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# The Living Church

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

VOL. LXXIII

MILWAUKEE, WISCONSIN, JULY 11, 1925

No. 11

## MANY MINDS

EDITORIAL

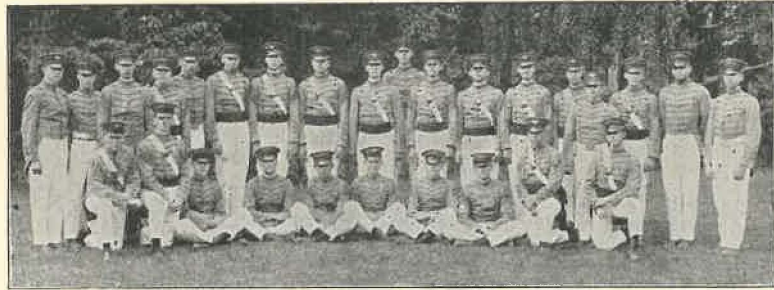
## CHRIST CHURCH COLLEGE, 1525-1925

EVELYN A. CUMMINS

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THE EFFECT of God's eager interest in man's affairs because they are human is to assure us that our dearest hopes and highest ideals are to reach their perfect consummation. No height is too high to scale if God is on our side, no task too impossible to undertake.—*Rev. Charles H. Brent, D.D.*

JESUS taught that He could not trust with spiritual gifts those whom He could not trust with money. So we learn that liberality in temporal things may be a proof of grace, and also prepare the heart for more grace, and for spiritual service.—*James Ostema.*



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## EDITORIALS & COMMENTS

### Many Minds

THERE was an old professor who fidgeted when his sophomores would maunder, in vague recollection of the text-book, about "Italian modes of thought." "What do you mean by Italian modes of thought?" he would growl. "Did they think edgewise?"

It may be, however, that the sophomore had some glimmering of truth, in referring to national psychologies. "That's just the way an Englishman (or what you will) *would* reason," we sometimes say. And we remember how knotty passages in Romans or Galatians would be unraveled as "rabbinical reasoning," and how many "hard sayings" would be softened when we heard them as examples of Oriental psychology.

Then, again, besides the national, there seems to be distinct occupational modes of reasoning. Veblen, writing about religion, says that it depends on belief in a supreme personal (not merely mechanical) control of affairs; that is why the modern workman is not religious: he is absorbed in economic causation; he is engaged in "highly impersonal industrial processes," and therefore he believes firmly in mechanical (not personal) control of affairs, and is thus predisposed against the kind of reasoning on which religion depends. Another class of occupations depends wholly on the persuading of persons, as is the case with all kinds of salesmanship. In such occupations people reason differently; they have a line of talk; they have their selling points. There is a "proletarian philosophy," which throws over the whole established order from Plato to the present, as either aristocratic or bourgeois philosophy.

The occupation means much repetition of one kind of process in work; thus the occupation makes ruts for its movements to run in. Reasoning is never quite pure; it is part of the general process, and runs on as the rest of life runs on. It is certain to run into the ruts made by the occupation, and in general to follow them. Surely there is this much truth in the economic determination of our thought: our habits of living deflect the flow of pure logic into certain channels, and our habits of living are largely those of our economic occupation.

SUPPOSE that several people see an automobile in a ditch. What line of thought does that suggest to them? Well, from the very first thought, after seeing the automobile, there will be divergent lines, partly guided by chance associations, but more surely by the

regular, every-day associations of the different observers. If one is a mechanic, another a mystic, another a mother of a family, another a politician, anybody with a touch of imagination can see how far apart their different lines of reasoning, from the one automobile in the ditch, will have diverged after two or three minutes, supposing the phenomenon is kept properly isolated.

Now, the Church, of course, includes people of various occupations, with the various modes of reasoning (if such it may be called) that go with them. But what strikes us as rather noteworthy is that, of late years especially, not only the lay people but even the professionals in Church work, have very different occupations, and even so homogeneous a society as the clergy is now occupationally heterogeneous. The clergy were heterogeneous in the Middle Ages certainly, but, for most Nineteenth Century people, a clergyman was a clergyman: you knew the type; the occupation was pretty well settled; the different kinds of thing a clergyman could do were not so very different. Now specialization has set in. We need not enumerate the very distinct fields of service open to the clergymen—while he is still young. The fields of service sometimes appear to be mutually exclusive, so that if you choose one you relinquish certain others. It is possible, and allowed if not allowable, to choose at the beginning of your seminary course, and "draw all your cares and studies this way"; to soak yourself in Oriental archaeology, or sociology, or psychology, for instance, and graduate without a decent competence in systematic divinity. And *vice versa*, of course—once in a while, *vice versa*.

Middle-aged clergymen are apt to be settled in one or another *milieu*; and for a parish priest to become a seminary professor, or a professor to become an executive secretary, or an executive secretary to become a monk, amounts to changing one's profession, though maybe not changing one's vocation. One would have to learn a different dialect, though maybe not a different language. If one should stick it out in the new occupation, one would be irresistibly drawn into the grooves of the new occupational mode of thought, which at first would seem like "thinking edgewise."

These more glaring contrasts between different occupations and different thought-areas within the one ministry, which have been so accentuated in recent years, are probably more obvious but not more deep-rooted than certain age-long schisms within the Church.



The historians and the theologians have failed to see eye to eye; a historian likens a theologian to a kitten chasing its own tail, and a theologian likens a historian to the same kitten tumbling about in a tangle of string. The two have different notions of what "follows from" what. To the extreme historian everything is fluid; to the extreme theologian everything is crystallized.

Another type, startlingly different from the others in his mental occupation and operation, is the preacher. An engineer and a salesman, talking about the same article, are no more contrasted than a theologian and a pulpit orator. The theologian wishes to think his way to a precise and definite statement; the preacher wishes to think his way to a winning and persuasive one. And the steady preoccupation of each one's thought in the given direction draws all his thinking that way, and makes him impatient of the other way. The preachers are always rebuking the theologians for inventing "metaphysical abstractions," or repeating dry scholastic formulas, and being generally inhuman and out of touch with life. The theologians are irritated because, it seems, the preachers have such a way of speaking uncritically unto edification, and of speaking fully, ornamentally, always with some new way of putting things, but seldom with any attempt to define in set terms the doctrine they are advocating. Neither one can move easily in the thought-forms of the other, and generally neither one has the least desire to do so.

**N**OW, it appears to us that this wide divergence is contrary to the Church's fundamental principles. The Church issues its message as something that is both true and winning: it means to be accurate, and it means to be persuasive. And the Ordination office shows that a priest is expected to be theologically competent as well as homiletically effective. No candidate for Holy Orders ought to be permitted so to specialize in theology that he cannot preach: if a theologian does not preach, he lacks one of the great criteria of the truth of his theology; for we venture to suggest that what cannot be preached cannot be generally true.

But it is the other side that is more neglected among us today: we have more preachers without a theology than theologians without a sermon. In politics we are coming to agree that you cannot prove anything by oratory; in religion we are not so sure. It would help mightily if all preachers would make it a rule to define any doctrine upon which they preach. It does not seem reasonable to preach for three hours on Good Friday without once trying to put succinctly what the gist of the lesson of the Passion is. It would not take long to say, "This is the idea, in summary, which I commend to your attention, viz.—," with as brief, as definitive, as generally believed among Christians, as unoriginal, as unimaginative, a statement of the doctrine as can be found. Then could follow the originalities, imaginations, illustrations, explanations, appeals, *quantum sufficit*. The definition of doctrine may be as defective as they claim; but we think it is not likely to be so defective as the sermon would be without it. If a thing which cannot be preached cannot be generally sound doctrine, can we get agreement on the converse proposition, that a thing which cannot be theologically defined cannot be generally wholesome homiletics? Surely there must be that much unity and coherence in our religion.

Happily, there always are some great Churchmen who combine the virtues of the preacher, the historian, and the theologian, yea, in every sermon they preach and in every essay they write. They transcend, in a measure, the differences of occupational psychology. There is room for more of them. Bernard and Abelard,

Erasmus and Luther, not to mention moderns, may be taken as examples of divergent specialization; Liddon, Westcott, Church, Duchesne, again not mentioning our living examples, were unifiers of thought and life. But it does not take a great theologian, historian, or preacher, to keep fairly consistent relations between theology, history, and preaching; and it is only reasonable to do so. A machine ought to "hit on all its cylinders."

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## THE RESTORER

BY SUSANNE ALICE RANLETT.

**E**IGHT hundred years ago, ground was broken for a great minster. Princes, bishops, inspired architects, skilled workmen, and pious lay-folk gave of their means, talents, and labor. Foundations were laid deep in the marshy earth; massive logs and heavy stone. On these rose the soaring walls, towers, buttresses, and pinnacles. Gifted artists carved exquisite forms of flower and foliage and faces of saints and angels; others wrought in the stone delicate tracery like lace or painted glass in rare glowing colors, and women embroidered pictured tapestries.

So the minster became a thing of wonderful beauty and for ages called the faithful to the worship of God.

But in recent years, ominous cracks appeared in the venerable structure, stones crumbled, and walls began to sink. It was discovered that far below the surface of the ground, in the sunken foundations, here and there, a log had decayed, causing the walls of tremendous weight to sag and sink. The failing foundations were twenty or more feet deep in the marshy ground. Anxiously it was asked how these could be repaired.

In the crisis a man came forward and offered himself for the almost overwhelming task. For two years he toiled, day in and day out, deep in the earth, in total darkness, drenched in stagnant water, and hindered by the clinging mire. Log by log, he removed the decaying foundations and replaced them with enduring cement and stone, until all was sound and strong to support the vast weight of the structure, and the precious minster was safe for ages to come. What honor is due him, that patient laborer, who, with self sacrifice, working alone in mire and darkness, was the restorer of the Cathedral!

Does not the self-offering of this man call us to lift our thoughts to Him who, with the supreme self-sacrifice, left the glorious light of the Presence of God to toil in earthly darkness, to endure the desolating gloom of Gethsemane and Calvary, that so He might be the Restorer of falling humanity? Deeply sunk was the structure of humanity from its creation in the likeness of the divine, when the Saviour offered Himself in the mystery of redemption for "us men and for our salvation." All suffering He endured for "the joy set before Him," and the "glory that should follow."

It is almost unbelievably wonderful that He calls His followers to offer themselves like Him, in their little measure, and to enter into His joy. But one of the most spiritual writers of our day, Mrs. Hermon, in *Creative Prayer* says:

"We may, if we will, become coöperators with Him, and through Him obtain gifts for our brethren. It lies in our power to hasten or to retard the final restoration of all things in Him, and the one condition of our coöperation with Him in the work of redemption is that we should efface self and with Him offer ourselves to the Father as instruments of His grace toward men."

What a wonderful gift of our Lord, that of coöperating with Him in His work as the Great Restorer!

"As the Father hath sent Me, even so send I you."



# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

IT IS an old question to which no satisfactory answer can ever be given: Which is more beautiful, sea-coast or mountain? I shared with you the glories of Cape Cod the other day; now I purpose to take you on a little journey through the Green Mountains, in mid-most June.

June and October are peculiarly Vermont's months. All of New England is delightful for some parts of the year; one or two regions satisfy twelve months at a time. But with the mercury at thirty below zero, or the snow drifting in piles twenty feet high, natural beauty is obscured, to put it mildly. It needs the full glory of perfect summer weather to bring that out; and, next after that, comes the wonderful kaleidoscope of autumn, while yet the leaves are on the trees, before the chill premonitors of wintry blasts have scattered them.

NEW ENGLANDERS are proverbially well satisfied with their own region, and are accused of magnifying it to the neglect of all other parts of our common country. Indeed, it has been said (unjustly, I think) that the first line of "America" should read:

"Smith's country, 'tis of thee,"

But with a native Vermonter in the White House, it is natural for the Green Mountaineers to expand a little about their own state; and I who, *longo intervallo*, had a Vermont grandmother, may be pardoned for emulating their local patriotism.

Speaking figuratively, Vermont is a kind of quintessential New England *in parvo*. Between Lake Champlain and the Connecticut River, with the mountain range running north and south through the middle, live some three hundred and fifty thousand people, most of them on farms or in villages of fifteen hundred to three thousand population. Burlington and Rutland are the two chief places, and both are what the scornful metropolitan would call "little burghs." Vermont is "a good state to come from"; and so many people have regarded it in that light that the population is diminishing. The vacant places have largely been taken by French Canadians on the farms and by Italians in the great marble and granite quarries, with a sprinkling of "human wariou" besides. But go into whatever city you will, from New York to San Francisco, and you will find a colony of native-born Vermonters who read their local papers diligently, and go back East once a year, if possible, to revisit Pawlet, or St. Albans, or Pittsford, or Barre, or Bristol. I know one world-famous journalist, (now alas! invalidated in Bournemouth) who puts aside his foreign dispatches, ignores the *London Times* and *Telegraph* and *Post*, and devours *The Middlebury Register* every week, advertisements and all, with good appetite.

I read in an English novel the other day something about a man "whose ancestors had lived in the same little Vermont village for three hundred years!" That illustrates the danger of writing about regions unfamiliar to the writer. Vermont has nothing so old as that, among human habitations; but the history of the New Hampshire Grants, and the war with New York have left a legacy of strong local self-consciousness and pride. To this day, if one speaks of anything across Lake Champlain to a Green Mountain dweller, he answers with a certain reserved resentment. Hugh Benson, in *Lord of the World*, makes his antichrist a native of Vermont; which seems peculiarly absurd to one who knows the sturdy congregationalism characteristic of that state.

AS ONE JOURNEYS up from the south, the hills rising ever higher and higher, with the blue masses of the Adirondacks against the western sky, he goes deeper every mile into the heart of June. The fields are rich with pasturage, "deep-tressed meadows," in L. I. G.'s happy phrase; the forests invite exploration; here and there are tiny lakes, whose shores are not yet built up with summer cottages; ample farmhouses of antique fashion stand back from the highway, embowered in syringa

bushes and blossoming lindens; and now and then a little town spreads its skirts out on the grass, seated serenely upon a hill-side. Truly, "Earth has not anything to show more fair." I have travelled overseas many times, and have loved all that I found of beauty and interest there. But the longer I live and the more I travel, the more conscious I am that the very bones of me are American, and that nowhere else but in my own country could I bear to lay them. "The whole earth is a true man's fatherland," so the Greek proverb puts it truly enough; but that does not exclude a peculiar love for the country of one's birth and childhood. And when that country is "America the Beautiful"—Ah, how one pities the voluntary expatriates!

THE REAL AMERICA is not to be found in the great cities. It is amusing to read "novels of American life" which have to do only with New York or Chicago or San Francisco. There are still some Americans living in those vast aggregations of humanity, though the proportion of native-born diminishes every year. But what can be more absurd than to picture an infinitesimal fraction of the population as if it were representative of the whole! No, it is in the country towns that the old spirit survives; where people still have leisure to read, to think, and to converse. Where they live in homes, not in "flats" or in palaces; where the household tasks are part of the family responsibility, performed by all members with no feeling of "menial service"; and where they all gather round the lights in the living room when day is done, a unity in variety such as the family should ever be.

So, at least, I thought of Vermont, as I saw the homelike villages, those glorious June days. Perhaps I idealize a little the conditions of life there. "City notions" have much affected country people in these days of motoring and radio. And one sees the signs of that influence, reaching out through *The Ladies' Home Journal* and other like periodicals, in the prevalence of common fashions of clothing everywhere. But one thing is certain; that if from one, all may be learned, the home where I was dwelling (for too brief a time, alas!) justifies all I have written.

ONE DAY WE motored back into the mountains, through half a dozen little villages, back from the railway, with the forest-mantle half covering the fields. The odors blows along the roads were unspeakably delightful. There never has been an adequate treatment of the philosophy of smell; it is the Cinderella of the senses, and its organ has been too much slighted in literature. Certain noses of muscular grandeur are remarked, and there is the phrase, "tip-tilted like a flower," which one recalls. But our debt is far greater than can be so easily settled, since the nose reconstitutes memories of the past more vividly and more intimately than any other sense. The smell of meadows where wild strawberries are ripening! What is more poignantly delightful? "The smell of my son is as the smell of a field which the Lord hath blessed." I have quoted that sentence out of Genesis before, as an expression somewhat of that rich beauty. The wild grape blossom, the odor of beech woods, the damp ferny fragrance of lowlands, the balsamic fragrance of pine banks steeping in the sunshine, the heavenly suggestiveness of syringa bushes, scattering their white petals before the feet of the advancing summer, the pendent flowers of locust trees, soon discovered by the honey-bees; those and a score of others, mingled in the air that blessed afternoon as we wound our way among the green places of Vermont up into the inner sanctuary. And it was as if, with every fresh gust, boyhood returned, and its eager appreciation of all things lovely and of good report. So must they have felt who, out of Mesopotamian slavery, remembered Sion and the sweet savor of incense round the temple.

I SHALL CONTINUE these Green Mountain Memories next week.



# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

## READINGS FROM THE BOOK OF EZEKIEL

*July 12: The Fifth Sunday after Trinity*

THE WATCHMAN OF THE CAPTIVITY

READ Ezekiel 2:1-10.

**E**ZEKIEL, the priest, had been carried to Babylon among the ten thousand who had been deported with Jehoiakin, ten years before the final destruction of Jerusalem. Five years after his exile he was called to be a prophet. His message was in the main that of Jeremiah, the imminence and inevitability of the destruction of Jerusalem, and the need for a moral rebirth that would give the nation strength to survive the disaster. Like Jeremiah, Ezekiel found the people unwilling to accept the certain truth that Jerusalem was doomed, and he therefore strove by every means to awaken the consciousness to a recognition of the impending blow. The cause of the nation's downfall he saw in the spiritual and moral apostasy of the nation, which had forsaken its covenant with God, and was reaping the reward of its infidelity.

*July 13*

HIS RESPONSIBILITY TO GIVE WARNING

READ Ezekiel 3:15-21.

**W**E ARE struck in the writings of Ezekiel with the recurrence of the idea of individual responsibility. In his own case Ezekiel felt that he had been commissioned by God to a task which was almost beyond human ability to fulfill, but which he had no right to refuse, the task of saving a people from national and moral destruction. In the nation at large Ezekiel noted that disaster had sprung from the obscuring of individual responsibility, and the refusal to accept it. Current opinion made responsibility national rather than personal; it made the past responsible for the issues of the present in such a way that men declined to accept the responsibility for the consequences of their own action. They said, "Our fathers have sinned, and we bear the punishment." Ezekiel thrust to the forefront man's accountability. "The soul that sinneth, it shall die" embodied a new conception, both of personal responsibility and of individual consequence, which held good from the inspired prophet to the most obscure soul in Israel.

*July 14*

BECAUSE OF WICKEDNESS JERUSALEM IS JUDGED

READ Ezekiel 5:1-13.

**E**ZEKIEL challenged a further popular doctrine that was implied in the nation's repetition of the phrase, "The Lord liveth." What, in its popular acceptance, that phrase meant was that the living God must protect His people from harm as an obligation involved in His covenant relationship with them. Ezekiel pointed out that, so far from this mechanical conception of God's obligation being true, the covenant had put upon the people themselves a vast responsibility involving possibilities both of good and danger. Every opportunity opens out good and evil. Israel had been especially favored by God; He had given special gifts to them, and, therefore, the sin of the nation's disloyalty and disobedience was proportionately great. Israel, the chosen nation, had been utterly faithless, and the punishment was measured by the greatness of the opportunities which it had disregarded.

*July 15*

TO TRUST IN FALSE PROPHETS IS VAIN

READ Ezekiel 14:1-11.

**T**HE great prophets of Israel strike a single, consistent note. God is righteous, and He demands righteousness on the part of His people. The true relationship of God and His people is a moral relationship demanding on their part obedience to His will. While the great prophets set forth this demand, a

host of imitators sprang up to confuse their clear appeal to the nation's conscience. These were the false prophets who, falling back upon the common belief that God was bound to protect His people in accordance with His ancient promises, and irrespective of any other consideration, sought to persuade the nation that no great danger threatened, or that the sterner prophets had exaggerated it. Ezekiel warned the nation against the false confidence which such preaching created. A moral relationship is abrogated when one of the parties is disloyal to its requirements, and the protection which it promises is withdrawn. The nation had been faithless, and its punishment was inevitable. The only resource was popular repentance of such a character that the nation would enter again into a moral relationship with God, and merit His mercy and forgiveness.

*July 16*

SIN'S PENALTY, PROMISED PARDON, DIVINE PLEADINGS

READ Ezekiel 18:19-32.

**E**ZEKIEL carried to its conclusion a truth which Jeremiah had already published, that a man is personally responsible for his actions, and therefore, in a sense personally the arbiter of his fate. When he sees this, he holds the future in his own hands. The present suffering, Ezekiel pointed out, was the consequence of man's sin, but man need not continue to sin, and therefore to perpetuate the consequences. Repentance is possible. God, thought He inflicts punishment, does not desire it; His will is that men should live. "Have I any pleasure that the wicked should die?" For the first time the foundation is laid for a true conception of personal religion. Each man determines his own relation to God. Ezekiel doubtless exaggerated man's independence. He does not live and die to himself to the extent Ezekiel taught, but he can make his personal account with God. Even in an environment uncongenial to religion, he can be religious; where all others are forgetful of the divine, he can make his peace with God.

*July 17*

FALSE SHEPHERD AND THE DIVINE CARE

READ Ezekiel 34:7-19.

**T**HE prophecy reflects a changed historical situation. Jerusalem has now fallen. The false prophets have lured the nation to its destruction. The time for vigorous denunciation has passed. The broken, punished nation is in captivity in Babylon. The prophet now turns the eyes of the people to the future. God is the God of hope. He will be faithful to His promise of mercy; He will answer penitence with pardon; forget His anger in loving kindness. The prophet always has his mind turned upon the future. If he dreams of a restored Israel, his dream rests solidly upon his conviction as to the nature of God. God is good; God is loving, God is great, and He must vindicate His righteousness and His power. Evil may seem to have its way, and wickedness to triumph, but His purposes will be accomplished.

