for a new organ to cost \$21,000 for Christ Church, Winnetka, Ill., the Rev. E. A. Gerhard, rector. This new instrument is described as one of the most artistic organs in the Middle West. The chancel organ will be supplemented by a solo organ placed in the church tower, and the arrangement of the manuals and stops insures a balance of strength, purity, and delicacy of tonal effects.

St. Luke's Hospital, in the sixty years of its serving the public, has cared for 250,000 patients, and, during the same time more than 100,000 of the city's poor and needy have also received the same attention that they would have obtained as pay patients. The new nineteen story addition now being built will double the hospital's capacity, enabling it to care for 20,000 patients instead of 10,000 annually. Chicago is in urgent need of increased hospital capacity. Since 1914 the population of Chicago has increased thirty-four per cent, but in the same period very few of the city's hospitals have increased their bed capacity. In ten years the bed capacity of St. Luke's has increased only nine per cent.

H. B. GWYN.

THE CHURCH MISSION OF HELP

THE CHURCH MISSION OF HELP, an instrument of the Church in the hands of the clergy and social case workers, for dealing with the difficult personal problems of youth, was well represented at the Social Service Conference in Toronto. Twenty-five members of the Church Mission of Help came from various sections of the United States. A conference was held at a sectional meeting, where Church Mission of Help activities, national, diocesan, and parochial were presented. Following these were the Canadian Social Workers, who were present, were called upon to present the work being done in this specialized field in Canada. It was of real benefit to discuss these common problems with Canadian friends.

At a joint meeting of the Church Mission of Help, the Girls' Friendly Society, and the Brotherhood of St. Andrew, mutually helpful suggestions were offered by the speakers, who represented these three organizations, as to how the Church can assist parents in meeting troublesome present day problems of the home.

At a group luncheon, publicity methods were discussed. The special speakers, Mr. G. Warfield Hobbs, editor of the *Spirit of*

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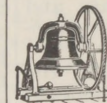


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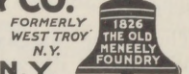
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Missions and Mrs. Clara S. Capp, of the New York Church Mission of Help, emphasized the importance of carefully planned publicity.

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**TRINITY, BRIDGEPORT, CONN.,
CORNER-STONE**

ON SATURDAY AFTERNOON, the eve of Trinity Sunday, June 14th, at four o'clock, the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut, laid the corner-stone of Trinity Church, Bridgeport, with impressive ceremonies. Promptly on the hour a procession of clergy, with the Bishop, vestrymen, and invited guests, among whom was the Mayor of Bridge-



RT. REV. C. B. BREWSTER, D.D.,
LAYING CORNER-STONE OF TRINITY PARISH
HOUSE, BRIDGEPORT, CONN.

port and other dignitaries, left the parish hall and went slowly to the corner-stone, which is at the corner of Washington Avenue and Cortland Street, in the conservative residential section of the city.

After the preliminary service, in which the stone was censed and blessed with holy water by the rector, the Rev. Henry S. Whitehead, the Bishop laid the stone with a solid silver trowel, presented for the occasion by the contractors, the Messrs. Hewlett. The Bishop made an address.

The new building, which was begun in January, and is now sufficiently advanced to show its dignified proportions, is from the design of Oliver Wilkins, of St. Louis, and Edward B. Caldwell, of Bridgeport, associate architects, Mr. Wilkins being responsible for the plans, and Mr. Caldwell for the construction. It is of Gothic design, 148 feet in length by 38 feet in width, and 55 feet high. The tower, square, and with eight buttresses, goes up 75 feet. The site is an ideal one, on the summit of Courtland Hill, which, with the height of the church, will serve to make it a landmark for miles around.

The church is to be constructed of dressed Connecticut blue granite, known locally as blue rubble, without structural aisles, and with a square English chancel the entire width of the church. The choir is to be placed in the west gallery, over the narthex, a return to a more primitive and correct musical usage than has been prevalent in modern Anglican churches for many years. The furniture and the lighting fixtures are now in process of construction, and are being made by Irving H. Casson & Davenport, of Boston

and New York. Furniture for the Lady chapel, of Santa Cruz mahogany, is also in process of preparation, being made in the island of Santa Cruz, West Indies, where the rector was formerly in charge of St. Paul's Parish, Fredericksted. The Mary window in the Lady chapel, from a design by Mary Hamilton Frye, of Cambridge, Mass., will be installed about the time of the completion of the building, the gift of the rector and his father, Henry Hedden Whitehead, Esq., of New York City, in memory of Mary Barry McMillin Whitehead.

