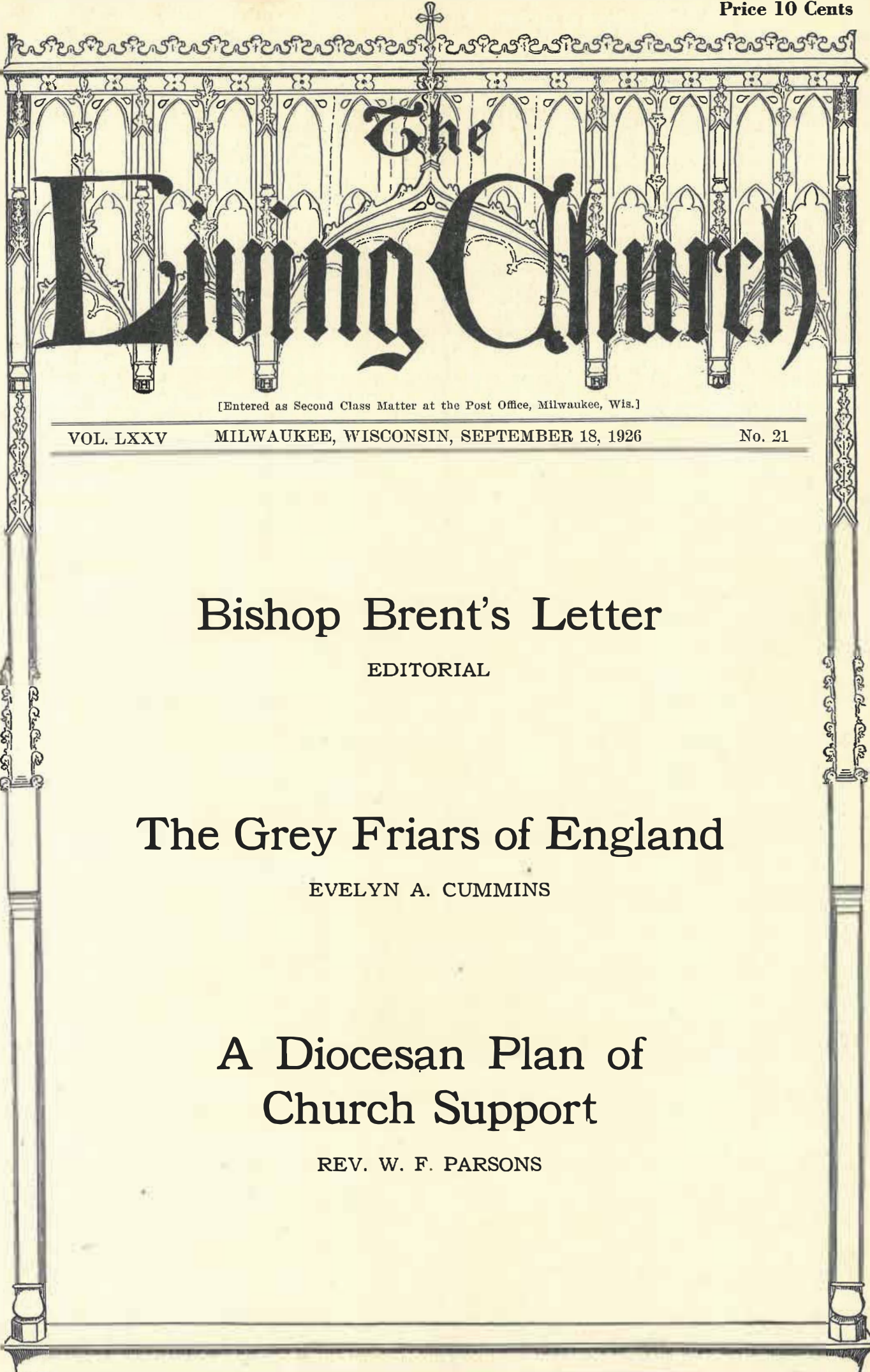


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The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXV

MILWAUKEE, WISCONSIN, SEPTEMBER 18, 1926

No. 21

Bishop Brent's Letter

EDITORIAL

The Grey Friars of England

EVELYN A. CUMMINS

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REV. W. F. PARSONS

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THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church

Editor, **FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.**
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"Yes," said Aunt Sarah, surveying her bandaged wrist, the doctor says it's a bad sprain; and the minister says I know now how the Church feels, in not having the use of all its members.

"I've never before thought just what being a member of the Church meant, though I've been one for thirty-five years. I've never felt obliged to do what the Church wanted done. I felt it was a favor, my doing it at all, and half the time I let some one else do it. When I was through with work at home, and with what things I liked to do outside, then I was willing to do something in the Church—if it was the kind of work that suited me. I guess I've been about as useless a member to the Church as this sprained hand is to me, all stiff and crippled and refusing to bend more than an inch or two.

"There's lots of things I need to do, but I can't use this member to do them, that's certain. I guess that's the way the minister felt about me."—Rhode Island *Diocesan Record*.

God, who prepares his work through ages, accomplishes it, when the hour is come, with the feeblest instruments.—*Merle D'Aubigné*.

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MILWAUKEE, WISCONSIN, SEPTEMBER 18, 1926

No. 21

EDITORIALS & COMMENTS

Bishop Brent's Letter

WE welcome the extended statement from Bishop Brent which is printed in the Correspondence columns of this issue. If, in our "haste in self-expression" before, we have misstated the Bishop's position, his present letter, treating of that position in detail, is the best way of meeting that "misconception."

It is always difficult to determine when to make comment and when to withhold it. Bishop Brent is writing, and we have written, of one of the greatest tragedies in modern history, concerning which Bishop Brent is able to say, "As long as America lasts it must be written down as one of her gravest national sins that she forfeited this great Christian and humanitarian opportunity"—to save Armenia. In the face of that tragedy we can have little heart for a mere defense of words of our own, whether they were wise or unwise. Our readers know that, from the time of the War until now, THE LIVING CHURCH has protested at each step against the crime of America against Armenia, which is now about to be consummated and made permanent by a treaty between the United States and Turkey. This consummation is only the conclusion of a long series of steps in which the United States has sunk, not hastily, into this condition; and the protest of THE LIVING CHURCH, unavailing though it must probably be, shall be as definitely made against this final step as against each of those that has preceded it. Bishop Brent, who states that he has "hoped against hope for Armenia until now," not only abandons hope but acquiesces in the final step of American wrong-doing. Be it so. We do not. "No peaceful diplomacy," he says, "can ever induce Turkey, with her restricted area, to surrender territory to Armenia." Possibly so; it yet does not make it necessary for the United States to acquiesce in it, nor is a bishop under obligation to abandon a moral issue because it is probably doomed to defeat. If we have reached the stage—we do not grant it—when the case for Armenia is hopeless, at least the United States can refuse to make any treaty at all. Would to God that, as a nation, we had the courage of our convictions!

And after our surrender of Armenia to the Turks has followed a like surrender of Assyria. What more pathetic plea has ever been made to Americans than

that of Lady Surma for her nation? And that, as well, has proven hopeless. The American people have passed by on the other side. They have declined to bind up the wounds of the nations that fell among thieves.

WE have no heart to discuss with Bishop Brent the petty question of the wisdom or value of our own words. It is due him, however, that we reply simply to his questions as to why we have done thus or so. This we do as briefly as possible, without argument. His words are on one page, ours on another. Let full justice be done to what he says, and, if we are wrong, let our readers so determine for themselves. We shall not argue it.

"I apologize" [to the Secretary of War] says Bishop Brent, "for subjecting him to your editorial censure." We make no comment; but we are aware of no words of ours that require apology.

"You could not have supposed that the Secretary of War was using the letter for propaganda purposes, as the foreign stamp and post mark on the envelope containing the copy I sent you made it plain that it came from me." We did the Bishop the honor to assume that he did not give out for publication the reply to a letter from a cabinet minister about public business without the minister's permission.

"I would first ask you by what process of logic or principle of fairness you compare to my discredit my letter with that of the Bishop of London?" Because Bishop Brent deliberately gave as one of the major causes for his sudden change of mind, not that the charges of keeping kidnapped Christian women in Turkish harems were false, but that he had been assured that "there is no evidence that there are *one hundred thousand* Armenian women in Turkish harems"; while the Bishop of London showed that he recognized the fact that there are a great number of these; and if such is the case, the fact that the number is less than a hundred thousand does not justify us in treating the fact as negligible. Bishop Brent cannot, however, "agree with [us] that they have no vital connection with the matter pro or con," for we hold that they have. And we do not feel at liberty to submit questions to the Bishop of London.

With respect to the memorial favorable to the treaty

from missionary and other American sources in Constantinople, one of our bishops reports having recently received a letter from a missionary in Constantinople dated July 19th stating that there is no doubt that Christians in Turkey are still oppressed, or that there are many Christian girls and women in Turkish harems, or that American missionaries are seriously hampered in their work. He did not dare to entrust that letter to the Turkish post office but smuggled it out through a friend and asks that his name be not revealed. So much for the unanimity of American missionaries in Turkey. There are excellent reasons why they cannot protest publicly against this treaty and remain in Turkey. From another source we learn that American missionary institutions in Turkey numbered 1,048 in 1914 and eleven now. They had 50,000 pupils then and 2,000 now. They are subject to the same rules and regulations as Turkish schools, their curriculum is prescribed by the Turks, the teachers must be approved by the Turks, and the teaching of religion in them is forbidden. Let those who are interested in maintaining such schools with American missionary money join, as they have done, in asking for the ratification of the treaty. We have different standards both for missionary schools and for national conduct.

Finally, Bishop Brent does not "understand how [our] sense of chivalry could allow [us] to attack a fellow Churchman and a friend—a second time at that—when you knew or thought he was thousands of miles distant on an errand for the Church." Because if a fellow Churchman and friend sends for publication from a foreign land a very serious communication having reference to current matters of pending legislation, in which the very honor of our country is at stake, we recognize no principle which makes it unfitting that his communication should be criticized or discussed. And if we were "mystified" by the Bishop addressing the Secretary of War when he meant the Secretary of State, who is to blame?

So much for Bishop Brent's questions and criticisms of *THE LIVING CHURCH*. The discussion of them is distasteful to us. Grant, if he pleases, that we were wrong in each instance. The important thing is that our country should not be eternally wrong. We hasten, then, to the more interesting discussion of principles such as are suggested in the Bishop's letter.

SHALL we acquiesce in the idea that "our hands are paralyzed from doing what we once were called upon to do, were well able to do, and refused;" and therefore that we should sign an unnecessary treaty that finally seals the approval of the American people upon the disgrace of the past? At least we have the alternative of refusing to sign, and then taking the consequences, be they what they may.

But it is not clear to us that even yet a policy of cowardly surrender of our principles and of the Armenian people to the Turks is necessary, even in the interest of political expediency.

For what are the facts?

In 1914, Armenia was in about the same position politically as was Poland. She was divided among Russia (26,491 sq. m.), Turkey (101,000 sq. m.), and Persia (5,789 sq. m.). Of the 4,500,000 Armenians in the world, 2,026,000 were in Turkey, 2,000,000 in Russia, and the rest elsewhere.

Nearly 1,000,000 Armenians of Turkey perished between 1914-1922 by massacre and from privation. Of the survivors, probably 100,000 now remain in Turkey, and the others are refugees and exiles.

Two hundred thousand Armenians fought in the ranks of the Allied armies or as independent units, and 100,000 fell in battle. In Palestine and in the Caucasus they played an important rôle in the victory over the enemy. Following the defection of Russia in December, 1917, they took over the Caucasus front, 600 miles long, and delayed the advance of the Turks to the Baku oil fields—the chief objective of the Turkish army—for nine long months. We have the testimony of von Ludendorff that the lack of fuel supply was one of the chief causes of the breakdown of the Western front, and he puts the blame on the Turks. We also have the opinion of Col. John Price Jackson, U.S.A., that had the Armenians not done their duty so heroically at a critical time and place, the war would probably have lasted another year, with the result that our losses in men and money would have been twice greater.

In May, 1918, Armenians of Russian Armenia and the refugees from Turkish Armenia set up an independent republic, embracing Russian Armenia. In 1920, the Allies and the United States recognized this republic. In April, 1920, the Allied Supreme Council, in session at San Remo, considered the projected Turkish treaty, and agreed that a part of Turkish Armenia be ceded to the existing Armenian Republic, thus uniting Turkish Armenia with Russian Armenia, as German and Russian Poland were united. The Council, therefore, invited the President of the United States to define, as arbiter, the western boundary of Armenia in the provinces of Erzerum, Van, Bitlis, and Trebizond (Turkish Armenia), which lay adjacent to Russian Armenia. This act of the Council was subsequently incorporated in the Sèvres Treaty of August 10, 1920, to which both Turkey and Armenia were parties. The President rendered his arbitral award in November, 1920, allotting to Armenia 40,000 sq. miles, which comprises but forty per cent of Armenia in Turkey. This territory then was, as it is now, in possession of the Turks.

In December, 1920, Kemal, in conspiracy with Moscow, overthrew the Armenian Republic, which has since become, within reduced boundaries, a member of the Russian confederation, and bears the title of Soviet Republic of Armenia; and Kemal, who claims all the advantages accruing from the actions of his predecessors, declines to recognize the arbitral decision of President Wilson, which his predecessors had sanctioned.

Kemalist Turkey has an estimated population of 5,000,000, and an area of 320,000 sq. miles. Nearly three-fourths of this vast territory is sparsely populated; and the region allotted to Armenia is practically uninhabited. Its pre-war population of 1,900,000 has since been reduced to less than 200,000.

While this Armenia lies fallow and deserted, over one million Armenians are huddled together within the land-locked and inaccessible Armenian Republic, and nearly another million are refugees and exiles—not to speak of still another million domiciled in alien lands.

Russian Armenia is 250 miles distant from the sea; Wilson Armenia alone affords an outlet on the sea. Russian Armenia does not produce the food-stuffs required for its own population; Armenia is essentially an agricultural country; nearly eighty-five per cent of its people are tillers of the soil. By the union of Russian Armenia with Wilson Armenia only can we secure enough room for the surviving Armenians, and set up a viable state.

It is advocated that the right of the Armenian peo-

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

JOY

September 19: *The Fifteenth Sunday after Trinity*

RELIGION AND JOY

READ Psalm 100.

Life has many burdens. With many people their religion is still another. It is a depressing affair, suggestive of restrictions and things which must not be done. It is a service imposed upon a lagging spirit. Its temper is tinged with melancholy. It looks askance at gaiety of spirit, and thinks that happiness must spring from worldliness. Such people interpret religion as an obligation to do the unpleasant, and they discover a kind of sanctity in being slightly miserable about its performance. This is not the religion of the Old Testament or the New. One of the most common words in the Bible is joy, and by joy no faint and tenuous attitude of mind is meant, but a living passion, a gladness which pervades the whole being, and a deep-seated serenity of heart and mind.

September 20

RELIGION AND LIFE'S BURDENS

READ Isaiah 46:1-11.

The prophet is here contrasting two religions, religion which must be born with sweat and anguish, and the religion which uplifts and bears men along. In times of stress Bel, the idol, must be dragged to safety, but the God of Israel carries men from their childhood to old age through every vicissitude of life. All religion which, like idolatry, is external, formal, and unspiritual comes in time to be a dead weight; its unreality is depressing. It is constantly revealing its inadequacy, and letting men down when they most need help. In contrast to this ineffectiveness the prophet sets the vitality, power, and sustaining force of a spiritual belief. God is powerful to save. What an effect that conviction has upon our spirits! Depression is out of place; it is the virtual denial of God's adequacy to see us through life's occasions.

September 21: *St. Matthew's Day*

THE FRUIT OF THE SPIRIT

READ Galatians 5:16-26.

It comes to us almost with a shock of surprise that in a list of the Spirit's workings St. Paul can put joy second. It takes its place next to the supreme virtue of love. We had, of course, believed that happiness is a duty, but we had not thought of it as one of the specific objects and effects of the Holy Spirit's work. A little reflection will show us that the apostle rightly gives to joy its primary place. Unhappiness and joylessness indicate that life is out of adjustment and harmony. There is a jar and pain which shows that something is wrong. Life is marred and imperfect. But it is just the perfection of life, the saving of it, which is the object of Christian living. Love, peace, goodness have as their end life's wholeness. Joy is the experience which follows; it is the verdict and witness that all is "very good." The joy of Christian living is the testimony of the Spirit within us to the reasonableness and power of His activities.

September 22

THE JOY OF JESUS

READ St. Matthew 11:16-19.

Jesus has been called the Man of Sorrows. We should not for a moment undervalue the phrase. It describes one aspect of Jesus as Divine Love sorrowing for human sin. But Jesus was not always thinking of sin. He found simple men and women in whose presence He delighted. He was glad to be their guest. He did not assume the stern aloofness of His predecessor, the Baptist. Had we the full record of that

earlier and more serene ministry in Galilee, before the feet of the Master were finally set upon the road to Calvary, we should find, surely, the record of many a homely occasion of social meal, and wedding feast. Jesus was a beloved Guest. So much we can see in the perverted charge of over-sociability. He gave pleasure, and He was found among people at their pleasures. It was not in keeping with the gracious consideration of Jesus for others, or the courtesy which marked Him, to mar the joy of gatherings to which He gave His presence. Again we note Jesus' pleasure in the presence of nature. Men depressed and gloomy are not struck by the birds and flowers, and the simple doings of the field and farm.

September 23

JOY IN THE CONQUEST OF EVIL

READ St. John 16:15-33.

Be of good cheer; I have overcome the world." There is a noticeable depression abroad today, especially in our serious literature. It is possibly a reaction from those high hopes of the war which have had so little fulfilment. In certain quarters it has become almost a dogma that progress, except in the purely material sphere, is an illusion. Man's failure is rooted in the unalterable condition of his own being. We shall never get far from the jungle where we had our past. But Jesus, little more confident about human life in itself, sees another factor at work—the saving grace of God. It was God, who, working in Himself, was breaking down the dead resistance of evil and death. "I have overcome." We have seen how Christ has beaten back ignorance and cruelty, how He has liberated the better instincts and powers of men, how He has been making for a better world. He is our hope. We cannot believe in Him and not catch His confidence, and with it something of His untroubled joy in God.

September 24

JOY AND CONFIDENCE IN CHRIST

READ St. John 14:1-7.

Think of it—God is Love; you can lift your heart today and say, God loves me. Think of it—all your sins are pardoned—washed away in the blood of Jesus Christ. Think of it—He will never leave you nor forsake you, and neither death nor hell can touch you, for you are His and He is yours forever. Is that the kind of news to make one gloomy? Is that the kind of news to make one miserable? I tell you that if only you realized it you would rise in your place and shout for joy. God help us all to realize it better—to feel the wonder and glory of it more, till each of us rises with the Lord Jesus Christ into the experience of joy and peace!"—G. H. Morrison.

September 25

THE JOY SET BEFORE US

READ Hebrews 12:1-13.

Consider the deep grounds of the joy of Jesus. They were the conviction of the surrounding presence of God, and God's power to justify and to crown His life of patience and obedience. Our lives are often joyless because they are purposeless. We have not the power to subordinate life's experience to some great end. We are overcome by obstacles, cast down by hindrances, prone to slights and injuries, because we are occupied with the present. We see things out of proportion, and out of relation, and are constantly depressed. Christ's joy was unbroken because He had His eye upon the far result. He was happy because He was engaged in a great cause. Would you be happy? Then engage in some work worth doing. Persevere in it, not for its present satisfactions only, but because it is a task worthy of accomplishment.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

I HAVE just been reading the first volume of the officially prepared *Life of King Edward VII*, by Sir Sidney Lee. We may take it for granted that it represents a rather rosy view of that monarch, and that no undue prominence is given to the seamy side of courts and royal government. And we gladly admit that (especially considering the many handicaps under which he labored from the start) the King was a sensible, fair-minded, and useful citizen of the land where he was born. I have no affection for the *chronique scandaleuse* type of biography, nor for the deliberately iconoclastic sort which indulges in cheap satire and holds nothing venerable that has ever been venerated. Lytton Strachey has set a pattern of that sort of thing in his *Life of Queen Victoria* and his *Eminent Victorians*: as if to say, with a leer, "These be thy gods, O Israel!"

But as one reads this book, he is more and more impressed with the thoroughly unwholesome character of the atmosphere in which the Prince was bred from infancy: unwholesome, I mean, for example, in the exaggerated emphasis put everywhere upon nations as the private property of royal families, and upon royal intermarriages as determining their cordial relations.

In the discreetly selected letters here published, there is as much use of "influence" to secure offices, decorations, and titles, as ever a Tammany congressman used. Eagerness to feed at the public crib is manifested whenever an appropriation is asked from Parliament for defraying the expenses of a princely jaunt, or granting allowances to various obscurities of the blood royal. And I have not found anything which shows that the administration of public matters in any field was dignified or purified by the magic touch of royal fingers. "The King's Evil" does not yield nowadays in that fashion.