*July 17*

THE VALLEY OF DRY BONES; GOD'S PEOPLE TO BE RESTORED

READ Ezekiel 37:1-15.

**G**OD can do the seemingly impossible. He can take from the nation its heart of stone, and replace it by a heart of living flesh, and write upon it the words of a new commandment. "A new heart will I give you, and a new spirit will I put within you" (chapter 36, verse 26). It is by virtue of this possible moral regeneration that the prophet sees the nation revived. In his dramatic way Ezekiel describes the rebirth of a dead people. Bone is knit to bone of a people spiritually dead, and covered with living flesh. It is noteworthy that the vitality of Hebrew religion lies in its amazing hopefulness. Its hope

(Continued on page 346)



# Christ Church College

1525-1925

By Evelyn A. Cummins

**I**N the summer of 1925, Christ Church College of Oxford will celebrate the 400th anniversary of its founding by Cardinal Wolsey.

Although Wolsey was not himself a very learned man, his power and genius leading him rather into statesmanship than into scholarship, he perceived the great benefits to be derived from his clergy from the New Learning. Accordingly, having conceived the idea of founding a college for secular clergy, he suppressed by a Papal Bull the Priory of St. Frideswide, at that time an Augustinian order, in Oxford. On the site of this priory the foundation stone of Cardinal College was laid on July 15th, 1525.

The Priory of St. Frideswide seems at one time to have been the nucleus of the town of Oxford and was founded in the Eighth Century. There is an old legend that in 727 St. Frideswide, whose father had built a church and nunnery for her, was sought in marriage by a "young and spritely prince" who, with his ambassadors, was struck blind while pursuing the fair prioress. Frideswide hid from her admirer in a shelter in the woods and did not return to Oxford for some time. It is related that when she returned, the citizens of Oxford lived in great peace and prosperity, "for no king or enemy durst approach Oxford." This charming and elusive little saint died in 735 and was buried in her own church. Soon after this, the Priory was taken over by a chapter of Secular Canons, and after numerous changes through the years was finally restored in the time of Henry I, when it became the house of the Canons of St. Augustine.

Oxford was well known as a seat of schools in the reign of Henry I, and, before the year 1120, one Theobald of Etampes was master of from sixty to one hundred students in the town. From this time on, the fame of Oxford scholarship grew, and it is thought that the University was first organized early in the Thirteenth Century. It had power of independent government then, for a Chancellor of the University is mentioned as early as 1214. There are some claims that Alfred the Great was the founder of the original University, but this has been much disputed.

In 1221 some Dominican Friars settled in Oxford, but a group of Franciscans and their priory became better known, and their house was soon a center for students of philosophy and theology. Among these students, who afterward became teachers, were Roger Bacon and Duns Scotus, champion of the doctrine of the Immaculate Conception.

In the first hundred years or so of Oxford history there were no "colleges," the students living in private houses and lodgings. But in 1274 Walter de Merton, a great secular Churchman, established by statute the first college (Merton) in its essential form and furnished it with endowments. From this time on there was a continuous struggle between those students in the colleges and the students living outside, until in 1420 the University began to check the admission of students, and by 1432 it was definitely restricted.

**D**URING the latter part of the Fourteenth Century and the early part of the Fifteenth, there was considerable doctrinal controversy at Oxford. Archbishop Courtenay called it "a university of heresies." The Lollards were a powerful force, and, when Archbishop Arundel attempted to visit the University, the Chancellor and proctors refused him entrance. Accordingly, he laid the University under an interdict; but one of the proctors, not to be outdone, broke open St. Mary's and said Mass as usual. Arundel had to appeal to Henry IV to establish his authority, and henceforth all masters were forced to give up Wycliffe's heresies.

Cardinal Wolsey was determined that Cardinal College should have the best of everything, both material and intellectual. He was himself much interested in the building, and historians tell us that although in one year of building the

sum of £8,000 was spent (an enormous amount for those days), the workmen were called by him "shamefully idle." By a second Papal Bull he applied the sum realized by the suppression of twenty-four monasteries to the endowment of the college.

The first part finished under Wolsey was the kitchen, and many jests were made over this at the time. One wit composed this epigram: "*Egregium opus! Cardinalis iste instituit collegium et absolvit popinam.*" This freely translated means, "A great work! Your Cardinal plans a college and completes an eating-hall."

The other parts completed by the Cardinal were the south, east, and part of the west sides of the quadrangle. The north side he had planned for a chapel, but only the foundations were laid when the work was interrupted by Wolsey's fall.

King Henry VIII stopped the work as planned by the Cardinal and refounded the college under his own name. In 1546, however, it was decided to withdraw the seat of the bishopric from Osney to Oxford, and Henry again changed the name of the college to Christ Church College. The dean of the college became, therefore, the dean of the chapter as well, and the chapel of Christ Church College is also the Cathedral of Oxford.

Dr. Samuel Fell, the dean under Charles I, continued the building of the Great Quadrangle, now known as "Tom Quad," but this work was interrupted by the Civil War.

His son, John Fell, the next builder, was somewhat unpopular with examiners and students because of his insistence upon strictness and exactness in examinations. Wood relates that "if they could not or would not do their duty, he would do it himself, to the pulling down of many." It was about this Vice-Chancellor, Dr. Fell, that the famous verse was composed, and with reason, by those who had failed in their duty toward examinations:

"I do not like thee, Dr. Fell;  
The reason why I cannot tell,  
But this I know, and know full well,  
I do not like thee, Dr. Fell!"

No wonder they did not like him, and no wonder that they could not tell the reason!

This Dr. Fell completed the unfinished buildings and had Wren add the tower over the beautiful gateway which was begun by Wolsey. The bell, "Great Tom," which hangs in this tower, was first rung in 1684. Every night from that time on it has tolled 101 strokes at nine o'clock as a curfew signal. The number indicates the original number of students in Henry VIII's foundation, and one more, added as a result of a bequest in 1663. Now, of course, there are several times that number of students and undergraduates. Fell also built several other buildings and made the Broad Walk and lined it with elms.

**P**ECKWATER Quadrangle was begun by Dean Aldrich in 1705 and was completed with the famous Library in 1761. Some years later, Canterbury Quadrangle was erected, and in 1863 the buildings which look on the Broad Walk were erected. They are called the Christ Church Meadow Buildings.

The Chapel and Cathedral has been altered and re-altered, but it is thought that some traces of St. Frideswide's church still remain. It was in this Cathedral that Cranmer heard the sentence the Pope had pronounced on him and was shorn of his hair and stripped of his vestments, while the sacred unction was scraped from the tips of his fingers.

And it was here that Charles I came to worship, and heard a sermon preached on the text, "Blessed is the King that cometh in the name of the Lord." Indeed, Charles I at one time lived at Christ Church.

The college, however, was at first a hotbed of heresy, for



Wolsey, in his zeal to have great intellectuals as masters in the college, imported, unwittingly, a number of Lutheran disciples from Cambridge. These men were bold in their methods for a time, and held meetings and gave out numerous Lutheran treatises. Accordingly, Archbishop Warham, becoming alarmed, appealed to Wolsey, who was forced to take active measures to stamp out the heresy. He ordered the arrest of one Thomas Garret, who had been selling Tyndale's Bible and treatises, even going so far as to sell them to the Abbot of Reading. Garret's friends got him safely out of Oxford, but for some unknown reason he returned. He was captured and imprisoned in the cellar of the house where the commissary, the rector of Lincoln, lived. While the commissary was at Evensong he escaped and reached the room of a friend of his named Dalaber. And of all who were perturbed, Dalaber was perhaps the most miserable. He gave Garret a coat and shooed him away from Oxford, and went on his way to the same Evensong which the all unconscious commissary was attending. He has left us a record of what happened. "Evensong was begun and the Dean and the other Canons were there in their grey amices; they were almost at *Magnificat* before I came thither. I stood at the choir door and heard Master Taverner play, and others of the chapel there sing, with and among whom I myself was wont to sing also. But now my singing and music were turned into sighing and musing. As I thus and there stood, in cometh Dr. Cottysford, as fast as ever he could go, bareheaded, as pale as ashes,—I knew his grief well enough, and to the Dean he goeth into the choir, where he was sitting in his stall, and talked with him very sorrowfully."

How well one can reconstruct the picture! Dalaber's rooms were searched, as he foresaw, and he was subjected to severe questionings. Garret was eventually captured, recanted his heresies, and escaped excommunication. We are led to believe from the various accounts of the story that the poor commissary was much blamed for the escape, albeit he was not responsible for it, for it is told that being "in extreme pensyffness," he consulted an astrologer as to where Garret might have gone.

The number of famous graduates and students of Christ Church College is legion. Perhaps it is not generally known to Americans that William Penn came up there in 1660, but was sent down in 1661 for non-conformity.

IN the first part of the Nineteenth Century the famous and dictatorial Dean Jackson ruled the College. Dean Jackson always refused preferment and it was he, who, upon being offered a bishopric, passed it on, saying, "Try my brother Bill. He'll take it." A little later three successive Governors General of India were at Christ Church together, Lord Dalhousie, Lord Canning, and Lord Elgin. Three successive Prime Ministers were also Christ Church men, William Ewart Gladstone, Lord Salisbury, and Lord Rosebery. A wonderful record and one which is probably unsurpassed.

"The House," as Christ Church College is now known among its members, is one of the largest and most fashionable of the Oxford colleges at the present time, and many of the famous men of our own time have been educated there.

So down through the years comes the romance of Christ Church College and Cathedral in Oxford. Some one has aptly said that their history is like a pageant. Certain it is that those who will can see the procession mirrored for them and passing slowly by in dignity and grandeur, in tragedy and comedy, if they will only read the stories of the famous college and of those who have been connected with it through the centuries.

Those who love Oxford claim for her own, part of that beloved hymn:

"Thy gardens and thy goodly walks  
Continually are green,  
Where grow such sweet and pleasant flowers  
As nowhere else are seen."

And some of her most ardent devotees even claim that

"Right through thy streets, with silver sound,  
The living waters flow,  
And on the banks, on either side,  
The trees of life do grow."

Certainly Oxford has been, as have few other towns, since men have known and loved her, the cause of many longings from her sons, far and near,

"Would God I were in thee!"

## "CATHOLIC" IN CREED AND BIBLE

BY THE REV. EDWARD HENRY ECKEL.

EVERY one knows, of course, that the *idea* of the Christian Church as Catholic or Universal pervades the New Testament, though the word itself is wanting—the *idea*, I mean, that the Church embodies the whole Grace and Truth of God which "came by Jesus Christ" as St. John says, and is intended for "all sorts and conditions of men," of all nations and peoples, and for all ages till time shall be no more—in short, is designed to be universal, comprehensive, complete, and final, with respect to the whole of the world, of time, and of humanity. This large meaning and definition of Catholic (though still the word is not used) is found in St. Matthew 28:18-20, not uncommonly called the Missionary Charter, or the Baptismal Commission, of the Church:

"All authority hath been given unto Me in heaven and on earth. Go ye, therefore, into *all the world*, and make disciples of *all the nations*, baptizing them into the Name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe *all things* whatsoever I commanded you: and lo, I am with you *all the days*, even unto the consummation of the age."

All, all, all! How it is repeated! All-ness and wholeness! There it is, the mystical and moral significance of the Church in the spiritual world corresponding to the vastness and complexity, the mystery and marvellousness, of Nature in the physical world. The Church enshrines, and is to make effective to all men always in all ages and in all places, the All-ness of God. And that's simply what the word Catholic means; a single word doing duty for an expanded statement of the Christian ideal in fellowship, worship, faith, and service.

But still the word isn't used. The *idea*, indeed, is in the New Testament, but not the word. What a pity! Such a fine word, such a magnificent one, big and bursting with significance; so thrilling, so inspiring; such a rebuke to narrow-mindedness and meanness and exclusiveness and bigotry and hatred and all unlovely things alien to the heart and nature of God in Christ!

But wait a minute; it *is* there! Yes, the *word* Catholic is in our New Testament, only not yet grown up and in full bloom. It is there as a root, and like all roots it is buried. It is beneath the surface, out of sight, and we have to dig to find it. But it is there, in Acts 9:31. It is hidden under the words "throughout all." Look into a Greek Testament (the original language of the New Testament) and this is what you find: "So the *ἐκκλησία καθ' ὅλης* of Judea and Galilee and Samaria had peace, being builded up," etc. The *Throughout-All Church!* That's it; there you have it. The germ, the seed, the root of the word Catholic is right there in the New Testament, though most of us never knew it and nobody ever told us (not even Christopher Wordsworth); so we need wonder no longer how it started, or where it came from, or how it got into the Creed. The Church grew, in the apprehension of the first disciples, from being a "sect of the Jews' religion" to being the Household of God for Jew and Gentile alike, with no "middle wall of partition" to keep them apart; and so did the word which describes its mission, its ideal, and its destiny. Originally a preposition and an adjective, two separate words often seen together in friendly agreement in Greek literature (more rarely in the developed form appropriated by the Church), it was really the Church which sanctified this union and sent them down the centuries and into all lands and languages as one and indissoluble. And so it came to pass that the *ἐκκλησία καθ' ὅλης* of the New Testament became the *Ἐκκλησία Καθολικὴ* of the Apostles' Creed.

When the clergy tell their confirmation classes that the Apostles' Creed is a concise summary of the faith and doctrine of the apostles and an epitome of the New Testament, and that every statement and every word of it can be found in our English Bibles except the word Catholic, they should not fail to qualify the exception by a reference to Acts 9:31 and an explanation. That book is not only volume one of the History of the Christian Church; it is also our Book of Genesis of the New Covenant, and therefore the one book where, if anywhere, we look to find both the *idea* and the *word* for our Lord's conception of His Kingdom and Church as a tree, which, beginning small as a grain of mustard seed, grows and spreads till "the birds of the heaven come and lodge in the branches thereof." And we are not disappointed.



# Bolshevism

By Clinton Rogers Woodruff

JUST what is Bolshevism? It's a word we have used a lot during the last decade of years, but not always accurately. In a general way we know that it is the general designation of the present government of what is left of the great Russian Empire. In the minds of many it sounds menacing and terrifying. To many it is used as a bogey man with which to frighten the recalcitrant. To others it has the attraction and fascination which every new phrase and every new movement have.

Bernard Russell, according to Gilbert Chesterton, writing in the *London Illustrated News*, was eager to admire and agree with the Bolsheviks, eager with a cold and bloodless ardor—a thin flame peculiar to his own soil. He did admire them until he saw them.

"What he saw, and what he makes us see under a dead daylight of lucidity more dreadful than the flare rockets of any number of raving reactionaries, is an exceedingly simple situation, in connection with what is called the dictatorship of the proletariat. He says that such a dictatorship does really mean a dictatorship; but that a proletariat does not mean a proletarian. It means something entirely different; it means, apparently, a man who belongs to an exceedingly small sect, which has cropped up in all ages, and been generally known as the Communists. How small is that sect may be roughly imagined by taking any large number of men and asking how many of them desire to be monks. Those are the natural Communists—the men who are individually drawn to the communal life. But the modern, as distinct from the monastic, form of Communism is mainly concerned with one economic problem, and not with all the other ethical problems. That economic problem is the industrial capitalism of the big modern cities; and both that very real evil and the reaction against it are almost entirely confined to those cities. The Bolsheviks themselves are never able to carry their Communism beyond the last lamp post. They have been forced to leave the peasants in possession of their private fields. In short, the Bolsheviks do really, and in a rather special degree, deserve the name that they are always flinging about at all their enemies."

One word that really does describe this rather mysterious and much misunderstood group, Chesterton declares, is the very word which they themselves use as a curse and a condemnation to wither up the worst elements of the older world.

"In a word," he says, "the Bolshevik is emphatically bourgeois. He is bourgeois in the literal and derivative sense, because he and his doctrine are derived from the *bourg* or town. He is bourgeois in the sense that follows from this, that his doctrine cannot even be applied to the country. Go and talk to any typical intellectual champion of Bolshevism, and you will find that he looks bourgeois, talks bourgeois, thinks bourgeois, and in every way uses the words and responds to the ideas which are peculiar to the middle class of the mercantile towns. And it is ten to one you will find he belongs to the one race, among the great races of history, that has always lived in the towns and never tilled the soil; that has sometimes had the privilege of the burgher and never the privileges of the peasant. He almost always belongs to the only nation that has been bourgeois for two thousand years."

BERTRAND RUSSELL'S eyes were opened when he saw Bolshevism at first hand. He went to see and admire, or at least, to praise. He saw and condemned. Alexander Berkman likewise went to see, praise, and enjoy. He was one of those deported by the United States Government in December, 1919 on the transport *Buford*, along with Emma Goldman and other agitators who were considered dangerous to the country and desirable recruits for the Soviet Government of Russia. There were 246 men and three women in the company. Most of them had been born in that country and all, according to Berkman, were eager to get to Russia and "behold the land they had left in the clutches of Tsarism, and which is now the freest on earth."

Like Emma Goldman and the rest of the company, Berkman was enlightened, if not unheartened. He kept a diary, which he now has published through Boni and Liveright, New York, under the suggestive title *The Bolshevik Myth*, and it is a human, powerful "record of disillusion." From early in 1920, until September 23, 1923, the last entry in his diary, he remained in Russia. He came into intimate contact with Russian lead-

ers like Lenin, Trotsky, Zinoviev, Kamenev, Chicherin, Karakhan, Lunatscharsky, Krenstinsky, Kalinin; he met American deportees and industrial colonists; he visited Peter Kropotkin; he met members of the British and Italian missions; he accompanied Bertrand Russell, Lansbury, Mrs. Harrison; he spoke to persecuted Mensheviks and anarchists, and to lower officials, soldiers, workers and peasants; he witnessed the chief extraordinary events of that period.

His diary was kept at the greatest hazard and under extraordinary difficulties. It is an intimate, clear record, and it is this which makes his book so important, for it contains no theory, in fact practically no philosophizing, except as the facts themselves afford an insight into his views. It is only the human truth about the Revolution, a record, of disillusionment all the more poignant in that it is the record of one whose life has been devoted to the cause that he has here seen defeated. Readers of Mr. Berkman's famous *Prison Memoirs* (it will be recalled that he served fourteen years in prison for his attempt on the life of Henry C. Frick) will find this record even more engrossing, and, because of the special circumstances, an even more interesting and illuminating document, because it deals with a cause, a movement, an outstanding historic event, rather than with an individual's reactions under restraint.

In his own introduction he quotes Taine as saying that, in studying the French Revolution, he found statistics and data, official documents and edicts, least illuminative of the real character of the period. Its significant expression, its deeper sense, he discovered in the lives, thoughts, and feelings of the people, in their personal reactions as portrayed in the memoirs, journals, and letters of their contemporaries.

This present work, he tells us, is the chronicle of an intense experience, of impressions and observations noted down day by day, in different parts of the country, among various walks of life. Most of the names are deleted for the obvious reason of protecting the persons in question.

"So far as I know," he says, "it is the only journal kept in Russia during these momentous years (1920-1922). It was a rather difficult task, as those familiar with Russian conditions will understand. But long practice in such matters—keeping memoranda even in prison—enabled me to preserve my diary through many vicissitudes and searches, and get it safely out of the country. Its Odyssey was adventurous and eventful. After having journeyed through Russia for two years, the diary succeeded in crossing the border, only to be lost before it could join me. There followed an anxious hunt through several European lands and, when hope of locating my note books was almost given up, they were discovered in the attic of a very much frightened old lady in Germany. But that is another story. Sufficient that the manuscript was finally found and can now be presented to the public in the present volume. If it will aid in visualizing the inner life of the Revolution during the period described; if it will bring the reader closer to the Russian people and their great martyrdom, the mission of my diary will be accomplished and my efforts well repaid."

WHILE in Russia, at the beginning, he sought to aid the Soviet Government in every possible way. In an entry under date of December 24, 1919, he thus expresses himself:

"All forces must be bent, first of all, to secure the complete victory of the workers. Bourgeois resistance must be crushed; interference from without defeated. Everything else will come later. To think that it was given to Russia, enslaved and tyrannized over for centuries, to usher in the New Day. It is almost beyond belief, past comprehension. Yesterday the most backward country, today in the vanguard. Nothing short of a miracle."

Contrast this with his concluding paragraph, under date of September 30, 1923:

"Gray are the passing days. One by one the embers of hope have died out. Terror and despotism have crushed the life born in October. The slogans of the Revolution are foresworn, its ideals stifled in the blood of the people. The breath of yesterday is dooming millions to death; the shadow of today hangs like a black pall over the country. Dictatorship is trampling the masses under foot. The Revolution is dead; its spirit cries in the wilderness.



"High time the truth about the Bolsheviki were told. The whitened sepulchre must be unmasked, the clay feet of the fetish beguiling the international proletariat to fatal will o' the wisps exposed. The Bolshevik myth must be destroyed. I have decided to leave Russia."

There is abundant testimony as to the brutality of the Soviet Government, given by chapter and verse. It's a depressing story, told with no apparent effort at dramatic effect, but for that very reason all the more dramatic and convincing.

As to the dictatorship itself, the nearest historical parallel in our history," Chesterton declares, "is the brief dictatorship of extreme Calvinists of the Cromwellian Army. The Puritan minority ruled by having the only fighting machine left in the country—a highly paid and highly disciplined organ of militarism. The Jew-Socialist minority rules by having the old police machine of the Czars—the old secret police that went like an iron web over the land, and under which the people are accustomed to finding themselves. The Government itself is a small group of dictators as rigid and remote from the people as the small group of the regicides in 1649. This is a perfectly sober and impartial statement about Bolshevism; there is no longer any question of prejudice or passion about the matter. It is not the statement of an anti-Bolshevik, like a condemnation by Lord Milner. It is not even the statement of a pro-Bolshevik, like the condemnation by Mr. Bertrand Russell. It is the statement of a Bolshevik, and the first of Bolsheviki; for it is Lenine who has spoken of rule belonging to a few resolute men; and we well may thank him for the truth, and be content that by his authority the case is closed."