Many other gifts have been undertaken and planned for the furnishing of the new church, among which is the tower bell, the gift of Robert D. Goddard, of the vestry; a set of red Mass vestments, given by H. S. Pearsons, junior warden, and Mrs. A. D. Moulton; a green cope, given by Mr. Carroll Hogue, and a canopy for processions of the Blessed Sacrament, given by Chas. W. Spooner.

It is hoped that the church will be sufficiently advanced for services to be begun in it by Christmas, 1924. Meanwhile the congregation is worshipping in the large parish hall adjoining the new church, which, with the rectory and guild rooms, is already completed.

**CALL FOR BROTHERHOOD
CONVENTION**

THE BROTHERHOOD OF ST. ANDREW in the United States has issued, through its executive committee, the official call to its members, and to all men and older boys of the Church, to attend the thirty-ninth annual Convention of the Brotherhood, which is to be held in Albany, N. Y. from October 8th to the 12th.

The committee urge that chapters begin making preparations for attending this important convention, and individual Brotherhood men and boys are asked to begin to plan so as to assure their attendance. The committee also urges men and boys, not members of the Brotherhood, to join with the Brotherhood in making the Convention a great and successful Churchmen's conference. A large number of bishops and clergymen of the Church will be present, to bring a fresh inspiration to all who attend.

ANNUAL C. B. S. FESTIVAL

THE ANNUAL festival service, conference, and council meeting of the Confraternity of the Blessed Sacrament of the Body and Blood of Christ was held at St. Alban's Church, Olney, Germantown, Philadelphia, Pa., on June 26th, the octave of Corpus Christi. The solemn high Mass, the *Missa de Angelis*, was sung. The ministers of the Mass were the Rev. A. C. Knowles, the Rev. F. D. Ward, and the Rev. H. B. Gorgas, the Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac, and Superior General of the Confraternity, pontificating. The Rev. W. B. Stoskopf was the preacher.

After the Mass there was a solemn procession, with the Benediction of the most holy Sacrament, in which the practice of Corpus Christi was set forth. Four priests, vested in copes, bore the canopy, which testified to the "honor due so great a thing."

The council meeting was held immediately after the festival service, the Superior General presiding. The present officers and trustees were continued in office. An affectionate commemoration was made of the late Dr. Larrabee for his "good

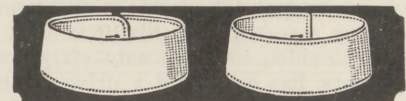
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confession in maintaining the honor due to our blessed Lord in the most holy Sacrament of the altar." Four wards of the Confraternity, hitherto temporary, were made permanent.

At the conference in the afternoon the Rev. F. L. Vernon, D.D., read a paper on Frequent Communion. The day was closed with the service of Solemn Benediction, at which Bishop Weller was the officiant.

BUILDINGS AND IMPROVEMENTS IN SOUTH CAROLINA

St. PAUL'S CHURCH, Summerville, S. C., the Rev. F. W. Ambler, rector, has recently completed a well planned parish house; and ground has been broken for the erection of a \$30,000 parish house for St. Michael's Church, Charleston.

Within the past year a new roof has been put on the Church of the Ascension, Hagood, the Rev. W. S. Stoney, rector, a new altar installed, the church painted, and a number of necessary repairs made. More recently a Sunday school room has been built and equipped, which will accommodate a well organized Church school and an adult Bible class, which has been successfully maintained for several years. It is now reported that this little band of workers, which includes only sixty communicants, has completed a drive for the erection of a rectory to cost \$6,000, all of the money being in hand or pledged. This parish is one of the few in the Diocese which oversubscribed its N. W. C. quota for 1923, and is likely to do so again this year.

Another new rectory is reported from St. Andrew's Chapel, Christ Church Parish, Mt. Pleasant, S. C., the Rev. W. B. Sams, rector. This, too, will be built with funds already secured.