One thing, in passing, may explain much; I quote:

"From the first, care was bestowed on the Prince's religious training. The importance of religious worship was inculcated early; and under his mother's guidance he transcribed, at a tender age, simple prayers for his own use. His mother, who explained to him in childhood how closely identified he was with the Established Church, at the same time inspired him with her own sentiments of tolerance for religious creeds other than her own. The Prince to the end of his days freely breathed that bracing air and scorned religious bigotry.

"When, in July, 1858, Tutor Gibbs reported to the Prince Consort that his son intended taking the Sacrament at an early service, the father wrote at length pointing out that Queen Victoria and himself had made it their practice to take Holy Communion only twice a year—Christmas and Easter—and that it would be difficult for the Prince to justify divergence from that practice."

It is recorded somewhat earlier that "the tutor attached too much importance to the Church Catechism," and was therefore dismissed by the Prince Consort.

Bereditary monarchy, as an institution, seems both stronger and weaker than fifteen years ago. With the cataract of thrones following the World War, and especially in Germany, last stronghold of legitimacy and absolutism and greatest source of royal brides, one would have said that the day had passed when kings counted. But two or three remain who are emphatically the First Servants of their states. Of these, Albert of Belgium is most nobly conspicuous, with the Kings of Sweden and Yugoslavia following. It was said of King Albert, when he showed himself first in America after the war, that "if Belgium were to turn Republic, he would be chosen its first President." And the act of the Belgian Parliament in making him financial dictator is evidence how highly regarded he is in his own land, as everywhere else,—even in Germany! And the Kings of England, Italy, and the Scandinavian countries besides Sweden are honest men, faithfully performing the ceremonial duties assigned to them, and exemplifying private virtues conscientiously if not always brilliantly.

But, after all, the Presidents of the Republic compare more than favorably with any group of kings or emperors that can be assembled in history; and if they are not so showy

at public demonstrations, their honesty, their ability, their efficiency, their worth, have justified the Republican regime beyond comparison. Long live the Republic!

I HAVE JUST found another gem of thought in Lee's *Life of King Edward VII*:

"The Prince Consort attached particular importance to his son's religious teaching. This was entrusted to Arthur Penrhyn Stanley, Professor of Ecclesiastical History and Canon of Christ Church, who could be relied on to guard his pupil against extreme views of either the High Church or the Low Church parties."

What could be better than that? Safety lies in the *via media*. Where rash extremists insist that two and two make four, or, on the other hand, submit that in proper combination they make twenty-two, the sage, seeing the dangers of extremes, and bent on holding a safe middle ground equally removed from the fanaticism of the four-ers or the painful literalism of the twenty-two-ers, instructs his disciple that truth is found in taking the average of both extremes: $4+22=26$; 26 divided by $2=13$. That, is a sane and moderate conclusion, quite sufficient to be accepted in a purely speculative matter, and only to be objected to by base and superstitious persons who say that it is an unlucky number in the first place, and that, in the second place, it isn't true!

The worship of "moderation" is one of the characteristics of modern Anglicanism; and it has left its pernicious influence on all departments of life, thought, and work in our communion. It appears nowhere more significantly than in the choice of leaders for the Church, where "safe men" are preëminently desiderated. Indeed, considering the tendency with sorrow, one man has suggested that we return to the apostolic method of election, in this fashion: let each "school of thought" hold a caucus and choose the one most to be esteemed from its own point of view; then, with due solemnity, let lots be cast for the two or three names so selected. The result, whoever was chosen, would be emphatically a strong man, rather than one with as few convictions as possible about controversial matters.

THIS LITTLE POEM is surely worth preservation, nowadays when few religious verses are at all praiseworthy:

"THE GOING OF HIS FEET

"His feet went here and there About the common earth— He touched to grandeur all Men held of little worth:	"The struggling nets, alive With fish drawn from the sea Supplied Him with the apt And final simile. . .
"He loved the growing flowers, The small bright singing birds, The patient flocks of sheep, The many-pastured herds.	"He saw a neighbor build A house that did not stand— And men may not forget The House Upon the Sand;
"The fields of rippling corn That shimmered in the sun, The soft blue smoke of eve That curled when day was done.	"He saw a widow drop Her mite into the hoard— And to eternity That Treasure is up-stored;
"He did not search afar For what he had to say: His mind reached forth, and drew Its strength from Everyday;	"He heard a Publican Who thought none other there— The souls of all mankind Are richer for that prayer.
"Oh! teach me, too, to go About the ways of earth And find the wealth of God In things of little worth!	

—"HARRY KEMP."

ONE FIGURE in that procession (at the Stockholm Conference on Life and Work) was not so much a symbol of the past as a prophecy of the future. Bishop Motoda of Tokyo was, as it were, a courier sent in advance of the Church that is arising in the East; and in him a multitude of the souls unborn were present.—Rev. EDWARD SHILLITO, in *Life and Work*.

The Orient Comes to Wisconsin

A Preliminary Account of the Oriental Conference at Racine, Wis.

By Mary Iva McDonald

[Reprinted from the Milwaukee Journal]

NEAR the south limits of Racine, where the low, ivy-clad brick buildings of Racine College stand in half-quadrangle among the trees along Lake Michigan, there is coming into being during this week [September 13th] what may prove to be a lusty little sister to the League of Nations, the World Court, and the whole family of plans for international peace and harmony.

"International fellowship" is the keynote of the oriental students' conference, the first meeting of its kind, which opened September 8th in Taylor Hall at Racine College, and will continue through Tuesday, September 14th.

Thirty-five delegates from seven different countries—all of them students at American colleges and universities—compose this conference, which had its origin last Christmas at a holiday house party, given by the National Council of the Episcopal Church for oriental students in the United States.

There is no aiming low, no shooting short, in the purposes outlined for the conference, in the topics listed for discussion.

Already the picturesque group, which meets each morning and each evening in the ancient library at Taylor Hall, has debated such matters as the self-determination of nations, racialism, the pan-Asiatic movement, the outlawry of war, over-population, foreign investments and exploitation, the opium question, extra-territoriality, the Japanese exclusion act, and the supreme court's decision denying citizenship to Hindus.

Still to come before the meeting are the topics of the League of Nations, the World Court, the youth and women movements in the orient and their affect on international relations, the "superiority complex" of the occident, Hinduism, Buddhism, Shintoism, Confucianism, Zoroastrianism, Mohammedanism, the oriental estimation of religion, and many others.

It is not the purpose of the conference to decide questions if such questions could be decided, nor even to pass resolutions suggesting certain action. Their aim is only to meet, to discuss, each to learn the viewpoint of the other.

FLASHING HINDU LEADS

THE flashing, dominant figure of the conference is its chairman, young Haridas Muzumdar, who has come from his native Bombay, India, to write books, deliver lectures, and learn all that America can teach him.

Having received his master's degree in sociology from Northwestern University in 1926, the young Hindu is now studying for his Ph.D. at the University of Chicago and, at the same time, managing the Universal Publishing Co., devoted to the publication of books on oriental subjects.

In 1923, Mr. Muzumdar published his own book, *Gandhi, the Apostle*, and in 1924 he edited Gandhi's book, *Sermon on the Sea*.

A passing glimpse of the enormity of the plans and visions that are budding in the minds of these young people for the progress of their countries and the welfare of their peoples is afforded by the project to which Mr. Muzumdar is devoting his intelligence and energy.

It is his hope to establish in the suburbs of Bombay a co-educational university, in which all students will be self-supporting, and professors will volunteer their services from America, England, Germany, France, and all the intellectual centers of the world.

The chances of support, or even approval, from his native government are less than slender, the young man knows, so he is already at work soliciting the interest and later, no doubt, the funds to make possible his dream.

"The youth of India is yearning for education, ready to fight for it; I know I shall have their support in greater

numbers than I can expect to care for," Mr. Muzumdar said. "All education in India has been conducted along the British system of much generalization and little specialization. It will be my purpose to introduce the American idea of specialization, of trades and crafts, if need be."

A COLORFUL PERSONALITY

A COLORFUL personality with her vivid green shawl and masses of dark hair is Miss Premala Sahane, a Hindu girl who is finishing her course at Rush Medical College and will return to practice medicine in her native India.

"No, a woman doctor probably will not be looked upon with great favor," Miss Sahane admits. "But the need for more and more doctors, be they women or men, is so acute that I feel I will have no trouble in developing a practice."

Others equally interesting in this unusual conference are Miss Mitsu Motoda, daughter of Bishop Motoda of Tokyo, a graduate of Goucher College and a prospective student at the University of Michigan; Miss Ayako Tsuchida, also from Tokyo, a student at Carleton College and a dapper little slant-eyed flapper in her smart blue felt hat; and Katherine Grossbeck, the daughter of American missionaries in China and a prospective missionary herself if, as she says, "they still want missionaries."

From Iowa State College at Ames, Iowa, come S. C. Cheng and C. C. Chen, who, in spite of the similarity of their names, are not relatives, except as they call themselves "brothers in the blood of China." Cheng will go to Johns Hopkins University and Chen to Cornell. Out at Madison, Yoshimari Sijima and Gengo Suguki, both of Tokyo, are prominent in all school activities. Sijima is a member of the track team.

The Philippines are vigorously represented by Cirilo Manat, a student at the University of Chicago and chairman of the Philippine Independence Commission; Remigio B. Ronquilo, a graduate of the University of Oregon and editor of the *Philippine-American Magazine* in Chicago, and four more of their countrymen.

When Cirilo and Remigio take the floor in the conference to argue the question of Philippine self-determination, the American lads selected to be their opponents, Arthur Gosling, of the University of Wisconsin, Carl Engler, of Lawrence College, and others, are sometimes hard put for answers.

"Is the United States policy in the Philippines in keeping with the dictates of her own Monroe doctrine?" Cirilo will flash.

"Can one nation own another nation? Had Spain any right to sell the Philippines; the United States any right to buy them?"

SOCIAL ACTIVITIES

BUT the political and international differences which arise in conference are never permitted to interfere with recreational activities.

Over the clatter of dishes in the refectory; over the tennis court, where little Japanese Mitsu gives her American boy friend a good drubbing; across the volley ball net, where one-time missionaries give the possible descendants of cannibals a run for their money; and on the beach, where everyone joins in a good time, the questions of Japanese exclusion, of extra-territoriality in China, of Philippine independence are left in the conference room, where they had their inning.

Mornings and evenings are devoted to meetings. Afternoons are given over to rest or recreation.

And the whole group is presided over by Mrs. George Biller, wife of the late Bishop Biller of South Dakota, and an appointee to Taylor Hall by the Woman's Auxiliary of the Episcopalian National Council. Mrs. Biller is a motherly, blue-eyed woman, who knows every student by his name and never trips over a syllable.

The Grey Friars of England

By Evelyn A. Cummins

"God in his goodness has not called us merely for our own salvation, but also for that of many men, that we may go through all the world exhorting men to repent of their sins and bear the commandments in mind. Have no fear, for very soon many nobles and learned men will come to you; they will be with you preaching to kings and princes and to a multitude of peoples. Many will be converted to the Lord, all over the world, who will multiply and increase His family."
—*Words of St. Francis to his first disciples, A. D. 1209.*

CONSIDERING the coming anniversary of the death of St. Francis of Assisi in 1226, and almost universal homage which is being paid to the "Herald of the Great King," it may not be amiss to review some of the events in the early history of his great Order in England.

The majority of the early Franciscans in England belonged to the moderate party of that Order, desiring the simple life and poverty. They wanted to live a pious life; yet they believed in the development of learning and cultivation for the members of the Order. They earnestly desired the Order to grow in influence. They frequented the universities. They produced some great teachers—the greatest of the Franciscan theologians—some of the greatest in history.

The first Franciscans arrived at Dover on the 10th of September, 1224. There were nine of them, four clerks and five laymen. Only one was a priest. Their leader was Agnellus of Pisa, who had founded the community in France with Pacifico, the poet, and he was their first Provincial Minister. The Friars went first to Canterbury where they established a settlement. In a few days four of them went to London, where they established another; and from there two of them departed for Oxford. Near Oxford these two were delayed by floods and when night came they were in "a vast wood which lies between Bath and Oxford." So they begged the monks of Abingdon to take them in "for the love of God, lest they should perish from hunger and the wild beasts of the forest." The abbot, deeming this to be a joke, turned them away. However, a young monk managed to smuggle them into a hayloft and gave them food. That night this monk had a vision that the abbot and the rest of the community were summoned to give an account of their actions before the Lord, and then "the Judge commanded them to be hung on an elm that stood in the cloister." When the young monk woke up the next morning all his brethren of the community were dead, and he then joined the Franciscan Order.

The early English Grey Friars were exceedingly simple in their wants and needs. The tale is told that when, in 1225, Brother Jordan was asked if he wanted a house built on the plan of a cloister, he answered, "I do not know what a cloister is; just build us a house near the water so that we can wash ourselves." At first the Brothers hired or borrowed houses or rooms, but within a few years they had established sixteen houses, and in 1256 there were forty-nine Franciscan centers in England and Scotland with a total of 1242 Friars. In the early part of the fourteenth century there were about fifty-seven houses. The Friars usually made their settlements within the towns and then, as the size of the establishments grew, they moved outside the walls. The principal centers were at Canterbury, Shrewsbury, Salisbury, London, Oxford, Northampton, Worcester, Hereford, Norwich, Cambridge, Lincoln, Leicester, Bristol, Gloucester, Stamford, Nottingham, Reading, Exeter, York, and Boston, though there were numerous other groups in various places.

The Grey Friars could not own property and so their buildings were usually made the property of the town and then the town lent them to the Friars. Thus the towns became trustees for the property. In Oxford their building was given "to house the Friars Minor forever," but was held in the name of the town. This was the house given them by Richard the Miller. They were later given forty-three marks by the citizens of Oxford to buy the house of William, son of Richard de Wileford, under the same conditions. Under Agnellus the ownership of property by the Friars was rigidly denied, as it was also under his successor, Albert of Pisa. Grants of land from the king, as at their settlement of Shrewsbury, were probably held

in the king's own name. They did seem at first to pick out some rather unattractive sites. Their lands occasionally became flooded, and in some cases the places were unsanitary. In London they appear to have resided in a place called by the charming name of "Stinking Lane." They made, in these cases, efforts to improve the sanitation of the neighborhood.

THE Friars were at first supported entirely by alms, clothing, bread, corn, wheat, and wine being given to them regularly, also, by their adherents and admirers. Gradually, however, the Order drifted into more luxurious ways and there were relaxations of the rule of poverty. It is said that though they boasted that they handled no money they were known to count it with gloves on. After the period of the Hundred Years' War there began to be many legacies left to the Franciscans. Of course, the greater the number of members in the Order became, the more buildings were necessary to house them. And the greater the buildings became, the larger the chapels and churches became. So that after a while the Friars were forced, of necessity, to raise more money and to devote themselves less to spiritual work. This condition was, perhaps, foreseen by St. Francis, in his reply to the Bishop of Assisi, during the first year of the apostolate. "My lord, if we possessed property we should have need of arms for its defense, for it is the source of quarrels, and the love of God and of one's neighbor usually finds many obstacles therein; this is why we do not desire temporal goods."

There were grumblings outside sometimes about their buildings. Thus, one William of St. Amour, in the latter half of the thirteenth century, said that the Friars were worse than the devil—that the devil proposed to turn stones to bread, but the Friars turned the bread of the poor into stones. And there were grumblings about the amount of money they received, as well.

The Friars received many endowments of private masses and thus a connection was formed between them and many prominent families. This, however, doubtless resulted in spiritual and material benefit for all concerned.

The Grey Friars often lodged royal guests at their houses in various parts of England. The older the Order grew in England, the more elaborate became their houses and their possessions, also their clothing, for at first the members of the Order were not even allowed to wear shoes. They were permitted, at the beginning of their history in England, to have one tunic with a hood and one without, and they "shall be clothed in coarse garments, and may patch them with sackcloth and other pieces with the blessing of God."

At first the Brothers were urged, according to the Rule, to employ themselves at their various trades, but gradually manual labor decreased among them, and begging became prevalent. This was unfortunate, since it, to a great extent, took their time away from learning as well as devotion to spiritual affairs.

The relations of the Friars and the secular clergy were at times somewhat strained, the principal points at stake being the right to hear confessions, to preach, and the right to bury people from outside in the churches of the Friars.

A decree of the Fourth Lateran Council made annual confession a required thing and thus the parish priests were called on for more duties than formerly, especially as frequent confession was becoming more common. The Friars were eminently fitted for this sort of work. However, there were protests made against them in this wise—the priest's authority over his people was lessened, the penitent never saw the Friar again in a great many cases and so was not responsible to him, the Friars were more lenient than the parish priests, and then, that very important question of money—the money of the penitent was diverted away from the parish. Nevertheless, the Friars were more popular confessors than the parish priests.

The Friars were licensed to preach by their Order and were forbidden to go in any diocese unless they had the approval of the bishop of that diocese. A priest could forbid a Friar preach-

ing in his parish, but it was not often done. Considerable jealousy was aroused by the Friars' preaching activities. They were often better preachers than the secular clergy.

The Franciscans obtained in 1250 the right from the Pope of burying in their churches persons who did not belong to that Order. This privilege was much desired by many nobles who wished for the special prayers of the Friars. This likewise made a break in parish incomes and separated many families from the parochial churches and their own priests. Thus more jealousy, and even quarrelings over corpses.

All these things were finally regulated by a bull which Boniface VIII issued in 1300.

It was Roger Bacon who said that the "country priests repeat the divine office while understanding little or nothing of it, like beasts." The Third and Fourth Lateran Councils provided for the required education of the clergy, meagre learning but, nevertheless, instruction of a sort. It was not, however, strictly enforced in England, and it remained for the Friars to carry out the decrees. About 1230 Robert Grosseteste became reader to the Grey Friars at Oxford, and he promulgated the movement which made the Franciscans a "student order." William of Nottingham, who was Provincial Minister about 1250, was another promoter of learning for the Friars Minor. There was a school in each Franciscan center, and special schools in various places, where exceptionally qualified students from the Order could study the things in which they excelled. The most promising students were then selected to go to the universities to study, teach, or take theological degrees. Seculars were admitted to most of the Friars' schools and courses.

Some of the Friars wrote treatises and there were a number of books of instruction published by them, which the parish priests used to a great extent. There were many writings on the art of preaching and on what to preach.

Grosseteste, who became Bishop of Lincoln, was followed as lecturer at Oxford by Thomas Wallensis, who became Bishop of St. Davids, and Adam Marsh, a Friar. Then came John Wallensis, and various other noted lecturers.

About 1233 Roger Bacon attended Oxford as a student. He came under the influence of Grosseteste and Marsh and it is probable that it was through them that he became a Franciscan. Bacon followed many of Grosseteste's theories, such as the idea that natural philosophy is based on mathematics, that force is reliant on mathematical law, and the like. Bacon defined philosophy as the endeavor to arrive at a knowledge of the Creator through knowledge of the created world. He was a follower of Grosseteste in adhering to the importance of the study of Hebrew and Greek.

It is said that Clement IV wrote in 1266 to Bacon that he had heard of his discoveries through being informed of Bacon's *Computus Naturalium*, and that he wished Bacon to send him a copy of that work, together with his proposed remedies, and this the Pope wished Roger Bacon to do "in spite of any constitution of the Order to the contrary, in secret, and immediately." But Bacon had not yet finished the work as the Pope had surmised. Now there was a rule of the Order that Franciscans could not communicate with outsiders about their researches. In spite of this and with numberless difficulties placed in his way, such as lack of money, no instruments, and the suspicion of his fellow-members of the Order, who kept him on bread and water some of the time, Bacon was able to send Clement his *Opus Majus*, *Opus Minus*, and *Opus Tertium* in about eighteen months. Great as Roger Bacon was, he was more or less disregarded in his own time. It has been said, and disputed, that the Friars at Oxford fastened his works to the shelves with nails. His writings were surely regarded somewhat askance, at any rate.

Bacon wrote some medical essays, which he based largely upon Oriental works. This is naive—it is his wisdom on how to keep young: "Listen to beautiful music, look at beautiful things, hold interesting conversations with friends, wear good clothes, and talk to beautiful girls." He made, we are told by historians, many experiments upon himself with various medicines. One medicine gave him cause to denounce it with powerful invective. He claimed that its name instead of being "Benedicta," as the originator called it, should be "Maledicta." Bacon also experimented with chemistry.

Other great Grey Friars of Oxford were William of Ware, who is known as *doctor fundatus* and wrote *Commentaries on*

the Sentences; Richard Middleton, known as *doctor profundus*; Walter de la Mare, who published a criticism of Thomas Aquinas, which won him the title of the standard bearer of the Anti-Thomists; and the famous John Duns Scotus, who was there in 1300.