REFERENCE to the *Tcheka*, the old police machine, brings to mind an article which appeared in *The Labor Herald* (August, 1924) by A. Lovosky, which is a revealing statement of the ethical philosophy of the Red International of Trade Unions, which is closely affiliated with the Russian Soviet. Lovosky is the secretary of this body and the notorious William Z. Foster is perhaps its leading representative in America.

Mr. Lovosky raises the question, "Shall we destroy or capture the trade unions?" He answers emphatically "capture"; but the point here, as F. E. Johnson, of the Federation of Churches says, "is the quality of his reasoning:

"In considering this question we cannot be moved by any moral or sentimental consideration. That the leaders of the Amsterdam International are becoming more counter-revolutionary and corrupted every day, no one will deny. But from this, it does by no means follow that we must leave the trade unions."

The argument for a labor "intelligence service" is especially illuminating with reference to the ethical phase of class struggle:

"The labor movement is compelled to deal with a splendidly organized enemy. The employers' organizations present themselves as very complicated mechanisms whose functions and mode of procedure are being held in strict secrecy. We only know the general outline of the construction of these organizations. We do not know their inner workings and can very seldom see those obscure forces which are operating within them in time of serious class conflicts. Our ignorance in this respect is almost criminal. . . . And our struggles are becoming every day more difficult. And here, just as in war, we have got to resort to military maneuvers and methods.

"In time of war, each party to the conflict organizes its own intelligence services to secure information regarding the disposition of the forces of the enemy. Why don't we do the same thing? Why don't the trade unions organize such an intelligence service? Why don't we try to learn the secrets of the employers' organizations? Why can't we get on our side those people who are working for the employers' organizations and get from them the secret mobilization plans against the working class, also information regarding the inner structure of the employers' organizations, sources of their income, etc? The reason why we don't do it is because many workers are still dominated by the rules of petty bourgeois morality, while the employers, not feeling embarrassed by any such rules of morality, are sending into our organizations their own agents to inform them of whatever is transpiring in our organizations. Moreover, they not only have in the trade unions their paid scouts, but they also secure the support of the trade union bureaucracy, which, in essence, is nothing but the transmitter of bourgeois ideology into the working class ranks.

"The employers are doing everything possible to break the resistance of the workers. And we, we hesitate. We can find in our own ranks people saying that it is no good to secure information about the employers' organization by means of illegal methods; that it is no good to send into their organizations our people in order to expose their secrets. We must put an end to those petty bourgeois conceptions of morality. War is war."

Those who feel an inclination to respond favorably to this

sort of talk will do well to read Berkman's diary and see what really happens when such talk is put into actual practice.

#### PSALM 148

O praise the Lord of heaven,  
O praise Him in the height,  
Praise Him, ye hosts of angels,  
Praise Him, ye stars and light!

O praise the Lord, ye heavens,  
Ye waters up above:  
He spake; they were created—  
He guards us with His love.

He made them fast for ever,  
By law that never sleeps;  
Praise God, on land and ocean,  
Ye dragons and all deeps!

Flame, hail, wind, snow, and vapors,  
Hills, mountains, vales, and trees,  
Kings of the earth, all peoples,  
Praise God, on lands and seas!

The young men and the maidens,  
The old men and the youth,  
Praise ye the Lord for ever,  
God of eternal truth!

CHARLES NEVERS HOLMES.

#### DAILY BIBLE STUDIES

(Continued from page 342)

burns with a new intensity at the very moment when the fortune of the nation is at its lowest ebb. It is not an empty optimism, a trick of self-deception, a whistling in the dark to keep courage up; it is the temper of those who have placed their fortunes in the hands of God whose character is expressed by faithfulness.

#### RELIGION ON THE ROAD

BY THE REV. W. P. McCUNE, PH.D.

SUMMER is *icumen* in. So runs the old song. And as summer comes in, now-days, people go out, of our cities and of our churches. This is stated as a fact, and not as a reproach. There is no reason why they should not go out, if they can and will—out of the cities and out of the city churches—provided that they go into other churches. But do they, always? Or do they, being on vacation and wishing to travel light, leave their religion behind along with other excess luggage? We are all such creatures of habit that, once we leave the place where we are used to saying our prayers and making our communions, we are likely to give them up altogether. There is no pretending that religion is easy on the road. It is seldom easy at home, but it is even harder to be faithful away from home.

And yet there is much to be said for going away occasionally. It not only makes one appreciate his parish more justly on his return, but also shows him that our religion is not confined to one parish or one priest. The wanderer comes to know that the Church is Catholic in fact as in name. And, seeing other parishes, he does well to take an interest in them, and to say little of his own. Think of it he may and must, but he will realize that other men are thinking of theirs too, in which, alas, they are more interested than in his. And so he must assume a virtue, if he has it not, and try to think and speak with them. This is not hypocrisy but charity. It may end in his acquiring a genuine interest in them and their parishes, and even in their caring more for his than if he told them of it overmuch.—*Parish Notes*.

YOU AND I will be long since passed away from this mortal sphere when the recognition of the complete unity of mankind is here, but, let me say, that day is coming, and when that day comes the patriotism of a nation will not have decreased but will have, then, for the first time in all the centuries of this world's history, its full opportunity, then a nation will not attempt to live for itself, no attempt to talk in such terms as "my country, right or wrong," but every nation will consider itself in relation to every other nation, and there will be an interchange of mutual service. I look for that day as I look for the rising of the morning star.—*Bishop Brent*.



# The Call to the Priesthood, II.

By the Rev. Paul B. Bull, M.A., C.R.

IN CONTINUANCE of my former article, which described the problem of the supply of candidates for the priesthood as it presents itself to us in the Church of England, we have now to consider how the problem presents itself to the Episcopal Church in America: how far the same causes of decrease affect the youth in America: and what are the main principles which should guide Americans in working out a solution of the problem, and bringing God's call home to young men.

On some aspects of the question I must be content to ask questions, as I naturally lack the necessary information on which a right answer depends. For example: 1, How many parishes are vacant? 2, Is this due to a defect in policy which has allowed rash expansion? 3, How much is due to the rapid shifting of the population which inevitably accompanies the marvellous development of America? 4, To what extent has the priesthood of the Church in the past been recruited from the ministry of other Communion? 5, How many candidates for the priesthood in the Episcopal Church have been nurtured and trained in other Communion? 6, What measures have been taken to bring the call home to boys in our own Communion? For boys cannot be expected to respond if they have never heard God's call. 7, What are the general and the special causes for reluctance on the part of boys to consecrate their lives to the ministry? 8, How can these obstacles be removed?

## I. GENERAL HINDRANCES

THERE ARE some causes of reluctance to pledge one's life to a creedal Church which are the inevitable accompaniment of the spirit of the age. We will consider two of them.

### A. THE TRANSITION FROM AUTHORITY TO EXPERIENCE.

Our age is one of transition. The universality of elementary education in the Western Civilization which has endowed the countless millions with the ability to read and to write, to calculate, and even in some cases to think; the invention of the printing press, with its subsequent developments to the last point of telephony, "listening in" and "loud speaking," has made our age an age of talk, and multiplied by a millionfold the power of assertion and statement. Has it increased our power to think? On the contrary, I believe it has not done so, but has diminished our capacity for thought. Modern inventions have battered and bludgeoned the soul by such an incessant stimulation of eye and ear that life is lived much more on the surface, on the sensory plane of existence rather than on the reflective. Two hundred years ago children learned from their parents a few dogmas of the Christian Faith which were the summary of the age-long experience of the Fellowship, a few maxims of creed and conduct, a few facts and values, and then, lightly but fully armed, they set out on their pilgrimage, deeply pondering what they had learned, quietly reflecting on the new experiences which came to them, and having slightly modified and restated their tradition, passed it on to the next generation. This quiet, calm, and deep reflection, and leisurely pondering over things, enabled them to digest and appropriate such truth as they were able to receive, and a religion received on authority and tested, confirmed, and modified by experience gave great stability of character, as knowledge by reflection was transfigured into wisdom. I have known men and women in Yorkshire who were unable to read or write a word, but whose shrewd wisdom and healthy instincts and strength of will enable them to "make good" in life on a far higher level than their more learned offspring who had no time to think.

But nowadays children are beset from infancy by such an inrush of the material world: their sensory organs are ceaselessly stimulated from morning to night by such an invasion of sights and sounds, by the crash and whirl and hustle of movement and noise, by the perpetual stimulation of brain and appetite and desire, that they have no time to think, to reflect, to ponder. In every other department of life except religion they learn by authority, and test it by experiment. But in Religion a shallow libertarianism, which mistakes anarchy for liberty, boasts that it has liberated souls from the shackles of authority, of creeds, and confessions.

As between the excessive militarist authority of the Church of Rome, which leads to the petrification of thought, and the absence of all authority among Protestants, which is plunging them into a delirium of anarchy, there is surely room for the traditional position of the Episcopal Church, a religion of authority, tested and justified by experience; in which dogmas are not imperial decrees, but short summaries of the experience of the Fellowship; in which the priesthood is not a miracle-working caste, but a functional activity of the Body of Christ, the great High Priest; in which the Church is not a ring-fenced fold of guaranteed salvation, but a coöperative agent chosen and trained by God to coöperate with Him in the coming of His Kingdom.

It seems that in this age of enormous intellectual expansion, when every science is differentiating into many branch sciences, each of which has a library and a literature of its own, when every dogma of religion must be studied, not only in the vast expanse of its own history, but also in the inexhaustible treasury of tribal custom and comparative religion, no layman can have either the time or capacity or technical training for those vast studies which are necessary to the formation of an independent judgment of his own, in addition to the duties of his own state and the exhaustive study of his own profession. Priest and lawyer must trust the doctor; doctor and lawyer must trust the priest, each in his own sphere. The only religion which can survive this intellectual turmoil is one of authority based on and tested by experience; and this is the form of the Catholic religion which is taught by the Episcopal Church. Since religion is for life and not merely for discussion, authority, and dogma, which is the summary of past experience, is essential.

Authority and dogma control every other department of life. No sensible father would let loose his son in a druggist's shop for free experiment unshackled by creeds and dogmas, without laying down the authoritative dogma that prussic acid is not suitable in large quantities for a meal. The boys of New York, each of whom seems to have a wireless apparatus, are not forbidden to "listen in" until they have won a personal conviction based on their own unguided experiments as to the nature of "wave lengths" and the natural history of the formation of crystals. They accept the dogmas, creeds, and rules of conduct laid down for them by authority, and they verify them by experiments necessary to attain their end, and avoid those experiments which authority warns them would lead to deadly explosions and render them blind or deaf.

So in the sphere of morals and religion, it would be unreasonable to leave young souls without restraint and guidance to make experiments which may shatter their capacity for seeing the heavenly vision and hearing the heavenly voice. The Church must teach with authority those summaries of the experience of the Fellowship which we call dogma, creed, and rule of life, and encourage them to appropriate for themselves by experiment those truths which they have accepted on authority.

It is the excessive use of authority among Papists, and the absence of all authority among Protestants, which make it unlikely that either of these bodies will be able fully to meet the needs of the age. In a most interesting article by Dr. C. F. Thwing in the January number of the *Hibbert Journal*, the decrease of candidates for the ministry among both Papists and Protestants is commented on.

"The number of properly qualified candidates for the sacred [ministry] calling diminishes at an alarming rate, and the candidates themselves, in point of general and special abilities, become apparently less worthy. One half the graduates of the leading colleges now enter business. The other half is divided among those choosing law, medicine, teaching, engineering, editorship, leaving a bare modicum for the priesthood. To consider the causes of this change would just now carry us too far afield. It may be added, however, that the same scarcity of proper candidates for the Roman Catholic priesthood also is creating a sense of anxiety among the leaders of that historic Church." (From *Ruling Ideas* in



America, by C. F. Thwing, D.D., in *Hibbert Journal*. January 1925, page 275.)

He suggests the probable Roman Catholic view in this passage:

"It is easy, however, and natural to imagine its hierarchy as watching the movements and swiftly changing atmospheres of Protestant Christianity with keenest emotions. Freedom of religious thought tending to theological latitudinarianism, latitudinarianism leading to indifference to the Christian faith, indifference leading to irreverence, irreverence to agnosticism, agnosticism to atheism, and both agnosticism and atheism leading to contempt of standards of conduct, and this contempt to immoral and disintegrating practice; such may easily be pictured as the logical decline and inevitable fate, in the Catholic mind, of the Protestant faith and order. Whatever of regret may attend such lapses, the Catholic mind cannot but reason that they are the necessary results of the acceptance of Protestant assumptions, axioms, and principles." (page 277.)

I have dealt somewhat fully with this harmonization of authority and experience as the only form of religion which will win America, and upon the basis of which her religious and moral life will have its rock-like foundation, because the first and most imperative inducement to young men in America to respond to God's call to the priesthood is to show them that it is worth while to consecrate their life to this work. If you can convince them of this truth, that the whole future history of America, her only hope of fulfilling God's great purpose for her in the world, is to give to each soul a character built upon the sure foundation of the authority of the experience of the Fellowship, tested and appropriated and enriched by the personal experience of the individual, then that grand patriotic enthusiasm for their country which burns so brightly in the heart of American youth, and the desire to contribute their life's work to enable their country to fulfil its divine destiny and to become the center of reunion for the Human Race, will reinforce with a lofty altruistic passion the more personal and self-regarding aspects of God's call to the priesthood.

#### B. SUPERSTITIONS.

The second hindrance which makes boys hesitate to answer to God's call are the two great devouring superstitions which seem at present to obsess the minds of the young in European and American civilization, and which may be briefly described as science and civics when isolated from philosophy and religion. While we should recognize the scientific method as God's way of revelation in the phenomenal world, it is disastrous to accept science as though it could afford us a philosophy of life, for the legitimate function of science is merely to observe, to record, to compare, and to measure. By the very nature of its method it can never afford a philosophy of life: for (1) it works by abstractions; (2) it knows nothing of values; (3) the essence of its analytical method condemns it of necessity to a determinist conclusion. And determinism can never be more than a philosophy for animals. But this method gives great control over things and inanimate forces, and feeds men's pride and lust for power: and so it is likely to fascinate men as long as they are content to live a two-dimensional life. Civics also will charm men as long as they are obsessed with the illusion of a two-dimensional life, which omits God and eternity, and is content with a life of "self and neighbor," "time and space."

Christianity is essentially three-dimensional: God, neighbor, and self; time, space, and eternity.

There are not wanting signs that these two superstitions, isolated science and "absolute" civics have had their day. Men are beginning to recognize that these cannot redeem. A man with a perfectly healthy body and a brilliant mind, but with no altruistic ideals, may be a very dangerous animal; and a citizen who can only repeat the parrot cry, "my country, right or wrong," is not likely to rise much above the "pack of wolves" morality. Both science and civics are of much value when recognized in their true functions, as departmental studies which will help man to have dominion over his environment, and to cultivate fellowship and right relations to his neighbor so as to cooperate with God's holy purpose for the world. But isolated from the will of God they are silly and mischievous superstitions, which cannot create a heaven, but may make a hell.

While in America I came across some indications that these two superstitions were losing force. When men realize

the revelations of the war, surgical and medical science patching up human beings whom chemical and physical and mathematical science had poisoned and mangled, and patching them up only to send them again into the slaughter house, they began to wonder whether science apart from religion has any philosophy of life.

When this process of disillusionment which is the nemesis of every superstition has gone a little further, men will seek God with a new eagerness. That is God's purpose in abandoning us to work out the consequences of our sin. Lust and pride lead us to abandon Him. He will not force us. So He leaves us to work out the consequences of our idolatry until once more we feel the need of Him. So many men are realizing that vast accumulations of money may bring power, but do not bring happiness: that a perfect body and a powerful mind without any moral values or spiritual ideals (as in the Leopold and Loeb case or as in the Dennistoun case in England which are only symptoms of a widespread disease,) may make the world a hell, but cannot make it a heaven. This process of disillusionment which reveals life without a holy purpose as not worth living, this permission of God which allows us to work out to its sordid end the devilry of un-sanctified intellectualism and the idolatry of the creature, this abandonment to fulfil the ethics of selfishness, is a wholesome process, for in no other way can man, blinded by pride, be convinced that man decays if he cuts himself off from God. "Because that knowing God they glorified Him not as God, neither gave thanks . . . . because they worshipped and served the creature rather than the creator . . . . God gave them up . . . to the lusts of their hearts, to a reprobate mind, to vile passions."

I find that this utter bankruptcy of any meaning in life, and the utter perishing of hope which comes from a science isolated from religion and an intellectualism divorced from moral values has moved men to seek holy orders so as to bring to the world what it most needs, the Gospel of redemption from sin and reconciliation to God in His Son Jesus Christ.

#### II. SPECIAL HINDRANCES.

SPECIAL hindrances are such as may or may not apply to any particular part of the Catholic Church at any particular period. They fall under such general headings as honorific, and economic status of the clergy, their influence or lack of influence in schools and colleges, their efficiency or inefficiency, the management or mismanagement of promotion, and so on. I can only state general principles on these points, and leave those who have local knowledge to judge how far these general principles apply in their Communion. I propose to consider them all under the one heading of status, by which I mean the standing in the reputation and in the respect and reverence of the people for the ministry in general. Each separate Communion makes some contribution to the total result: as the majority of the laity do not readily distinguish clergy who on the whole dress alike with only slight and subtle doctrinal variations, such as the moustache of Protestantism and the be-buttoned and pleated stock of Papists.

I suppose no one will doubt that status has great influence on a boy's choice of a life's work. As soon as the mere crude love of money and desire to be rich has been conquered, status is in many cases the deciding factor. If, as in some parts of Canada when I was last there, the minister is habitually referred to as "the hired man," the boys can scarcely expect to be enthusiastic about a profession thus labelled. It seems to lack something of the glamor and romance which appeals so strongly to youth. And this offensive phrase is generally used by the most mean and contemptible persons who pay a starvation wage to those who try to minister to men who have already starved their own souls.

If boys are brought up with a contempt for the ministry as an unimportant, inefficient, unintellectual, slack, and feeble work they will not readily answer to God's call.

If on the other hand they habitually think of it as a high and lofty spiritual profession, of good repute among men, of good intellectual standing, of supreme importance not only to every individual soul, but as also absolutely vital to their nation's life and to the life of Humanity and to God, a work which is worthy of the utmost self-sacrifice, something which will make a demand on them for flaming enthusiasm and untiring zeal and ceaseless labor, then the generous-hearted



will be moved to answer to God's call. And He does not want those who are not generous-hearted.

This status of any profession is a communal product. It is inspired by great leaders: but it is constituted, or realized, or built up by the particular contribution of each member of the profession. For good or for evil each individual life exalts or lowers the status of the profession. In business, success or failure is often expressed in terms of cash and the annual balance sheet. But in a profession it must be expressed in personal values of honor. Persons entrust their protection from external foes to soldiers and sailors and honor them if they are brave and faithful to duty. They entrust their social relationships with their state and neighbor to lawyers and honor them if they are faithful and wise in council. They entrust their bodily health and that of their children to doctors and admit them of necessity to many intimate family confidences: they honor them if they are skilful, discreet, sympathetic, and efficient. So in an even greater degree when they entrust their spiritual welfare to a priest, admit him to the Holy of Holies, the inmost shrine of their spiritual life, seek his guidance in difficulties, consult him on the most sacred issues, weigh his words even for the moulding of their conscience and their characters: they honor him if he is faithful, sincere, prayerful, kind, unselfish, patient, spiritually minded, Christ-like: and they despise him if he is untrue to his profession. So from the personal contribution of each soldier, sailor, lawyer, doctor, and priest, a professional ethic and etiquette, a standard of conduct, a measure of faith and an ideal of perfection is gradually built up which makes the status of any profession: and this status is one of the chief determining factors in the decision of a response to a call.

In England by the labors of great and far-seeing medical men, such as Sir James Paget, who insisted on a high intellectual training and inspired by their example a high moral tone and won a good economic reward, the status of a doctor is very high; and a high authority of the College of Surgeons informs me that the profession is hopelessly overcrowded, so that many who are qualifying will probably be unable to earn a living.

In the Church in France as we have seen, though the economic provision for priests is shamefully low, yet the seminaries are filling up most satisfactorily, because the status of the priesthood is high, and both their character and their office is respected.

In the Church in England the status of the ministry has been very high, through a combination of historical circumstances and of personal character. It is difficult to exaggerate the influence of the life and work of Father Dolling and Father Stanton in inspiring vocations. There is probably no one in England who wields a greater personal influence than the present Archbishop of Canterbury, who, at the time when I write this, is acting as one of the four regents who take the place of the King while he is travelling abroad for his health. But this high status which secures abundant candidates is frustrated by the gross misuse of our rich endowments and the failure to provide the necessary means for training boys for the priesthood.

Now what is the status in America? Is the priesthood of the Episcopal Church held in high respect? If not, what are the causes of disrespect? Or if its status is already high, what can be done still further to exalt it spiritually? Does it stand high in the intellectual life of the nation and in its moral and spiritual life? Is there adequate provision economically for that security and free expression of his personality without which a man cannot be at his best? Is the priest sufficiently free from the dominance of financial interests to give a full and fearless manifestation of God's will in matters which concern social righteousness and justice? Or is he too dependent on these interests to speak freely?

IF THE missionary enterprise is a mistake, it is not our mistake; it is the mistake of God. If the laying down of life in the attempt to evangelize the world is an illegitimate waste, let the reproach of it rest on that one priceless Life that was, therefore, laid down needlessly for the world.—*Robert E. Speer.*

I BELIEVE in religious instruction for American children. The future cannot be trusted to the children unless their education includes their spiritual development.—*Warren G. Harding.*

#### DR. DUCHE'S PRAYER

IN the *Letters of John Adams, Addressed to His Wife*, a work of two volumes, edited by his grandson, Charles Francis Adams, and published in 1841, may be found the following story of the first prayer offered in the Continental Congress:

"Philadelphia, 16 September, 1774.