St. Mark's, Pinewood, the Rev. J. E. H. Galbraith, rector, reports that a fund is being raised to furnish the new parish house at Pinewood with modern Sunday school equipment. The contract has also been let for painting this building, both within and without.

CONVOCATION OF CUBA

ONLY ELEVEN of the clergy and a few lay deputies of the Church in Cuba were able to attend the sessions of the annual Convocation on Trinity Sunday, owing to a strike on the steam railways leading out of Havana. However, the Convocation was held, the opening service being in the Cathedral, Havana.

On Saturday night before, there was a lantern lecture given by Dean Beal, illustrating the work of the Church in Japan. For this the courtesy of the Y. M. C. A. building assembly room was extended.

On Sunday morning it was the intention to ordain to the priesthood two young men, but they were unable to be present. The Bishop was the celebrant, and Dean Beal the preacher.

In the afternoon, the Rev. Emilio Planas delivered a sermon to a congregation of West Indians in the Cathedral.

At night there was a Spanish service in the same building, the sermon being delivered by the Rev. J. M. Mesegué Tomás. Many of the members and the choir of Calvario mission, Jesus del Monte, Havana, were present and assisted in the service.

The business sessions of the Convocation were held on Monday in the Cathedral school building in the Vedado, a suburb of Havana.

The following are the principal appoint-

ments and elections: Secretary, Dean Beal; Treasurer, W. L. Platt; Registrar and Historiographer, E. G. Harris; and Council of Advice, Archdeacons Diaz and Lopez, Dean Beal, and Messrs. W. L. Platt, H. A. Himely, and E. G. Harris.

Archdeacons Diaz and Lopez were re-appointed, and the Rev. Juan McCarthy was made Archdeacon of Camagüey, where he is doing a notable work.

The Rev. G. B. Myers, of Sewanee, Dean Beal, Archdeacon Lopez, and the Rev. J. B. Mancebo were appointed Examining Chaplains.

On Monday night there was another Spanish service in Calvario Chapel, at which the preacher was Archdeacon Diaz.

It was universally agreed that more publicity to the meetings of the Church Convocations in Cuba was greatly to be desired, and this change from weekday sessions to holding the opening service on Sunday, and the holding of the night services with special sermons added greatly to the general interest in the meetings, and the influence on the community. It is probable that these will be continued.

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ST. JOHN'S COLLEGE, GREELEY

ST. JOHN'S COLLEGE, Greeley, Colo., closed, on June 5th, the most successful year in its history. At commencement, five men finished the work of the college, three of them receiving the degree of Bachelor of Arts.

As soon as commencement was over, the work of remodeling the buildings of the college began at once. The old board partitions in St. Hugh's Hall were torn out, and the building is being made over. Four new rooms are being added to accommodate increased attendance in September. A large common room and two larger lecture rooms have been provided. The first of a series of faculty cottages is under construction. This will have the effect of providing more room in St. Dunstan's Hall for students.

The city of Greeley has given the college fifty trees which have been set out by the students, and have added much to the appearance of the grounds.

WAWASEE CONFERENCE

THE WAWASEE SUMMER CONFERENCE for Church Workers, held at Lake Wawasee, Ind., June 15th to the 21st, according to the testimony of those in attendance, was "one of the meatiest conferences ever held at Wawasee." The program was exceedingly strong and well balanced, and those who, for one reason or another, were absent, are regretting their loss.

The attendance at the Conference, while not as large as that of preceding years, was one that, according to the statements of the faculty, "did some real work."

Upon a vote taken during the Conference, the executive committee has decided to make Wawasee a ten-day conference next year, and plans have already been inaugurated toward that end. Registrations for next year have been given to the registrar, the Rev. C. E. Bigler.

ALABAMA YOUNG PEOPLE'S COUNCIL

THE SECOND ANNUAL Council of the Diocesan Young People's Service League of Alabama was held at Magnolia Beach, on the eastern shore of Mobile Bay, from June 11th, to the 18th inclusive. The attendance was practically double what it was last year, and the reports of the officers and of local leagues showed a definite and pronounced advance during the past twelve months.

There was a daily celebration of Holy Communion, three conference courses each forenoon, except on the last day which was devoted entirely to the business of the Council. Supervised recreation occupied each afternoon, and every evening there was a League devotional meeting, led by the young people.