Duns Scotus, *doctor subtilis*, of Immaculate Conception fame, was a realist. He believed there could be no union between philosophy and theology. He reasserted preëminence of the will. He believed in a bond of spirit and body between all things in creation. Primal matter he believed to be "the tree of the universe, which throws out leaves and branches and produces flowers of the rational soul and fruits of the angelic nature." The single power behind all is the hand of God. He met with much opposition from his contemporaries.

Another famous Grey Friar of Oxford was William of Ockham, *doctor invincibilis*, who studied there in the early thirteen hundreds. He took a leading part in opposing the Pope and was sent to Avignon to be questioned on his heresy. The controversy was centered about evangelical poverty. He wrote a number of treatises against the papal power. He was opposed to the teachings of Duns Scotus, and held that "everything that exists, by the mere fact of existence, is individual." He believed that philosophy should be studied by direct observation. His writings were legion. Other Friars justly famous are Thomas de Bungay, John Peckham, and Roger de Marston. Roger Conway, defender of mendicant orders, was at Oxford about 1355. John Somer, a noted astronomer, was there in 1380. And so the list of noted names goes on, almost *ad infinitum*.

Associated with the Grey Friars were men and women of the Third Order of St. Francis, but the evidence extant as to the Third Order in England is scarce. The Grey Friars were, as a general rule, hostile to the new religion at the time of the Reformation, but did not take any very active part against it. However, Lutheran doctrines did not make much headway, comparatively, before the Dissolution, so it is difficult to gauge the Franciscan influence one way or the other. They did, however, have considerable sympathy, it is told, with the Reformation as a political movement.

The history of the Grey Friars is fascinating and well worth detailed study. In connection with them and with their influence, a remark of Dr. Johnson's may well be paraphrased. "Let not their frailties be remembered; they were very great men."

100,000 PENNIES RAISED!

HOW MANY PENNIES, laid side by side, would it require to reach from Randolph Street down Michigan Avenue to Twelfth Street?

This sounds like a guessing contest, but it isn't. It is a novel accomplishment of the Church of the Advent, 2900 Logan Blvd., Chicago.

Two years ago, this parish hit upon the idea of raising and saving pennies for a building fund. At the suggestion of the rector, the Rev. Gerald G. Moore, the members set about to raise a mile of pennies as a starter for the fund.

The next question was to figure out how many dollars this mile of pennies would make. It was determined that sixteen pennies laid side by side measure a foot, and therefore 84,480 would make a mile, or \$844.80.

The entire membership started "saving its pennies." Children set out to earn coppers that they might contribute to the building fund. One boy passed out "penny strips" to his friends and soon raised \$100. A member of the parish who works in a downtown theater posted strips behind the scenes, with an explanation of the purpose. The result was that members of the caste soon had contributed a number of dollars.

A woman saved her pennies in a milk bottle. Soon it was full. She discovered that the bottle contained 653 coppers. She then filled a second milk bottle.

And now the parish is preparing to build a new church. The pennies which have been raised will be one of the initial gifts to the building fund. Not only has the goal of a mile of pennies been accomplished, but a total of \$1,000 has been raised in this way.

Thus it is that the Church of the Advent will have for its building fund 100,000 pennies, or 6,250 feet, equivalent to 1.18 miles. On this basis, the horde of coppers accumulated would stretch from Randolph Street to Twelfth Street.—*Diocese of Chicago.*

A Diocesan Plan of Church Support

By the Rev. W. F. Parsons

MANY of us speak glibly of the "Church of God," of "the Church which Jesus Christ established in the world," but few of us realize just what these expressions connote. To many the Holy Catholic Church finds its center and circumference in the building in which they carry on a form of worship more or less in keeping with their preconceived notions and prejudices—a building or group of buildings around and within which cluster many sacred memories, friendships, and social activities. The Church to them is of value only so long as it caters to their individual tastes or advances them along the road to personal salvation or social preferment. The world-wide character of the Church, the magnificent scope of its great purpose, its tremendous catholicity, its universal inclusiveness, all these are lost sight of in a narrow parochialism which limits the vision to a meagre outlook on the work of Christ—belittling and ridiculous.

To maintain a parish church in a community, adorned as it often is with costly memorials, to make it as luxurious as possible, to provide the best that may appeal to the eye and ear, to make membership in it the passport to society, to establish within it a solid financial basis from which to carry on local charities and other interests, seems to be the aim of many whose training and education would lead one to look for better things. Men and women have not done their whole duty even when they are able to say that by their generosity their own parish is free from debt.

It is an accident that a man belongs to some particular parish. First of all he is a member of the Church of God, and his primary duty is to that and then to his parish. The parish is not even the unit in our Church life. The diocese is the unit, so that a man's line of duty is first to the Holy Catholic Church as a world organization. This is the Church into which a man is baptized and of which he is a member. Secondly, to the national Church; thirdly, to the diocese within which his own parish may be, and lastly to the parish in which it has pleased God to place him.

The Church in this country is episcopal in theory, but decidedly congregational in practice. If we admit that the unit in the Church is the diocese, then we must go farther, we must believe that the bishop, as the head of that unit, and in view of the undoubted teaching of the whole Church everywhere, has an inherent power of mission. That the bishops of the Anglican communion have failed to exercise their full authority is no argument that the authority, and consequently the responsibility, does not reside in them. They are the Chief Shepherds of the flock over which God has made them overseers, and the clergy derive their authority from them. With our congregational heritage and tradition any lawfully organized parish may select its own pastor, and I know of no bishop who would have the hardihood to question that selection.

It is the parish which pays the rector's salary, and, so long as this is the case, each parish will exercise its own discretion as to the man who shall be called to its administration. If we would be episcopal in practice as well as in theory men would be sent, not called, to the exercise of their priestly functions, nor would they receive their pay from the parish but from the diocese. This brings us to a consideration of the support of the Church.

IT would seem reasonable and logical that those who have the welfare of the Church at heart should make their pledges for its support to the diocese rather than to the parish. A list of all the communicants in the diocese should be kept by the diocesan authorities, and men would soon learn to feel a real responsibility, a duty, an obligation to support the whole Church rather than an almost insignificant part of it. This plan offers many advantages.

In soliciting pledges for the support of the Church the personal element is eliminated. A clergyman could feel at perfect liberty to ask for contributions where his own compensa-

tion was not directly involved. Giving to the diocese rather than to the parish would add to the necessity and importance of the giving. A man's outlook on the life and work of the Church would be enlarged. Many men are influenced in their giving by their personal feelings toward the rector, for they feel that failure on their part would embarrass him. If the parson happens to be in favor at the moment of course he must not be embarrassed. If he is out of favor the offering of Mr. Dives is used as a big stick. If the diocesan plan were adopted, failure to keep up one's pledge would affect the smallest as well as the largest parish in the diocese. If this fact could be impressed on the consciences of our people, it is quite certain that the giving would be more uniform and generous. If one member suffered, all the other members would suffer with it. The scriptural idea that the Church is the Body of Christ would be more fully realized.

Now this diocesan plan of Church support would in no way interfere with the right of any man or woman to make special gifts or donations to his own parish. It would simply co-ordinate the work of the whole diocese. It would give the bishop his true place as the Chief Shepherd of his people. From sad experience many parishes have learned that the bishop knows more about the qualifications of his priests than any vestry, no matter how well qualified its individual members may be. He also knows the peculiar needs of the parishes in his jurisdiction. He is better able to fit the man to the parish and the parish to the man than any body of men, no matter what their good intentions may be, and no matter how deeply interested they may be in the welfare of their parish. He also knows in fuller measure the relation in which each parish stands to the whole diocese and the work to be accomplished—a work for which he is responsible and for which he must give account in the day of judgment.

It seems self-evident that if the bishop exercised his power of mission, the authority which is vested in him at his consecration, there would be fewer misfits, fewer priests striving to accomplish their ideals in hopeless surroundings. The bishop could gather around himself a body of loyal men to carry out the policy of the diocese. The clergy, in larger measure, would feel their responsibility to the Chief Pastor and less to the wealthy and influential members of their own parishes. They would feel freer to preach the truth as it is in Jesus, more boldly rebuke vice, not only as found amongst the lowly members of the congregation, but amongst the wealthy and those who seem to be somewhat in the eyes of others. Technically a rector's tenure of office is for life, but let a priest in the performance of his duty preach or carry on the worship of the Church contrary to the prejudices of those who hold the purse strings, and, if he is at all sensitive, his life can be and often is made so miserable that he is glad to seek work in other fields, and this often happens when he is accomplishing much for the great majority of those committed to his care.

THIS diocesan plan of Church support would make for long rectorships, and in this day of change and restlessness this is a thing much to be desired. A very famous bishop said many years ago that the two permanent elements in the Church were the bishops and the laity. He was right, but right only because the living conditions surrounding the clergy were in the great majority of cases unbearable. Inadequate salaries, petty quarrels, differences of opinion on matters purely non-essential, made it necessary for the parish priest to seek new fields of endeavor. Under existing conditions no clergyman can be blamed for seeking to better his income and the welfare of his family. There are many reasons and excuses for the removal of a priest from one parish to another. Obviously the laity cannot move when disagreements arise, but, having no sense of permanence in the rector's status in the community, they find that for the most trivial excuses they can induce him to take his departure, whereupon they proceed to make trial

of another man. It is true that, inasmuch as the clergy are human, there are bound to be differences of opinion many times, but with a head to the Church directing its policy, the vagaries of the clergyman may be held in restraint and the people will feel an added respect for a man who is sent to them with the clear understanding that he has come to stay. The idea of permanence would promote mutual respect, goodwill, and more hearty and earnest coöperation. When it is felt by both priest and people that the tie which binds them together may be broken at the will of either, and for silly reasons or no reasons at all, when there is and can be no stability to that fatherly relationship which should exist, it is to be wondered at that the Church's influence is almost nil in the lives of those who under different conditions might be loyal sons and daughters?

Another thing which would result from the adoption of this plan is that the priest doing work in the rural field, apart from his brethren, away from the great centers of population, would feel that his work, though of a different character from that of the city priest but requiring ability of just as high an order, was as important and just as valuable. This idea is worth more than passing consideration, and in this connection the subject of promotions amongst the clergy might find a place. Long and faithful service under present conditions cannot receive adequate recognition. Industrial conditions often arise in a parish which make it necessary for parishioners to seek employment in other places. They must find work in order to support their families where work may be had, and many times a once flourishing parish is deprived of support necessary to its maintenance, and for lack of means it simply cannot carry on the work amongst those who remain. If men and women are contributing to the support of the diocese it can make no difference whether they live in one part of it or another. It is possible also to shift the clergy about so that no one need suffer. The man without a family can live on less than a man who has children to feed, clothe, and educate.

It is true that much would need to be done to bring our people to an acceptance of this plan, but in order to accomplish it the machinery of the parish need not be upset. No new officers would need to be created. Some might, in time, be eliminated, but with no detriment to the Church.

It might be necessary also to coin a new word to designate a member of the diocese. We have the word "parishioner" which means a member of a parish, but no one word corresponding to this which means a member of the diocese. Here is a chance for suggestion, but the right word ought to carry with it the idea of active duty and responsibility.

RELIGIOUS EDUCATION A COMMUNITY SERVICE

THE third community service toward which western rural leaders directed attention as being fundamental to the "good kind of life," and as being a service which the country people themselves could not afford to lose possession of, was religious education.

It might seem a little strange to have some of these leaders, hard-headed business men and practical farmers, insisting upon attention to such community service as religious education. Upon questioning, they insisted, however, that a real rural civilization could not be built up without an appreciation of those great principles of justice, loyalty, unselfishness, and service. They held that these principles are not usually learned and inculcated by youth as a matter of mere accident, but rather that they come as a result of careful instruction and example. The farmers particularly suggested that for many of their religious and educational affairs they need to join forces with the town members of their communities; nevertheless they insisted that, upon so fundamental a matter as religious education, they could not wash their hands of primary responsibility.

Time does not permit a discussion of what the implications of this suggestion are for Wisconsin. Like the rural district school, the open-country church is a neighborhood institution reaching back to settlement days. Its tasks have enlarged, its areas for service have changed, its costs have greatly increased. It is for these institutions then, and for the communities in which they exist, to face the new day, and to bring them up to their service possibilities.—J. H. KOLB, *College of Agriculture, University of Wisconsin.*

THE OUTLOOK FOR AMERICA

By THE RT. REV. WILLIAM H. MORELAND, D.D.
BISHOP OF SACRAMENTO

THE GENERAL OUTLOOK upon national affairs gives us both hopes and fears. The increase of crime in the United States is appalling: respectable citizens bribe men to break the laws they do not like, youth is running wild, moral standards are low, marriage is becoming a temporary affair and is openly ridiculed in every moving picture theater in the land. On the other hand we see strong spiritual currents coming from places where we would least expect it. The home was once the center of enrichment of character. Now associations of business and professional men are setting up high standards based on Christian ideals. "Service, not self" is the motto of these modern organizations. I cannot but think that in business life and out in the great world of human affairs, religion is finding its larger expression in higher moral and ethical standards, that the newspaper press is inspired by finer sense of responsibility, that conference and arbitration are supplanting strife and war spirit between industries and between nations.

Never was religion more needed than today, especially in the domestic life of our people. All that we possess of fineness and splendor in national character was bought at a tremendous price. There is no assurance that we may not lose it all, if we go on in the cheap, frivolous, self-indulgent spirit of our modern times. There is no reverence for Sunday, not much care for Christian institutions, and frequently the only evidence of respect for religion is disclosed in the solemn notes of the burial service when the sacred trust of life is ended.

There are Americans who are trying to do for America what the Bolsheviks are doing for Russia—abolish God and destroy all sacred observances. They are not open infidels or sympathizers with Bolshevism, not at all. They are just self-loving people, too busy with their Sunday card parties, golf, and motors, to give any time to God. But the effect will be the same. God can be banished from America by indifference and neglect as He is being banished from Russia by active atheism. The result can only be the degradation of morals and character of the American people.

Parents are at fault. If men and women think it clever to evade the laws, if fathers and mothers let sons and daughters sink into vileness without counsel or discipline, if there is nothing holy, and no duties to be observed except as convenience or leisure dictate, then the grand Nation we are proud of will lose its moral standing before the world.

I think I see signs of awakening of the American conscience. Our own Church, with its newly chosen Presiding Bishop, its debt wiped out, its influential membership throughout the country and the spirit of responsibility and generosity rising in the hearts of our members is in a position to lead America back to God. Let us do our part.

PRAYERS OF THREE CENTURIES

SEPTEMBER 26, 1626, saw the death of a bishop whose prayers and devotions have been a source of encouragement and comfort to Christians through these three hundred years that have passed. This was Lancelot Andrewes, successively Bishop of Chichester, Ely, and Winchester. Reading the brief page about him in the *Encyclopedia Britannica* is enough to inspire one to study him further.

One of his self-examinations reads, in part:

"Do I pray, if not seven times, as David, yet at least thrice, as Daniel? If not, as Solomon, at length, yet shortly, as the Publican? If not, like Christ, the whole night, at least for one hour? If not in sackcloth, at least not in purple and fine linen? If not on the ground and in ashes, at least not in my bed?"

"Do I give, if not, as Zaccheus, four-fold, at least, as the Law commands, with the fifth part added? (Lev. v. 16.) If not as the rich, yet as the widow? If not above my power yet up to my power?"

From one of his Prayers for Grace:

"My hands will I lift unto Thy commandments which I have loved. Open Thou mine eyes that I may see, Incline my heart that I may desire, Order my steps that I may follow, the way of Thy commandments."

WE ARE past masters in the art of ignoring the splendid realities which lie within us.—*Raoul Plus.*

The Priest as Student

By the Rev. A. T. Phillips, M.A.

Rector of Christ Church, Rouses Point, N. Y.

JUST as the Church is the greatest institution for the moulding and directing of a nation, so likewise, the priesthood will always be one of the greatest agencies for the direction of human thought. The progress of the Church depends very largely upon the spiritual and intellectual condition of the clergy. History tells this story unmistakably. The thermometer of any nation is the Church of that nation. The utility and real value of a people will always be in ratio to the influence of the Church. If the Church be apathetic it will reflect itself in national apathy. If the Church retains its spiritual vision the people will reflect that vision in the many departments of life. Much as they reflect Christian influence, the governments of the world are generally victims to political influence and cannot mould a nation. The only institution destined to win the world to righteousness is the Church. Men cannot be legislated into goodness. There is no royal road to virtue, for such can only be attained by the assertion of the higher self. We are invited then to think of

THE CHURCH AS MOULDER OF SOCIETY

IF the Church is destined through the ages to play so important a role as moulder of society, we naturally ask ourselves how this is to be done. We know the tremendous importance that attaches itself to the sacramental life of the Church. We are conversant with the further importance of proclaiming the faith inherited by the ages. We are also tremendously impressed with the fact that our ministry can be a great agency for the moulding and establishing of public thought. Whether a priest be in the country or in the city a large number of souls must come under his influence. He recognizes that his one paramount duty is the salvation of souls. He attends to the Church 'machinery' and exemplifies the result of religion in his personal character; but he recognizes that the modern priest can only be successful as he broadens his vision to problems that not only confront his parish but the diocese; and not only the diocese, but the nation, and not only even the nation, but the great world that is longing for spiritual, intellectual, and social emancipation.

The hardest vocation in the world is the priesthood, because the clergy are called upon to be moulders of thought in so many different directions. On Sunday the priest is called upon to deliver two or three discourses to his flock. Perhaps during the week he is called upon for an address of some kind. When there is a public function he is expected to make a speech on some important national subject. When the subject of evolution is raging in the press and in the street, he is expected to deal with this matter in his sermon or address, and present lucidly the positions held by scientists, biologists, and theologians generally. He cannot afford to be a back number. This age expects the clergy to take a hand in the directing of public thought, otherwise they unostentatiously relegate him to the scrap heap.

This priestly duty of ministering to others has now resolved itself into a prodigious problem. There comes sooner or later to every priest the important question of how one can best adjust his time and methods so that he may be of greatest service to his people. While this is very largely a matter of system, it is also a question which must be answered by the individual priest himself; for God has not made all alike. There is diversity of temperament and mentality coupled with natural and physical endowment. Obviously, then, it is impossible to present any scheme pertaining to the student life of the priest that would appeal to all alike.

In a paper of this nature, the best one can do is humbly to present a few suggestions that the writer has found to work in his explicit case; hoping that such will not appear presumptuous but rather be of some little value to one's confreres in the faith.

ON THE IMPORTANCE OF SYSTEM

SYSTEM in study is an absolute essential. Every priest who is a real student will have his definite system as it applies to his devotional life, his reading, his administration, and the general problems of his vocation.

Let us first think of system as it applies to reading. It is an excellent practice to read a book every week. If this cannot be accomplished, the time should be regulated to suit the individual. The point is that a student should set some definite goal before him and conscientiously try to reach it. With this once established, one is free now to think of *method* in reading. One of the most valuable practices is to read each chapter of a book and then convert the author's thought into one's own words; writing the analysis on one page and reserving the other for supplementary notes and criticisms. This then is the first step in a most profitable system. Without this or some such method, a person might read during one year a volume that might be completely forgotten in the next. On the other hand, by analyzing and tabulating in one's own words, the student has something of value—first, because it has not only passed through his own mind, but has found definite personal expression.

Conceivably this method might be referred to as arduous and exacting. At its adoption one might really find it so; but after being wed to it for a while, no student would readily relinquish it. Let us not forget that often the things which are hardest are the things which make us most. Many priests would readily testify that by this or some such method they are continually accumulating material and data which finds further expression in sermonic and literary form. The bee goes about his work and honey is the inevitable result.

Another phase of this method that highly commends itself, is that it trains the mind analytically. After reading over a chapter, one naturally seeks for the main idea and thought. He finds this and places it in his analysis in proper relationship to subordinate ideas. He is continually asserting a main theme that runs through the volume and this resolves itself into an analysis for future use and it fills his mental storehouse with good things which can be used for his work in edifying others. A justified lament of the student today arises from the fact that a multitude of books are as meatless as skeletons. There is often an abundance of literary bravado, but also too often an absence of constructive thinking. The method which I am trying to outline discovers the matter and discards the bones.

Some years ago a great statesman commended this method for another reason. His contention was that when the reader came across a word which struck him as uncommon, he had an opportunity of substituting that word by a ready use of his dictionary. Having found his synonym, he would place it in brackets immediately after the strange word. At his leisure he took these words and wrote them in a little pocketbook and gradually committed the same to memory. By this method he built up a most wonderful vocabulary—owned by no less a personage than that great British statesman, William Ewart Gladstone.