"Having a leisure moment, while the Congress is assembling, I gladly embrace it to write you a line. When the Congress first met" (a week or ten days earlier than the above date), "Mr. Cushing made a motion that it should be opened with prayer. It was opposed by Mr. Jay of New York and Mr. Rutledge of South Carolina, because we were so divided in religious sentiments:—some Episcopalians, some Quakers, some Anabaptists, some Presbyterians, and some Congregationalists; that we could not join in the same act of worship. Mr. Samuel Adams arose and said 'he was no bigot, and could hear a prayer from a gentleman of piety and virtue, who was at the same time a friend to his country. He was a stranger in Philadelphia, but had heard that Mr. Duché' (Dushay, they pronounce it) 'deserved that character, and therefore he moved, that Mr. Duché, an Episcopalian clergyman, might be desired to read prayers to the Congress tomorrow morning.' The motion was seconded and passed in the affirmative. Mr. Randolph, our President, waited on Mr. Duché and received for answer that if his health would permit, he certainly would.

"Accordingly, next morning, he appeared with his clerk and in his pontificals, and read several prayers in the established form, and then read the psalter for the seventh day of September, which was the thirty-fifth Psalm. You must remember this was the next morning after we heard the horrible rumor of the cannonade of Boston. I never saw a greater effect upon an audience. It seemed as if heaven had ordained that Psalm to be read on that morning.

"After this Mr. Duché, unexpectedly to everybody, struck out into an extemporary prayer which filled the bosom of every man present. I must confess I never heard a better prayer, or one so well pronounced. Episcopalian as he is, Dr. Cooper himself never prayed with such fervor, such ardor, such earnestness and pathos, and in language so elegant and sublime, for America, for the Congress, for the province of Massachusetts Bay, and especially the town of Boston. It had an excellent effect upon everybody here. I must beg you to read that Psalm. If there was any faith in the *sortes Virgilianae*, or *sortes Homericae*, or especially the *sortes Biblicae*, it would be thought providential. It will interest your friends to read this letter and the thirty-fifth Psalm to them. I wonder what our Braintree churchmen would think of this. Mr. Duché is one of the most ingenious men, and best characters, and greatest orators, in the Episcopal order upon this continent—yet a zealous friend of liberty and his country.

"I long to see my dear family—God bless, preserve, and prosper it.

"Adieu, JOHN ADAMS."

—REV. BENJAMIN COPELAND, in *Zion's Herald*.

IT IS A REMARKABLE fact, says a writer in the *Daily Telegraph*, that no memorial exists in England of the only English clergyman who became Pope of Rome. Nicholas Breakspear, who ascended the papal throne in 1154, was an able and remarkable man, who rose, as men of humble origin often did in the Middle Ages, to great eminence and power by sheer force of character. As Hadrian IV, he added, as one historian puts it, lustre and distinction to the papal history. His reign was one of extraordinary difficulty, since it coincided, not only with the beginning of the 120 years' wars between the Empire and the Papacy, but also with the Republican movement, headed by Arnold of Brescia in the City of Rome itself. Hadrian brought to bear a master mind on the problems of the day, and succeeded in triumphantly maintaining the prestige and authority of the Holy See against foes within and without.

An unbroken tradition testifies to his having been born on a farm belonging to the abbey of St. Albans, and the name of Breakspear Farm persists to this day at Bedmond, not far from the city of St. Albans. About two years ago the Hertfordshire branch of the Historical Association decided to erect in the parish church at Abbots Langley a memorial tablet to Hadrian in that part of the church which was built about the time of his pontificate. The tablet is now in place, and will be unveiled by the Archdeacon of St. Albans next Saturday, June 13th. In connection with the ceremony, a play-pageant depicting the more dramatic episodes in the life of Hadrian will be performed at Breakspear Farm.

The English Pope has been described as "attractive, cultured, and eloquent, evidently one born to success without much trouble in attaining it." He committed to his fellow Englishman, John of Salisbury, a scrap of autobiography which is worth recording:

"Oh, that I had never left my native land, England, or the convent of St. Rufus. Is there elsewhere in the world a man so miserable as the Pope? I have found so much hardship on the Papal throne that all the bitterness of my past life seems sweet in comparison."



# CORRESPONDENCE

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

## THE RULE OF FASTING AND ABSTINENCE

To the Editor of *The Living Church*:

THE LETTERS APPEARING recently in this column in regard to the observance, or rather the non-observance, of the Church's rule of fasting and abstinence, are to be welcomed as calling attention to a condition that has too long gone unnoticed. While one may be permitted (considering the low ebb of liturgical and ecclesiological knowledge at the time the rule in our Prayer Book as to the observance of "Days of Fasting and Abstinence" was adopted) to doubt whether the revisers who drafted the rule on page xxiv of the Prayer Book really intended to make a distinction between "fasting"—only one meal—and "abstinence"—i.e. from flesh-meat; still, the distinction is a real one, recognized in the Western Church for several centuries; and it certainly is permissible to interpret a local regulation in the light of wider practice.

The real question at issue, however, is whether these days are to be observed at all or not at all; and if not, why should the rule requiring their observance not be abrogated. The Roman Communion has made drastic changes in her recent revision of the Canon Law, reducing the days of fasting and abstinence considerably, eliminating entirely the Rogation Days. As long as our rule remains unchanged, it certainly ought to be observed, and the bishops and clergy ought to set a better example than some of us do in the matter.

The experience of your correspondent, Heloise LaVallee, printed in the issue of June 20th, is identical with many of my own. Just recently I sat opposite a priest of the Church at a restaurant, whose Friday lunch consisted principally of a chicken pie. I have seen bishops, on more occasion than one, feasting on meat at diocesan functions held on a Friday. At one such function, held on a Rogation Day, meat was the *pièce de résistance*. Some of the clergy soothed their consciences with the casuistic argument that the provision of meat by one's diocesan on a day of abstinence constituted *de facto* a sufficient dispensation. Others resorted to the excuse that, as Rome has abrogated the Rogation abstinence, we are no longer bound to it! It was refreshing to hear the retort of a fearless Religious to this reasoning. When in seminary, it was my yearly experience to have to protest (fruitlessly, of course) against the utter disregard of Friday, Ember Days, and the Rogation Days, by the "management." Ordination luncheons, always held on an Ember Wednesday, consisted chiefly of ham and chicken sandwiches. The alumni dinner, held on the following Ember Friday, was a chicken dinner. I know of a deaconess school where a roast beef dinner preceded the Maundy Thursday Evening communion which the students were expected to attend. A visiting Religious from England (to say nothing of other Churchmen who try to observe the rule of the Church in this matter) must have been surprised to find a meat supper provided by a diocesan organization for a group of Church workers, at which the said Religious was guest of honor. Other Churchmen present expressed surprise at the "slender appetites" of those who declined meat, and "made out" on the "rest of the menu."

Certainly, "these things ought not to be." In no case was there a deliberate intent to offend the scruples of anyone; but just sheer ignorance of the fact that large numbers of Church people feel bound by the rules of the Catholic Church and of their own Communion to "observe . . . abstinence" on the days specified by the Prayer Book, and that for them such abstinence means abstinence from flesh meat. THOMAS J. WILLIAMS.

## THE STAR OF BETHLEHEM

To the Editor of *The Living Church*:

BUT FOR THE fact that Dr. Merrill refers to my reply to his criticism as "bluff," I would ignore his latest product. Space is too valuable to waste words in a controversy, and my time is too valuable even to attempt to "come back at him" in length, and to show that he has not gone into the subject, reading the books I challenged him to read in my reply to his criticism that was published in THE LIVING CHURCH. He simply refers to one author on Kepler and

ignores all others. Apparently he has not thought it worth while to refer to the *Astrological Ready Reckoner* to find the formula for calculating; or to read any other now famous works on astrology such as that of Bishop Lucus Gauricus and Placidus de Titus or Father Andres Argolis. He gives the impression that I quoted from Kepler, and I beg to differ with the scholarly gentleman and to state positively that I did not quote from Kepler, but I did state:

"In the year 1603-4 this same conjunction formed in Pisces, Kepler, the great astronomer noted that, when these three planets came into conjunction, there was produced a remarkably brilliant and colored misty star which was visible lying between Jupiter and Saturn. If we count back twice eight hundred years, one can see at once that this brings us to the Roman year 749 A.U.C., the year Jesus was born."

My purpose in writing the original copyrighted article which appeared in THE LIVING CHURCH, for December 27, 1924, was to answer the charge of a Russian scientist, Nicholas Morosoff, who stated that "St. Basil the Great and Christ were one," that Jesus never lived and never died, and that St. Basil surrounded himself with a group of competent astrologers and from them came the "Christ myth" idea, with the implication that the account of St. Matthew was a fabrication.

My article was to support St. Matthew's story about the Star of Bethlehem, and I think I showed the possibility of the star of 1603-4 being the return of the earlier star, and that it was reasonable to conclude that the celestial phenomena in their natural course should have been used in the providence of Almighty God to announce the birth of Jesus. Here I end the matter, leaving the readers of THE LIVING CHURCH to judge for themselves.

ARTHUR W. BROOKS.

Educational Secretary,  
Lord's Day Alliance of New York.

## EARLY JAPANESE CHRISTIAN MISSIONS

To the Editor of *The Living Church*:

MAX I ADD A FEW WORDS to Father Sweet's interesting letter with regard to the first period of Christian missions in Japan?

Undoubtedly, the persecution of the Christians was due more to political than to religious causes. On a recent visit to Japan I learned that the Tokugawa Shoguns in their proscription of Christian books, included two other classes of literature, namely, books mentioning the Emperor, and books mentioning the dispossessed family of Hideyoshi. This fact makes it plain that the embargo was for the purpose of strengthening the power of the Shoguns rather than in the interest of religious persecution.

Of course, other causes must be taken into account. Such are, the attempt of the Spanish friars to intrude into the work of the Jesuits and their consequent quarrels; the boast of indiscreet seamen that the King of Spain (now united with Portugal) always sent his missionaries to prepare the way for his soldiers; the slanders of the Dutch merchants, extending to the forgery of letters discrediting the Jesuits; and, especially, the support given by the Christian daimios of the south to the cause of Hideyori, which the first Tokugawa Shogun in his own interest had to suppress. On this last point I have written fully in my *Tercentenary of a Great Failure* (Washington Historical Quarterly, December, 1923).

I may add that the eminent Japanese authority, Prof. Anesaki, informs me that he has discovered recently a large mass of hitherto untouched material bearing upon the Christian persecutions of the Seventeenth Century. I am glad also to have learned, within the last few days, that this material was saved in the earthquake through its having been sent to Nagasaki just before the great catastrophe.

For those unacquainted with the romantic story of early Jesuit missions in Japan, I would recommend the little book by the late Bishop Casartelli, entitled *The Catholic Church in Japan*.

HERBERT H. GOWEN.

University of Washington,  
Seattle, Wash., June 18.



THE PRAYER OF HUMBLE ACCESS

To the Editor of *The Living Church*:

I REGRET TO SEE a suggestion that, in the revision of the Prayer Book, permission be given to the people to say the Prayer of Humble Access with the priest.

Why? Why not say all the prayers together? There seems to be no more reason for it, than, say, for that abomination of saying together the General Thanksgiving in Morning and Evening Prayer. This always provokes in me a wicked resentment and shame that the Church has been committed to a sentimentality through liturgical ignorance. (I wonder if the ignorance is mine? I am very rusty on my liturgics!) It seems based on the idea that "general" in the "General Confession" means, "by the people generally." That confession is "General" as distinguished from "Particular"—of sins in general, publicly confessed in general terms, as distinguished from particular sins confessed privately. It is said by all because it is followed by a general absolution of a sort, as a particular confession is followed by a personal absolution. There is no such reason for the joint saying of the General Thanksgiving—and I wish the permission for that could be rescinded as a public manifestation of ignorance (unless the ignorance is mine!).

The tendency of all these sentimental permissive uses is to break up the majestic sweep of liturgic unity. Thus the permissive use of special prayers before the benediction breaks into the liturgic unity of the Eucharistic office. Intended for exceptional use in an emergency, which is well enough, the clergy thoughtlessly are gradually coming to hunt up collects to say before the benediction as a regular use, and the grandeur of the *Gloria in Excelsis* followed by the quiet benediction is passing. And the custom is growing of the celebrant leaving the sacristy door open and loudly saying or singing his private prayer, or the choir prayer, as the final thing after the Mass has already closed with the benediction, thereby interrupting the private post-communion devotion of the communicants at an early celebration without music.

It seems to me that many objectionable things are done from impulse or sentiment without any other consideration. Is it not time for somebody to propose the joint use of the post-communion thanksgiving because that use is permitted for the General Thanksgiving because that use is required for the General Confession—and so on?

Little Compton, R. I.

WILLIAM RICHMOND.

CAPTAIN AMUNDSEN  
AND ARCHDEACON GOODMAN

To the Editor of *The Living Church*:

WHEN Captain Roald Amundsen was in Boston last January he spoke of the acquaintance he had made several years ago with the Rev. Frederic W. Goodman, and expressed his high respect and deep admiration for that missionary, whose work at Point Hope he had personally observed. Having learned that Mr. Goodman was in the States, he asked me if I could get his address, which I was able to secure for him. Mr. Goodman was, at the time, in New York, and the captain said he must try to find him on his return to that city just before his departure to Norway in February. Whether he had time and opportunity to meet Mr. Goodman then, I do not know. I have just written to Capt. Amundsen, at Oslo, Norway, expressing my joy at his safe return from the polar flight. I dare say the thing which will interest him most in my communication is a clipping from the Church press, telling of Mr. Goodman's appointment as Archdeacon of Arctic Alaska and his departure for his new, and old, field of labor.

Captain Amundsen, beside being a warm friend of missions, has done some effective work as an Alaskan missionary himself. Read again the interesting story in Archdeacon Stuck's *Ten Thousand Miles with a Dog Sled*, pages 291-293.

Malden, Mass., June 28.

ALBERT N. GILBERTSON.

PICTURE POST CARD POSTAGE

To the Editor of *The Living Church*:

I WOULD like to add a word or two to what others have said about our increased postage on magazines and picture post cards. I read with interest your editorial in April 4th, and also your correspondent's letter in the issue of April 18th. The pleasure of using picture post cards will be done away with. After buying the cards, and paying two cents in addition, it will be quite too much for a simple thing. And we cannot now share our magazines with others. It is very unlike our former "Paternal Government," which was always ready to help those living in country homes. I am afraid the picture post card industry will languish.

ANNE A. WESTON.

SPECIAL SERVICE BOOKS

To the Editor of *The Living Church*:

IN YOUR report of the Social Service Conference recently held in Colorado, I notice that there is a recommendation for the compilation of a special "City Missions Prayer and Hymn Book." I am led to ask, Is such a book at all necessary? Is it a wise thing to do?

In my early ministry in the Missionary District of Oklahoma I found that the Prayer Book, as we have it, even though strange to some of the folk who attended our services for the first time, could be used with a little common sense guiding on the part of the officiating clergyman, and people very soon learned to use it quite readily. Furthermore, the book, being over half Scripture, was the most effective "tract" for making Episcopalians that could be handed out.

Again: For nearly eighteen years I worked as a chaplain in several of the City Institutions here in New York City. In each one I insisted on the establishment of a chapel as primary requisite of the work to be followed. I never used any book but the Prayer Book in the chapel services and never violated the liturgical principles upon which its several services were built or constructed. In fact I always found the full Prayer Book services more welcome than any abbreviated or extemporaneous forms of its services, particularly in the Holy Communion. I announced the page at the beginning of the service, then that of the Collect for the Day, for the Creed, and finally for the Lord's Prayer after the Communion. With but four pages indicated even a Baptist could intelligently follow the service for the Holy Communion. There is no better book, either, which could be left at the bedside of patients, for Bible reading and for devotions, than our Church Prayer Book. So I ask, Is the proposal made either wise or necessary?

I have one such book by me now as I write, which chaplains are instructed to use in correctional institutions, and hospitals, if they so care. It is a peculiar compilation, to say the least. As I read it over, it follows no principal of liturgics, and is a jumble and mixture of the Daily Offices and Holy Communion service. It is called "The Church Service." To give its parts: Opening Sentences, Lord's Prayer, The Decalogue, Confession, without any form of Absolution whatever, the Comfortable Words and *Sursum Corda*, Hymn, Lesson, Hymn, Creed, Versicles, Petitions from the Litany, the Collect, "We humbly beseech Thee," from the Litany, the composite of the General Thanksgiving, and the Grace. What could one learn of the reverence, dignity, and beauty of the Prayer Book from this? Why deny patients or prisoners the great heritage of the Church ages and ask them to use an inferior service which can never impress them with all the Church has to offer? No man has ever composed prayers comparable to those of our Prayer Book and it does not seem to be given to every one the ability to construct a service book which can replace the Prayer Book. Let us hold fast to our great Book and not attempt to simplify or abridge it—improve it we cannot.

FRANK R. JONES.

New York, June 23.

RESERVATION, EUCHARISTIC  
ADORATION, BENEDICTION

To the Editor of *The Living Church*:

THE REV. WM. B. STOSKOPF's paper, of which a synopsis was published in your issue of June 13th, essays to give an answer to certain objections which have been made to Reservation, Eucharistic Adoration, and Benediction, but the most important of all he has altogether failed to consider, in that these practices are not really "Catholic." Those who adopt them or desire to promote their adoption, do so on the pretence that they are Catholic. I venture to say that not one of them is really "Catholic."

But let us first see if we can agree on what are really Catholic doctrines and Catholic practices—and I think we must be agreed that they are those doctrines and those practices which are necessary to be believed and adopted by all Christians for their soul's health, and bringing the several practices in question to that test, will the Rev. Mr. Stoskopf, or anyone else, venture to say, or pretend, that the salvation of any Christian depends on his or her adoption of any one of these practices? Will anyone venture to say that a Christian, who abstains from adoration of the Consecrated Elements, from a sincere belief that to do so would involve him in idolatry, is going to the lost? or who abstains from taking part in a service of Benediction for the like reason is imperilling his salvation? If so, there must be a great many millions of apparently very excellent Christians doomed to perdition.

If, however, these practices are not really Catholic and are certainly matters of highly disputable propriety, they ought not to be sanctioned either by the Church in its corporate capacity nor by any of its loyal ministers.

GEO. S. HÖLMSTED.



# LITERARY

## FOR SUMMER READING

**CHRISTOPHER AND CRESSIDA.** By Montgomery Carmichael. New York: The Macmillan Company. \$2.

Evidently enamored of an old Dutch ode (by Vondel) on the married state, from which he often quotes, Mr. Carmichael has produced this story of young love faithful unto death. Though he subjects his characters to separation instead of marriage, the book is a glorification of human love, and as such is one of the most original and uncommon Catholic novels that the writer of this notice has ever encountered. Mr. Carmichael is an Englishman living in Italy, and a previous work of his, *The Solitaries of the Sambuca*, has some connection with *Christopher and Cressida*, though the latter has an entirely independent plot.

Not to all minds will his hero and heroine seem veritable. Neither is impossible, but both approach perfection so closely that at first one feels a trifle uncomfortable in an atmosphere so rarefied. What they express and show forth in their lives is an entire completeness of faith. When by one act, or rather, one procrastination, they set in motion a train of evil, their *right* to happiness together is gone. No non-Catholic could read this without irritation, for there is no human reason why Christopher's self-immolation should last for twenty-seven years, or why he should meet Cressida but once after it is over. That this becomes the course of their lives is logical with a logic terribly final. Anyone who is interested in that school of younger Roman Catholic novelists which includes the names of Enid Dinnis and Ernest Oldmeadow, will find this an enlightening book. Finally, it may be remarked that the choice of a name so notorious as Cressida for one who is a model of constancy, is rather odd! H. M.

**THE SOUL'S SINCERE DESIRE.** By Glenn Clark. Boston: The Atlantic Monthly Press. \$2.

To open the covers of this book is, for a serious minded person, to swing wide the gate to a delectable garden wherein is refreshment for the soul. The author believes that spiritual health is as important to our well being as our physical health. He asks for but fifteen minutes of time every day for two months and he develops a plan whereby every one of those precious moments is made to count, although he states clearly at the beginning that he does not wish his method to become a formula. It is a means to an end and not an end in itself. Because the book is pure religion, and nothing else, it may be placed in the hands of those who are groping after this very thing but who would not take it if it came with brand of any particular "Church" upon it.

**OLD NEW ENGLAND INNS.** By Mary Caroline Crawford. Boston: L. C. Page Co.

Miss Crawford has delved deep into the quaint and curious records of the past, and has brought forth a wealth of material about the weather-beaten old hostels scattered through New England towns. A chapter is given to the numerous inns where Washington tarried for a night or longer. And here one finds the charming story (let us hope that future generations will not question its veracity) of the little maid who mended his glove. Washington repaid the service with a kiss which so elated Miss Priscilla that she would not allow her face to be washed for a week. The last chapter is devoted to the public houses which offered Lafayette hospitality during his visits in 1824 and 1825. The book is admirably illustrated and quite as fascinating as fiction.

**SONGS OF THE SOUL.** By Mary Alethea Woodward. Boston: The Stratford Company.

When the author of a book of poems states in her preface that she is a busy housekeeper and has penned them in her precious moments of freedom, the confession is so disarming that even the bitterest critic could have no wish to point out faults. These little poems—there is a considerable number of them—show a burning sincerity and love of God, while they display a sense of beauty in nature and human life that ought to win for them a public of kindred souls. Their author has

expressed what is inexpressible in many hearts. She is a Churchwoman who approaches God through the Gospel and through nature, and is using her talent in His service.

**THE SLAVE SHIP.** By Mary Johnston. Boston: Little, Brown & Co. \$2.

Miss Johnston has chosen an interesting period for the setting of her latest story, two interesting periods. Her hero, David Scott, had fought for the Stuarts at Culloden Moor, and, like so many of his countrymen who saw the sunset on that fatal field, was sent to a plantation in Virginia as a political prisoner. The opening chapters are dramatic; so too is the escape of Scott and the descriptions of life on the slave ship. Then the interest flags. One feels that Miss Johnston has not done justice to her material. The stage is set for a great tragedy, but, though the evils of the slave trade are made very real to us, there is not sufficient character development. The book lacks the spontaneity of her earlier novels.