The following officers were elected: president, Miss Virginia Wilson; vice-president, Duane Lyon; secretary, Miss Ann Elizabeth Young; and treasurer, Miss Lida Holt.

Tentative arrangements were made for the next Council to be held at the same place early in the June of next year. The number of Diocesan Counsellors was increased, three being added to those of last year.

Provision was made for sending Miss Virginia Wilson as representative of the Alabama Y. P. S. L. to the Sewanee Summer Training School, to take part in the organization of a Provincial Federation of the League.

A YOUNG PEOPLE'S DIOCESAN CONVENTION

AT THE recent meeting of Camp Wise, the annual camp given by the Rt. Rev. James Wise, D.D., Bishop of Kansas, to the young people of the Diocese, and held on the grounds of Bethany College immediately after commencement, the young people there assembled, under the Bishop's direction, formed the Young People's Diocesan Convention, as a means of perpetuating and giving student government to the camp. The organization is to consist of not more than two boys and two girls of high school age from each parish, with whom are to be associated one councillor for each group of five. The organization is to take care of the details of the camp, under the Bishop's supervision. It will also look after the activities of the membership. The officers elected were Ralph Rohr, president, Ralph Mullins and Mary Virginia Speelman, vice presidents, Richard Elliott, secretary, Gale Moss, and Miss Alma White and the Rev. H. C. Benjamin, councillors.

The 1924 meeting of the camp was very successful.

WAWASEE YOUNG PEOPLE'S CONVENTION

FOLLOWING the Wawasee Conference, a Young People's Convention, with about thirty in attendance was held on June 21st, and 22d, the Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio, and the Rev. Fr. Harrison, O.H.C., being among the speakers. At the convention it was voted to form a state organization under the name, The Episcopal Young People's League of Indiana, and plans were made to hold the second convention next year, at the time of the Wawasee Conference.

The following were elected as officers: president, Wade Slyke, of Terre Haute; vice-president, Miss Elizabeth Hubbard, of Muncie; secretary, Miss Ada Rice, of Kokomo; corresponding secretary, Miss Edna McCord, of Lafayette; treasurer, William Bailey, of South Bend. These, together with the Rev. M. M. Day, of Muncie, the Rev. C. E. Bigler, of Kokomo, Mr. Overton Sacksteder, of Muncie, Mrs. W. J. Lockton, and Chas. Lockton, of Elkhart, constitute the executive committee.

PORTER MILITARY ACADEMY

COMMENCEMENT EXERCISES of the Porter Military Academy, Charleston, S. C., were held May 30th to June 3d, the commencement sermon being preached in the Church of the Holy Communion on June 1st, by the Rev. Carl S. Smith, rector of St. Paul's Church, Charleston. The address to the graduating class was made by Congressman J. F. Byrnes in the school chapel on June 3d.

The school has had a larger enrollment this year than last, being one of the very few schools of its type in the South so to do. In the course of his address as Chairman of the Board of Trustees, Bishop Guerry took occasion to speak in terms of high praise concerning the record of accomplishment for the school, achieved by the Rev. Walter Mitchell, D.D., during the past fifteen years. The Bishop referred especially to the notable improvement in the material equipment of the school, the efficiency of the faculty, and the high standard of scholarship attained, as evidenced by the number of students who

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At the recent Diocesan Convention, the Porter Military Academy was brought into closer relation with the Church by the election, on the invitation of the School Board, of two members to the Board of Trustees, Dr. William Eggleston, of Hartsville, and Mr. P. J. Maxwell, of Florence.

At a meeting of the Board of Trustees, which followed the commencement program, Dr. Mitchell was reelected, and was asked to continue as rector of the Academy. At the annual supper of the Alumni Association that night, resolutions were passed strongly urging Dr. Mitchell to take this step. It has since been announced that he has decided to do so, and that he will have behind him the loyal support of the alumni and trustees.

ANGLO-CATHOLIC ANNIVERSARY DAY

A NUMBER of parishes and churches in the United States intend to observe July 16th as Anglo-Catholic Anniversary Day, with prayers and Masses, with the intention of a blessing on the Anglo-Catholic Congress movement in this country and in England.