One ventures to assert that such a system, adopted in connection with one's reading, not only furnishes material for future use, and augments one's vocabulary, but it also has a profound influence on literary style and public speaking.

GENERAL ACCUMULATION OF MATERIAL

SOME years ago, an outstanding editor approached several leaders of thought and invited them to give their methods for accumulation of material. He called upon statesmen, scientists, philosophers, theologians, and commercial magnates of high repute. Of the many methods enumerated, one appealed

to me in particular. It was given by a renowned clergyman who testified that he could not keep up with the multitude of calls upon him as a public speaker and lecturer unless he had adopted the following system which since has been incorporated in the scheme of many students. *He tabulated his reading.* He amassed all that he could secure on any particular topic in which he was interested. This data he gleaned from various sources, such as extracts made by himself from general reading, articles that appeared in respective periodicals, government returns issued by authorized statisticians and compilers, particular statements made by authorities on important subjects. As material accumulated he tabulated. He procured a number of book covers and labelled each collection with the name of the respective subject, and into this collection he would allow to flow all the worthwhile matter that he came across.

This simple method has no doubt been a boon to many students of the clergy and laity. It commends itself on the grounds of its *simplicity*, and one can safely say that once it is adopted it will never be abandoned. It can be put into operation very easily by detaching the pages of unused books and then applying a prominent label over the title of the discarded book. On this label the compiler writes the name of the subject, indicating at a glance the kind of material found within these covers, such as for instance: Modernism, Evolution, Prohibition, Prayer Book Revision, Religious Education, Missions, Church Union, Economics, Diocesan Problems, Sociology.

The benefit of this scheme works out in many ways. Suppose the priest decides to prepare a sermon, lecture, or paper on a particular subject. Let us suppose that the subject is The Church and Modernism. The first thing one does is to bring out all the data accumulated under the heading of Modernism. This material is read over and studied. The mind is now alive to the different expressions of opinion on this subject. He then asks himself if there be further material available in his scheme of study. This directs him to another part of his scheme which might be called the *Index*. This Index is composed of an ordinary record book arranged alphabetically. Its value is readily perceived. Many times in one's reading the student comes across a very forcible and constructive statement ably presented by some authority. He has not the time at his disposal to make an extract of this statement and yet he feels that it should be somehow preserved for future use. His solution is the Index. Suppose he has found an excellent chapter or article on the Atonement. He immediately opens his Index at letter 'A' and there tabulates the name of the author and the page on which such data is to be found. The time might come when he decides to preach a sermon on the Atonement. Perhaps he has been recording material in his Index for several years, so when he turns to this source he finds abundance of the best references, which facilitates matters considerably in one's general attack of the subject.

This system then which I have tried to outline deals with three important approaches to study, namely (1) Analysis, (2) Tabulation, (3) Index. It can be augmented, supplemented, and adapted to the particular requirements of the student. It presents a real workable scheme to attack the great problem of preparation. The pursuit of studies under such a method eliminates any possible drudgery in the preparation of sermons, lectures, and addresses, and, furthermore, it keeps the student abreast of his times and always prepared to make his contribution in that sphere to which God has called him. The priest of the Church has inevitably adopted this or some similar scheme to cope with modern needs. Can we not then go further and commend such an outline or scheme to the various students that might come under our influence? The young man or woman who pursues an education without system or method is beaten from the start. The casual reader who has no scheme which enables him to preserve his reading is destroying his bridge before he passes.

Space forbids me to deal with other suggestive methods associated with our subject. An exchange of views through the medium of conference and press might prove of inestimable value to student life generally.

As far as it pertains to the priesthood, nothing could be of greater value than to know of the present existing methods and systems adopted by our leading Americans in Church and State. One ventures to think that, by such a general survey, an almost perfect system might be evolved.

HOW WE DO NOT GET OUR SAINTS

THE mode of canonization is a very complicated one, and very expensive. It requires a large amount of money to have a man declared a saint who can be venerated at the altars of the Roman Catholic Church. Father Beccari, the postulator general of the Jesuits, who is the author of the article on canonization in the Catholic Encyclopedia, tells us that if the postulator of the cause "chooses to spend a moderate sum, the entire cost from the first process to the solemn beatification will not cost him less than \$20,000. The expenses of the process from beatification to canonization will easily exceed \$30,000." There are three processes required. First, the candidate is decreed Venerable. After further processes, he may be declared Blessed, which allows his public cultus. But the saint himself must cooperate with the authorities of the Church on earth, or he will get no further with his honors. If, after he has been beatified, he does not work two undoubted miracles, the bull of canonization cannot be issued by the Pope. In this bull, when it is issued, he not only permits, but commands the public veneration of the saint. Father Beccari, in his Encyclopedia article, gives the items of the cost of canonization, and they are of rather curious interest. Citing the cases of two saints who were canonized by Leo XIII, he shows that the cost was \$42,816.87. One is tempted to ask, Why the 87 cents? In Italian lira the sum was 221,849.10. Of this, 152,840 lira were charged to decorating St. Peter's: lights, architectural designs, labor, and superintendence. The Pontifical Mass cost 8,114 lira; the vestments came to just under 13,000; while the Vatican Chapter took 18,000 "for perquisites for decorations and candles." "Porpine and Competenza," whatever they may mean, cost 16,936 lira. It is gratifying to note the simplicity of the Holy Father's part in the canonization. Gifts amounting to less than \$300 were presented to the Pope on the occasion. Had the Vatican Chapter been as modest regarding its perquisites, the whole business would have been more edifying, and the saint might have got his rights in the Church long before he did. It is sometimes said as against the Anglican Church, "It has no saints." There may be two opinions about that, but, in any case, it is thankworthy that we do not get our saints in such commercial fashion as that which Father Beccari describes.—MONACHUS MINOR in *Holy Cross Magazine*.

LIBERIAN MISSION VISITED

MR. JAMES L. SIBLEY, who is working under the Phelps Stokes Foundation, has been spending some months in West Africa and has given a good deal of time to Liberia. His commission has been to look into the educational work in the various Mission Stations, and to give advice and make suggestions as to the best methods in teaching, and in Mission work in general. He spent a week at the Holy Cross Liberian Mission and was most kind and helpful, and gave much encouragement to the staff there. Writing to the Father Superior, Mr. Sibley says:

"Your Church work has many commendable features about it, and some, of course, which are in need of correction. I am glad that I have arrived (in Liberia) at the period of transition, when I may help in the redirection of it. I am also glad that your Church has done the remarkable thing of sending out to Liberia a new bishop such as Bishop Campbell is, with the advantage of training, experience, and personality. He is providentially sent at this juncture and I am hoping that his life and health will be spared, and the people at home will back him up for the new work which needs to be done."

Since writing this, Mr. Sibley has been visiting Bishop Campbell, in Monrovia. Father Whitemore found him there on his arrival at the end of June, and has written at length, outlining the plan of work which Bishop Campbell and Mr. Sibley agreed would be the best for us to follow, in the development of our Mission in Africa.

In closing his letter, Mr. Sibley says, "I have been very cordially received by all alike, Americans and Liberians. But time, and trained workers, will be needed to do the job. The field seems singularly bare of any trained native leadership along school lines."—*Holy Cross Magazine*.

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.

BISHOP BRENT EXPLAINS

To the Editor of The Living Church:

THE LETTER INTENDED for the Secretary of State, a copy of which I sent you, was through a secretarial error addressed to the Secretary of War. I apologize to him for subjecting him to your editorial censure. You could not have supposed that the Secretary of War was using the letter for propaganda purposes, as the foreign stamp and post mark on the envelope containing the copy I sent you made it plain that it came from me.

I would first ask you by what process of logic or principle of fairness you compare to my discredit my letter with that of the Bishop of London? Mine was written in connection with the ratification of a treaty which is—to quote your own words—"a cold political problem," demanding nicety of judgment. The question of releasing unwilling captives from Turkish harems is a moral necessity, demanding Christian action. Will you kindly ascertain, if you can do so without embarrassing our distinguished guest, whether the Bishop of London ever opposed the Anglo-Turkish Treaty of 1923 when ratification was pending, or proposed its denunciation after the atrocities of 1924-25—a treaty which in all essential points is identical with that now before our Senate? Will you also ascertain from him what bearing, for good or for bad, that treaty has on his truly noble effort, which we of America might fittingly and generously support, in securing the release of Armenian women from Turkish harems? I would mention *en passant* that the estimated cost per woman is £5.

So dissimilar and without connection or affinity are the two letters that, had I been writing on the topic and for the purpose he wrote, I should have been glad to use his precise language without changing a word. Indeed I now enthusiastically endorse his appeal as it stands.

In my letter to the Secretary of State I dissociated myself from certain extreme statements touching Mustapha Kemal and the number of women (100,000) said to be in the harems, because they had recently been publicly and prominently urged as a reason for not ratifying the treaty. Though they echoed round the world it is not my fault that they failed to penetrate to Milwaukee. I agree with you that they have no vital connection with the matter pro or con. I was trying to be just and accurate in relation to the unjust.

The truthfulness of the report of the League of Nations relative to the Chaldean atrocities of 1924-25 I accept, as you do, with grief and horror. No man with a soul could sit quiet under its awfulness. The report of the independent investigation of the *Daily Chronicle* I can well believe, though, knowing of long years the flamboyant character of the journal, I would not vouch for its absolute accuracy.

So far, then, we agree. We further agree in desiring with our whole soul to make an effective protest, a protest which will reach the Turk and make him feel that we are in earnest and that we cannot keep silent or inactive. It is here that we part company. I question whether protesting against ratification of the treaty is an effective protest. My dissatisfaction with this form of protest, as those with whom I have been associated know, has been increasing, until after giving attention to the facts while abroad I felt compelled in all honesty to withdraw my name to propose a better way. No man, without enduring suffering and the danger of being misunderstood, changes his position in a matter to which he has given years of patient study and service. It is easier to be consistent than honest. It is easier to try to be understood than to try to understand. I do not desire to say unkind things of you, sir. I recognize that you might well be perplexed as to what you are pleased to call "the mystery" of my letter. I understand how the mistaken address might puzzle you. I do not understand how your sense of chivalry could allow you to attack a fellow Churchman and a friend—a second time at that—when you knew or thought he was thousands of miles distant on an errand for the Church.

Since you desire me to clear up "the mystery," and to state just why I have taken the course which I have, you must be patient and give me space. Lest I should even now be charged by you as being "an agent of the State Department" or

"guilty of a breach of etiquette," I shall quote the letter of the Secretary of State with his permission:

"April 10, 1926.

"My Dear Bishop:

"I am enclosing herewith for your information and consideration a petition signed by over one hundred Americans in Constantinople urging ratification of the American-Turkish Treaty. You will note that the signers of the petition represent every phase of American activity in Turkey, including the colleges, schools, and missionary and philanthropic organizations.

"Sincerely yours,
"FRANK B. KELLOGG."

[ENCLOSURE]

"Constantinople,
"January 31st, 1926.

"The Honorable

"The Secretary of State,
"Washington, D. C.

"Sir:

"Under the date of January 14th the following cable was despatched to your Excellency:—

"Meeting today of American residents representing all phases of American educational, missionary, philanthropic, financial, and commercial interests in Turkey voted unanimously to express to you their earnest desire for prompt ratification Lausanne Treaty. They feel that their intimate personal knowledge of conditions in Turkey entitles their recommendations to more than ordinary consideration.

"(Signed) American Men's and Women's Clubs
of Constantinople,
"per Chairman Special Committee."

"At a meeting of the American Men's Club of Constantinople held on January 7th the ratification or the non-ratification by the Senate of the United States of the treaty between the United States and Turkey, signed at Lausanne on August 6th, 1923, was discussed with relation to its effect upon the interests of American citizens and companies located in Turkey. At that meeting it was unanimously decided that the best interests of Americans resident in Turkey demanded the early ratification of the Lausanne Treaty, because:—

"I. This treaty is not only a satisfactory one, but its terms are in some respects more favorable than those included in the treaties already concluded between Turkey and several of the European Powers.

"II. If the Lausanne Treaty is not ratified by the United States the Americans resident in Turkey firmly believe that equally favorable terms could not be secured by subsequent negotiation of another treaty.

"III. The ratification of this treaty will be of material aid in stabilizing conditions throughout the Near East.

"IV. Failure by the United States to ratify this treaty will result in injury to American interests in Turkey. The Turkish Government cannot be expected to continue indefinitely to extend to American citizens and American educational, philanthropic, financial, and commercial interests the 'most favored nation' treatment which it has thus far accorded to them, without there being a permanent basis for such treatment. Without a treaty these American interests will have no official standing in Turkey and will be in no position to defend themselves against any discrimination which the Government of Turkey can naturally be expected to enforce against them.

"V. The ratification of the Lausanne Treaty by the United States will most certainly prove of material aid to the Turkish Government in its present attempt to establish democratic principles in Turkey.

"At the meeting of January 7th a committee representing American educational, commercial, and philanthropic interests in Turkey was appointed to study the best means of bringing to the attention of the United States Government the opinion of American residents in Turkey respecting the ratification of the Lausanne Treaty. It was felt that this opinion should be entitled to more than ordinary consideration, since the intimate personal knowledge of Americans resident in Turkey has caused them to become wholeheartedly in favor of early ratification.

"This Committee conferred with representatives of every phase of American activity in Turkey, and decided to recommend to the next meeting of the American Men's Club of Constantinople, held on January 14th, that the above telegram be sent to you, as well as to Senator W. E. Borah, Chairman of the Senate Committee on Foreign Relations.

"At the meeting on January 14th, the recommendations of this committee were unanimously approved, and the meeting furthermore voted unanimously to direct the committee to address this communication to Your Excellency as well as to Senator Borah in the above sense, and to accompany this communication with the signatures and occupations of as many Americans as could be promptly reached, in support of the representations contained in their telegram of January 14th.

"It is the sincere hope of the undersigned American residents of Constantinople that the Senate of the United States will ratify the Lausanne Treaty at a very early date."

The above petition was signed by 106 residents of Constantinople, including:

The President, the Vice President, and twenty-seven teachers and administrative officers of Robert College.

The President, the Dean, and eighteen teachers and administrative officers of the Constantinople College for Women.

The Assistant Superintendent and the Instructor of Nurses, American Hospital, Constantinople.

Eight representatives of the American Board of Missions in Turkey.

Ten teachers from American Schools at Constantinople, Scutari, Marash, Merzifoun.

The Executive Secretary and three assistant secretaries of the Y. W. C. A.

Five secretaries of the Y. M. C. A.

Representatives of the Near East and Russian Relief Organizations.

The representative of the philanthropic interests in Turkey of the Nash Clothing Company, Cincinnati.

The Secretary of the American Chamber of Commerce in Constantinople.

The General Manager of the Standard Oil Company of New York in Turkey.

The President, the Vice President, Secretary, and Treasurer of the Gary Tobacco Company.

The Vice President of the Alston Tobacco Company.

Representatives of the following American business firms of Constantinople: The American Express Company, The General Motor Export Company, Edgar B. Howard, Reg., Philadelphia.

The information given me in the enclosure of the Secretary's letter made no immediate change in my position. I so wrote him. But it set me thinking and studying afresh.

There are three things which Christian Americans have sought from Turkey—*independent territory with autonomous government for Armenia, release from the harems of her women who are held there by force, and a cessation of outrages against her citizens and other religious minorities.*

1. Let us consider first an Armenian nation in its own territory.

The culminating crime of the Turk against the Armenians was perpetrated during the War by Nazim Bey, who was hanged last week by the Turkish government, beneath whose gallows the London *Times* would inscribe:

"Ὁς ἀπολόιτο καὶ ἄλλος ὅτις τοιαῦτὰ γε βίξαι.*"

Under his direction in 1915 and 1916 half the Armenian community were put to death and the balance became refugees and exiles, or else slaves and concubines. Outrages continued until it became doubtful whether there were enough survivors to maintain a government of their own should opportunity be given.

In the course of time came the armistice and peace negotiations. The Turk was once more, as in the thirteenth century, down and out. The Harbord Commission made its splendid report. Hope revived in the hearts of Armenia and her friends. Territory was to be given her. America was to become her sponsor and protector. President Wilson and, after him, President Harding, made promises relative to New Armenia. The Christian nations of Europe waited on our action. In the meantime Turkey was building up a new military might, and her sense of nationalism was reasserting itself. America, after exciting hope, did nothing. The mad attack of Greece on Asia Minor, backed by the French, culminated in the Smyrna horror, and Turkey, as in the thirteenth century, came romping back to power astride the rivalries of Europe and the apathy of America. And so the opportunity of securing territory for an Armenian nation was lost and, as it would appear, irrevocably lost.

"There is a tide in the affairs of men
Which taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

As long as America lasts it must be written down as one of her gravest national sins that she forfeited this great Chris-

* "So perish all who do the like again."

tian and humanitarian opportunity. No peaceful diplomacy can ever induce Turkey, with her restricted area, to surrender territory to Armenia. The Assyrians and Chaldeans are in similar plight. May the appeal to the League of Nations in their behalf and also for the Georgian Republic meet with success! I have hoped against hope for Armenia until now. It is God's judgment on America that, desire as we may, our hands are paralyzed from doing what we once were called upon to do, were well able to do, and refused. What amendment to the Lausanne Treaty would avail? The fault that Armenia is a nation without a country lies at our door and not at the door of Turkey.

2. Those poor Armenian captives in the harems! Is there anything to be done except what the Bishop of London advocates? What negotiable provision would you propose in an amended treaty to meet effectively the situation?

3. I ask the same question relative to atrocities. Killing Christians is with the Turk a religious matter and stores up for him merit. What negotiable amendment to the treaty would you suggest? Doubtless you can propose many things, but you know beforehand that they will be refused. Then we would have to continue without any treaty relations with all the perils involved for our missionaries, educational institutions, and philanthropies. My inclination runs to this course. My reason objects to it as too negative and risky. For a long time I felt our choice was between the treaty as it stands or no treaty at all. In an editorial that I wrote in 1925, which had wide circulation, I so stated and advocated no treaty. But more and more I felt the unsatisfactoriness and futility of such a course. After honest study and conversation with men who have lived, or are living, in Turkey, and with the conviction to the contrary of Robert College, the Constantinople College for Women, the American Board, and the Y. M. C. A., I have been slowly and against my desires driven to the opposite conclusion. Hence my letter of July 9th to the Secretary of State. Then came the question of an effective and Christian protest. That must be made. What I have to propose and the reason why I have adopted it I now submit. To do it will cost much, but not too much. It would be a worthy adventure of the Christian Church. You criticized my saying that I had reconsidered all "the facts." The facts to which I refer are not incidents written down in history—about these I do not think we disagree—but those deep, incontrovertible truths which lie at the heart of every problem.

Let us first look to ourselves:

1. Who are we Americans that we should oppose a treaty with a nation where authorized atrocities occur? We are a people who as a nation are repeatedly guilty of the crime of lynching. Never has a lynching occurred, since John Jay Chapman made his dramatic confession that he and every citizen was the lyncher, that I have not felt its guilt in my own soul. Steadfastly and consistently Congress refuses to pass an anti-lynching bill, so that this nation stands before God and the world as guilty as hell of every lynching that happens.

"Wad some power the giftie gie us
To see ourselves as itbers see us."

Is there any atrocity worse than lynching? Can we consistently damn the Turks for what they do with their religion egging them on, when we ourselves, knowing that it is against our religion and the law of God, fail to decry officially our own course of violence? Are we not in danger of being among those who, with a beam in our own eye, try to remove a beam from a neighbor's eye? What would you say if a foreign country were to refuse to ratify, or were to denounce, a treaty with us because of it?

Again we are the most criminal people in the world, with a larger number of crimes of violence in any of our big cities than in the whole of Great Britain. Why is this the case? Read Raymond Fosdick's *Police Systems of America* and you will agree with our Chief Justice who said in 1912 that our "administration of criminal law is a disgrace to civilization." What would you say of a foreign nation that refused to ratify a treaty with us, or denounced an existing one, on this score? Of course there is no likelihood of such a thing happening for we are too wealthy and influential. But any one who sojourns abroad hears plain language about our hypocrisies. Our affluence and self-righteousness are fast making us assume the role of moral dictators of the world for which we are not qualified.

2. Who are we 113 bishops, one of whom I for the moment still count myself, who protest against the ratification of the treaty? We are bishops of a Church that, God forgive us, has never done a single stroke of Christian work in Turkey. Indeed, we have not even one mission among Mohammedans anywhere. What do the majority of us know about Mohammedanism in general or the Mohammedanism of Turkey in particular? Years ago I begged the Church to become respons-

ible for an effort among the Mohammedans of Jolo, where, even as I write, a great hearted American woman, staggering under financial anxiety, having spent her entire fortune, continues cheerfully to labor at the school for Moro boys then founded. The Church refused, and, as I said in the House of Bishops in Detroit, I have always wondered whether I did not commit a sin against conscience in leaving them and the hill tribes of Luzon. Before we, as bishops of the Church, can offer any protest against ratification with decency we must make and declare our plans for a Christian mission to Turkey. The Congregationalists are the only Christian people who have earned the right to oppose ratification; but they do not do so. Shall we, who have no Christian work in Turkey, urge, at no cost to ourselves, that which those who have Christian work there feel would be disastrous to them?