**THE SACRAMENT OF SILENCE.** By Noel Sylvestre. New York: The Macmillan Co., 1924. \$1.75.

A tale, very simple and sincere, of a young priest in Brittany who goes to prison rather than reveal the name of a murderer who has confessed his crime to him. The chief interest is in the dénouement: Will the murderer return, and the priest be set free? The latter is not a person for whom we can be greatly concerned, since he seems born to be martyred, but the old curé, in his distress and grief over his "vicaire," is a pitiable and lovable figure. It is unfortunate that the author has not quite succeeded in his depiction of a Breton village and its characters. His local color is so thinly laid on as to be almost negligible. H. M.

**THE PURPLE MIST.** By G. E. Locke. Boston: L. C. Page & Co. \$1.90.

There's sufficient excitement in this latest mystery story by the author of *The Scarlet Macaw*, to hold the reader's interest to the end. There are plenty of problems presented, the phantom coach, the mysterious purple mist that floats over the lonely moors at twilight, to say nothing of those supplied by the neurotic Major Audley and the impenetrable Dr. Blakesley. Satisfactory solutions to all of them are reached in the concluding chapter. Taken as a whole the book is above the average story of its kind.

**TO BABYLON.** By Larry Barretto. Boston: Little, Brown & Co. \$2.

This is the story of a young man in a small town who hears the siren voice of New York calling him to come and conquer. By swift, questionable methods he reaches the height of his ambition, and then realizes what he has gained—and lost. The story is interesting, even though one anticipates the climax and is certain that the heart of the hero will turn at last to the girl who is introduced in the first chapter, and that somehow the author will clear away the obstacles that intervene.

**ANN OF SEACREST HIGH.** By Isabel Hornibrook. Philadelphia: David McKay Co.

This is a delightful story of high school life by a well known author of books for young people. The situations are dramatic, and the boys and girls are true to life. The small heroine is rescued at the time of the Halifax disaster and brought to the States by her foster father. How she entered Seacrest High School as a freshman and what she did there make a tale of absorbing interest.

**THE LOWER POOL.** By Ellen Thorneycroft Fowler (Hon. Mrs. Alfred Felkin). Fourth Edition. London: Hutchinson & Co. \$1.40.

A love story in the setting of a beautiful English estate with a bit of mysticism and a long waiting made endurable by sense of duty. There is a villain in the piece and a plot that might have been worked up better, although the story is of some interest—quite out of the ordinary run.





TRINITY CHURCH AND PROJECTED NEW PARISH HOUSE, COLUMBUS, GA. (July 4)



STRAWBERRY CHAPEL, BERKELEY CO., SOUTH CAROLINA (July 4)



LEFT: THE CHURCH OF THE REDEEMER, ASHEVILLE, N. C.  
See THE LIVING CHURCH for July 4th.

RIGHT: THE NEW CHAPEL OF THE CROSS, CHAPEL HILL, N. C.  
See THE LIVING CHURCH for May 23.





## Church Calendar



JULY

"I HAVE been drawn many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day."—*Abraham Lincoln*.

- 12. Fifth Sunday after Trinity.
- 19. Sixth Sunday after Trinity.
- 25. St. James Apostle.
- 26. Seventh Sunday after Trinity.
- 30. Tuesday.

### KALENDAR OF COMING EVENTS

- July 14. Oregon Summer School.
- July 15. East Oregon Summer School.
- July 20. Evergreen Summer Conference for Church Workers.
- July 28. Young People's Department, Sewanee Training School.

### APPOINTMENTS ACCEPTED

ALFRIEND, REV. WILLIAM JEFFREY, rector of Christ Church, Pulaski, Va.; to be rector of St. John's Church, Tallahassee, Fla., September 1st.

BEACH, REV. CHARLES E., of St. Peter's Church, Park River, S. D.; to be rector of the Church of the Redeemer, Superior, Wis.

GIBSON, REV. FRANKLIN L., of St. Paul's Church, Virginia City, Mont.; to be in charge of the Deer Lodge mission field of the Diocese of Montana, and St. Andrew's Church, Philipsburg, with address at Deer Lodge.

KNEELAND, REV. M. D., late of St. Matthew's Church, Kenosha, Wis.; to be *locum tenens* at the Church of the Ascension, Sierra Madre, Calif., during the illness of the rector, the Rev. W. C. Shaw.

LOYD, REV. J. HUBARD, rector of Christ Church, Blacksburg, Va.; to be missionary at Wakayama, Japan.

PICKSLAY, REV. W. M., of the Church of the Epiphany, Newport, N. H.; to be chaplain of the Loomis Sanatorium, Loomis, N. Y.

### SUMMER ACTIVITIES

TYLER, Rt. Rev. J. POYNTZ, D.D., Bishop of North Dakota; to be in charge of St. Anne's Church, Kennebunkport, Me.

BURGE, REV. FREDERICK W., assistant at St. Paul's Church, Burlington, Vt.; to be priest in charge of St. Peter's Church, Lyndonville, Vt.

GRUMAN, REV. GEORGE T., rector of All Saints' Church, Scotch Plains, N. J.; to have charge of All Saints' Church, Syracuse, N. Y., from July 15th to August 15th, with residence, during the week, at Selkirk, Lake Ontario, N. Y.

HANDSFIELD, REV. FREDERICK H., rector of the Church of the Ascension, Rockville Center, N. Y.; to sail, with his wife and children, on the S.S. *Tuscania* for a two months' tour of the Mediterranean.

KIZER, REV. E. D.; to be at St. Mary's Church, Pittsburgh, from July 15th to September 1st.

RIBOURG, REV. A. E., D.D., rector of St. Andrew's Church, New York, N. Y.; to be, from the middle of July until the first of September, in the Laurentian Mountains of Canada.

TAYLOR, REV. ARTHUR W., rector of Grace Church, Anderson, S. C.; to be in charge of Grace Church, Plainfield, N. J., during July and August, with address at 63 Grove St.

### DEGREES CONFERRED

KENYON COLLEGE—Doctor of Divinity upon the Rt. Rev. W. L. ROGERS, Bishop Coadjutor of Ohio, upon the Rt. Rev. S. A. HUSTON, Bishop of Olympia, and upon the Rev. JACOB STREIBERT, Ph.D., Professor at Bexley Hall; Doctor of Letters upon LORIN ANDREWS LATHROP; and Doctor of Laws upon the Rt. Rev. JAMES E. FREEMAN, D.D., Bishop of Washington, upon the Hon. ROBERT LANSING, LL.D., formerly Secretary of State, and upon the Hon. ANDREW WILLIAM MELLON, Secretary of the Treasury.

### ORDINATIONS

#### DEACON

LONG ISLAND—At St. Paul's Church, Clinton St., Brooklyn, on the Second Sunday after Trinity, June 28, 1925, the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, acting for the Bishop of the Diocese, ordained to the diaconate HOWARD IRVING JOHNSON. The candidate was presented by the Rev. Andrew Chalmers Wilson, rector of the parish, and the sermon was preached by the Rev. Claud N. Pooley.

The Rev. Mr. Johnson has, for the past twelve years, been sub-deacon and master of ceremonies at St. Paul's Church.

NORTH DAKOTA—At a meeting of the Indian Convocation of the District of North Dakota, June 28, 1925, at St. James' Church, Cannon Ball, the Rt. Rev. J. Poyntz Tyler, D.D., Bishop of the District, ordained to the diaconate WILLIAM SKALA CROSS, a Sioux Indian.

The Rev. Mr. Cross will remain in charge of St. Gabriel's Church, Brien, where he has been catechist for the past eighteen years.

#### PRIESTS

CONNECTICUT—In St. John's Church, Waterbury, on June 18, 1925, the Rev. CHARLES LINCOLN TAYLOR was advanced to the priesthood by the Rt. Rev. C. B. Brewster, D.D., Bishop of the Diocese. The candidate was presented by the Rev. John N. Lewis, D.D., rector of the parish, and the sermon was preached by the Rev. Arthur J. Gammack, rector of Christ Church, Fitchburg, Mass. The Rev. Mr. Taylor will continue on the staff of St. John's Church, throughout the summer.

DULUTH—At Christ Church, Proctor, Minn., the Rev. GEORGE EDWARD SCULL, was advanced to the priesthood by the Rt. Rev. G. G. Bennett, D.D., Bishop of the Diocese, on Saturday, June 27, 1925. The Rev. Oscar Lindstrom, rector of the Church of the Holy Apostles, West Duluth, and of St. Peter's Church, West Bend, preached the sermon, and the candidate was presented by the Rev. James Mills, rector of St. Paul's Church, Duluth. The Rev. Edwin D. Weed, rector of the Duluth College School, also assisted in the laying on of hands.

The Rev. Mr. Scull has accepted appointment as rector of St. Mark's Church, Port Leyden, in the Diocese of Central New York.

OHIO—In the College Church of the Holy Spirit, Gambier, on June 28, 1925, the Rev. Messrs. ROY E. DUBER and WALTER T. HINZMAN, were ordained priests by the Rt. Rev. William A. Leonard, Bishop of the Diocese. The presenter was the Rev. D. F. Davies, D.D., and the preacher was the Rt. Rev. W. L. Rogers, D.D., Bishop Coadjutor of the Diocese.

### DIED

CANBY—Entered into rest, June 26, 1925, at Wilmington, Delaware, in her eighty-fifth year, REBECCA TILGHMAN, widow of Major Samuel CANBY, and daughter of the late William Poyntell and Jane Tilghman Johnston.

ECCLES—Died suddenly, Saturday, June 6, 1925, at her residence, No. 5 Bullard Place, Flushing, N. Y., LYDIA LEE LAWRENCE, beloved wife of the Rev. George Warrington ECCLES, rector of St. John's Church, Murray Hill, Flushing, and youngest daughter of the late Henry Effingham Lawrence and Frances' Brahear, formerly of Bay Side, L. I., and Brahear City, La.

"I have fought the good fight, I have finished the course. I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day."

### BROTHERHOOD OF ST. ANDREW CONVENTION

For all men of the Church—  
For all older boys of the Church—

will be held at the Carnegie Institute of Technology, Pittsburgh, Pa., September 2nd to 6th, inclusive, 1925.

Bishops Mann, Wise, Ferris, Kinsolving, and Penick, Canon Shatford, Rev. J. A. Schaad, and a number of prominent laymen, are included in the list of speakers.

Conferences on Evangelism in the Church, Group Evangelism, Work with Boys, Men in the Parish, etc. A separate Convention for Older Boys, running concurrently with the Convention of Seniors.

Rooms, \$1.00 and \$1.50 per night per person. Meals, \$8.00 for entire period of Convention.

Write for Program and full information.

BROTHERHOOD NATIONAL OFFICE,  
202 S. 19th St., Philadelphia, Pa.

### 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

#### CLERICAL

WANTED—PRIEST, SINGLE, CATHOLIC, College graduate, to teach in Boys' School and assist in parish. B-377, care LIVING CHURCH, Milwaukee, Wis.

WANTED—PRIEST, SUNDAY, JULY 26TH, Mass, Mattins, Sermon. Write St. JOHN'S, Pleasantville, N. Y.

#### MISCELLANEOUS

WANTED, FOR CHURCH INSTITUTION with large farm attached, a superintendent, preferably a priest. Send full particulars of experience and family to N-421, care of THE LIVING CHURCH, Milwaukee, Wis.

### POSITIONS WANTED

#### CLERICAL

A PRIEST DESIRES CHANGE OF PARISH, New England or the Middle Atlantic States preferred. Rectory and living salary. Address WILLING TO WORK-440, LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES PARISH OR CURACY. D-437, LIVING CHURCH, Milwaukee, Wis.

RECTOR OF PROMINENT PARISH IN middle west desires to make a change. Address A-435, LIVING CHURCH, Milwaukee, Wis.

WANTED—SUPPLY WORK FOR JULY OR August, or both, near seashore preferred. ARCHDEACON DODSHON, Zanesville, Ohio.

#### MISCELLANEOUS

KINDERGARTEN, SOCIAL WORKER, EXPERIENCED, wishes position Southern cotton mill or mountain work (September or earlier); would consider house-keeping, assisting in institution. Best references. Address M-436, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, EXPERT, Desires change, excellent credentials. Address O. C. M.-370, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, ENGLISH Cathedral trained, desires position. Thoroughly experienced; exceptional references. Address C-100, care of THE LIVING CHURCH, Milwaukee, Wis.

### PARISH AND CHURCH

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



**UNLEAVENED BREAD AND INCENSE**

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

**VESTMENTS**

**ALTAR GUILDS, PURE LINEN FOR ALL** Church uses. Wholesale prices. Special 36 inch, 1800 universally liked for fine Surplices at \$1.25 per yard. Write for samples. **MARY FAWCETT, 115 Franklin St., New York City.**

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

**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. MACKRILL, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.**

**MISCELLANEOUS**

**WANTED—BY MISSIONARY'S WIFE** chance to earn \$300 to take place of missionary box unexpectedly withdrawn. Address **SIGMA-439, LIVING CHURCH, Milwaukee, Wis.**

**SMALL PIPE ORGAN WANTED, CHURCH** of the Good Shepherd, Fort Lee, N. J. Write **REV. D. H. LOWETH, Fort Lee, N. J.**

**FOR SALE**

**BARGAIN AT \$2,600. ODELL ORGAN,** three manuals, 32 speaking stops. Available July 1st. Requires space 12 x 20 x 28 feet. For further particulars inquire of **CLEMENT CAMPBELL, 115 East 74th St., New York City. Telephone, Butterfield 2590.**

**SISTERS OF THE HOLY NATIVITY**

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

**BOARDING**

**Atlantic City**

**SOUTHLAND, 111 SOUTH BOSTON AVE.,** Atlantic City, N. J. Lovely ocean view. Bright rooms, table unique. Managed by **SOUTHERN CHURCH WOMEN.**

**Los Angeles**

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

**Lunenburg, Vt.**

**THE HEIGHTS HOUSE, LUNENBURG, VT.,** in the vicinity of the White Mountains; Freedom from Hay Fever; a refined homelike hotel with reasonable rates. Booklet—**A. J. NEWMAN, Prop.**

**New York City**

**HOLY CROSS HOUSE, 300 EAST FOURTH** Street, New York. A permanent boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms \$6.00 per week including meals. Apply to the **SISTER IN CHARGE.**

**HEALTH RESORT**

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

**SUMMER RESORTS**

**CANTERBURY PARK, MICH. (NEAR LUD-** ington). Forty lots on Big Star Lake, originally reserved for an Episcopal Chautauqua and Summer Resort (but not completed on account of death of promoter) are offered at \$100.00 per lot, 50x75 feet. Terms \$25.00 down, balance \$5 per month for fifteen months, no interest.

Reached by Pere Marquette Ry., Steamship lines to Ludington, Mich., and by two state highways for autos.

About 30 miles from Camp Houghteling recently acquired by Brotherhood of St. Andrew, for the older boys of the Church. Address **G. A. C.-391, care of THE LIVING CHURCH, Milwaukee, Wis.**

**CHURCH SERVICES**

**Cathedral of St. John the Divine,** Amsterdam Ave. and 111th Street  
Sunday Services: 8, 10, and 11 A.M.; 4 P.M.  
Daily Services: 7:30 and 10:00 A.M.; 5 P.M.  
(Choral except Mondays and Saturdays)

**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 Intercessions at 8:00.

**Gethsemane Church, Minneapolis, Minn.**  
4th Ave., So., 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

**INFORMATION BUREAU**



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

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

In writing this department kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.*

**BOOKS RECEIVED**

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

*Fleming H. Revell Company.* New York, N. Y.  
*Healing in the Churches.* By Francis M. Wetherill. Price \$1.25.

**PAMPHLETS**

*Longmans Green & Co.* New York, N. Y.  
*The Introduction of Adam Smith's Doctrines into Germany.* By Carl William Hasek, New York, Columbia University.

*Extraterritoriality, Its Rise and Its Decline.* By Shih Shun Lieu, New York, Columbia University.

*Tenth Annual Report of the National Committee for the Prevention of Blindness, December 31, 1925.*

**YEAR BOOKS**

*Grace House, 802 Broadway, New York, N. Y.*  
*Year Book of Grace Parish, New York.*  
Published Anno Domini 1925.

**CALIFORNIA CHURCH SCHOOL COMMENCEMENTS**

**LOS ANGELES, CALIF.—Harvard School,** Los Angeles, the diocesan school for boys, held its twenty-fifth annual commencement from June 7th to 12th. On the morning of the 7th the baccalaureate sermon was preached by the Very Rev. G. B. E. MacDonald, Dean of St. James' Cathedral, Fresno.

The commencement proper took place on the 12th, when the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, presented the diploma of the school to a class of forty.

Under the leadership of the Rev. Robert B. Gooden, D.D., headmaster, Harvard School has completed a very successful year, with an enrollment of 300 cadets.

The annual commencement of the Bishop's School for Girls, La Jolla, one of the official schools of the Diocese of Los Angeles, was held on June 8th and 9th. At the alumnae luncheon the first day the principal topic of interest was the recent publication, by Page, of Boston, of *Barbara Winthrop at Boarding School*, by Miss Helen K. Broughall, a member of the class of 1919. It is a story partly based on actual events at the Bishop's School.

At the commencement exercises on June 9th, Miss Caroline S. Cummins, principal, presented a class of eleven girls for graduation. The diplomas were presented by the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, and president of the Board of Trustees. The Bishop's reception that evening brought the activities of the year to a close.

**A VIRGINIA INDIAN MISSION**

**AMHERST, VA.—On the afternoon of** Sunday, June 21st, about fifteen of those attending the summer school at Sweet Briar visited Christ Indian Mission near Amherst. The service was conducted by the rector, the Rev. Thos. D. Lewis, D.D., of Amherst, and the Rev. Herbert S. Osburn, of Tappahannock, Va., preached the sermon. One young girl was baptized.

This is one of the most interesting and unique missions in the Diocese of Southwestern Virginia, serving as it does a colony of Indians in Amherst County.

While Dr. Lewis has general direction of the work at the Mission, Miss Ella Pier is the local missionary in charge. On June 18th Miss Margaret B. Miller, of Pulaski, Va., assumed the duties of assistant to Miss Pier.

**CONDEMNED MAN BAPTIZED IN JAIL**

**LEXINGTON, KY.—Ray Ross, a twenty-** seven year old Negro, condemned to be hanged July 3d, was baptized in the Fayette County jail by the Rev. W. P. Stanley, priest in charge of St. Andrew's Colored Church, Lexington, who has been requested by the authorities to look after the Negro prisoners; he having had much experience as a prison worker in Georgia and Texas.

Ross was a model prisoner, and the only request he has made of the jailor during the eleven months he has been in jail was that he might have his hair cut. This request came on the eve of his baptism.

The baptismal service took place in the corridor outside Ross' cell on the second floor of the Fayette County jail, on the first Sunday in June.

St. Andrew's is doing an excellent work among the Negroes of Lexington.



## Newly Elected English Laity Take up Prayer Book Revision

### Devotions Before Blessed Sacrament—An Oxford Fourth Centenary—Yorkshire Anglo-Catholic Congress

The Living Church News Bureau  
London, July 19, 1925

THE NEWLY-ELECTED HOUSE OF LAITY of the Church Assembly opened its sessions on Monday, in the Hoare Memorial Hall of the Church House, Westminster, with an uncomfortably crowded gathering of some three hundred and fifty members. The matter before them was the well-worn subject of Prayer Book Revision. One of the first resolutions to be carried was a recommendation to omit the second verse of the Athanasian Creed, and to substitute the words, "which, if a man do faithfully and steadfastly believe, he shall be saved." This was carried, after some discussion, by 120 to 98. Other business was the passing of a resolution moved by Sir Edward Clarke:

"That it is desirable that the Calendar shall contain only events and names for which there is authority in the New Testament, or which are necessary for the indication of recognized seasons in the Church's year; and that other events and names desirable to be recorded should be so recorded in a list, drawn up in calendrical form, and to be printed after the Calendar, but not intended for liturgical observance."

On Tuesday the entire day was devoted to the discussion of the motion of Sir Thomas Inskip and Mr. Albert Mitchell: "That, inasmuch as this House is of opinion that it is not desirable to make any change or variation in the Order of Holy Communion, section 18 be omitted from the Schedule to the Measure." (I may here explain that section 18 of the schedule is the proposal of the House of Clergy for an alternative Communion Service.) That the motion was defeated by 143 to 129 came as a surprise to some of those present after the general character of the discussion.

On Wednesday a motion agreeing with the proposals of the House of Clergy was defeated by 158 to 84. A proposal that the 1549 Prayer Book should be the alternative (as is well known, this is favored by some of the bishops and by several leading Catholic laymen) was also rejected by 132 to 101. Eventually the House agreed by a large majority (151 to 90) to accept an alternative form of Communion Service that provides for the use of vestments and for reservation for the sick only. The new House of Laity, like its predecessor, thus definitely accepts the principle of Reservation, and it is remarkable that less than a hundred votes were given against it. The Bishop of London's appeal undoubtedly was a strong factor in bringing about this result.

Yesterday morning there was a long debate on a motion by Mr. Guy Johnson to omit All Souls' Day from the Calendar, but the motion was lost without a division.

#### DEVOTIONS BEFORE BLESSED SACRAMENT

A letter has been sent to the two Archbishops, signed by some fifty clergymen associated with the "Life and Liberty"

movement, which, while expressing approval of the rubrics concerning Reservation passed by the House of Clergy, deprecates Benediction, Exposition, and other "devotions" connected with the Blessed Sacrament. The letter appears to suggest that "devotions" are a logical, and therefore a necessary, consequence of Reservation. But is it certain that these devotions are a necessary consequence of Reservation? The Eastern Orthodox Church has always continued the early practice, which, as the Bishop of London said, "is as old as Christianity itself," of reserving the elements for communicating the sick and the dying. But she has never permitted any adoration; in fact such devotions are considered to approach perilously near to idolatry.