In St. James' Church, Cleveland, Ohio, the observance will begin with a Mass at seven o'clock, with another at nine-fifty, and with exposition of the Blessed Sacrament in the afternoon. At the Church of the Ascension, Chicago, there will be a low Mass at seven o'clock and a solemn High Mass at eleven o'clock, with Evensong, Rosary, and Benediction at 7:45 P.M. The Mass of the Holy Ghost will be said at St. Ignatius' Church, New York, on that day. At Holy Cross Monastery, West Park, N. Y., Masses and prayers will be said for a blessing on the movement. In Fond du Lac services will be said in the Cathedral for the Diocese. The day is to be observed in St. Matthias' Church, Los Angeles, Calif. Trinity Church, Everett, Wash., St. Agnes' Church, Washington, D. C., and others.

The Director of Publicity of the Anglo-Catholic Congress in the United States, 1215 Massachusetts Ave., N. W., Washington, D. C., desires to know of parishes who intend observing this day.

CORPUS CHRISTI AT TRINITY, BRIDGEPORT, CONN.

FOR THE FIRST TIME in the sixty-one years of the history of the parish, the Feast of Corpus Christi was kept in accordance with the full tradition of Catholic worship in Trinity Church, Bridgeport, Conn., the Rev. Henry S. Whitehead, rector, on June 19th.

After two Masses in the morning, a very elaborate service of Exposition, Adoration, and a Solemn Procession of the Blessed Sacrament was held in the parish's temporary place of worship. The officiant was the Rev. William C. Robertson, warden of the Confraternity of the Blessed Sacrament, of the Southern Province, assisted by the Rev. Jerome Harris, as deacon, and the Rev. Arthur H. Kinney, as subdeacon. The Rev. Jerome Harris was the preacher. In the Solemn Procession, the canopy-bearers were four members of the vestry, the Messrs. Harry S. Pearsons, junior warden; Charles W. Cyrus, parish clerk; John Munson Hawley, and Charles Chowenhill. The rector of the parish served as master of ceremonies and crucifer in the procession.

BALTIMORE GUILD OF ST. BARNABAS

ON JUNE 11th, at the Cathedral of the Incarnation, Baltimore, Md., the admission service of the Guild of St. Barnabas for Nurses in the Diocese of Maryland, was held, the Rev. Philip J. Jensen, chaplain of the Guild, officiating, assisted by Canon H. N. Arrowsmith. Canon Arrowsmith, the Rev. Romilly F. Humphries, D.D., and the Rev. Roger A. Walke, were admitted to the Guild as priest associates. Twenty women were admitted as associates and seventy nurses from various city hospitals joined. Mr. Jensen made a short address, in which he spoke of his pleasure in being chaplain for the Guild of nurses, as he had gone through the war and considered he owed his life to the nurses.

DESIRE EPISCOPAL BENEDICTION

A CABLEGRAM to the American headquarters of the Anglo-Catholic Congress, received June 24th, states:

"London was treated to an unusual sight today when throngs of ardent Anglo-Catholics besieged St. Paul's Cathedral to secure the blessing of the Rt. Rev. M. R. Carpenter-Garnier, who had entered the Cathedral as a Librarian of Pusey House, Oxford, and who came out as Lord Bishop of Colombo, clad in his robes of office and the Apostolic authority conferred upon him by the imposition of the hands of His Grace, the Archbishop of Canterbury, the Lord Bishop of London, and others. So dense was the throng kneeling upon the steps of the Cathedral that the new Bishop was unable to leave the church for more than twenty minutes after the conclusion of the ceremonies of consecration.

"Bishop Carpenter-Garnier is the author of *Mental Prayer*, a booklet of the Anglo-Catholic Congress series, and is the second Anglo-Catholic leader to be raised to the Episcopate within the past few months, the other being Father Frere, now Bishop of Truro, and formerly Superior of the Community of the Resurrection at Mirfield."

THE LINEAGE OF THE CHURCH

AT ST. JAMES' CHURCH, Greenville, Miss., there was presented Whitsunday, June 22d, a pageant of Church history entitled *The Lineage of the Church*, adapted by the rector, the Rev. Philip G. Davidson, and acted by members of the congregation.