Turkey is going through a revolution of character. The Kaliphate, one of the most vicious influences in Turkish history, has been repudiated. The Moslem world presents no longer an undivided front. Nationalism has taken its place as the inspiring influence of the Turk. His democracy, such as it is, is largely the result of the pressure of our educators, philanthropists, and missionaries, whom the absence of a treaty would leave defenceless and without power of redress. I cannot help wondering what we would say on the matter if we had great spiritual and moral institutions in Turkey. Administrators in the Philippines have told me that our school there, more than any one influence, is responsible for the order and peace of Jolo, where Mohammedanism is of the most fanatical kind, during the past ten years. I talked with my long time friend, Bishop Gwynne, Bishop of Khartoum, a few weeks ago. He has no converts, but he says Christ's way is the only way and patiently labors on as the pastor and guide of his Mohammedan friends. How gladly would he welcome our aid! Therefore I say, much as I am inclined to distrust the Seljuk Turk, and to refuse him our fellowship, that we must conquer him by reposing faith in him. We must go to him and not stand afar off thanking God we are not as he is, and cursing him. Our duty to the Turk is not less than our duty to the Armenian.

This, then, is my more excellent way, the way of Francis of Assisi. There are those signatories to the petition against ratification who may still feel themselves bound to allow their names to remain. Very well. Let them do so. I cannot. But let us bishops, whether or not we remain signatories, take immediate and effective measures toward the promotion of a permanent Christian crusade to Turkey. Otherwise we stand convicted of shallowness, if not of hypocrisy. We have the means and we have the men. Have we the courage? I would be less than Christian were I to withhold an offer of the balance of my days, should the Church think me worthy to go. At any rate do not let us falter, and let us clear ourselves of the grave reproach which now rests upon us. If we wish to make a verbal protest against atrocities, let us draw up one with frank recognition and acknowledgment of the atrocities which deface our own civilization. I count such protests, without accompanying effective action, as being valueless or even injurious. Partially because of this, and partially because I discovered political propaganda behind it, I withdrew my support to the proposition anent Turkey presented for action to the House of Bishops last October.

I am sending a copy of this letter to the Secretary of State, the Secretary of War, the *Churchman*, the *Southern Churchman*, the *Christian Century*, the Bishop of London, the *London Guardian*, the *New York Herald-Tribune*, the *New York Times*, in order to nullify, as far as may be, the misconception of my position for which your haste in self expression has made you largely responsible.

S. S. Leviathan, Bishop of Western New York.
September 3, 1926.

5 September.

Since writing the foregoing, word has come that Angora is applying for the admission of Turkey into the League of Nations. If her petition is accepted her religious and racial minorities *ipso facto* fall under the jurisdiction of the League.

C. H. B.

It is BUT ninety-three years since Keble's Assize Sermon was reckoned by Newman as the birthday of the English Catholic revival. And perhaps the most important outcome of that Catholic Revival has been the almost unprecedented increase of the episcopate. When the Catholic revival began, the bishops of the Anglican Communion numbered about thirty-one. Today they are at least 300. I may be mistaken, but it strikes me that you must go back almost to Pentecostal times to find a parallel for this miraculous growth in less than a century!—*Prebendary Denison*.

THANKS FROM QUEEN'S COLLEGE

To the Editor of The Living Church:

WILL YOU kindly accept my warmest thanks on behalf of Queen's College for the help we have received through your publication of Fr. Palmer's articles on its work and its needs? Your readers have sent us in \$238, including one check for \$100 and another for \$50, for which we are most grateful.

The appeal that we have issued asks for \$30,000, so as to make good the losses in our diocesan staff. As they occur, we must double the size of our buildings.

We have a large number of splendid young men on our waiting list who cannot be accepted until 1928, unless we enlarge our buildings. This is hard on them, and hard on our people, who need their ministrations so badly and who will have to wait so long for their services.

The fisherfolk all over the diocese support their Church generously according to their means, and are trying to do what they can for our college; but it is going to take a long time to get together what we need to finish our task, unless we can find a few good friends outside our diocese who are willing to help us.

We are obliged to make the most strenuous efforts of which we are capable in this cause, for the future of the Church in this diocese, whose field is so fertile and whose history fairly sparkles with deeds of glorious self-sacrifice, depends, humanely speaking, on what happens to this institution at this time.

This little college has carried on its work so silently and unostentatiously during the past 85 years that very few people in the United States or Canada know of its existence, and fewer still know that it has given to both these countries a number of their finest priests. There is no doubt but others will find their way there in the future if we can obtain the funds we need at this time to "lengthen our cords and strengthen our stakes."

I must apologize for writing you such a long letter. I merely intended to write and thank you for the very real service your paper has rendered to our cause.

Queen's College,
St. John's, Newfoundland,
August 31st.

Yours sincerely,
(Rev.) N. S. FACEY,
Principal.

CANADIAN FEELS AGGRIEVED

To the Editor of The Living Church:

PRESBYTER IGNOTUS (4 Sept. '26) is surely unworthy of THE LIVING CHURCH. It isn't only that you quote a speech that reads (to the outsider) like a version of the pharisee's prayer in the parable, and you make the *Daily Mail* representative of English opinion toward the United States, but you reproduce that statement (or misstatement) of Mr. Mellon regarding debts which has been already answered—the figures have been published in the press outside the United States. Your correspondent writes as I heard American soldiers talk in France—as if they were superior beings dwelling on another planet. Remember Canadians and even Mexicans share this North American continent. But I do not want to discuss details, it is unnecessary and futile. Perhaps you will let me say that granting "England" is as black as painted, the United States is wealthy, prosperous, and, as your correspondent says, "comparatively tax free," and is in a better position to make allowance, for England is carrying an enormous load, and after all it is no fun to pay the taxes they pay over there. Moreover, the Episcopal Church is the last place I should expect to find bitterness and irritation, especially towards the land of Mother Church. In my visits to England in former years I heard nothing but good will expressed towards the United States.

London, Can., September 6th.

T. G. WALLACE.

A MASONIC PAMPHLET

To the Editor of The Living Church:

PAMPHLETS entitled *The Lion of the Tribe of Judah* and *Landmarks of Freemasonry* have been prepared that priests may understand about Masonry pointing to Christ, and also for distribution, as the craft has few opportunities of learning, after the initiation, concerning the spiritual lessons of the Order. They will be mailed for three two cent stamps. Bishop Ferris took one thousand copies.

(Rev.) F. S. EASTMAN.

1664 Glenmount Ave., Akron, Ohio.
September 3d.

[NOTE—Owing to the length and importance of Bishop Brent's letter, it is necessary to hold over a number of communications until next week. EDITOR L. C.]

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

DR. EASTON'S "ST. LUKE"

REVIEWED BY THE REV. STANLEY BROWN-SERMAN

THE GOSPEL ACCORDING TO ST. LUKE, By Burton Scott Easton. D.D. New York: Scribners 1926. \$3.50.

IN his *Gospel According to St. Luke* Professor Easton has given us a book which not only reaches the high-water mark of American Church scholarship, but which will easily take its place among the outstanding commentaries upon the Gospels. One who writes a Gospel commentary today must needs have something to say. The field has been worked and reworked. In the case of the third Gospel the older commentaries of Bernard and Johannes Weiss, Wellhausen and Holtzmann, and the admirable *St. Luke* of Dr. Plummer in English still hold their ground, and are indispensable to the student, while every year adds to an already enormous mass of literature upon the Gospel as a whole, and upon its special problems of text, composition, and exegesis. Dr. Easton has made a real contribution. With fine scholarship and remarkable simplicity he has gathered into his volume the assured results of the older scholarship and recent criticism. It is, for a book which necessarily involves close consideration of much technical detail, very easy and pleasant reading.

The task which Dr. Easton has set himself is definitely limited. That is to recover as accurately as possible what St. Luke actually wrote, the sources and value of his information, and the meaning of what he wrote to his first hearers. To this historical and critical purpose he closely adheres. He is throughout sensitive to the spiritual significance of the material with which he deals, but he does not fall into the rôle of the theologian or devotional writer. He is admirably free from prejudice, and in his interpretations candid and unbiased. The habit of forcing material to fit the limits of some pre-judged conception receives short shrift at his hands. The element of subjectivism is reduced to a minimum.

Dr. Easton outlines the work of the commentator as five-fold. The first duty is to establish the text. Except in the rare cases when the important bearings of the readings upon interpretation justify consideration in the general comment, variants are given in footnotes. These include the body of substantial and important variants, and form a critical apparatus sufficient for the student whose primary interest is not textual criticism. Merely orthographical or grammatical variants are not given. The second duty is that of explaining the text in its proper sense. Where this involves an appreciation of the usages and fine shadings of words the commentator excels. He brings a discriminating acquaintance with Greek literature to bear upon his elucidation of St. Luke's language, and is apt at coloring it with suggestive illustrations from the usages of contemporary life. There are a number of substantial contributions to New Testament lexicography.

Possibly the most valuable portion of the book is that which deals with St. Luke's sources, and his modification of them. The introduction gathers up in short compass, and particularly as it relates to the structure of the third Gospel, the results of the enormous labor which has been expended upon the synoptic problem. The two document hypothesis is accepted. Of these Dr. Easton regards Q as decisively Palestinian in origin, and of a date not necessarily later than 50 A. D. None of the sources used, he believes, need have been written later than 65 A. D. Considerable space is taken up in determining the character and extent of the peculiar Lukan source L, upon which the evangelist drew for the bulk of his material, especially from the twelfth chapter to the end. The style of L is marked by Semitisms; it has a pronounced Judaistic outlook; it is antagonistic to Jewish religious leaders, and contemplates the Gospel as confined to the poor and obscure, and well reflects the circumstances and prejudices of the Palestinian

Church shortly after 40 A. D. The source L is largely recognized and delimited by its peculiar style and vocabulary, and tables of its distinctive words are given which have been available hitherto only in the detailed and technical studies of Hawkins's *Horae Synopticae*, Streeter, and others. The conclusions of the introduction are illustrated and sustained in the body of the commentary. The critical discussions which follow the sections of more general comment upon the text point out the material drawn from L, and the contacts of Luke with Matthew and Mark. This work has been exceptionally well done, and these sections are of great value not only to the student of the third Gospel but of the Synoptic problem as a whole. The recognition of L as a separate source does much to explain the difficulty caused by conflicting narratives, as in the stories of the Resurrection appearances. L and Mk have occasionally irreconcilable traditions which St. Luke has sought to bring into harmony with indifferent success.

The Gentile character of St. Luke is not as definite as is ordinarily assumed. Dr. Easton notes that several of the references to the conversion of the Gentiles do not go beyond the conventionally Jewish standpoint. The Gospel is in fact less "Pauline" than Mark.

The main work of the commentator is to explain the meaning of the narrative the sources contain. Here we must bear in mind the restrictions which Dr. Easton has set himself. He seeks to ascertain the meaning which the narrative bore to those who first read it. His task is to elucidate the evangelist's story when it has been reduced as nearly as possible to the form in which it left his hands. It is not the function of the exegete to pass judgment upon the problems which lie below the surface of the narrative, and belong to the province of the critic. We miss, therefore, the attempt to reconstruct or interpret the facts related in accordance with some theory or pet point of view of the commentator. There are no brilliant suppositions as to what the text might possibly mean, but there is a great deal of critical acumen and historical knowledge brought to the discovery of what it does mean. There is everywhere evident a wealth of knowledge of contemporary life and thought. The comments recover for us in a remarkable way the atmosphere of the days of the events recorded. Dr. Easton has given exceptional pains to ascertain the significance of the Lukan language, and it leads him into illuminating discussions of linguistic and historical uses.

The Gospel According to St. Luke is the work of a scholar written for scholars, and it must be read by those who would keep abreast of the literature upon the New Testament. It is, however, never too technical for the parish priest, or for the educated layman who possesses some knowledge of New Testament Greek, to read with enjoyment and profit. The purpose of the book, as has been said, is not devotional or homiletical, except insofar as an exceedingly reverent investigation of the truths which are the foundation facts of preaching serves the homiletic purpose, but it might well be in the hands of every preacher. It is a mine of excellent illustration upon the text of the Gospel.

In days when New Testament writing is apt to fall either into the class of compendiums of dry statistics, and of lists of variations and agreements of words that have the vitality of a catalogue of fossils, or of reconstructions of the Gospel under the influence of the latest enthusiasm for apocalyptic, myth, or the mystery religions, it is satisfactory to come across a book of the scholarly, sober, and reverent character of Dr. Easton's.

FOR LIGHTER MOMENTS Mr. Arthur Hirschberg has provided *Can You Solve It?* (Crowell, \$2.00), a collection of 1,194 puzzles of all sorts, with the answers at the end of the book to be turned up in triumph or despair.

Church Kalendar



SEPTEMBER

"WITH GOD, go over the sea; without Him, not over the threshold."—*Russian Proverb.*

- 19. Sixteenth Sunday after Trinity.
- 21. Tuesday. St. Matthew, Evangelist.
- 26. Seventeenth Sunday after Trinity.
- 29. Wednesday. St. Michael and All Angels.
- 30. Thursday.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF SEVENTEENTH TRINITY

St. James' Church, Manitowoc, Wis.
St. Luke's Church, Evanston, Ill.
All Saints' Church, St. Louis, Mo.
Order of St. Anne, St. Thomas, Virgin Islands.

APPOINTMENTS ACCEPTED

COWANS, Rev. WILLIAM, formerly assistant at St. Paul's Cathedral, Los Angeles, Calif.; to be rector of Trinity Church, Redlands, Calif. New address, 419 Fourth St., Redlands. October 1st.

HORNBY, Rev. FREDERICK B., formerly of St. John's Mission, Minden, La.; to be priest-in-charge of St. Thomas' Mission, Morgantown, Pa. New address, Warwick, Pa. September 4, 1926.

MARTYR, Rev. FREDERICK A., formerly rector of the Church of the Saviour, Hanford, Calif.; to be priest-in-charge of All Saints' Church, Long Beach, Calif. September 1, 1926.

MAYO, Rev. WILLIAM L., formerly assistant at the Church of the Epiphany, Washington, D. C.; to be assistant in Rock Creek Parish, Washington, D. C., with oversight of the Chapel of the Holy Comforter.

MCALLISTER, Rev. CHARLES E., formerly rector of St. John's Church, Hampton, Va.; to be executive secretary of Diocese of Newark. New address, 21 Washington St., Newark, N. J. September 15, 1926.

MONROE, Rev. CHARLES L., of Marshall, Tex.; to be rector of St. Paul's Church, New Orleans, La.

OLIPHANT, Rev. JOHN, formerly vicar of Christ Church, Berwick, Pa.; to be priest-in-charge of Kulpmont, Natalie, and Cole Run, Pa.

SCRIVEN, Rev. GEORGE B., formerly rector of St. John's Church, Dickinson, N. D.; to be priest-in-charge of St. Paul's Church and student pastor, South Dakota State College, Brookings, S. D. September 15, 1926.

STONESIFER, Rev. W. E., formerly priest-in-charge of St. James' Church, Irvington, Baltimore, Md.; to be assistant at St. Anne's Church, Brooklyn, N. Y. September 15th.

TREDDER, Rev. OSCAR F., D.D., formerly dean of Cathedral of the Incarnation, Garden City, L. I.; to be locum tenens of St. Stephen's Church, Harrisburg, Pa., until November 1st.

RESIGNATIONS

AULD, Rev. HARRY F., as vicar of Paradise, Leacock, and Nickel Mines, Pa., October 1st.

HUNTINGTON, Rev. GEORGE, as rector of Trinity and Union Churches, Claremont, N. H.; on account of ill health. New address, Bartow Cottage, Bethlehem, N. H.

NEW ADDRESSES

MCCORMICK, Rt. Rev. JOHN N., D.D., Bishop of Western Michigan; 1208 Grand Rapids Trust Bldg., Grand Rapids, Mich.

MERRILL, HERBERT C., missionary to the deaf, Dioceses of Albany, Central New York, and Western New York; 116 Seymour St., Syracuse, N. Y.

DIED

MAYNARD—JAMES WESLEY MAYNARD, died at his home in Williamsport, Pa., August 31st, in his eighty-third year.
"May the Lord grant him eternal rest, and cause light perpetual to shine upon him."

SPENCER—Capt. CHARLES AUSTIN SPENCER, formerly senior warden of St. Andrew's Church,

Jacksonville, Fla., entered into rest in Rutland, Vt., July 31st, in the sixty-seventh year of his age.

"May perpetual light shine around him."

TUCK—Mrs. FANNY TUCK, widow of the Rev. Francis Tuck, Ph.D., passed peacefully to her rest on August 24th, at the age of eighty-three years.

Mrs. Tuck was born at Westburton, Sussex, England. For nearly twenty years she was a member of Christ Church, Williamsport, Pa. She gave her service and devotion to the work and worship of the Church. Through her Church and social activities Mrs. Tuck had a widely extended circle of friends.

On Thursday, August 26th, she was laid to rest beside her husband in the quiet little cemetery at Canton, Pa.

"May the souls of the faithful departed rest in peace."

WRIGHT—Entered into rest on Monday, September 6, 1926, at her home in Geneva, Ohio, HARRIETTE EMILY TILLOTSON, widow of the late Rev. William E. Wright, and eldest and last surviving child of the late Thomas John Tylston Pares, of Narborough, Leicestershire, England, and Harriette Bermingham, his wife, in the eighty-sixth year of her age. Funeral service was held at Christ Church, Geneva, the Rev. Jenkin Watkins officiating, assisted by the rector, the Rev. James R. Colby. Interment at Nashotah, Wis., Thursday, September 8th.

Mrs. Wright was born in London, England, and came to this country with her father in 1855, settling at Nashotah. She is survived by her children: Miss Elinor Wright, of Oberlin, Ohio, Archibald R. Wright, of Portland, Ore., and nine grandchildren.

"Rest comes at length!"

MEMORIALS

Anna Mary Olmsted Denslow

ANNA MARY OLMSTED DENSLOW, September 21, A. D. 1924.

"The souls of the righteous are in the hands of God."

Corinne Lockman

In loving memory of Mrs. CORINNE LOCKMAN—killed in train wreck, September 5, 1926.
"May she rest in peace."

Frederick E. Wadhams

The vestry of St. Peter's Church has suffered a severe loss in the death on September 5, 1926, of FREDERICK E. WADHAMS, for many years a member of this body and for many more a member of this church and of its choir. Since 1917 he had been chairman of the music committee of the vestry, and his keen and intelligent interest in this feature of the service was of inestimable value. A man of wide acquaintance and manifold activities, he wore his years so lightly that it was hard to believe he was approaching seventy-eight, or to think of him as beyond the prime of life. To the very last Sunday before his death he was a devout and regular attendant, fulfilling the duties of his office with an ease and vigor that might have excited the envy of younger men. He never seemed pressed for time or distressed by difficulties, but in quietness and confidence went his appointed way with an almost boyish zest for the little pleasantries which overlay a very serious devotion to duty and an unsparing fidelity to the causes and institutions with which he was identified.

To his wife and surviving brother the vestry conveys its deepest sympathy.

CHARLES C. HARRIMAN,
Rector.

ROBERT C. PRUYN,
WILLIAM GORHAM RICE,
Wardens.

JOHN T. PERRY,
LUTHER H. TUCKER,
WILLIAM P. RUDD,
THOMAS I. VAN ANTWERP,
SAMUEL W. BROWN,
JOHN H. MCELROY,
DELANCEY PALMER,
RUSSELL M. JOHNSTON,
Vestrymen.

No CONCEIVABLE arrangement of external circumstances will give anyone peace: it can only come from within. . . . Unless you learn peace for yourself, you will only get it by the hard lessons of experience after much wear and tear.—*Rt. Rev. Mandell Creighton.*

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

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

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

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

MISCELLANEOUS

WANTED—ORGANIST-CHOIRMASTER for church in Northwest. Excellent organ and choir. Men, women and boys. Good opportunity for pupils. Must be a Churchman. Write, stating experience and salary required, to XYZ-677, THE LIVING CHURCH, Milwaukee, Wis.

WANTED—AT ONCE, ORGANIST-CHOIRMASTER, expert in boy choir work, fond of boys, and competent to take charge of summer camp, not over forty. Large three manual Pilcher organ just installed. Scope for teaching. Send full particulars of training, experience, and salary expected, with photograph and at least three testimonials of recent date. REV. E. AINGER POWELL, St. Paul's Rectory, Evansville, Indiana.