According to the ritual of the Eastern Orthodox Church, the elements are reserved only once a year, on Maundy Thursday, and are placed in an aumbry behind the altar. A lamp burns before them; and when the Sacrament is taken to a sick or dying person, the priest covers the cup with his stole, and is bare-headed. He is preceded by a sacristan carrying a lighted taper. This is the "reverence" accorded to the Reserved Sacrament by the Eastern Church, and there is no doubt that it represents the true Catholic tradition.

The "appeal" of the Bishop of London, to which I referred in my last letter, is meeting with a mixed reception, but, on the whole, I would venture to say that it stands a very fair chance of being adopted by the majority, of London priests who have Reservation in their churches.

#### AN OXFORD FOURTH CENTENARY

On next Wednesday, June 24th, the feast of the Nativity of St. John Baptist. Christ Church, Oxford, will celebrate its fourth centenary, when His Majesty the King will be present, thus honoring his father's (King Edward's) old college.

Among famous Christ Church men are Sir Philip Sidney (Sixteenth Century), William Penn, founder of Pennsylvania (Seventeenth Century), John Wesley and Charles Wesley (Eighteenth Century), Lord Shaftesbury, the philanthropist, Sir Robert Peel, Prime Minister, John Ruskin, W. E. Gladstone, Lord Salisbury, Lord Rosebery, and "Lewis Carroll" (Nineteenth Century).

#### YORKSHIRE ANGLO-CATHOLIC CONGRESS

A three days' Anglo-Catholic Congress was held in Middlesborough from Tuesday to Thursday in last week. Evangelization was the keynote of the congress, and the Archbishop of York, in a message of welcome to his Diocese, defined the object of the congress as being "that clergy and people should come together for some days and concentrate their thoughts and prayers so as to gain for themselves, and to extend to others, a fresh vision and grasp of the greatest of all truths—Jesus Christ as the Incarnate Son of God and the Lord and Redeemer of men." After recounting the twofold message of the great revivals, Evangelical and Catholic, which came to the Church of England in the first part of the Nineteenth Century, his Grace asked:

"Who can doubt that we stand in sore need of a revival of Christ's religion in our midst? We have need of some new

light coming in answer to desire and thought and prayer, breaking in upon the familiar phases, forms, and customs of our religion, making them glow with new warmth and reality and power. We have need to recover the sense of wonder in the Sacraments, for, if they mean anything at all, they mean something wonderful beyond words. We have need to see in the Church, not a mere association of men or a national institution, but a Catholic fellowship created by God wherein Christ wills to draw all men into union with the one Father in one brotherhood."

Viscount Halifax was president of the Congress, but, owing to his advanced years, the chair was occupied at the sessions by various deputies, the Bishop of Truro presiding on the first day. In his presidential address Lord Halifax dwelt on the ideal of reunion, for the attainment of which he has labored so many years.

#### YORK MINSTER WINDOW

The preservation of the Five Sisters window in York Minster is now complete; the whole of the stained glass in the window having been replaced. York Minster has more than one hundred windows containing stained glass of the Thirteenth, Fourteenth, and Fifteenth Centuries; and of all this unmatched wealth the best known—perhaps, indeed, the most famous stained-glass window in the world—is the great Five Sisters in the north wall of the north transept. Even without the glass these five tall, slender lights would be beautiful. They were filled in the Thirteenth Century with *grisaille* glass; and legend has it that the design of the glass was first woven in tapestry by five sisters who dwelt in Marygate, hard by the Minster. By name and legend, then, this window has always been specially associated with women. Just over two years ago a York lady, Mrs. Little, made the suggestion that the famous window should be preserved in memory of the women of the Empire who had given their lives in the Great War. The effort had the patronage of Princess Mary, Viscountess Lascelles, and within three months the sum of over £3,000 was raised, 33,000 people—all women with the exception of about half-a-dozen men—generously contributing to the fund. The balance of the amount raised—after the payment of £3,000 for the actual work on the window—has been spent on a handsome screen of oak which is now being erected near the window, forming the northern limit of St. Nicholas Chapel, and containing the names of 1,400 women and girls whose sacrifice the window will commemorate. The unveiling ceremony was performed on Wednesday last by the Duchess of York.

#### FERRAR'S TERCENTENARY

This year makes the tercentenary of the coming to Little Gidding of that remarkable man, Nicholas Ferrar. The community which he founded was a source of inspiration to John Shorthouse, and it plays a prominent part in his novel, *John Inglesant*. When Ferrar, a great traveler, a brilliant scholar, and man of affairs, came to Little Gidding he found the church in a woeful state of neglect and desecration. Part was used as a barn, and another part as a pigsty. Today its seemingly beauty attracts a constant stream of visitors. It stands not far from the cathedral city of Peterborough, nestling amongst the trees. It is panelled in oak and chestnut, and its college-wise seating is a reminder of the community life of which it became the center. Nicholas



Ferrar, though he was a man of so many parts—at one time he was a member of Parliament and he was also a qualified medical man—never proceeded beyond deacon's orders. After Nicholas Ferrar's death in 1637 the Puritans sacked the place, and the community was dispersed. Twice the church has been restored, in 1714 and 1853. On Tuesday, July 14th, the tercentenary is to be observed; the Archdeacon of Huntingdon will celebrate the Holy Communion in the morning, the Bishop of Ely will preside over an open-air meeting in the afternoon, and will preach at Evensong.

C.E.M.S.

The Church of England's Men's Society held its annual conference at Bristol this week under the chairmanship of the Bishop of Swansea and Brecon, and there was a large attendance of delegates.

On Sunday last special sermons were preached in Bristol and district and throughout the Diocese. In the Cathedral the Ven. E. N. Lovett, the new Archdeacon of Portsmouth, conducted a service for the lads in the afternoon, and in other parts of the city sermons were preached by the Bishop of Southwell, Bishop Taylor Smith, the Archdeacon of Wales, the Archdeacon of Bedford, and others. On Monday the Quiet Time of Devotion was conducted by the Dean of Canterbury in St. Stephen's Church.

On Tuesday, when the first session of the Conference was held in the Colston Hall, an official welcome was given by the Lord Mayor of Bristol and the Bishop of Bristol.

In the evening a great Procession of Witness took place from the Bristol Grammar School through the city streets to the Cathedral, when the Bishop of Swansea and Brecon preached.

At the second session on Wednesday morning, Canon C. C. Bell, Canon Missioner of York, gave an address on the question: "Would the youth of our country respond to the call and claim of Christ and His Church if it could be put to them by young people of their own age?"

Space will not allow of a detailed report of the proceedings, which, throughout, were of a most enthusiastic character. The Conference may be said, however, to mark a great forward movement in the C.E.M.S. The chairman gave the lead, and the Conference took up the challenge in a remarkable way. It now remains for federations and branches to catch the spirit of the Bristol Conference, and, next year, the Society should be able to report a great advance. In any event, the great meetings of this week should disabuse Church folk of the idea that the C.E.M.S., is in a moribund condition.

GENERAL SEMINARY PROFESSOR

It is announced that the Rev. Leonard Hodgson, Fellow and Dean of Divinity, Magdalen College, Oxford, has accepted the Chair of Christian Apologetics at the General Theological Seminary, New York. Mr. Hodgson paid a visit to the Seminary last December, when he delivered four lectures on *The Place of Reason in Christian Apologies*, which have since been published. He was Vice-Principal of St. Edmund Hall, Oxford, from 1914 to 1919.

GEORGE PARSONS.

THE Denver County poor farm has a library of 100 books presented by St. Barnabas' Church, Denver. Another service of the parish is the regular sending of magazines to the county jail.

## Church School Commencements Interest Canadian Churchmen

### Bishop of Brandon Welcomed— Progress of Mothers' Union— Church Camp at Kenora

The Living Church News Bureau  
Toronto, July 2, 1925

THE CLOSING DAYS OF JUNE WERE marked by the closing exercises of our leading Church boarding schools. The closing service of Bishop Strachan School, Toronto, was held in Christ Church on the Hill, and the Bishop of Toronto presided at the closing prize giving exercises, at which the Bishop of Ottawa gave the special address.

As of late years, the large enrollment at Havergal College, Toronto, necessitated giving two days to the closing exercises of the Junior Schools and the Senior School. Both events took place in the assembly hall of the main building on Jarvis Street. The principal, Miss Wood, announced that the first wing of the new school building in North Toronto, would be commenced in the fall and would be completed in 1926.

The large assembly hall of Rupert's Land Ladies' College, Winnipeg, was unable to seat the large number of friends of the institution who were desirous of attending the annual distribution of prizes. His Grace the Archbishop of Rupert's Land, presided.

The annual speech day of Trinity College School, Port Hope, was largely attended by parents of the students and friends of the school, and was marked by the presence of the Bishop of Toronto and the Bishop of Huron. The Bishop of Huron preached the sermon and delivered an address to the students.

BISHOP OF BRANDON WELCOMED

The Rt. Rev. Dr. W. Thomas, Bishop of Brandon, and family, were given a public welcome to the city of Brandon, at an informal reception given in their honor by the residents of the Bishop's Diocese in the crypt of the Pro-Cathedral, St. Matthew's Church.

Receiving with the Bishop of Brandon, Mrs. Thomas and the Misses Thomas were the Rev. E. A. and Mrs. Anderson, the Rev. A. J. and Mrs. Maggrah, the Rev. S. R. and Mrs. Hammond, the churchwardens of the three Anglican churches, and lay delegates, members of the committee in charge of the arrangements for the reception. On behalf of this committee Mrs. J. A. Maggrah presented Mrs. Thomas with a beautiful bouquet of roses. The Rev. E. A. Anderson was chairman.

Brief addresses of welcome to Dr. and Mrs. Thomas and family were delivered by Mayor Cater, J. S. Wilmott, president of the Board of Trade, Dr. H. L. MacNeill, acting president of Brandon College, the Rev. R. H. Lowry, vice-president of the Ministerial Association, G. B. Coleman, chancellor of the Diocese of Brandon, S. L. Rixon, on behalf of St. Matthew's congregation, J. Popkin, for St. George's, and W. V. Oglesby, for St. Mary's congregation. The Bishop of Brandon expressed his sincere appreciation of the welcome extended to him and to his family.

PROGRESS OF MOTHERS' UNION

At the closing service for the season of the Mothers' Union, fifty-three new members were enrolled by the Rev. Canon Plumtre, in St. James' Cathedral,

Toronto. This is the largest number to be admitted at any one time.

Of the new members, St. James' supplied six, St. Michael and All Angels' gave ten, while sixteen came from St. Chad's, and twenty-one from St. Aidan's. Canon Plumtre presented each mother with her card of membership, and Mrs. Robinson handed out the new badges, the M. U. in a monogram of dark blue and light blue, the colors which were chosen for St. James' by Mrs. Welch when she started the Mothers' Union in Toronto nearly twenty years ago. The Rev. E. C. Riley, of Oakville, gave a very inspiring address.

One of the recently formed branches has undertaken work for the Deaconess Home, and two others are interested in Haliburton, where a deaconess has just gone to work among the scattered homes in that most northern limit of the Diocese of Toronto. Prayer for her and her work is being offered, and help in the form of literature and letters, and if need be clothing, is forthcoming. Other Branches are doing definite work for the needs of their own parishes.

CHURCH CAMP AT KENORA

For the first time, a summer school held its sessions at the Anglican Summer Camp, Kenora, this year, assembling on Thursday, June 25th, and vacating on the following Monday, when the camp was officially opened for the season.

Church people generally are showing great interest in the camp this year, and those in charge take this, they say, as evidence that the Anglican churches of the city and the rural deanery of Winnipeg are filling a real want. The camp is the sixty-acre island, formerly known as O'Grady's, situated three and a half miles from Kenora station, on the main channel to the Lake of the Woods. The program arranged for the coming season includes swimming, paddling, boating, water trips, badminton, dancing, and other recreations. With the help of many ladies, who have been holding teas and such like in aid of the funds, the equipment has been improved by the addition of a hotel cooking range, a piano, and a large number of chairs.

G. F. S. HOLIDAY HOUSE

The Girls' Friendly Society has opened a Holiday House at Waubaushene on Georgian Bay, where women and girls can have a happy, healthful holiday in the invigorating air of that delightful district, at a moderate cost. A house mother is in charge, and the house bids fair to be very popular during the summer.

### OREGON CHURCH CONSECRATED

SALEM, ORE.—On Sunday, June 14th, the Rt. Rev. W. T. Sumner, D.D., Bishop of Oregon, consecrated the new St. Paul's Church, Salem. The celebration of the event ran over into Monday the 15th, when the rector, the Rev. Henry Duncan Chambers, celebrated the thirtieth anniversary of his ordination. At this time the promissory notes, that had secured the indebtedness on the church, were burned.

The Rev. Mr. Chambers was formerly Archdeacon of the Diocese, and has been rector at Salem for three years, in which time he has built the church, the rectory, and remodelled the old church into a parish house, laboring with his own hands much of the time.



## English Church Army Welcomed in St. Paul's Cathedral, Boston

Bishop Babcock's Address—Visit to  
Wellesley Conference—"For  
Christ in Liberia"

The Living Church News Bureau  
Boston, July 6, 1925

BRITISH AND AMERICAN FLAGS WERE carried side by side into the Cathedral Church of St. Paul last Thursday at the noon service, as a royal welcome was given to the Church Army, which has been in the Diocese during the past four days.

The Church Army was welcomed in the Cathedral by Bishop Babcock in a picturesque service, which attracted a large congregation. A quintet played on silver trumpets and horns in the Cathedral porch, and twenty-four members of the Army group then marched into the church.

### BISHOP BABCOCK'S ADDRESS

"Today," Bishop Babcock said, "we welcome you to Boston and to the Cathedral Church of St. Paul. You have come to a city of friends and brethren where you are not strangers. Your work in the Church of England is not unknown to us. We have heard of what you have accomplished for the Kingdom of God; and if you can help us to work along the same lines, we shall thank God and take courage.

"I hope that the members of the Church Army will find Boston a fine city. Like other cities of ours, the religious life of Boston has received a large contribution from old England. Today the Diocese of Massachusetts, of which Boston is the leading city, is third in strength among the dioceses of the United States, and this fact is due largely to the prayers and labors and gifts of thousands of people who are members of the Church of England and have come across the seas to settle in this neighborhood.

"You have come here to help us with your concise, direct, spiritual preaching. Some of the best sermons I have ever heard in England were preached by lay members of the Church Army. You are here also to show us how to win greater success in reaching men and women with the gospel through personal work, through enthusiasm and devotion and through various social agencies. Show us how to go into the highways and hedges and compel the spiritually needy and hungry to come to the Gospel feast.

"This world is full of human wrecks, and you are doing Christ's work in recreating them to the divine image. Inspire us to be more than conventional Churchmen; arouse us from the lethargy into which too often we have fallen. You represent one of the great constructive forces of that great crusade in Christ's name for the cause of righteousness and truth and love throughout the world. You are the agents of the Great Master in the campaign to plant the Cross on the ramparts of the citadel of sin. God grant that you will be able to lead some of us over the top."

### VISIT TO WELLESLEY CONFERENCE

Preceding the diocesan welcome given it at the Cathedral, the Church Army visited the Conference for Church Work, meeting at Wellesley College. Captains Mountford and Atkins later addressed the clerical members of the Conference.

In a quiet and convincing manner Captain Mountford told of the hopes of the Army for this country.

He said a tour of New York and of New England dioceses had impressed him with the thought that the Church in America was distinguished by the dignity of its

services, the completeness of its equipment, and the business sagacity as well as the consecration of its clergy. "For those within the Church," said the Captain, "You are well prepared. But I cannot resist the thought that you are not reaching out for those who are lapsed or are otherwise out of touch with the Church."

He cited some diocesan statistics which, to him, seemed to indicate vast possibilities for evangelization in the United States.

Captain Mountford made it plain that the Church Army supplements, but never supplants, the clergy. He told of the equipment in England and said the Church Army was prepared to man six of its wagons for this country by next spring.

The speaker said there was need of employing lay evangelists and told the Old Testament story that when the priests were few the Levites were busy, in illustration. Men do not shrink from difficult tasks, he said; it was when they were asked to do inconsequential things that they rebelled. And men were not afraid to sacrifice. He pointed to Captain Atkins and said, "Atkins here is getting just six dollars a week during his stay here, over and above his actual keep."

Captain Atkins seconded what Captain Mountford had said.

## New York Cathedral Funds Reach Ten Million Dollars

Restoration of St. Paul's Chapel—  
Summer Preachers—City Mission  
Activities

The Living Church News Bureau  
New York, July 3, 1925

AT EVENSING LAST SUNDAY IN THE Cathedral, Bishop Manning announced that more than \$10,000,000 has been subscribed toward the completion of the Cathedral, leaving \$5,000,000 to be raised.

The address was Bishop Manning's last public utterance before leaving for his vacation. He said:

"Before leaving the city for a little time, I want again to express my appreciation of the truly wonderful response made to the appeal for the building of this metropolitan Cathedral, and of the interest shown in it by people of every sort as a glorious work of architecture, a great civic and religious institution, the greatest church ever erected in America and one of the two or three greatest in the world. It is widely recognized that the erection of this Cathedral is a religious event of importance not only to this city but to our whole land.

"At least 300,000 people have visited the Cathedral during the past year, a far greater number than have been received at some of our best known public institutions of art and education. The response to the appeal for the Cathedral has shown the power with which a distinctly idealistic and religious appeal speaks to the hearts of our people. I doubt if any university or hospital or other good cause ever received such a vast number of gifts small and large from people of all kinds as have been received for the Cathedral.

"Of the \$15,000,000 needed to complete the building a little over \$10,000,000 is now assured leaving about \$5,000,000 still to be raised.

The address made a profound impression upon the clergy. Some of them said they felt as if the coming of the Church Army might open an entirely new era of progressive evangelization in the Episcopal Church in this country. Captain Mountford has a definite plan for pioneer work to prepare the way for the coming of priests and parochial organizations. He would send two men at a time into distant places, and sometimes into large centers. They would hire stores or dwellings and begin to rally groups about them.

In some centers, as for instance St. Barnabas' House in New York, they would make a congested section their radial center.

The Church Army men spoke at a conference in the afternoon. One of the striking things they said was that there were three kinds of Church workers: the barge kind, that has to be dragged along; the sailing-vessel kind that needs favorable winds; the Atlantic greyhounds, that plunge through the waves regardless of the weather and everything else, and go purposefully from port to port.

### "FOR CHRIST IN LIBERIA"

In the office mail at the Conference for Church Work at Wellesley College last week there was a letter sent anonymously. On the envelope were the words, "For Christ in Liberia." Within was a card, bearing the words, "Perhaps this can be converted into currency," and attached to the card was a diamond solitaire ring.

RALPH M. HARPER.

"The interest in the undertaking continues, and will continue until the completion of the magnificent edifice is assured. The gifts continue to come in each week. Among those recently received was one of \$500 from the Greek American Florists Association, one of \$732 from a little Sunday school in Riceville, Mont., for the Children's Arch, and one of \$200 from the Art Glass Workers Union. . . .

"The Peekskill golden granite, of which the great structure is to be built, is being quarried in our own state, stone for various parts of the building is being quarried, or cut, in Indiana, in Connecticut, and in Maine. The granite for some of the great piers is coming from Somes Sound, Northeast Harbor, Maine. The walls of the nave are already rising. By next autumn we expect they will have risen to a height of thirty feet.

"On November 9th, at 4 P.M., with due ceremony, we shall lay the foundation stone of the nave, an event of high importance in the history of the Cathedral and in the religious history of New York. I ask the continued interest and the prayers of all of you for this great undertaking, which will give strength to the whole cause of religion in our land, and I ask you now to stand and join with me in the prayer which I have issued for public and private use for the building of the Cathedral and for the workmen engaged in it. The prayer is now being printed and can be obtained by all who wish to apply for it."

In accordance with this request, the congregation rose and joined in the prayer, which is as follows:

"Almighty and Everlasting God, who didst put it into the hearts of Thy servants to build in this Diocese a Cathedral for Thy praise and worship, a house of prayer for all people: Let Thy blessing be upon the work now begun and upon our labors for completion. Preserve the



workmen from danger and accident, and give to each one a sense of his responsibility for this great undertaking. Stir in all of us the desire to have part in this work according to our means. And grant that the Cathedral now to be built may stand through the ages for the honor of Thy Holy Name and for the spread of righteousness, truth, and love among all men; through Jesus Christ, Thy Son, our Lord. Amen."

RESTORATION OF ST. PAUL'S CHAPEL

Work upon the restoration of St. Paul's Chapel began on the last day of June. Such restoration has been an ideal entertained by the corporation of Trinity Church for the past five years. Architects and other specialists, both in America and Europe, have been called into consultation with Mr. Thomas Nash, supervising architect, and his advisors from the American section of the Metropolitan Museum of Art. The purpose in view is to restore St. Paul's to the ideals of the Colonial form of Georgian classic architecture. There are several historical periods whose atmosphere it is desired to preserve: 1766, when the church was built by McBean, following the lines of St. Martin's in the Fields, London; 1776, when the British Army occupied New York, at which time Trinity Church and almost all the city, except St. Paul's Chapel, was burned. This was the period when the British Army and Navy officers, including the Prince of Wales (afterward George IV) were regular worshippers there. 1789 is the date when the first President of the United States, George Washington, after his inauguration, knelt with the members of the Supreme Court and Congress at a service of thanksgiving held in St. Paul's. Each of these periods was marked by alterations to the building. To adhere slavishly and exclusively to the style of any one of these periods would do violence to the other styles. What is sought is a general harmony of style, combining the best features of each period, care being taken never to sacrifice devotional fitness or ecclesiological correctness to mere antiquarianism. The Chapel is first and foremost a house of worship, a temple for the celebration of the Divine Mysteries, and not an archeological museum.

SUMMER PREACHERS

The Rev. J. Mark Ericson, some time rector of St. John's Church, Yonkers, and more recently rector of St. Paul's Church, Stockbridge, Mass., has been appointed Precentor of the Cathedral of St. John the Divine, where he officiated in that capacity during the month of June.