The pageant is in ten episodes, the first being the Day of Pentecost, the others coming gradually down the history of the Church to the last, which concerned itself with the first General Convention of the American Church. Among the actors was the Rt. Rev. William Mercer Green, D.D., Bishop Coadjutor of Mississippi, who took the part of Eustathius in Episode 3, the Council of Nicea.

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The Guilman Organ School has just celebrated its silver jubilee in the presence of many distinguished personages.

JANITOR CONTRIBUTES TO INSTITUTION

AN UNUSUAL GIFT was recently made to St. John's Home, Milwaukee, the new building for which is now in course of erection and is nearing completion. Frank Hudson, who has been janitor of the institution for a number of years, has made a contribution of \$2,000, with the proviso that the income from the amount be paid to him during his lifetime and afterward that the first charge upon the income shall be for fuel to be used in the open fireplace of the new building. The members of the Home have themselves, for several years, been raising a special fund for a fireplace to be erected in the living room, and the janitor, appreciating the comfort that the open fire would be to the members of the house, has now endowed its fuel.

It need hardly be added that the building will be heated from an up-to-date system installed in the basement, and the open fireplace in the living room is rather a matter of luxury than of actual requirement. Old people everywhere, however, will recognize the beneficence of the gift.

A MEMORIAL TABLET

AT THE MORNING SERVICE on Sunday, June 22d, there was unveiled at the Church of the Heavenly Rest, New York City, by the Rev. H. v. B. Darlington, rector, a memorial tablet to the memory of George Gray Ward, late warden and vestryman of the parish, and vice-president of the American Telephone & Telegraph Company.

The tablet, placed on the north wall of the nave, opposite the War Memorial, was designed for the children of Mr. Ward, by Charles Rollinson Lamb, and is presented to the church by them.

ST. LUKE'S CATHEDRAL, ORLANDO, FLA.

THE BUILDING COMMITTEE of St. Luke's Cathedral, Florida, has secured over \$35,000 in gifts and pledges for the new Cathedral Building Fund. This, with \$30,000 already on hand, will enable the construction to start early in September. The estimated cost of the first construction will amount to about \$100,000. The success of this effort is largely due to the Dean, the Very Rev. C. S. Long, D.D., and the Cathedral Chapter, and, at the recent meeting of the Chapter, the following resolutions were passed: "Resolved that, in view of the fact that the church is closing a most prosperous season and is entering a campaign to raise money for a new Cathedral, it seems fitting that some expression of our appreciation of the tireless efforts of Dean Long in bringing the activities of the Church to such a high standard should

be given. During his pastorate the membership has materially increased, many having been confirmed, the finances being in a most satisfactory condition, and the parish being prosperous. It seems fitting at this time to pass these resolutions expressing the appreciation felt for Dean Long's work."

A BALTIMORE PARISH

THE VESTRY of the Church of St. Michael and All Angels, Baltimore, Md., is planning to rebuild the organ, the first in the United States having an electrical action. They have received a gift of \$10,000 towards this. Another gift of \$10,000 for the endowment fund of the parish has recently been received. A chapel of remembrance has recently been erected in the crypt of the church, and a new parish house has just been completed at the Chapel of the Guardian Angel.

During Dr. Wyatt Brown's rectorship of three years, the communicant list of this parish has increased over forty per cent. The enrollment of the Church schools has reached the thousand mark. There were 1,500 communions made in the parish Easter, and the parish is generally in a flourishing condition.

A MEMORIAL WINDOW

ON THE Fourth Sunday after Trinity, July 13th, there will be unveiled in St. Margaret's Chapel, Belfast, Maine, a beautiful east window. The subject of the window is The Lord Triumphant and The Victory Over Death. The left-hand light shows the Crucifixion, and introduces I Cor. 15:22. The center light shows the robed and crowned triumphant Christ, and the text is Rev. 1:18. The right-hand light shows the appearance of our Lord to Mary Magdalene in the garden after the Resurrection, and the text is I Cor. 15:55.

The window was made by James Powell & Son, Whitefriars, London, England, and is extremely beautiful in color and in drawing.