POSITIONS WANTED

CLERICAL

A PRIEST DESIRES A CHANGE OF PARISH. Requirements: rectory, a living wage, and possibilities of growth. Location in New York, New Jersey, or New England. Two in family. Address R-672, LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES PARISH, CURACY, OR supply. Address P-680, LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINGLE, GRADUATE, thoroughly experienced and highly recommended, available for parish or curacy. Address G-674, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A LADY OF EDUCATION AND REFINEMENT wishes to secure by October 1st a position as house mother in a school for boys or girls, or in an institution for children or elderly persons. Highest references as to experience and ability can be furnished. D-682, LIVING CHURCH, Milwaukee, Wis.

A LADY OF EDUCATION AND REFINEMENT is anxious to secure a position, by October 1st, as manager or housekeeper in a private home of motherless children, or as manager of a club for women. Highest references as to experience and ability can be furnished. C-683, LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN OF REFINEMENT DESIRES position as a dietitian for a diabetic, combined with position as companion, secretary, or managing housekeeper, but where no nursing care is required. Address Miss A. B-681, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN DESIRES POSITION as parish worker. Wide experience in Church and parish work. Position in east or south preferred. Address Box 678, LIVING CHURCH, Milwaukee, Wis.

DEACONESS SEEKS POSITION IN PARISH, preferably East. Well trained in work with young people. Experienced in religious education. Address Box 676, LIVING CHURCH, Milwaukee, Wis.

EDUCATED CHURCH GIRL DESIRES POSITION as tutor for boys or girls, or as companion for children. References furnished. Box 679, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER (PROFESSIONAL), male choir preferred; results of past work well known. Present position eight years. T-670, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST wants change. Credentials unsurpassed. Address R. F.-657, THE LIVING CHURCH, Milwaukee, Wis.

PAROCHIAL MISSIONS

THE REV. WALTER E. BENTLEY, RECTOR Emeritus of St. Stephen's Church, Port Washington, L. I., has returned home from his world preaching tour throughout the East and the Antipodes for the Actors' Church Union of Great Britain, closing with a Mission at St. Andrew's Church, Fullerton, Calif. He is now ready to serve his brethren as a parochial missionary on terms suitable to their requirements. Address, PORT WASHINGTON, N. Y.

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND STAMPED WAFERS—(ROUND). ST. EDMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

S. T. MARY'S CONVENT, PEEKSKILL, NEW YORK. Altar Bread. Samples and prices on application.

ALTAR FURNISHINGS

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from The Secretary, THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

PARISH AND CHURCH

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

VESTMENTS

ALTAR AND SURPLICE LINEN, NEW LOW price list issued on all Pure Irish Linens for Church uses. Send for samples and latest quotations to direct importer. MARY FAWCETT, 115 Franklin St., New York City.

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

THE CATHEDRAL STUDIO AND SISTERS of the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50 up, burse and veil from \$15 up. Surplices, exquisite Altar Linens. Church Vestments, imported free of duty. Miss L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52. Studios closed until October 13th. Address all letters 16 Taylor's Ave., Cleethorpe's, England.

STAINED GLASS

JAMES POWELL & SONS (WHITE FRIARS), Ltd., London, England. Stained Glass. Designs and estimates submitted on receipt of full particulars. Distributor: ADRIAN BUCK, 665 Fifth Ave., New York City.

MISCELLANEOUS

MISSION CHURCH WANTS TO BUY GOOD oak pews. If your church is installing new pews, and you wish to sell your used pews for cash, write me, describing what you have to sell. WILLIAM HEILMAN, 555 West 29th St., Erie, Pa.

MAGAZINE

THE HENRY STREET CHURCHMAN, PUBLISHED monthly at All Saints' Church, 292 Henry Street, New York. Subscriptions, \$1.00.

FOR SALE

ONE SET LINEN CHASUBLES (ALL colors but black). Price cheap. Apply A. G. H., 1256 POPLAR ST., Denver, Colo.

HEALTH RESORT

S. T. ANDREW'S REST, WOODCLIFF LAKE, N. J. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20. Age limit 60.

HOUSE OF REST

IN LITCHFIELD HILLS, DAILY EUCHARIST. Address, DEACONESS IN CHARGE, St. Phoebe's House, Lakeside, Conn.

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE., Lovely ocean view, bright rooms, table unique, managed by SOUTHERN CHURCHWOMAN.

Los Angeles

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HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

CHURCH SERVICES

District of Columbia

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

46 Q Street, N. W.

Sundays: 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 Intercession at 8:00.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street

REV. DON FRANK FENN, B.D., Rector
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.
Wednesdays, Thursdays, and Holy Days.

New York City

Cathedral of St. John the Divine,

Amsterdam Avenue and 111th Street
Sunday Service: 8:00, 10:00, and 11:00 A.M.; 4:00 P.M.
Daily Services 7:30 and 10:00 A.M.; 5:00 P.M.
(Choral except Mondays and Saturdays)

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 10, 11 A.M.

RETREATS

RACINE, WISCONSIN: RETREAT FOR priests at Taylor Hall, beginning on Monday evening, November 8th, and closing on Thursday morning, November 11th. Conducted by the Rev. William Pitt McCune, St. Ignatius Church, New York City, N. Y. Address, Mrs. GEORGE BILLER, Taylor Hall, Racine, Wis.

RACINE, WISCONSIN: RETREAT FOR laywomen at Taylor Hall, beginning on Tuesday evening, November 2d, and closing on Friday morning, November 5th. Conducted by the Rev. Charles H. Young, Howe School, Howe, Indiana. Address, Mrs. GEORGE BILLER, Taylor Hall, Racine, Wis.

RADIO BROADCASTS

KFBU, ST. MATTHEW'S CATHEDRAL, Laramie, Wyo., 372 meters. Religious programs Sundays and Wednesdays, 9 P.M. Sermon, question box, with answers by the Ven. Royal H. Balcom, Archdeacon of Wyoming.

WHAS, COURIER-JOURNAL, LOUISVILLE, Ky., 399.8 meters. Choral Evensong from Louisville Cathedral, every Sunday, 4:30 P.M., C. S. Time.

WMC, COMMERCIAL APPEAL, MEMPHIS, Tenn., 499.7 meters. Service from St. Mary's Cathedral (Gailor Memorial), Memphis, second Sunday at 11 A.M., C. S. Time.

BOOKS RECEIVED

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

The Abingdon Press. 150 Fifth Ave., New York City.

Parties That Are Different. By Ethel Owen. Price \$1.00.

The Century Co. 353 Fourth Ave., New York City. *Business and the Church.* A Symposium. Edited and with an Introduction by Jerome Davis. Price \$2.50.

Religion and Morbid Mental States. By H. I. Schou, M.D. Translated from the Danish by W. Worster, M.A. Price \$1.25.

A Practical Faith. By Harold Anson, author of *Spiritual Healing.* With a Preface by the Rev. H. R. L. Sheppard, vicar of St. Martin-in-the-Fields, chaplain to the King. Price \$1.25.

George Hodges. A Biography. By Julia Shelley Hodges. Price \$2.00. Illustrated.

Holy Cross. West Park, N. Y.

Daily Meditations on the Christian Life for Every Day in the Year. By McVeigh Harrison. O.H.C. Second Edition.

Houghton Mifflin Co. 2 Park St., Boston, Mass.

Falloon Papers. By Viscount Grey of Falloon, K.G. Price \$2.50.

Lothrop, Lee & Shepard Co. Boston, Mass.

History's Most Famous Words. When, Where, Why, and by Whom Were Used Great Sayings that have passed into Common Speech. By Mrs. Chetwood Smith. Illustrated from Famous Paintings. Price \$2.50.

When I Was a Girl in Sweden. By Anna-Mia Hertzman (Leonne de Cambrey). Illustrated from Photographs. Price \$1.25.

What Rosalie Dare Won. By Amy Brooks. With illustrations by the author. Price \$1.25.

On Land and Sea With Caesar, or Following the Eagles. By R. F. Wells. Illustrated by Frank T. Merrill.

Patricia and the Other Girls. By Marguerite Murphy. Illustrated by Elizabeth Withington. Price \$1.50.

A. N. Marquis Co. 670 Cass St., Chicago, Ill. *Who's Who in America.* Vol. 14, 1926-27. Price \$8.50.

"The Speaker's Bible" Offices. Aberdeen, Scotland. W. P. Blessing Co. 208 So. Wabash Ave., Chicago, Ill. American Agents.

The Speaker's Bible. Edited by the Rev. James Hastings, D.D., editor of *The Expository Times, The Dictionary of the Bible, The Encyclopedia of Religion and Ethics,* and other works, assisted by Rev. E. Hastings, M.A., A. W. Hastings, M.A. The Gospel According to St. Luke, Vol. III. Price \$4.00.

PAMPHLETS

W. Heffer & Sons Ltd. Cambridge, England.

Getting Ready for Reunion. By Edward S. Woods, M.A., Hon. Canon of Ely.

Canadian National Exhibition at Toronto Recalls Connection with Church

Bishop Sweeny Pronounces Blessing —With the Bishop of London— A School Car

The Living Church News Bureau
Toronto, September 9, 1926

AN INTERESTING FEATURE OF THE GREAT Canadian National Exhibition now being held in Toronto has been its connection with the Church. The first exhibition, held as far back as 1858, was opened by Bishop Strachan, first Bishop of Toronto. This year prayer for God's blessing on the exhibition was offered at the opening ceremonies by the Rt. Rev. James Fielding Sweeny, the present Bishop of the diocese. On Sunday last the directors of the exhibition attended divine service at the Cathedral of St. Alban the Martyr. The Holy Eucharist was celebrated by the Bishop with the Rev. F. C. Ward-Whate, priest vicar, as epistoler, and Canon Vernon, general secretary of the Council for Social Service, as gospeller. The Bishop preached an eloquent sermon from Acts VII: 50, "Hath not My hand made all these things?" emphasizing the fact that Canada owed its wealth of field and forest, mine and fishery, to the Giver of All, and pleading that all should seek to learn the spiritual lessons of the Canadian National Exhibition.

WITH THE BISHOP OF LONDON

The Bishop of London, after spending a few days with his brother, nephews, and nieces, and after officiating at the marriage of a nephew, the Rev. A. E. Winnington-Ingram, rector of Hespeler, preached at the Canadian St. Paul's Cathedral in the Canadian City of London, and then left for the West with his party in the private car placed at his disposal by the Canadian National Railways. On the way to the Pacific Coast he spent a delightful day at Jasper Park, in the northern Rockies, one of Canada's great national parks, remarkable for its scenic beauties. While at the Coast the Bishop will lay the cornerstone of the new cathedral at Victoria and will address the provincial synod of British Columbia at Vancouver. He will return from British Columbia over the Canadian Pacific, visiting Lake Louise and Banff.

A TRAVELING SCHOOL CAR FOR NORTHERN ONTARIO

With a view to providing educational facilities to the children of railwaymen and residents in the remote stations and settlements along the railroad lines in northern Ontario, the provincial government, in coöperation with the Canadian National and the Canadian Pacific Railways, has completed plans for a unique experiment in bringing the "little red schoolhouse" into the unbeaten paths of the hinterland. The plan, which will be put into effect within a week or so, calls for the operation of two traveling school cars which in every way will be the equal of the rural schools both in equipment and in efficiency of instruction.

Dr. McDougall, chief inspector in charge of the cars, stated that it was the intention of the Department of Education this year to operate only two cars, one to take care of the children on the Superior division of the Canadian Pacific between the stations west of Sudbury to Chapleau, and the other on the Capreol division of the

Canadian National to run between Nandair and Palmar. These territories were selected by the Department of Education after making a thorough survey of the education needs of the North, and should the traveling schools prove to be a success it was intimated that the plans probably would be extended to include other railway subdivisions.

The cars are much alike in construction. Approximately one-half is devoted to the school room proper. A dozen desks of the usual school type, grading from those for larger pupils down to the smaller ones for the first books, have been installed, while at the so-called front of the room stands the teacher's desk with a blackboard behind.

Besides the ordinary school equipment, including a regulation bell to summon the scholars, there are two bookcases, one containing the usual school books and the other a small lending library, including standard works for the adults, as well as juvenile reading.

ANNUAL MEETING OF THE DOMINION W. A.

The annual meeting of the Dominion Board of Management of the Woman's Auxiliary to the Missionary Society of the Church of England in Canada will be held in Cronyn Hall, London, Ont., September 21st to 24th. It is expected that over 200 delegates, representing all the dioceses of the dominion, will be in attendance. Mrs. Gilbert Farrabee, of Montreal, dominion president, will be in the chair. Matters of importance in connection with the development of missionary activity under the Church will be considered.

The tentative program has been announced by the dominion officers. A meeting of the dominion executive precedes the board meeting, this session taking place in St. James' parish hall, Stratford, September 17th, 18th, and 20th. Holy Communion will be celebrated at St. James' Church on the morning of Friday, September 17th, by the Rev. Canon W. T. Cluff. The executive agenda includes reports of officers and committees and general business. On Monday evening, September 20th, the members of the executive will leave Stratford for London, arriving here in time for the quiet hour to be conducted, it is expected, by the Rev. A. L. G. Clarke, rector of the Church of St. John the Evangelist, at St. Paul's Cathedral from 8:30 to 9:30.

Holy Communion at St. Paul's Cathedral will open the sessions of the dominion board on Tuesday morning, September 21st, with the Bishop of Huron as celebrant and preacher. The united thank offering will be presented.

Luncheon will follow at the Masonic Hall, where greetings will be presented to the delegates by Mayor Moore and Bishop Williams.

VALEDICTORY OF THE BISHOP OF CALGARY

The Rt. Rev. W. Cyprian Pinkham, Bishop of Calgary, whose resignation in his eighty-second year now takes effect, has issued the following valedictory:

"To Members of the Church of England in Canada, in the Diocese of Calgary.

"My dear Church people:

"It is with a feeling of deep sadness that I write this, my valedictory, after thirty-nine years of very happy life among you.

"For some time I have known that I could not depend upon my mental powers, and that I ought to give place to a younger man, since

I am in my eighty-second year. On the other hand, it seemed hard to give up, when, in every part of the diocese, there were friends waiting to give me a hearty welcome; bidding me to go on, and making me realize to resign meant for me the hardest wrench possible. I have, however, much to thank God for; and your ever loyal and loving devotion, shown through all my episcopate, cheer and encourage me when resigning; and make me feel that you may make the greatest claim upon my time and thought while I am here on earth, and that increasing prayer for you all will be a duty and a privilege.

"I am under the greatest obligations to Archdeacon Hayes. He has been one of the truest and sincerest friends and fellow workers, who has rendered me invaluable service in my declining years.

"I have no words with which to express my deep gratitude to those, who, in their kind thoughtfulness, have helped to provide for me and mine.

"Finally, Brethren: ' whatsoever things are true; whatsoever things are honorable; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.'

"I am,

"Faithfully and lovingly yours,

"W. CYPRIAN PINKHAM, Bishop."

The Synod of Calgary meets for the election of Bishop Pinkham's successor on October 5th.

BISHOP SLATTERY IN PARIS

PARIS, FRANCE—At morning service on August 29th the Rt. Rev. Charles L. Slattery, D.D., Bishop Coadjutor of Massachusetts, preached at Holy Trinity Pro-Cathedral, Paris. Dean Beekman being absent on vacation, the church was in charge of Canon Gibbs, who on this occasion was assisted by two American visiting clergymen. The church has a pretty steady congregation of over four hundred Americans, resident and tourist, all the year round. On the occasion above mentioned there was a congregation of five hundred or more, and additional seats had to be provided. The text was Mark 13:32, "But of that day and that hour knoweth no man," and the Bishop showed how impossible it is for man with his limited intelligence and sense power even to imagine any part of the life beyond the grave; the details whereof are necessarily hidden from us. The sermon, which was extempore, covered this one point and covered it completely, and in that respect was a model. These episcopal visits from home, brief though they be, are a boon to the exiled Americans here; they make us acquainted with some of the shepherds of the great American flock, and so increase our interest in the life and growth of the Church.

ASSISTANT TO E. C. MERCER

SALISBURY, CONN.—Mr. E. C. Mercer, who for the past seven years has conducted lay missions throughout the Church, has secured as his permanent associate Mr. Elliott C. Mitchell, of St. Luke's Church, Germantown, Philadelphia. Mr. Mitchell was formerly on the staff of the New York *Sun* and of the Philadelphia *Record* and *Ledger*, and is a forceful lay preacher.

Messrs. Mercer and Mitchell ask the prayers of their friends for missions which they are to conduct during October and November at the following churches: St. George's, Brooklyn; St. James', Winsted, Conn.; Christ, Rochester, N. Y.; St. Mark's, Newark, N. Y.; Christ, West Haven, N. Y.; Ascension, Rockville Center, N. Y.; Resurrection, Richmond Hill, N. Y.; Transfiguration, Freeport, N. Y.; St. George's, Hempstead, N. Y.; St. James', Keene, N. H.

New York Cathedral Observes Labor Sunday; Dean Robbins Speaks

Dr. Gilbert and Mr. Miller Also
Address Workers—Bishop Stires
Returns from Europe

The Living Church News Bureau }
New York, September 11, 1926 }

EVENSONG LAST SUNDAY AT THE Cathedral of St. John the Divine was made to serve as an expression of the Church's interest in the problems of Labor. The speakers were the Very Rev. Dr. Howard C. Robbins, Dean of the Cathedral, the Rev. Dr. Charles K. Gilbert, secretary of the Social Service Commission of this diocese, and Mr. Spencer Miller, Jr., secretary of the Workers' Education Bureau of America. Dean Robbins pointed out that both the Church and the labor union stand for the efficiency of group action, and that the Church has an earthly as well as a heavenly hope. Dr. Gilbert went into fuller detail on the same idea, pleading for a greater interest on the part of Christians in helping to effect legislation based on Christian standards. He had in mind, especially, the end of child industry and the betterment of conditions in factories and mines. Mr. Miller spoke on the influence of Christianity on social conditions and described craftsmanship, brotherhood, freedom, and education as four great ideals which are cherished by both the Church and the labor union. The service inaugurated the series of like meetings which are held in the Cathedral during the greater part of the year at which subjects of civic interest are emphasized.

BISHOP STIRES COMMENTS ON CONDITIONS ABROAD

The Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island, returned to New York on the *Aquitania* yesterday after a three months' trip to the Continent. He made special comment on conditions in Italy, where it was his privilege to have an audience with Mussolini. Bishop Stires said that he had met the Premier three years ago and was much impressed with the increased physical and moral strength that he now evidences. Concerning anti-American feeling in Paris, the Bishop said that he was there at the time it was reported as being so intense and that the matter had been much exaggerated by the press on this side. What there was of such was manifested by the less educated elements who base their reasoning on the sight of the prosperous American tourists.

On the same ship was Mrs. Corson, the English Channel swimmer. On Tuesday a reception was accorded her by the passengers, at which Bishop Stires presided. At its close resolutions signed by all the passengers were presented to Mrs. Corson, General Sherrill (who was the chief speaker at the ceremony), and the Bishop.

THE BIBLE A POOR MAN'S BOOK

Preaching in St. Thomas' Church last Sunday morning, Dr. Robbins, the Dean of the Cathedral, described the Bible as "a poor man's book." He said in part that "from cover to cover it is a book for the poor. The Old Testament is a gospel for the unprivileged. All Hebrew legislation was based on the doctrine of human rights. The social message of

Jesus, wrongly applied, is dynamite. His words mean that the Kingdom of God is to be established here on our own familiar earth."

CHAPLAIN TO BOY SCOUTS

Up at the Bear Mountain Camp of the Boy Scouts of Greater New York, just now closing its season, stands a rude barracks chapel opening unvalled to surrounding woods and hills.

In this rustic chapel every Sunday during the season just passed, a stalwart young chaplain has spoken in word and personal attribute of what God and Christianity may mean to the virile boy and girl of today.

Before an altar and reredos fashioned of birch bark and brown canvas, with candlesticks and cross of birch bark, the Rev. T. W. B. Magnan, of the New York City Mission Society, each Sunday has held services for an average attendance of eight hundred Boy Scouts.

Last Sunday more than six hundred boys attended the early morning service celebrated by Chaplain Magnan. At a later service held on the same Sunday on a tree-vaulted hillside another group of three hundred boys participated in prayer and worship at Camp Matinecock, where the Scouts of Queens gather independently for their service.

Of the thirty-seven hundred boys enlisted in the twenty-two camps comprising the Scout's Bear Mountain Encampment at Kanawahkee Lakes, approximately one thousand on some Sundays are voluntarily attending the non-Roman, non-Jewish services. For the Jewish and Roman Catholic boys services are held by a rabbi and a Roman Catholic priest respectively who, like Chaplain Magnan, are designated officially by the Scout organization.