The Rev. Wilson Macdonald, curate at St. James' Church, Fordham, will act as precentor during July, August and part of September. The special preachers at the Cathedral during July and August are: from July 5th to the 9th, Bishop Mikell, of Atlanta; from July 26th to August 9th, Bishop Cook, of Delaware, except on the afternoon of August 2d, the Rev. Wilson Macdonald; August 16th to the 30th, Bishop McCormick, of Western Michigan.

The Rt. Rev. Herbert H. H. Fox, D.D., Bishop Coadjutor of Montana, will take both the morning and evening services at Grace Church, New York City, on July 19th and the 26th.

On the Sunday morning of July, except July 26th, the preacher at the choral Eucharist in Trinity Church will be the Rev. William B. Kinkaid, priest in charge. On the morning of July 26th the preacher will be the Rev. R. A. Giles, rector of Sherifhales, Salop, England.

The preacher at St. Bartholomew's dur-

ing July is the Rev. Samuel McComb, D.D., of the Cathedral, Baltimore; during August, the Bishop of Missouri.

The Rev. Roman L. Harding, rector of Grace Church, Middletown, N. Y., is in charge, during July, of the Chapel of the Intercession, Trinity Parish, where he was once assistant.

At the Church of the Incarnation, Bishop Fox, Coadjutor of Montana, is the preacher on July 5th and 12th; on the remaining Sundays of the month, the Rev. Carroll M. Davis, of the Department of Missions, will preach.

At St. Thomas' Church, the Rev. Wilbur L. Caswell, rector elect of St. Paul's Church, Yonkers, is in charge for the summer. Special preachers for the summer months are: July, the Rev. Duncan H. Browne, D.D., rector of St. James' Church, Chicago; August, Bishop Mann, of Pittsburgh; during September, the Rt. Rev. Frank DuMoulin, D.D., sometime Bishop Coadjutor of Ohio. The afternoon service on Sundays is omitted during the summer.

CITY MISSION ACTIVITIES

With the opening of a new play school, soon to be inaugurated at Houston Street, another at God's Providence House, 330 Broome Street, and a vacation Bible school at the Church of San Salvatore, 359 Broome Street, the newly correlated program of the Episcopal City Mission Society's summer recreational activities will swing into full operation.

A staff of twelve trained men, and approximately as many women, under the chairmanship of Dr. L. Ernest Sunderland, D.D., superintendent, will supervise the work.

For the two play schools, classes in handicrafts, dramatics, story telling, sewing, cooking, rhythmic dancing, and corrective exercises, as well as games on the playground will be offered.

At the vacation Bible school at the Church of San Salvatore, under the direction of Miss Celeste McJilton, instruction will center round Bible hero stories, representing the latest method of character building.

"Our entire summer program, both in the city and outside," states Dr. Sunderland, "is based upon the theory that we may hope to solve the critical problem of leisure time for the young people in the congested districts only when we provide natural outlets through play, contact with leaders, and contact with nature."

Already the summer playground activities for the three centers have been functioning for some weeks on the extensive recreational grounds made available a few months ago when Trinity Parish turned over to the City Mission Society the St. Augustine's Parish House and grounds, in Houston Street.

A large playground has been opened here in connection with the new center, and eight periods of supervised play have been scheduled. This will provide recreational privileges, not only for the various age groups of Houston House children, but for those from other City Mission centers as well.

GENERAL AND PERSONAL NEWS

St. Ann's Church for the Deaf will remain open all summer. The services will be held at 10:30 A.M., and Holy Communion will be celebrated on the first and third Sundays. New York is the mecca for deaf visitors from various parts of the United States and they are sure to be found in St. Ann's Church on Sunday mornings.

Ground was broken on Sunday, June

14th, for a parish house for Christ Church, Riverdale. The building will be constructed of native stone and will be attached to the church. It is expected that it will be ready for use in the late autumn.

The Rev. Thomas Burgess has resigned as rector of St. Luke's Church, Rossville, Staten Island.

The Rev. Harold S. Burrell is temporarily in charge of Grace Chapel, New York City.

The Rev. Guilbert C. Braddock has been ordained deacon and is assistant at St. Ann's Chapel for Deaf Mutes, New York City.

The Rev. Henry L. Drew has been elected assistant minister of the Church of the Holy Communion, New York City.

The Rev. E. P. Burrill is also serving as priest in charge of the Church of St. Mary the Virgin, Chappaqua, in addition to his regular parish, St. John's, Pleasantville.

The Rev. Andrew C. Zabriskie has resigned as rector of St. John's Church, New City, and of All Saints' Chapel, Valley Cottage.

Miss Agnes Romaine Bradley, well known in social service and nursing circles, has resigned from her position as headworker at Rethmore Vacation Home maintained at Tenafly, N. J., by the City Mission Society. Mrs. Helen Catherall, formerly assistant to the headworker at Sarah Schermerhorn Convalescent House will take Miss Bradley's work at Tenafly.

On June 21st Miss Bradley left New York and sailed from Seattle, July 1st, for Fort Yukon, Alaska, to become assistant to Dr. Grafton Burke at the Archdeacon Stuck Memorial Hospital. Her first term of service will be for three years without furlough.

THOMAS J. WILLIAMS.

THE SANTA BARBARA EARTHQUAKE

[BY TELEGRAPH]

SANTA BARBARA, CALIF.—The earthquake of June 29th, that caused so much damage in Santa Barbara, caused heavy damage to the property of the Church in that city. The west end of the stately stone Trinity Church was demolished, and the entire structure has been weakened. All of the windows of this church were destroyed, including the beautiful chancel window. The rector of the parish, the Rev. Charles E. Deuel, D.D., estimates the loss at \$100,000. He has not yet been able to enter the rectory. There were no personal injuries.

The wooden edifice of All Saints' Church, in the Montecito section of Santa Barbara, was unharmed, but the personal home of the Rev. G. F. Weld, D.D., rector, was badly damaged. The Rt. Rev. J. H. Johnson, D.D., Bishop of Los Angeles, who was Dr. Weld's guest at the time, was uninjured, but is still suffering from nervous shock.

The Ven. Frederick W. Goodman, Archdeacon of the Arctic, was stopping at the guest house on his way to his station in Alaska, and was slightly injured when the house was completely demolished.

\* \* \*

A telegram received by the Editor of THE LIVING CHURCH from Miss Elizabeth Knight, daughter of the late Rt. Rev. C. K. Knight, D.D., former Bishop of Milwaukee, and who makes her home in Santa Barbara, states that she was unharmed by the earthquake. Her sister, Mrs. Andrews, escaped the earthquake altogether, as she was in the East at the time.



## Chicago Deaf-Mute Church Celebrates Semi-Centennial

### St. Alban's Commencement—To Leave Bungalow Church—A Church Remodeled

The Living Church News Bureau  
Chicago, July 1, 1925

ON JULY 1ST ALL ANGELS' MISSION was fifty years old. On July 1, 1875, a group of deaf mutes met in St. James' Church, Chicago, for the first service of its kind ever held here. The Rev. A. W. Mann, missionary for the deaf in the Middle West, presided at the meeting. He and the Rev. H. W. Syle, of Philadelphia, had been the first deaf mutes admitted to Holy Orders in this country.

All Angels' Mission was organized shortly afterwards and has been flourishing ever since, its first years being spent at St. James'. Later, services were held also at St. Clement's, at Trinity, and at Grace Church. It was while the mission was being housed by Grace Church that the Rev. George Frederick Flick was made priest in charge, and he has been with the mission ever since, seventeen years in all.

Because of the growth of the work and the number of its services, a hall was rented on Indiana Avenue, in 1912, thus giving the mission a desired independence. In January, 1915, Mr. W. R. Stirling helped obtain a new property, formerly at St. John's English Lutheran Church, at 6122 Indiana Avenue. The building was consecrated by Bishop Griswold in May, 1917. Since this purchase, the congregation has not only paid all its building debt, but also has endowments amounting to over \$6,000.

#### ST. ALBAN'S COMMENCEMENT

The thirty-fifth annual commencement of St. Alban's School was held on Saturday and Sunday, June 20th and 21st, and was in every way the largest and best commencement in the history of the school. The lateness of the date enabled many alumni from colleges to be present, as well as those of the school who took college entrance examinations. Alumni were present from Princeton, Yale, Chicago, and Purdue Universities, and from St. Stephen's and Kenyon Colleges.

On Sunday, at the eight o'clock Celebration, the members of the sixth form made their communions and received their class rings, which were blessed by Father Hastings. The regular Choral Mass was sung at eleven o'clock, and the sermon was preached by the Rev. Edwin J. Randall. In the assembly hall, at three o'clock, Mr. Roger H. Motten, of Chicago, gave the commencement address. After the address the prizes were presented and announcements made, and the Rev. Mr. Randall gave the blessing.

In the evening, at six o'clock, the fifth form boys served a dinner to the Board of Trustees, a group of men from the Sycamore Chamber of Commerce, the alumni, and the sixth form. The Sycamore High School Orchestra played during the dinner. Mr. O. J. Dorwin gave a very interesting address on the activities of the Board of Trustees. Short talks were given by Carlos Cagigas, the president of the new sixth form; by Edwin T. Hague, '24, of St. Stephen's College; G. P. Snow, '23, of Purdue; by John Welsh, '24, who took entrance examinations for Princeton, and

by Mr. Simpson, of the Sycamore Chamber of Commerce. The entire commencement program was broadcasted by Station WIBL, owned by the MacDonald Radio Co., of Evanston, Ill. Frank MacDonald, its president, is an alumnus of St. Alban's School.

A feature of the closing exercises was the great enthusiasm of the alumni, students and patrons. Each year the school has shown a marked improvement over the last, and this is, by far, the most successful commencement St. Alban's has ever had.

#### TO LEAVE BUNGALOW CHURCH

Away out in the southeastern part of Chicago, in Avalon Park, the Mission of the Messiah has for some time been established in a bungalow. The work there has grown steadily, and, on Sunday, June 28th, ground was broken for a new church building. The old bungalow will become a rectory, and a handsome edifice, after the model of St. Margaret's, Windsor Park, will be put up, to cost about \$33,000. The lower floor of the new building will be equipped as a parish house. A pipe organ has been given.

The mission has now more than fifty communicants. For five years it was served by lay readers and occasional priests. Two years ago the Rev. N. B. Clinch gave the mission his services, receiving but a nominal salary, and is still in charge.

#### A CHURCH REMODELLED

The congregation of St. John's Church, Irving Park, on the near northwest side of Chicago, has recently finished remodeling, at a cost of \$35,000, their church building.

St. John's was begun in 1885 and the church was erected in 1888, and very few changes have been made in the structure since that time. The congregation, now numbering 250 communicants, has grown to such an extent as to make this building totally inadequate, and they have consequently remodeled the old building, which was of good lines, to make it a larger and a more attractive building.

The Rev. W. D. Butler, rector of St. John's, is now completing his fourth year there.

#### BROADCASTER FOR MACMILLAN EXPEDITION

All through the summer, at midnight on Wednesday, the Rev. Gardiner A. MacWhorter, until lately vicar of St. John's Church, Wisconsin Rapids, Wis., is to broadcast personal messages and news bulletins from Chicago to the MacMillan Arctic Expedition, which sailed from Boston, June 17th. This expedition, sent out under the auspices of the National Geographic Society and the United States Navy, is to explore the great unknown area of a million square miles northwest of the North American continent.

The Rev. Mr. MacWhorter has had much experience in broadcasting by wireless, and was chosen on account of his ability in this line.

#### NEWS NOTES

Because of the illness of the Rev. Morton C. Stone, of the Church of the Holy Nativity, and the Very Rev. George Long, dean of the Cathedral, Quincy, the Church Pageantry School, which was to have been held at St. John's Military Academy, Delafield, Wis., has been postponed. The Rev.

Mr. Stone was director, and Dean Long registrar.

Thirty-eight nurses were graduated from St. Luke's Hospital Training School, May 29th, at St. James' Church. The Rev. Dr. Duncan H. Browne delivered the commencement address and Dr. William R. Waters, of Grace Church, presented the diplomas. Mastery of detail is one of the principal requirements for success, Dr. Browne told the nurses.

H. B. GWYN.

### VIRGINIA CLERGYMAN RETURNS TO JAPAN

BLACKSBURG, VA.—Effective June 30th, the Rev. J. Hubard Lloyd has resigned the rectorship of Christ Church, Blacksburg. He and his family will spend the month of July on a vacation in the North and, early in August, will sail for Japan, where Mr. and Mrs. Lloyd will resume their missionary work at Wakayama.

Although he has served as rector of the church at Blacksburg since January, 1924, Mr. Lloyd has continued to retain his canonical connection with the Missionary District of Kyoto, Japan, in the hope that his health would improve and that he might return to his work there. His ambition is now realized, and the people of Christ Church and of other religious bodies at Blacksburg, and his friends throughout the Diocese of Southwestern Virginia, will give him up with a feeling of deep regret.

During the year and a half of their stay in Blacksburg, Mr. and Mrs. Lloyd endeared themselves not only to the people of their own church, but to the whole community. On several occasions they were invited to address the missionary societies of the other religious bodies and they have taken part in various civic activities, Mr. Lloyd having been President of the Lions' Club in Blacksburg.

Mrs. Lloyd organized the Church Service League, has been a moving spirit in the Woman's Auxiliary, and has made the rectory a charming social center for the people of Blacksburg and the V. P. I. cadets.

### INDIANA E. Y. P. L.

SYRACUSE, IND.—The convention of the Episcopal Young People's League of Indiana, held at the close of the Wawasee conference, June 20th and 21st, at Syracuse, was by far a greater success than was contemplated even by the most optimistic. Last year the first convention was held with about twenty-five in attendance representing four parishes in the state of Indiana. This year eighty-seven were in attendance and twelve parishes were represented.

At the convention the Constitution providing for a Joint Diocesan Young People's Organization was adopted, and the officers elected are, president, Harold Stephens, Muncie, vice president, Miss Virginia Gray, Wawasee, recording secretary, Miss Mable McCord, Lafayette, Corresponding Secretary, Miss Hilda Thompson, Kokomo; Treasurer, Neville Slade, Peru, advisors, the Rev. M. M. Day, Muncie, the Rev. C. E. Bigler, Kokomo, Miss Louis Tompsett, South Bend, and Mr. O. Sachsteder, Muncie.

Mr. E. E. Piper, of Detroit, directed the Convention and rendered most valued service to the young people.

Mr. Wade Van Slyke, of Terre Haute, and Mr. Vernon Archambeault, of South Bend, were elected delegates to the Racine Convention to be held in August.



## News of the Church in Maryland

### A New Departure—Twelve Women's Work—An Interesting Book

The Living Church News Bureau  
Baltimore, July 2, 1925

IN POINT OF AGE AND ARCHITECTURAL beauty, there is no more beautiful parish church in Maryland than St. Thomas' Church, Garrison Forest. It is one of the oldest church buildings in the Diocese, occupying a commanding geographical position in the well-known Green Spring Valley, and it ministers to the spiritual needs of some of the most influential Church people in the Diocese.

The annual parish dinner was held on June 24th, when the speakers, besides the rector, were, Mr. George S. Jackson, Mr. J. Sawyer Wilson, and Judge Ellicott, of Washington. The subject under consideration was the welfare of the parish, with special reference to the building of a larger parish house. The parish, however, is not only interested in its own well being, but in the advancement of the Church at large, as is evidenced by the facts that St. Thomas' Church has recently contributed \$5,500 towards Japan Reconstruction, and \$1,400 towards the Red Cross.

The rector, the Rev. Philip J. Jensen, was in the Black Watch, one of Britain's finest regiments, during the World War, and made a splendid record for himself even in such a galaxy of brave men. Mr. Jensen is doing a magnificent piece of work at St. Thomas'.

#### A NEW DEPARTURE

In Grace and St. Peter's Church, Baltimore, the rector has determined to schedule the young men in the congregation, some five in number, who are contemplating holy orders, as readers of the lessons at the Sunday services. So far the practice has been very successful. It is of interest to the people, and it is of educative worth to the young men. Surely, such a departure, if universally adopted in those parishes where there are aspirants for the ministry, would do much to supplement the instruction given afterwards in the seminaries. It is in the nature of a reading clinic, and the congregation at large are ready to deal in all tenderness of criticism with the trembling victims.

#### TWELVE WOMEN'S WORK

It is wonderful what twelve women may do for the work of Christ. The twelve women, in this instance, have never been granted the opportunity of "turning the world upside down" for the Master; but they have done their part. The Woman's Auxiliary of St. John's Church, Kingsville, Md., the Rev. Theodore S. Will, rector, have during the past year, the second year of the existence of the organization, clothed two Indian children, living in Canon Ball, N. D., and have made six dozen garments for distribution among different institutions, in Maryland and elsewhere. The financing of their needs has been accomplished by making cakes, which they send into Baltimore once a week for sale at a cake bakery, and also, by making "deserts," which are sold at the Saturday market in Kingsville. This goes to show what enthusiasm may accomplish through a small Branch of the Woman's Auxiliary, when the members have a zeal according to knowledge. The president of this local branch is Mrs. Hilda G. Uhlig.

#### AN INTERESTING BOOK

A very interesting sequence to the dedication of the new parish house of the old Church of St. Anne, Annapolis, Md., the Rev. Edward D. Johnson, D.D., rector, has been the desire to add to the ancient treasures of the church—to the silver of 1695, and the small library of Colonial Prayer Books and Bibles given as early memorials. One of the most venerable of these offerings is one of the books sent out by Dr. Bray which belongs to the first series issued under the care of that remarkable cleric—a collection constituting the first lending library in the British Colonies and the largest at that time in the "Plantations." It antedates the parochial library books (which bore the name of the parish) having been printed in London in 1691. These books were sent out into all the Colonies.

This book, sent out by Dr. Bray, was recently placed in the hands of the rector of St. Anne's by Mrs. Sioussat, President of the Woman's Auxiliary of the Diocese of Maryland. Mrs. Sioussat received the book in her capacity of chairman of the Ecclesiastical Exhibits at the Exposition of California and Virginia from the owner, in whose family library it had lain for many years.

Visitors to Maryland should avail themselves of the privilege of seeing the treasures of St. Anne's Church, Annapolis, and they should ask to see this latest addition to its historic possessions.

H. P. ALMON ABBOTT.

#### VILATTE CONFORMS TO ROME

NEW YORK, N. Y.—A cablegram, received by the N. C. W. C., a Roman Catholic News Bureau, from Rome, Italy, states that Mgr. Vilatte, who claimed that he had been consecrated "Archbishop of America" while in Ceylon, and who became the source of certain independent ecclesiastical organizations in this country, has submitted to the Roman Church, has made abjuration of his errors, and has asked pardon for the scandal that he has caused.

## ANNOUNCEMENT THE HOLY CROSS MAGAZINE

purposes to make a radical change in its form and appearance beginning with the May issue. The size of the page will be doubled, and the number of pages in each issue reduced to twenty-four.

This change, while reducing the number of actual pages, will give our readers each month about forty per cent more reading matter.

The general character of the MAGAZINE will undergo no change. It will continue to be devoted to the work of instruction in the one branch of knowledge which transcends all others in importance—that of the Catholic Faith and of the Catholic life of the Church.

The articles will be varied in their character as heretofore. The pages will be occupied with devotional papers; articles of plain teaching concerning the Creeds; biographical sketches of great heroes and servants of the Church in our own and past ages; interesting accounts of crucial movements along lines of the development of Catholic life and activity; studies in Church history; sketches of life in the missionary field; fiction, poetry, and criticism—all looking to a fuller knowledge, and a better practice of the Christian religion.

The price of the MAGAZINE will remain the same.—Two Dollars for domestic subscriptions, Two Dollars and a Quarter for Canadian and foreign.

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## AMERICAN CHURCH MONTHLY

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**RUSSIAN CATHEDRAL SEIZED**

NEW YORK, N. Y.—On July 1st, the Very Rev. Adam Phillipovsky, of Astoria, L. I., a leader of a faction of Russian Orthodox Churchmen, and who claims to be the ecclesiastical head of the Russian Church in America, went to the Cathedral of St. Nicholas, New York, July 1st, with certain other clergymen, accompanied by a squad of police detectives, and effected entrance, dispossessing Archbishop Platon and Dean Turkevich. They bore an order from the New York Supreme Court, which, it was stated, was procured May 28th by default because of the failure of the Archbishop's attorney to be present.

The Publicity Department of the National Council has sent out the following statement:

"The forcible removal of Metropolitan Platon from his Cathedral in New York on July 1st, is a sad outrage and will doubtless soon be rectified. It is merely the result of a lawyer's mistake. Bishop Adam Phillipovsky brought suit; Platon's lawyer failed to appear, and the case went by default. The harm done is in the insult to the venerable and honored Metropolitan, and the effect it will have in disturbing the minds of Russian Church people.

**THE ANTI-FOREIGN MOVEMENT IN SHANGHAI**

SHANGHAI, CHINA—A virulent anti-foreign fever is affecting the Chinese people at present as it has at intervals of about twenty-five years, ever since they have come into contact with the western nations. The underlying causes are partly a jealousy of the greater power and better government of other nations, and partly a patriotic desire to see China strong and respected by all. For months the relations between Chinese and foreigners have been growing more and more strained, and for months Russian Soviet agents have been waiting for some incident to exploit in order effectively to arouse the Chinese against the "imperialistic nations" of the west. The occasion came on May 30th, when students from the Shanghai University, an institution supported by Bolshevik money, and other government schools, began denouncing the municipal authorities of Shanghai in connection with the death of a workman in a Japanese cotton mill: during a strike the man, with a crowd of others, had tried to break into the mill to destroy the machinery. The student demonstration was held on Nanking Road, the principal business street of Shanghai, and resulted in an almost immediate stoppage of traffic. Besides that many of the demonstrators carried flags and banners inscribed with mottoes such as Drive out the Foreigner" and "Return the Settlement," i. e., let the Chinese rule Shanghai. Such political agitation has always been forbidden in the settlement as it is neutral territory. Consequently the police, as was their duty, tried to break up the crowds and arrest the leaders. Four young men were taken into custody, scores of students followed them demanding to be arrested too, and hundreds of hooligans and strikers followed. The crowds were denied entrance to the police station and angrily began an attack upon it. Two policemen were knocked down and beaten. The situation was critical. The officer in charge ordered a volley fired over the heads of the mob but still they pressed on. A second volley at close range killed ten and wounded many others. Since then, day by day, there have been conflicts between the agitators

and the police. A general strike has been ordered and enforced by dire threats against the persons and families of those merchants and workmen who were unwilling to give up business or stop work. Street cars and busses have stopped running and it is increasingly difficult to buy food or anything else.