THE REV. TAKAHARU TAKAMATSU

THE REV. TAKAHARU TAKAMATSU, D.D., rector of St. Mary's Church, Kyoto, Japan, was among the recipients of the degree of Doctor of Divinity at the recent Commencement of the University of the South, Sewanee, Tenn. Dr. Takamatsu acted as interpreter of Bishop Gailor's addresses and sermons on several occasions during the Bishop's recent visit to Japan. He is one of the most brilliant of the Japanese clergy, a graduate of St. Paul's, Tokyo. He studied at Harvard, and then entered the Cambridge Theological School, whence he returned to his native country, where he has been one of the leaders in the development of the Japanese Church.

It was regarded at Sewanee as a happy circumstance that, in the strained relations which have arisen between Japan and the United States in consequence of the exclusion law, the University was privileged to confer this honor upon a Japanese who is representative of a Christian organization in Japan which can interpret to the people of that country sentiments of brotherhood alike by Japanese and Americans.

IF I WERE ASKED to compile a list of "best citizens" of the United States, I should place high on that list the names of our domestic Missionary Bishops.—*The Bishop of Pittsburgh.*

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NEWS IN BRIEF

CENTRAL NEW YORK—On the eve of the seventh anniversary of the Rev. John B. Arthur as rector of St. Paul's Parish, Waterloo, about twenty of his parishioners appeared at the rectory and presented the rector and his wife with a purse of gold amounting to \$425 as a testimonial of regard from the entire membership of the parish. The Rev. Mr. Arthur was informed that the sum was to be spent upon himself and his family—St. Paul's Church, Oswego, is the recipient of a silver censer and incense boat, which were blessed on Easter Day. They are the gift of Mr. Grant M. West in memory of his sister.—At the time of the recent visitation of the Rt. Rev. Paul Jones, to Christ Church, Willard, the rector, the Rev. A. L. Byron-Curtiss, had sponsors for the candidates for Confirmation, according to an old custom. The class presented to Bishop Jones was the result of Fr. Byron-Curtiss' work among the staff of the State Hospital at Willard.—The Rev. Percy T. Fenn, D.D., who is finishing his fourth year as rector of St. Mark's Church, Syracuse, has just received from his parish the gift of a new sedan.

FLORIDA—The Rt. Rev. F. F. Reese, D.D., Bishop of Georgia, has been making visitations in the Diocese during the vacancy in the episcopate. A number of fine classes have been presented to him.

FOND DU LAC—The Church of the Blessed Sacrament, Green Bay, the Rev. C. A. Avelhe, vicar, celebrated its patronal festival on the Sunday in the octave of Corpus Christi. There were two early low Masses and a solemn Mass later, at which the Rev. William Watson was the preacher. Solemn vespers were sung in the evening before a congregation that contained 120 clergymen and acolytes, the Rev. F. W. G. Parker being the preacher.

KENTUCKY—Hospital Day was recently observed in all the Louisville hospitals by keeping open house all day, the Norton Infirmary, Louisville's Church hospital among them. In the evening the graduation exercises were held at the Cathedral when, after Evensong with special festival music, the Bishop delivered an address and presented the diplomas to six young women graduates. Following the service, a reception was held in the Cathedral House, at which the graduate nurses were the guests of honor.—The Rev. Franklyn Cole Sherman, head of the American Guild of Health, has just concluded a School of Applied Religion at Calvary Church, Louisville, the Rev. Harris Mallinckrodt, rector, which lasted a month. Sessions were held daily, morning and afternoon, and, at the request of the business men who desired to attend, the morning lectures were repeated in the evening. Mr. Sherman was assisted by Mr. Charles Milton Newcomb, special lecturer on Psychology.—"Endowment Sunday" was recently observed at Christ Church Cathedral by a special festival service with elaborate music and floral decorations. Dean McCready delivered a historical sermon, dealing with the work accomplished by the Women's Endowment Association in the twenty-seven years of its existence, and the results for the Cathedral Endowment. As a climax of the fire-year pledge to the Centennial Fund, the sum of \$25,000 was placed on the altar on this day. Several

(Continued on page 328)

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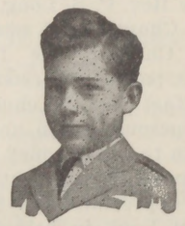
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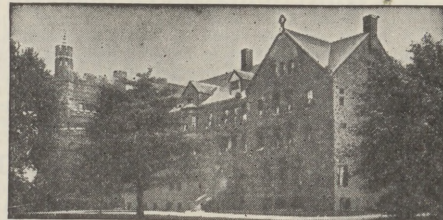
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NEWS IN BRIEF