NEWS NOTES

Mr. Harvey Woodstock, organist at All Angels' Church, 81st Street and West End Avenue, was killed this week when he fell from the roof of the four-story building in which he resided. Prior to his coming to All Angels' Church he was organist at St. Barnabas' Church, Irvington.

In the chapel of St. Peter's Church, Peekskill, a clergy stall has been placed. This is a memorial to the late Rev. Francis G. Ilsley, at once time an assistant in the parish, who died in July, 1925.

During the summer a marble floor has been laid in the mortuary chapel of the Church of St. Mary the Virgin.

The Rev. Dudley S. Stark has come to New York from the rectorship of St. Mark's Church at Mauch Chunk, Pa., and tomorrow enters upon his new work as vicar of Holy Trinity Church, East 88th Street. He succeeds the Rev. Samuel Dorrance, now the rector of St. Ann's Church, Brooklyn, the former parish of Bishop Creighton. HARRISON ROCKWELL.

Chicago Survey Shows Labor Has Not Deserted the Churches

Bishop Anderson's Labor Day
Message—Growth of Serbian
Monastery

The Living Church News Bureau }
Chicago, September 10, 1926 }

HAVE THE LABORING MEN DESERTED the Chicago churches? As a result of a recent study by the Commission on Church and Industry of the Chicago Church Federation, the answer is emphatically: They have not! The committee confined its study to ninety-six representative non-Catholic congregations or churches. They made allowance for the effect that the industrial policies of the United States has had on church affiliation of the labor groups. For example, when new labor is recruited from Southern Europe, it is found that these people have their affiliations in this country with the Roman Catholic and Jewish, and not with the Protestant Churches. During periods when labor is recruited from Northern Europe and from the British Isles, laboring men are found to ally themselves with the Protestant Churches. A vocational census was made of the ninety-six churches. Their average membership was 230, males constituting 42%. Of those gainfully employed 9% were professional men; 6.8% business men; 31.7%, clerical; 17.3% skilled manual workers, and 18.1% unskilled manual workers. "It appears," says the report, "that while wage earners make 76% of Chicago's total gainfully employed population, they comprise 67% of the gainfully employed Church members. It would

appear that professional people join the Church in greater proportion to their total numbers than any other vocational class; that clerical workers come next; that skilled workers follow; then comes the business man; and last, with about the same general average as the business man, comes the unskilled worker."

From a further study of the membership of the official boards of the churches it was found that 60% of them in Chicago are wage earners. "The unskilled laborer is not represented highly on these boards, but since by training and experience he is, perhaps, not as competent as others to help direct, the fact is only what might be expected."

The survey relates only to churches of white membership. If the colored churches were represented as well, it would probably be found as in the Negro churches of Boston, that a very large proportion of the members of the official boards are skilled and unskilled manual laborers.

From this interesting study, the Commission draws certain conclusions. They are:

Union membership, instead of being a bar to church membership, stabilizes the laborer and increases the chances that he will participate in local community organizations, the church included. The greatest enemy to church membership is not affiliation with union labor, but the disorganization in personal life which comes from the migratory tendency of the unattached laborer.

There does not seem to be any great revolt of organized labor against their religious organizations. The church member-

ship is fairly representative of society as a whole.

BISHOP'S LABOR MESSAGE

The Bishop of Chicago has contributed a striking and interesting article in the Chicago *Tribune* of Sunday, September 5th, on "Religion and Work—A Labor Day Message." It is lucidly written and strongly put. Here is one of the notable passages:

"The man who says religion is a private matter between God and himself is apt to claim his work or business is a private matter between himself and his conscience. Under that philosophy the employer might say, 'The wages I pay, the seven day week I require, the twelve hour day I exact, the little children whom I employ, the profits I make, the liberties I give or withhold, the connivance I have with civic officials—these are all my own private affairs with which religion has nothing to do. Hands off.' And the employe might say, 'The quality of service I render, the character of work I do, the hours I shirk, the fraudulent work I cover up, the waste I cause—these are my own personal affairs with which religion has nothing to do. Hands off.' Both are wrong. Neither a man's work nor his business nor his religion is a private affair. God has to be taken into account. The public has to be considered. No man liveth to himself. A man can no more say his work or his business is his own private affair than he can say God is his private God.

"People rightly spend much of their time over such matters as work, wages, and profits. Business and politics largely determine our wages, salaries, incomes, homes, schools, churches, parks, playgrounds, holidays, food, air, and water. These are things that people think about, talk about, rejoice over, and fret over. These are spheres wherein souls are saved or lost. If religion is not a determining factor in the quality of such things as these it is because it is thinking of something less than those moral and spiritual values which contribute to the upbuilding of the kingdom of God in the lives of men."

GROWTH OF ST. SAVA'S

Three years ago, on Labor Day, the Serbians of Chicago and the vicinity, led by the then Archimandrite Mardary, began their work for orphans on a beautiful site of about twenty acres on the Desplaines, just two miles north of Libertyville. The grounds were blessed and the house thereon by the Archimandrite, and since then attractive buildings have been put up for the care of some of the Serbian children made orphans by the Great War. On Labor Day just passed, the third anniversary of the opening of the Libertyville house and grounds, more than a thousand Serbians, again led by Bishop Mardary, gathered to dedicate the beautiful new chapel of the monastery which is now being built on the same site. Besides the Bishop, many Serbian priests, and Serbian consul in Chicago, and some of our own clergy were present. Mass was said by the Bishop in the new chapel in the morning, and the afternoon was given to the singing of native songs, to folk dances, and other native games and sports of which your correspondent was an interested spectator. Bishop Mardary has now thirty-five Serbian churches in the United States under his jurisdiction. Two of these are in the city of Chicago, and eight others within the Chicago district.

CATHOLIC CLUB MEETS FOR THE FALL

The Rev. Father Joseph, O.S.F., was the chief speaker at the September meeting of the Catholic Club of Chicago at the diocesan headquarters on Thursday evening, September 9th. His topic was "The Influence of Third Orders on the Develop-

ment of Christianity. Besides the passing of the by-laws at this meeting, the committee for the formation of a Federation of Catholic Clubs brought in its report.

CAMPAIGN FOR ST. ALBAN'S SCHOOL AND THE ILLINOIS STUDENT CENTER

Now that the fall is here with its country-wide emphasis on all kinds of education, the campaign for St. Alban's School and for the student center at the University of Illinois is claiming a great deal of attention. The campaign committee is a large and able one, including the bishops, many of the clergy, and laymen from representative sections of the diocese. Early this summer Mr. Franklin H. Spencer, executive secretary of the Diocese of Springfield, became director of the campaign. Mr. Spencer and his staff have been quietly working during the summer, the effort is now well under way, and it is hoped that sufficient momentum will be gathered during the next few weeks to enable the full amount to be secured. The committee is asking that on Sunday, October 10th, the needs of the school and the university be presented to every congregation in the diocese at one of the services of the day. Brief addresses will be made,

too, by the clergy and laymen at services before that date.

NEWS NOTES

The Rev. Austin Pardue, rector of Lawrence Hall, the diocesan home for boys, was married to Miss Dorothy Klotz of Winnetka, at the chapel of the school, on Saturday, September 4th. The Rev. Howard R. Brinker read the service. Fr. Pardue is a well known social service worker, a graduate of Lane Technical High School, where he was prominent in athletics, and of Hobart College. On the resignation of the Rev. K. O. Crosby from Lawrence Hall last spring, Fr. Pardue succeeded him as director. Mrs. Pardue is the daughter of Mr. and Mrs. Charles E. Klotz, of Winnetka, and is a former Chicago district golf champion.

The congregation of St. Michael and All Angels', Berwyn, continued its campaign during August for completing the new church. In ten days \$12,325.00 was secured from thirty pledges, and \$3,760.00 in smaller pledges. The parish now lacks less than \$6,000.00 to complete the building fund, and it is expected that this will be in hand before the middle of September.

H. B. GWRN.

Church in Australia Considers Ordination of Men in Lay Occupations

Subject Postponed Until Next Lambeth Conference—The New Federal Capital at Canberra

The Living Church News Bureau
Sydney, Australia, August 8, 1926

AN INTERESTING MANNER OF FAR REACHING effect is being discussed by the Church authorities in Brisbane, Queensland. Last year the diocesan synod asked the Archbishop, Dr. Sharp, to bring a request before the bishops of Australia to consider the advisability of ordaining priests and deacons from among worthy and religious men who already follow secular avocations, such men to continue to follow their secular business.

The Archbishop, in his diocesan address recently, gave the result of his inquiries. He said that on the whole the opinion of the bishop is distinctly adverse to the proposal as regards deacons. As the scheme was proposed primarily to supply the administration of the Holy Communion in those isolated parts where the parish priest can visit only infrequently, the bishops were not all of one mind regarding the proposal as applied to priests. Three of the eighteen bishops who replied approved of the scheme; one in an unqualified manner. The general opinion of the Australian bishops is that no province ought to take such action but, if taken, it should be the business of the whole Church in Australia. The Archbishop of Canterbury had written also upon the subject and was quite definite upon the same point. Dr. Davidson raised the question at a meeting of English diocesan bishops and it was thought that, although some bishops might wish to reconsider existing laws on the subject, yet the change proposed is of a far reaching sort and was impossible to make without affecting every Province in England, Australia, and Africa. The wisest course to take was to postpone the subject until the next Lambeth Conference in 1930.

NEW CAPITAL FOR AUSTRALIA

Australia is emulating America in the establishment of a capital city for the commonwealth. Although the locality is situated in New South Wales, it is in the southern part thereof and near the Victorian border. Canberra, the capital city in embryo, is to become famous next year when the Duke and Duchess of York will open the new buildings of the Federal Parliament. The ecclesiastic aspect of the new city has caused speculation regarding the creation of a new diocese for the special area and the building of a worthy cathedral there; while, no doubt, both these will be accomplished later on, for the present the Bishop of Goulburn, Dr. Radford, in whose diocese the area is enclosed, does not think the former project necessary, nor does he agree with another suggestion that the capital city should be attached to the Diocese of Sydney. He suggests, however, that the example of Ottawa, in the Church of Canada, is worthy of consideration later.

THEOLOGICAL EDUCATION

Theological education is another subject to the front over here just now. Moore Theological College, Sydney, is pushing successfully a campaign to raise £10,000 for building extension, and the establishment of a provincial theological college at Morpesh, N. S. W., on very ambitious lines is being backed vigorously.

THE MELBOURNE CATHEDRAL

Melbourne Cathedral, a very fine structure but without the towers of the original design, is being completed by the erection of three lofty spires. This is one of the special efforts that has engaged the attention of Dr. Harrington Lees since his arrival from England to take up the duties of Archbishop of Melbourne. The western spires are just beginning to take shape. The central spire will cost about £70,000 and the whole work is expected to be finished within three years.

R. HARLEY-JONES.

CHURCH HOME DEDICATED

Other Washington News—Society of Nazarene to Meet

WASHINGTON, D. C.—The recent addition to the Episcopal Church Home, the purchase of which was noted in THE LIVING CHURCH for June 6th, was dedicated September 17th by the Rt. Rev. James E. Freeman, D.D., Bishop of Washington. As a result of gifts of Washington Churchmen on Mother's Day, May 9th, a house and lot adjoining the home on Wisconsin Avenue were purchased, and during the summer the house was renovated and made available for the purposes of the home.

The ceremonies took place at two-thirty o'clock in the afternoon, after which a detachment from the Marine Band played, and refreshments were served. At ten-thirty A.M., the board of governors and the board of lady managers met for a business session.

The project of establishing a comfortable home in which aged, infirm, and lonely Churchwomen could live in congenial surroundings was first suggested in the early winter of 1922. This project was approved by the diocesan convention in February of the next year, and the home was incorporated February 5, 1924.

In the spring of 1924 the governors received the gift from Mrs. Cornelia Jones of her residence on Wisconsin Avenue near Washington Cathedral. This was opened as the home with a matron and five guests on October 15th of that year. The addition just made accommodates nine more guests, and was filled as soon as it was ready for occupancy. It is understood that there is a considerable waiting list at the present time.

SOCIETY OF THE NAZARENE

The annual meeting of the Society of the Nazarene will be held at Trinity Diocesan Church, Washington, during the week beginning September 26th. The Rev. A. J. Gaynor Banks, director of the society, will preside, and the subject of conferences during the meeting will be Personal Religion and Evangelism. The Rev. William Curtis White, vicar of Trinity Church, is in charge of arrangements.

During the week there will be a daily Eucharist, and a daily service of healing at eight in the evening. The forenoons will be devoted to lectures, conferences, and the business of the society, while the afternoons will be devoted to sight-seeing and to personal conferences with the leaders of the movement. The society is particularly strong in the city of Washington.

CHRISTIAN NURTURE CLASSES

Coaching classes for Church school teachers using the Christian Nurture System will be held during the coming season in various churches of the city under the auspices of the diocesan Board of Religious Education. This was resolved upon and arranged for at a meeting of a committee held at the Church of the Epiphany September 9th, at which Mrs. M. C. D. Johnson presided.

These classes will be held on the third Sunday evening of each month, the first to be at St. John's Church on September 19th. At these meetings selected teachers will confer with teachers of each grade of the Church schools of the city, and will go over with them the material for the coming month. So far as is possible

IN DEBT AGAIN!

We had to make a trip to the bank at the end of August carrying with us a note for \$75,000. Too bad!

During July and August we received from the dioceses only \$257,622. While this was \$10,696.00 better than last year it was far less than one-half of the amount due in that period.

The percentage paid on quota has dropped from the splendid figure of 90% established July 1st to 77% as of September 1st.

If the diocesan treasurers will wake up the parish treasurers, and if they will persuade the individuals to pay up their back pledges this month, we can pay that note by the first of October. Let's do it.

N. B.—The note bears interest.

Faithfully yours,
Lewis B. Franklin.

there will be leaders for each course in the Christian Nurture System. The classes will begin at 6:30 P.M., and will close in time to permit the members to attend the evening service of the church where the classes are being held. For the convenience of those who come from a distance, a supper will be served at six o'clock.

BISHOP DARLINGTON VISITS PRESIDENT

SOUTH MOUNTAIN, PA.—Bishop Darlington as a fisherman outranks President Coolidge. While angling in Lake Placid with the President, the Bishop caught a string of fish, the largest of which was a great northern pike weighing eight pounds, which is a pound and a half larger than the one noted so largely in the newspapers as caught by the President.

The Bishop and Mrs. Darlington, together with their daughter, Miss Kate Darlington, have been guests of President and Mrs. Coolidge, and of the Italian Ambassador and his wife, Baron and Baroness Geordino de Martino.

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FUNERAL OF COLONEL HARJES

Herman Harjes, head of the Morgan Bank in Paris, was killed recently at Deauville while playing polo. Photo shows the interior of the American Pro-Cathedral of the Holy Trinity during the funeral service.

COLONIAL CHURCH REOPENED

RICHMOND, VA.—On Sunday afternoon, September 5th, in the presence of an overflowing congregation, the Bishop of Virginia reopened for service the old colonial church, St. John's, in King William County, erected in 1734, and which has stood abandoned and desolate for more than a generation.

Of the twenty colonial church buildings in the Diocese of Virginia, old St. John's is the only one that is not cared for and in use. The last rector who ministered in the church was the Rev. John Dunn in 1794 and thereabouts, and though efforts have been made upon several occasions to revive the church, they were not successful.

Since the War Between the States, the old St. John's parish was revived by the establishment of St. John's Church in West Point, ten miles distant, but the old mother church remained unused and abandoned. It was only by the determined efforts of two friends of the Church, Captain Robert E. Lee and Dr. B. Richards, in 1876, that the building was prevented from being lost altogether to the Church.

An effort was undertaken last year to secure funds with which to repair the building and put it once more into use. Sufficient funds were secured to replace the floor, windows, and doors, and clear the underbrush and tangle of vines and briars from around the building.

The opening service was arranged by the minister and congregation of St. John's, West Point, and the choir of that church

sang at the service. The Rev. Coakley C. Graves, rector of St. John's Church, the Rev. William Byrd Lee of Gloucester, and the Rev. G. M. Brydon of Richmond took part in the service. A historical address was made by Mr. Brydon, and the Bishop preached.

At the close of the service an organization was effected, called the St. John's Church Restoration Association, to raise funds for the further restoration and preservation of the old church.

DEAN OF CHESTER'S ITINERARY

BOSTON, MASS.—Following is the itinerary of the Dean of Chester, England, who will visit many of the eastern cities of this country during October and November:

- October 10 to 14—Harvard University, with the Rev. E. C. Moore, D.D.
- October 15, 16—Providence, R. I. with the Bishop of Rhode Island.
- October 17—New York, with the Rev. J. P. McComas.
- October 21-28—Hartford (New Haven, Middletown), Conn., with Dean Colladay (Synod of the Province of New England, at Concord, N. H., October 26 and 27).
- October 29-30—Burlington, Vt., with the Bishop of Vermont.
- October 31-November 3—Albany, with the Bishop of Albany.
- November 4-11—Philadelphia, with the Rev. John Mockridge, D.D.
- November 12-19—New York, with Dean Robbins.
- November 20 to December 6—Washington, with the Bishop of Washington.

AMERICAN CHURCH MONTHLY

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EDITORIAL COMMENT:

The Eucharistic Congress—Convenience in Worship—The Italian Popular Party—Dr. Fosdick on Toleration—Religious Liberty—Protestantism in Switzerland.

THE COUNCIL OF TRENT'S FAILURE AT REFORM

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BISHOP OF LONDON TO FOLLOW ORIGINAL PROGRAM

SEWANEE, TENN.—The Bishop of London will adhere to his original program, and will visit Sewanee on November 4th, according to a letter received by the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee. Bishop Ingram has notified Bishop Gailor that the change in his itinerary was based on a misunderstanding.

A MEN'S THANK OFFERING

WILLIAMSPORT, PA.—The Men's Luncheon Club of Christ Church, Williamsport, has sent the following letter, endorsing the idea of a triennial thank offering for men, to the Rt. Rev. Philip Cook, D.D., Bishop of Delaware:

"Dear Bishop Cook:

"The men of this parish gladly accept the challenge you were asked to present to the laymen of the Church; and the Tuesday Luncheon Club have instructed me to write you that they endorse most heartily the plan to provide for the men of the Church an opportunity to make a triennial thankoffering, as the women have done so enthusiastically for so many years. We wonder that the scheme has not been proposed before, and we feel that it would be of immense spiritual and educational value. Our own group stands ready to sponsor it so far as is possible in this community.

"Faithfully yours,
(Signed) "HIRAM R. BENNETT."

BISHOP INGLEY IN WISCONSIN

KENOSHA, WIS.—The Fourteenth Sunday after Trinity, September 5th, was a gala day in St. Matthew's Church, Kenosha. At the early Eucharist, the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado, and a former rector of St. Matthew's, was the celebrant, and a large congregation was present.

At the late Eucharist, Bishop Ingley preached the sermon and also dedicated five beautiful stained glass windows, which have been installed in the sanctuary. The church was filled to capacity, and the parish choir sang the Communion service by Redhead.

The windows were made by Mr. William Glasby of Kensington, London, England, and are the gift of Dr. N. A. Pennoyer, in memory of Mrs. Pennoyer and his sister, Miss Alice. The central window portrays the Master breaking the Bread of Life and pleading with humanity to "Come unto Me and I will refresh you and give you life." The character windows on either side are symbolic of humanity receiving and accepting the invitation.

CENTENNIAL OF REV. ROGER SEARLE

CLEVELAND OHIO—September 6, 1926 marked the hundredth anniversary of the death of Rev. Roger Searle, the great pioneer missionary, whose work has never been equalled, and whose name is still familiar in the Diocese of Ohio. He came here from St. Peter's parish, Plymouth, Conn., and did yeoman service among the people of the Western Reserve, then called New Connecticut.

His first report to Convention in 1817, affords an idea of the tremendous character of the work he had done.

He observes, "I came into the state in the month of February, 1817, in which month, and March and April following, several parishes were formed in the state

of Ohio. A parish in Ashtabula by the name of St. Peter's Church; Trinity Church (now Trinity Cathedral) in Cleveland; St. Mark's, Columbia; St. John's Church, Liverpool; St. Paul's Church, Medina; St. Luke's Church, Ravenna; St. James', Boardman; Grace Church in Berkshire, and St. Paul's Church in Chillicothe," and he adds, "During the very laborious services rendered by the subscriber, last spring 284 adults and children were baptized, and 83 persons admitted to the Holy Communion."

Everybody who looks at these facts must be astounded. One can find some

reason to believe in what we are told of his physical condition when this was done—his robust build, rather corpulent, and six feet in height, gave him a prominence which served him well.

Turning to the account of his service in 1826, when he was in ill health, we see that his work was equally great. He had founded, among others, the parish of St. Paul's, Norwalk. As has been said of him, at one time or another, he was rector of every parish then existing in the Western Reserve. He is buried at Ashtabula, which parish he loved, and where his memory is still green.

The Bishop of London

is now being welcomed on his American tour. Two new books just received from England, one about him, the other from his pen, are therefore especially timely.

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"How do you reconcile evolution, which seems to be accepted now, with the story of Creation as given in Genesis?"

"Can God be held responsible for every child born into the world?"

"Ought I to think of the child I lost as growing up with God, or always as a tiny?"

"How is one to say with certainty that God is stronger than the devil, and that goodness in the end will prevail?"

"Jesus said, 'All things whatsoever ye shall ask in prayer, believing, ye shall receive them.' Why, then, have we war, unemployment, and other evils?"

"What is meant by the Spiritual Body?"

"A young man declares his intention of joining the Roman Catholic Church, to the great distress of his parents and his young wife. How can peace be restored between them?"

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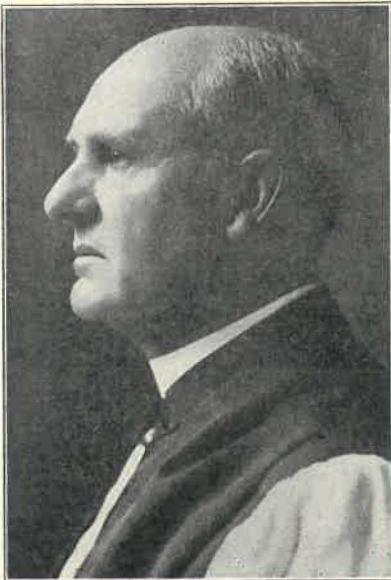
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**TWELVE BISHOPS ACCEPT
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INVITATION**

MILWAUKEE, WIS.—Twelve bishops, including the Most Rev. John Gardner Murray, D.D., Bishop of Maryland and Presiding Bishop of the Church, have so far signified their intention of being present at the second annual Catholic Congress, to be held here October 12th to 14th. The bishops who have so far accepted are, in addition to the Presiding Bishop, Bishops Gailor of Tennessee, Weller of Fond du Lac, Griswold, Suffragan of Chicago, Gray of Northern Indiana, Johnson of Colorado, Fiske of Central New York, Moore of Dallas, Sumner of Oregon, White of Springfield, Webb of Milwaukee, and Ivins, Coadjutor of Milwaukee.

The central feature of the Congress will be the solemn pontifical High Mass at



MOST REV. JOHN G. MURRAY, D.D.
Presiding Bishop

All Saints' Cathedral on Wednesday morning, October 13th. All clergymen who are present will be invited to take part in the procession, and they are expected, therefore, to bring cassocks, surplices, and birettas. The preacher at the High Mass will be the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York.

Registration for all members who attend will be at the Cathedral guild hall, 228 Juneau Avenue, all day Tuesday, October 12th. Here, too, will be exhibits of religious literature and supplies by various Church firms.

The Congress sessions will be held in the auditorium of Immanuel Presbyterian Church, a block from the Cathedral. The pastor of this church, the Rev. Howard A. Johnston, has very kindly offered the use of the building free of charge. Breakfasts and luncheons will be served at a low cost at the Elks' Club, which is only a few blocks from Congress headquarters.

Nearly a thousand men and women from all over the country have already registered as members of the 1926 Catholic Congress. The registration fee, \$1.00, should be sent to the assistant secretary, Clifford P. Morehouse, 1801 Fond du Lac Ave., Milwaukee. Requests for room reservations may be sent to Miss Frances Bussey, 264 Knapp Street, Milwaukee.

THE AUSTRALIAN General Convention will meet the first week in October, and the General Synod the following week.

**CONFERENCE OF
CONNECTICUT CLERGY**

HARTFORD, CONN.—The bishops of the diocese have called a conference for all the clergy to be held for three days, September 22d to 24th. The headmaster of Choate School, Wallingford, has kindly placed the school at the disposal of the diocese for this purpose, and the conference will be held there. The conference will assemble for supper on the first day, and in the evening there will be two addresses, one on The Purpose of the Conference, by Bishop Brewster; the other, A Priest in the Church of God, by Bishop Murray. Prayers in the chapel will close the day. The second day will open with a celebration of the Holy Communion. The subject for the morning conference will be The General Church Program, Its Building, Its Meaning, the Diocese. Addresses will be made by the Rev. A. R. McKinstry and the Rev. John F. Plumb, D.D., executive secretary of the diocese. The afternoon will be given to recreation. The topic for the evening will be The Spiritual Life of the Priest and the Parish, with addresses by Dr. James, Dr. Grant, the Rev. Henry E. Kelly, the Rev. Samuel Sutcliffe, and the Rev. Henry B. Todd. Friday morning the subject will be Evangelism and the Bishops' Crusade, with address by Bishop Oldham. Bishop Acheson will deliver the closing address.

**SUMMER BUILDING
IN MASSACHUSETTS**

BOSTON, MASS.—During the summer there has been considerable activity throughout the diocese in the way of improving, remodeling, or increasing the material fabric in many of our parishes.

The Church of the Good Shepherd, Fairhaven, the Rev. C. R. S. Pike, rector, has enlarged its basement and thus improved its accommodation for the Church school. The Mission of St. John the Evangelist, Mansfield, has added a small parish house to its Church property. St. Paul's Chapel, North Dighton, in the parish of St. John's, Taunton, the Rev. W. R. Tourtellot, rector, has also made important improvements. The Mission of Our Saviour in Cliftondale has bought two building lots in the center of the community on which the congregation expects to begin immediately the building of a church. The parishioners of Grace Church, Vineyard Haven, have completed the remodeling of a house close to the church which is to be the rectory for the Rev. A. B. Papineau.

St. Stephen's Church, Fall River, is to be consecrated by Bishop Slattery on the first Sunday in October, the special sermon being preached by Bishop Babcock. St. Mark's Church, Fall River, contemplates the burning of the mortgage on the parish house at a parish supper on Thursday, October 7th, the congregation having recently completed the raising of the necessary \$5,500. The new mission church in East Lynn, a very thriving and prosperous mission in the parish of St. Stephen's, Lynn, the Rev. W. Appleton Lawrence, rector, is nearing completion. The Church of the Advent, Medfield, is undergoing reconstruction and enlargement. Christ Chapel, Newburyport, closed for some time, has been reopened and services have been resumed by the Rev. A. C. Peabody, rector of St. Paul's. Work has commenced on the new St. Stephen's Church, Boston.

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on Evangelism

Church of St. Andrew, Montello, was made by Bishop Babcock on Sunday, August 22d, when he confirmed five candidates. Bishop Babcock's autumn visitations commence with the Church of St. Mary of the Harbor, Provincetown, on September 12th, followed by Edgartown and Vineyard Haven on the following Sunday.

REV. STANLEY M. CLEVELAND CRITICALLY ILL

CINCINNATI, OHIO—The illness of the Rev. Stanley M. Cleveland, which has extended over more than two years, has become very critical in recent weeks and he has twice seemed absolutely on the verge of passing away, but has each time rallied. He has for sometime been in Christ Hospital in Cincinnati. Fr. Cleveland was reported very low late last week, but had rallied from his most recent sinking spell. He was for several years the efficient student chaplain of the Church at Madison, Wis., but was obliged to resign by reason of ill health, which has constantly grown worse.

HISTORIC BELL AT SESQUI

YORK, PA.—The old bell of St. John's Church, York, the Rev. Paul S. Atkins, rector, has been loaned to the Sesqui-Centennial Exposition in Philadelphia.

This bell was a gift to the parish in 1774 through the Society for the Propagation of the Gospel in Foreign Parts. Since there was no belfry, the bell was deposited in Centre Square, now known as Continental Square, where its first service was to ring out the news of the Declaration of Independence. Later it was hoisted to the courthouse tower where it served both Church and state for nearly seventy years. In this building the Continental Congress met from September 30, 1777, to June 27, 1778, when it was driven out of Philadelphia by General Howe. The bell called the members to its sessions. The court house was demolished in 1841 and the bell removed to the church building. Cracking while tolling for the funeral of President McKinley, it was removed from the tower and placed in the vestibule of the church.

A caravan of fifty automobiles accom-

panied the bell to the exposition. Among the escort were the mayor and city council, members of the American Legion, and officials of the Chamber of Commerce. The rector, the Rev. Paul S. Atkins, presented the bell, and Governor Pinchot accepted it for the state. It was placed on exhibition in the Pennsylvania Building with other historic bells.

ALL QUIET ALONG THE YANGTZE

NEW YORK—The following cable was received September 8th from Hankow, signed by Bishop Gilman: Wuchang besieged. All well.

SIMPLEST WAY OF CHURCH SUPPORT

"THE TIME has come when all this continental missionary field must make an effort toward a larger measure of self-support," said Bishop Barnwell to the convocation of his district. "The romance of the West is passing. This has meant many thousands of dollars to us in the past. There was something picturesque about this field which appealed tremendously to the Churchman or Churchwoman who had never been west of the Alleghany Mountains. But our Chambers of Commerce have so adroitly advertised our natural resources, and the good roads have lured so many thousands to the trans-continental trip, that more and more the West is becoming a commonplace in Eastern minds. This is all psychological, but it has very practical results. . . .

"We must look more and more to the people whom we serve for support of the local work, and in all our dealings with them, in our sermons, and in our visits and conferences, we must try to quicken within them a desire to become more nearly self-sustaining. . . .

"I have found too often failure on the part of the local officials to conduct effective and vigorous canvasses for the support of the Church, and a tendency to rely on the efforts of the women. These efforts, commendable as they are in general, too often are confined to the sale of cooked food, card parties, and other similar enterprises. Such methods of supporting the Lord's work are neither dignified nor effective. There is but one effective and worthy way: the way of effective annual canvasses with duplex envelopes and duplex pledges, and the free gift of our substance regularly and generously in order that the Lord's work might be furthered. Schemes and devices for money-raising are troublesome methods of making the gift of money seem easy. As a matter of fact, the simplest way is the easiest."

BISHOP ROOTS IN BORNEO

THERE ARE such great numbers of Chinese in Borneo, Labuan, Sarawak, Singapore, and the Philippines that the bishops of those regions invited the Chinese Church to send a delegation to establish if possible some closer connection between their Chinese Christians and the Chinese Church. Accordingly Bishop Roots was to spend July, August, and September in a thorough investigation of the numerous Chinese congregations in these parts of southern Asia. With him went the Chinese rector of St. Stephen's, Hong Kong, and as secretary and interpreter, of the southern dialects, a Chinese who was born in Borneo and is now a student in St. Paul's Divinity School, Central China University.

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JACOB BRITTINGHAM, PRIEST

WHEELING, W. VA.—Hundreds of men and women of every Christian name, not only in the Wheeling district but throughout West Virginia and neighboring dioceses, are mourning the death of the Rev. Dr. Jacob Brittingham. For more than forty years he exercised a notable ministry in the Diocese of West Virginia. He was the first candidate for Holy Orders to be received by Bishop Peterkin after the organization of the diocese. In the early years of his ministry, making his home in the Episcopal residence in Parkersburg, he performed valuable pioneer duty up and down the Ohio Valley. Thus in his death is broken a link which binds



THE LATE REV. JACOB BRITTINGHAM, D.D.

the present generation sacredly to the earliest diocesan beginnings in West Virginia. Dr. Brittingham may justly be regarded as one of the pioneers of the Church in this diocese.

His first parish was Christ Church, Clarksburg, from which he came in the year 1889 to St. Luke's, Wheeling. After a happy and fruitful ministry in Wheeling of thirty-five years, he retired in the autumn of 1924, and was succeeded in the rectorship of St. Luke's by the Rev. Charles W. Sydnor. Dr. Brittingham represented West Virginia in eight General Conventions.

The funeral was held from St. Luke's Church, Wheeling, Saturday afternoon, September 3rd, the bishops of the diocese and the Rev. Charles W. Sydnor in charge.

CLEMENT G. BRADLEY, PRIEST

WASHINGTON, D. C.—The Rev. Clement G. Bradley, of the clergy staff of the Church of the Epiphany, Washington, died at the Emergency Hospital here September 9th after a brief illness.

Born in Brooklyn, N. Y., September 8, 1862, the son of Edward and Ann Augusta Bradley, Clement G. Bradley was educated in the Brooklyn public schools and St. Stephen's College. He was ordained deacon in 1899 and priest in 1902 by Bishop Nelson. Before coming to Washington in 1924, he served successively as Bishop's chaplain, private secretary, and city missionary in Atlanta, Ga.; vicar of St. Jude's Church, Brunswick, Ga.; curate at St. Mark's Pro-Cathedral, Grand

Rapids, Mich.; curate at St. Luke's Church, Kalamazoo, Mich.; rector of Scotland Neck, N. C.; and rector of Calvary Church, Wadesboro, N. C.

In addition to his duties at the Church of the Epiphany, the Rev. Mr. Bradley has been employed in the war department since 1917. During the Spanish American War he served as a captain under Col. Theodore Roosevelt. He is survived by his wife and a two year old son.

The funeral service was said in the Church of the Epiphany, with interment in the Arlington National Cemetery.

JOHN G. HATTON, PRIEST

PORTLAND, ORE.—The Rev. John G. Hatton, chaplain of the Good Samaritan hospital here since 1920, died suddenly Saturday night, September 4th, at the hospital following a short illness. He was taken ill three days before with an apparently minor digestive disturbance, and it was not until the morning of his death that any anxiety was felt over his condition.

Just before his death he had asked Mrs. Hatton to get a book from the chapel. When she returned, a few minutes later, he had passed away. The chaplain and Mrs. Hatton were married only two weeks ago, by Bishop Sumner, at Seaside.

John Goodrich Hatton was born December 2, 1870, at Suffolk, Va. He was graduated from Cooper University in 1892 with the degree of bachelor of science. In 1897 he was graduated from the Nashotah Theological Seminary in Wisconsin. He was ordained a deacon in 1897 and in the following year a priest by Bishop Nicholson. He went to the Church of the Good Shepherd at Des Moines in 1898 as rector.

The following year Fr. Hatton became assistant rector of St. Elizabeth's Church, Philadelphia, and in 1900 he went to New York as assistant at the Church of St. Edward the Martyr, where he remained until 1905, in which year he became assistant at the Church of the Transfiguration, New York. He remained there eight years, and then became chaplain at Ralston, N. Y. He came to Portland in 1914 as assistant at St. Mark's Church, of which he was later rector, from 1918 to 1922.

Fr. Hatton is survived by his widow, who prior to their marriage was Olive Urlin; his father, General Clarence R. Hatton, New York, and three sisters, Mrs. G. H. Royster of Suffolk, Va.; Mrs. E. E. Smith of Scotland Neck, N. C.; and Mrs. Charles Barnes of Crawford, N. Y.

The body was sent to Suffolk, Va., for interment. A special requiem at the Good Samaritan Hospital was celebrated in the Bishop Morris Chapel by the Rt. Rev. Walter Taylor Sumner, D.D., Bishop of Oregon, with the Ven. Jay Claud Black as epistoler and the Rev. R. A. Court Simmonds, gosseller. A public service was held at St. Mark's Church.

SARAH MEINBERG

ST. LOUIS, MO.—For eighty years a constant attendant at the services of one parish was the unusual record of Mrs. Sarah Meinberg, who died in St. Louis August 26th. When a child of seven years, she saw the erection of the first edifice of Grace-Holy Cross Church, St. Louis, directly opposite her old home. She attended the first session of Sunday school, was confirmed, married, and brought her children for baptism and confirmation there. When the old church burned, and plans were ready for the new building, she turned the sod for the first work on this. She was unflinching in her devotion to the



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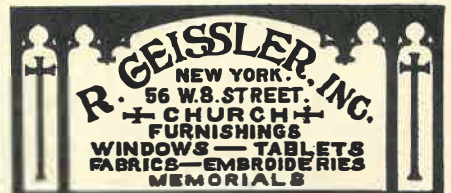
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activities of the parish, and was an inspiration to many in her long years of service. Her funeral was attended by many prominent St. Louisans whose families had been identified with the parish since its foundation.

GEORGE TUTTLE

St. Louis, Mo.—St. Louisans were shocked on September 3rd to read the cable news in the morning paper of the death of Dr. George Tuttle in London the previous day. He was one of the leading physicians of St. Louis, a member of the staff of St. Luke's Hospital, and of the chapter of Christ Church Cathedral. He was the son of the late Bishop Daniel Sylvester Tuttle, for many years Presiding Bishop of the Church.

Dr. Tuttle, accompanied by Mrs. Tuttle and their son, had been in Europe for two months, intending to return home on September 4th. The sailing date was kept by the widow and son, bringing the body with them. Dr. Tuttle was 60 years old, and a well known figure in St. Louis, where his professional skill and splendid character endeared him to thousands.

NEWS IN BRIEF

ERIE—The will of the late George H. Boyd, chairman of the board of directors of the Valley Mould and Iron Corporation, and for many years a devout member of St. John's Church, Sharon, gave the sum of \$200,000 to be known as the Ida Wood Boyd Fund, and to be administered by the trustees of the Diocese of Erie for emergency relief. This is simply the latest of innumerable gifts prompted by a deep and wide human sympathy that have aided worthy persons through crises, educated others for their life work, and made possible for an entire community a social service program.

HARRISBURG—The Rev. E. W. Foulkes, vicar of Lykens, Williamstown, and Millersburg, Pa., recently underwent a major throat operation in Worcester Hospital, Worcester, Mass., and is now convalescing at home.

LOS ANGELES—A retreat for the clergy of the diocese will be held at Harvard School, Los Angeles, the diocesan school for boys, September 13th, 14th, and 15th. The conductor will be the Rev. Roland F. Palmer, S.S.J.E., of San Francisco.—Bishop Stevens has been appointed a chaplain in the Organized Reserve Corps of the United States Army, with rank as major.—The Rev. Walter E. Bentley, of Long Island, conducted a most fruitful preaching mission in St. Andrew's Church, Fullerton, from August 29th to September 5th. Although this church is only two years old, the mission attracted the attention of the entire community.—The diocesan Men's Club resumed its weekly luncheon meetings on September 2d. The club meets every Thursday noon at the Windsor Tea Rooms, Los Angeles, and Churchmen from other dioceses visiting Southern California are welcome at its meetings.—All Saints' Church, Pasadena, has already overpaid its 1926 quota of \$8,860 for the general Church Program.

LOUISIANA—The Rev. Marshall Boyer Stewart, D.D., of Nashotah Seminary was a recent visitor to New Orleans and officiated at the Church of the Annunciation, the Rev. S. L. Vail, rector. The Rev. Dr. Stewart is an "adopted son of Louisiana" by action of the Louisiana delegation at the annual assembly of the Grand Confederated Fellowship of the Contributory Tribes of the Southland, held at the Sewanee Summer Training School.

MASSACHUSETTS—Services in Provincetown for the three summer months have been conducted by the Rev. W. W. Love, of Cambridge and the Rev. Frank O. Johnson, of the Diocese of Pittsburgh.—The many friends of the Rev. Philo W. Sprague, who was rector of St. John's Church, Charleston, for more than forty years, and now lives in Cambridge, while regretting to hear of his recent serious illness and operation, are glad to know that he has just been able to leave the Massachusetts General Hospital, entirely recovered.

OLYMPIA—The Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, has accepted an invitation to attend the laying of the founda-

tion stone of the new Christ Church Cathedral, Victoria, B. C., on September 9th.

RHODE ISLAND—A very beautiful memorial window has just been erected in St. Matthew's Church, Jamestown, the Rev. C. I. Burrows, rector, in memory of Emily G. Potter, given by her children. The subject is the Child Jesus receiving instruction at His mother's knee. This window is carried out in the manner of the thirteenth century mosaic treatment. The many small pieces of blues and rubies which predominate create a jewel-like appearance. The window is from the Willet Studios of Philadelphia.

WESTERN NEW YORK—The Rt. Rev. Charles Henry Brent, D.D., Bishop of Western New York, who has been in Europe in charge of the American churches for the past three months, recently arrived in New York City with his sister, Miss Helen Brent, and his secretary. After a short vacation he will return to Buffalo.—William S. Hudson, of Rochester, a senior at the General Theological Seminary, assisted the Rev. Charles Allison in the work of the Wyoming-Genesee Mission for three months during the past summer.—Miss Marjorie Hibbard, who has been at the Brent House in Buffalo, has given up that work to become the parish secretary at the Church of the Ascension, Buffalo.—The Rev. A. B. McKinstry, of the National Council, held a two day institute at St. Thomas,

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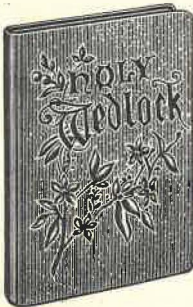
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