(Continued from page 326)

personal gifts of money, through memorial and thank offering books, were also made.—A special service was held at St. Thomas' Mission, on the evening of Ascension Day, which also marked the coming of the Rev. Claude B. N. O. Reader, as priest in charge. Practically all of the Louisville clergy were there, most of them in the chancel. Various addresses of felicitation were delivered, and, at the close of the service, a reception was held in the adjoining mission house, when opportunity was given to meet Father Reader and to wish him God-speed in his new work.

MASSACHUSETTS—On Whitsunday the rector of St. Paul's Church, Brockton, the Rev. D. B. Matthews, D.D., dedicated and blessed a sanctuary lamp given in memory of Brooks Elliott, the son of Dr. and Mrs. Richard A. Elliott, who departed this life October 19, 1922. It was a particularly fitting memorial, as the young man had, among his ancestors, some of the old light house keepers of the New England coast, one a keeper of the ill-fated Minot's Ledge Light House; and he himself had been interested in electrical lighting ever since boyhood, being in charge of a large Edison station in Boston at the time of his death.

MILWAUKEE—St. John's Church, Milwaukee, celebrated its seventy-seventh anniversary, June 5th, by a large parish dinner in the guild hall, which was followed by reminiscent talks. The rector read a list of the wardens and vestrymen of the church from the first, giving the length of service of several of the men. It was found that Mr. J. H. Radtke, at present a vestryman, leads the list by a continuous service of thirty-four years, while Mr. Theodore Olsen, at present senior warden, is a close second by a service record of thirty-three years.—Bishop Webb awarded the diplomas to twenty-four graduates of Kemper Hall, Kenosha, at its commencement on Saturday, June 7th. The commencement speaker was Professor Boynton, of the University of Chicago. After the ceremonies, the graduating class laid the traditional class stone in the wall of the main building of the school, after it had been blessed by Bishop Webb.—On Whitsunday there was dedicated in Zion Church, Oconomowoc, a Thirteenth Century mosaic stained glass window in memory of the late Thomas Marston and Emma Eloise Marston, his wife. The subject of the window is St. Luke, carrying out the scheme of windows to the four evangelists.—Reports made at a meeting of the Convocation of Madison, that met in Janesville, June 2d and 3d, indicate strength and growth in the middle-western part of the Diocese.

NEWARK—A week-end conference for men is to be held at the Eagle Nest Farm, seven miles below the Delaware Water Gap, under the auspices of the Brotherhood of St. Andrew, from July 26th to the 28th.

NEW YORK—St. John's Church, New Rochelle, makes a practice of saying a noontide service, with prayers for the sick. These services, under the direction of the Rev. K. Van R. Gibson, assistant rector, are coördinated with other forms of the Church's ministry of healing.

SOUTH CAROLINA—Reports indicate that a number of parishes and missions in this Diocese have made faithful use of the Prayer Leaflets set forth by the Commission on Faith and Order on behalf of Christian Unity at the time appointed for this united intercession.—The Men's Clubs of the various parishes in Charleston have recently held a series of united meetings, which have resulted in a quickened sense of fellowship among members of these parishes. Those which have acted as hosts to date are the clubs of Christ Church, St. Luke's, and the Church of the Holy Communion.—The Daily Vacation Bible School, held last year in the buildings of the Porter Military Academy, under the auspices and joint support of the various parishes of the city, has just finished the first week of this year's session with an increase of eighty-eight in its enrollment, as compared with the same date last year.

SOUTHWESTERN VIRGINIA—Bishop Jett, during his recent visitation to the Wythe County missions, at St. Barnabas' Community House, Piney, dedicated and blessed an altar cross, a flagon, a chalice, and a baptismal shell, all of which were memorials, the gifts of friends of the mission, who live in Philadelphia.

TENNESSEE—For the third year the Rev. Clarence Parker will direct the course, embracing lectures and demonstrations, on Church Drama and Pageantry at the Sewanee Summer Training School. He will give the course in the Young People's Division, and also in the Adults' Division, since the two divisions are meeting separately this year on account of enlarged enrollment.

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