All this has, of course, had a bad effect on the work of the Church. The unpopularity of foreigners has tended to make Christianity, the religion of the foreigners, suspected. At St. John's University, a young man from outside appeared with bloody hands and demanded that vengeance be taken on the murderers of the students. A Students' Union was immediately organized and the students were stampeded into a strike by a few violent spirits. Efforts were made to establish a *modus vivendi* whereby the faculty would

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declare a week's holiday and the students would engage to refrain from political action, but excitement ran too high and it proved impossible to maintain discipline, so that the University had to be closed for the term and the students sent home. In the parishes generally a fine spirit prevails and most Chinese Christians recognize that, while politically opinions may differ, yet in Christ all believers are united in the bonds of brotherhood. It is to be hoped that before long the firm stand of the Municipal Government will convince people that violence will not accomplish their end and that the justice and moderation of the authorities will regain their respect and support.

**THE CONCORD CONFERENCE**

CONCORD, N. H.—The Church Conference of the Province of New England, popularly known as the Concord Conference, closed its fourth session at St. Paul's School, Concord, N. H., on July 1st. Though this conference is only four years old it has already reached the limit of accommodations. As in past years a large majority of the delegates were young people including many college students.

The faculty and leaders of the Concord Conference remain largely the same from year to year. The Bishop of Vermont and the Bishop of Maine were in residence throughout the conference, Bishop Hall teaching in addition, a course on the Faith of the Church.

Other courses of general interest were those on the Bible and the Teaching of Jesus, taught by the Rev. Victor M. Haughton, of Exeter, N. H., and Professor Fleming James, of the Berkeley Divinity School. The Rev. Elmore M. McKee, rector of St. Paul's Church, New Haven, gave a course on Personal Religion. The educational courses were under the supervision of the Rev. John W. Suter, Jr., the newly elected General Secretary of the Department of Religious Education of the National Council. He was assisted by Miss Frances R. Edwards, educational director of St. Luke's Church, Rochester, N. Y., Miss Mary L. Cook, educational secretary for the Diocese of Kentucky, and Miss Clara L. Beeny, educational director of Grace Church, New Bedford, Mass. The Rev. Edward S. Drown, D.D., of the Episcopal Theological School, Cambridge, offered a course on Missions in Theory and in Fact, and the Rev. William B. Spofford, the executive secretary of the Church League for Industrial Democracy, conducted a most interesting and practical course on How to Put Religion into the Community.

A feature of the conference is the emphasis on the Young People's Fellowship. At no other conference is so much attention given to work with young people. Courses on this subject were conducted by Miss Margaret I. Marston, field secretary for Adult Education for the Diocese of Massachusetts, and Miss Eleanor Whipple, vice-president of the Young People's Fellowship of the Province of New England, assisted by Mr. John M. Garrison, of Marblehead, Mass. Stress is also laid at Concord on courses for the upbuilding of Christian character. In addition to the courses on Personal Religion, the Rev. Cyril Harris, of Tiverton, R. I., formerly pastor at Cornell University, gave a course on Building for Christian Manhood, Mrs. Harold L. Berry, president of the Church Mission of Help of the Diocese of Maine, offered a similar course for girls and women on Building for Christian Womanhood, and Professor John Chilton Scam-

nell, of the College of Business Administration, Boston University, gave a course on Christian Ethics in Business, for both men and women. Instruction in Church Music was given by Mr. Arthur M. Phelps, organist and choir master of St. Paul's Cathedral, Boston, who also served as organist for the conference.

Other features of the conference were the evening forums where each night some topic of general interest was not merely presented but was discussed. Among the subjects dealt with were International Relations, Law Enforcement, Christian Amusements, Christian Standards, The China of Yesterday, Today, and Tomorrow, and the Stewardship of the Gospel, the latter subject being very effectively presented by Captain Mountford of the Church Army of the Church of England.

No one who has been at Concord can forget the early communions with the inspirational addresses from the chaplain, the Rev. Henry W. Hobson, nor the sunset services on the shore of the lake, with their personal appeal for a consecrated life, nor the goodnight meetings where the events of the day were talked over, ending with prayer.

The purpose of the Concord Conference is threefold and the success it has attained is largely due to the way in which these three purposes have been interwoven. The conference seeks first to deepen the spiritual life of its delegates, and throughout there is a spirit of personal consecration for service.

Secondly, the conference strives to present courses taught by the very best teachers, carefully chosen to meet the needs of Church workers, and especially of young men and women.

The third point of emphasis is the recreation, and at no conference is this feature more carefully planned, the leaders believing that the conference should be a period of enjoyment and rest as well as of instruction and worship.

The success of the conference is largely due to the faithful efforts of the committee in charge, assisted by the conference counsellors, and to the generosity of the rector and trustees of St. Paul's School, who open the grounds and buildings for the use of the conference and cooperate in many ways in making the conference a success.

**ANNIVERSARY SERVICE AT JAMESTOWN**

NORFOLK, VA.—The three hundred and eighteenth anniversary of the first Protestant Communion service in America was observed at Robert Hunt Shrine on Jamestown Island, June 28th. the Third Sunday after Trinity.

The Rt. Rev. Drs. B. D. Tucker and A. C. Thomson celebrated the Holy Communion, assisted by the Rev. E. Ruffin Jones, rector of Bruton Parish. The old Jamestown silver, still in the possession of Bruton Parish, was used for this service.

In the afternoon, in spite of the drizzling rain, a large congregation gathered for a second service. Bishop Collins Denny, of the Methodist Church, made the principal address.

The service in 1607 marked the burying of discord which was about to wreck the colony, and the communion was received "as a pledge of reconciliation" brought about by the Rev. Robert Hunt, who caused Capt. John Smith to be admitted to council.

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**THE WAWASEE CONFERENCE**

SYRACUSE, IND.—The Wawasee Conference for Church Workers was held at Lake Wawasee, Syracuse, from June 14th, to the 20th, with a much larger enrollment than that of last year and with every member of the faculty feeling that it had been indeed a most helpful and profitable conference. The classes were well attended and the aims of the conference, instruction, devotion, and recreation, were accomplished.

The Conference closed with a Shadow Play, depicting the Seasons of the Church Year, produced by the Rev. Morton C. Stone, and put on in All Saints' Chapel.

Those on the faculty of the conference were Mr. Alfred Newbery, of the Department of Social Service, National Council, the Rev. M. M. Day, of Muncie, the Rev. A. Worger-Slade of Peru, the Rev. Morton C. Stone, of Chicago, the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, Mrs. C. E. Bigler, of Kokomo, Miss Vera Noyes, of Chicago, Mrs. Campbell Gray, of Lake Wawasee, Mrs. R. M. Royce, of Hammond. The Rev. C. E. Bigler was appointed executive chairman of the Wawasee Conference for 1926.

**A REMARKABLE CONFIRMATION**

CISCO, TEXAS—On Monday afternoon, June 29, at a four o'clock service in the mission of Our Saviour, Cisco, a church full of people witnessed an unusual confirmation service, at which the Rt. Rev. E. C. Seaman, D.D., Bishop of North Texas, confirmed a lady over seventy years of age, her daughter, her granddaughter, and her grandson, all of whom the Rev. Frank Stedman had recently baptized, and whom he presented for confirmation.

Cisco is in the Diocese of Dallas, but the candidates came from Moran, just across the line in North Texas. Bishop Seaman officiated with the consent of Bishop Moore, and, at the same service, received, for the Bishop of Dallas, a candidate from the Roman Church.

**THE POMFRET CONFERENCE**

POMFRET, CONN.—The first Connecticut Conference for Young People has come to the end of a most successful week. Through the courtesy of the Rev. Dr. Olmsted and the authorities of Pomfret School, all the facilities of that beautiful place were put at the disposal of the conference. The registration filled the school to capacity, and there were present about 125 all told. The personnel of the conference was almost entirely young people, full of spirit and earnest purpose, a big happy family.

The conference was especially happy in its faculty, its hostesses; and the chaplain, the Rev. John N. Lewis, D.D., was an inspiration in himself. The mornings were given to classes, the afternoons to sports and recreation, and in the evenings there were various speakers at a forum. Each day began with a celebration of the Holy Communion, and ended with family prayers in the chapel.

The influence of the conference will be great upon the young people of the Diocese, serving to give them a united front in their endeavors. It is needless to say that this conference will be continued and it is the intention of the Department of Religious Education, under whose direction the conference was held, to make of this an annual event. The young people demand it.

**A BISHOP CHASE FOUNDATION**

SPRINGFIELD, ILL.—Sunday, June 21st, saw the celebration of the ninetieth anniversary of the foundation of St. Paul's Church, Springfield. This parish was organized by Bishop Philander Chase of Illinois in 1835, who came to Springfield, June 3d of that year, and who had by June 21st, secured the election of a vestry, held two parish meetings, and administered the Sacraments of Holy Baptism, Holy Confirmation, and the Holy Eucharist, these latter being on the day mentioned. He then departed, leaving the Rev. Samuel Chase in charge, who was followed by the Rev. Charles Dresser, who was the first rector. In the ninety years of its existence the parish has had only ten rectors, and of these all have died, the present incumbent being the only one living. Two of her rectors have become Bishops, Dr. Taylor, of Quincy, and Dr. Pierce, of Arkansas.

**CHINESE MISSIONARIES SAFE**

New York, N. Y.—A cable from Anking, received June 30th, says, "All are safe." This was sent from Bishop Huntington's office after his departure for America.

**REMARKABLE BAPTISMAL SERVICE**

BELFAST, N. Y.—Ten brothers and sisters, children of Mr. and Mrs. Thomas Russell, of Caneadea, were baptized at Grace Church, Belfast, June 25th. They were baptized by the Rev. Charles H. Smith, D.D., rector of St. James' Church, Buffalo, a former rector of Mrs. Russell, who had previously baptized the oldest daughter of this remarkable family of eleven children.

Grace Church is one of the Missions of the Allegany County Associate Mission, in the Diocese of Western New York, of which the Rev. S. Whitney Hale, of Belmont, is rector. The Rev. Mr. Hale baptized eight children and adults at this service making eighteen who received the Sacrament of Baptism at this remarkable service.

The Rev. J. Marshall Wilson, of Cuba, N. Y., who recently joined the Allegany County Mission, is now in charge of Grace Church.

**FOND DU LAC ACOLYTES' SERVICE**

RIPON, WIS.—A service for acolytes was held at St. Peter's Church, Ripon, Wis., on the patronal festival of the parish, St. Peter's Day, June 29th. Priests and acolytes from parishes in the Diocese of Fond du Lac and neighboring dioceses participated. A solemn procession was followed by High Mass, sung by the Rev. Fr. Smyth, of St. Peter's, Ripon, with Fr. Bothe, of Stevens Point, as deacon, and Fr. Aveille, of the Church of the Blessed Sacrament, Green Bay, as sub-deacon. The Rev. Karl Tiedemann, rector of the parish, acted as master of ceremonies. After the Mass, luncheon was served by the ladies of the parish.

This event has become an annual gathering for many enthusiastic clergymen and laymen, not only in the Diocese of Fond du Lac, but also from neighboring dioceses. St. Peter's Parish has also recently celebrated the sixty-fifth anniversary of the laying of the corner-stone of the church, in connection with the jubilee of the Diocese.



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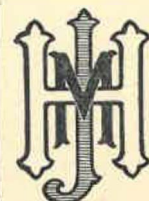
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**UTRECHT RECOGNIZES ANGLICAN ORDERS**

LONDON, ENGLAND—The recognition of Anglican Orders by the Old Catholic Churches in Germany, Switzerland, and Austria has now been followed by that of the Church in Holland, as appears from the following letter addressed to the Archbishop of Canterbury:

"We are glad to be able to inform you that, whereas the Old Catholic Church of Utrecht has hesitated hitherto to recognize the validity of Anglican Orders, not as though it entertained any doubt as to the fact of Parkers Orders, but because we could not convince ourselves as to the sufficiency of the Edwardine Rite, believing that this Ordinal did not adequately express the Catholic truth. But now, after painstaking investigation and thoughtful deliberation, we and our clergy have concurred in the following resolution, which we herewith communicate to you:

"We believe that the Anglican Church has at all times intended to maintain the episcopacy of the ancient Church and that the Ritual of Edward VI may be regarded as a valid Ordinal. Therefore we take pleasure in declaring that the succession from the Apostles has not been interrupted in the Anglican Church."

FRANCIS KENNICK,  
"Archbishop of Utrecht."

"Utrecht, June 2, 1925."

**BISHOP TALBOT DEDICATES MEMORIALS**

DANVILLE, PA.—On Thursday, June 25th, the Most Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem and Presiding Bishop, visited Christ Memorial Church, Danville, in the Diocese of Harrisburg, for the purpose of blessing memorials which are not only beautiful, but also unique. The memorials include a stone of witness from the Cathedral of Christ Church, Canterbury, England, presented by the Dean to Christ Church, and window erected in memory of Alexander Jordan Frick and his wife, Sallie Baskin Frick. This window is placed in the baptistery, and contains bits of glass from Chartres Cathedral, in France. The antique glass is incorporated in the Cross of Augustine and Ethelbert's Font, the main subject of the window depicting St. Augustine arrayed in eucharistic vestments and holding a pastoral staff. The work was designed by Miss Katherine S. Lamb, daughter of the head of the Lamb Studios, Mr. Charles R. Lamb. This window marks the completion of the church, which, at one time, was planned as a Cathedral for Central Pennsylvania, to which Diocese Bishop Talbot was elected in 1898.

The Rev. Dr. Floyd Appleton, rector of the parish, in an address of welcome to Bishop Talbot, said in part:

"Most Reverend Father in God, we welcome you home tonight to this great church, built to be the Cathedral of your Diocese of Central Pennsylvania, and indeed the only Cathedral in this Keystone State. We have asked you to come here to dedicate certain memorials, which, in themselves, complete the nave of this church, and connect us with the Mother Church of the Old World. Just forty-four years ago the corner-stone was laid. In the year of your election to this Diocese the work of completing the church was begun by the gift of the St. Cecilia window as a memorial of the much loved daughter of the Baldy family. Some months ago yonder bronze was placed over the door of the Clapp Memorial Parish House, and the DeLong window next to it was unveiled. Tonight we complete what they began, and the Frick family is numbered with the Baldys and the DeLongs as our munificent benefactors.

"We know that we are encompassed by the prayers of many who are not here tonight. Even the Dean of Canterbury Cathedral, the home of England's Archbishop and Patriarch, has asked us to count him among our friends, and has sent this stone to be placed beside our new memorial Canterbury window. And this window not only shows us St. Augustine and King Ethelbert, but Augustine's Cross and Ethelbert's Font glisten with crystals from the wonderful windows of Chartres, close to Senlis, the home of Queen Bertha's chaplain, in the land where Augustine received his episcopal consecration. The glory of the French churches and their matchless beauty is known wherever beauty is appreciated. Bless these treasures of ours tonight—this Baptistery window, this Canterbury stone, and these tablets, which tell their story. Pray that in the years to come they may inspire us with their message of the beauty of holiness."

The window was unveiled by Miss Mary Hathaway Hager, grand-daughter of Mr. and Mrs. Frick, to whom the window is a memorial. The Rev. B. Talbot Rogers, D.D., of Sunbury, acted as master of ceremonies. He was assisted by Professor J. DeWitt Jobborn, of Sunbury. Visiting clergymen included Archdeacon Harold E. Schmaus, of Mount Carmel, the Rev. Charles R. Barnes, of Williamsport, and the Rev. B. Talbot Rogers, D.D., of Sunbury. The Danville ministerial association was represented by the Rev. O. S. Metzler, the Rev. Elmer D. S. Boyer, the Rev. J. N. Bauman, and the Rev. W. E. Brown. During the service Bishop Talbot administered confirmation to twelve candidates, presented by the rector. A reception was tendered to Bishop Talbot at the conclusion of the service.

On September 1st, the Rev. Dr. Appleton will leave Danville to become rector of Trinity Parish, Anderson, near Indianapolis, Ind.

**NORTH DAKOTA INDIAN CONFIRMATION**

CANNON BALL, N. D.—The seventeenth annual convocation of the Church among the Indians of North Dakota was held June 25th to the 28th, at St. James' Chapel, Cannon Ball. The features of the convocation were the field day and pageant on Saturday, June 27th, under the direction of the Young People's Fellowship of St. James' Chapel, and the ordination, on Sunday morning, June 28th, of William Skala Cross to the diaconate. Mr. Cross is a Sioux Indian, and has served the Church in North Dakota as a catechist for more than eighteen years. He will remain in charge of St. Gabriel's Chapel, Breien. The Convocation voted to accept the invitation of Brackenridge Memorial Chapel, Ft. Totten, N. D., as the meeting place in 1926.

**A GROWING CHURCH**

FT. WORTH, TEX.—Beginning with a dozen families that met in a rented store building for worship conducted by lay readers, the congregation of St. John's Church, Ft. Worth, has grown in the past sixteen months to number eighty-five communicants and 125 baptized persons.

An ideal site for a church building has been procured at a cost of \$10,000, and approximately \$7,500 has already been accumulated in the building fund. Work is to begin, with the blessing of the Bishop, on the first of a group of buildings on Sunday, July 12th. This will serve as a combined church and parish house until

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such time as the congregation can undertake further building operations.

Already the congregation has acquired much of the needed furniture. A friend is making the oak altar. The lectern, credence table, prayer desks, and litany desks, have been made by members of the congregation, who are skillful cabinet makers. The members of the Church school have provided a desk and vases for the altar, as well as a silk flag. Memorials include alms basins, eucharistic lights, and altar and processional crosses.

The Rev. Ira Day Lang is priest in charge.

#### KENYON COLLEGE COMMENCEMENT

GAMBER, OHIO—The commencement at Kenyon College, that began Monday, June 29th, was marked by the laying of the cornerstone of Samuel Mather Science Hall, by the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio. In the cornerstone were photographs and data and a letter of gift written by H. G. Dalton, of Cleveland, whose generosity has made possible this new \$300,000 building at Kenyon.

All the expected guests were present at the commencement exercises at Rosse Hall, which followed the laying of the cornerstone. Following the address by the class orator, Hunter Kellenberger, of Newark, and the commencement oration delivered by the Rt. Rev. Warren Lincoln Rogers, Bishop Coadjutor of Ohio, diplomas were present to the graduating students, according to the tradition of the college, by the President, the Rev. William Foster Peirce, D.D., L.H.D., LL.D., in Latin.

Honorary doctors' degrees in Divinity were conferred on the Rt. Rev. W. L. Rogers, on the Rt. Rev. S. A. Huston, Bishop of Olympia, and on the Rev. Jacob Streibert, Ph.D., senior member of the faculty of Bexley Hall, the Kenyon College Divinity School. The degree of Doctor of Letters was conferred on Lorin Andrews Lathrop. The degree of Doctor of Laws was conferred on the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, Frank H. Ginn, of Cleveland, ex-Secretary of State, Robert Lansing, and Secretary of the Treasury, Andrew William Mellon.

At the meeting of the Board of Trustees of Kenyon College, George Milton James, Ph.D., Professor of Economics at Washington and Jefferson College, Washington, Pa., a graduate of Dartmouth with a Master's Degree from Harvard and a Doctor's degree from John Hopkins University, was elected Professor of Economics at Kenyon to fill the vacancy recently created by the death of David I. Green. George Fullerton Evans, for three years of the Department of English at Leland Stanford University, and for four years at the University of Texas, becomes the McIlvaine Assistant Professor of English, to fill a vacancy created by the resignation of Charles L. Lockert, who retires to devote his time to literary work.

A council was created under the chairmanship of the Very Rev. Frederick C. Grant, Dean of Bexley Hall, and including the Bishop of Ohio, the Bishop of Southern Ohio, the Bishops Coadjutor of the two Dioceses, the Bishop of Marquette, Mr. Samuel Mather and President Peirce to consider the extension of an endowment for the divinity school. At the annual meeting of the alumni association of the college, attended more largely than any other similar meeting during the past twenty years, it was decided that in 1926

the commencement exercises would begin on Wednesday and be completed the following Sunday, instead of from Saturday to Tuesday, as has been the custom in the past. A Kenyon Alumni Council to consolidate alumni interest throughout the country was proposed and is to be completed during the coming year.

#### A RETREAT FOR PRIESTS

BYFIELD, MASS.—The Rev. Granville C. Williams, S.S.J.E., is to conduct a retreat for priests at Adelynrood, the house of the Society of the Companions of the Holy Cross, located in South Byfield, a short distance from Newburyport. The Society of the Companions of the Holy Cross is composed of Church women, and was founded about forty years ago. The house is well equipped for the many conferences which the Society arranges each year.

#### LOUISVILLE RECTOR HONORED

LOUISVILLE, KY.—A special celebration was recently held in the Church of the Advent, Louisville in commemoration of the twentieth anniversary of the Rev. Harry S. Musson as rector of the parish. Extensive improvements and additions which have been made in the church and in the parish house were completed at this time. These include a handsome stone front to the parish house and five additional rooms, one being a new choir room connected to the church by a stone cloister, and a commodious stone porch and entrance at the front of the church. The Gothic type of architecture has been carefully carried out and the plant is now among the handsomest and most complete in the diocese.

The special services on the Sunday included a midday celebration, at which the rector was celebrant and preacher. A brief address was also given by the Rev. M. M. Benton, a former rector of the parish, under whose ministry the present church building was erected. The Rt. Rev. C. E. Woodcock, D.D., Bishop of the Diocese, was present at the evening service, at which time he dedicated the new part of the church and parish house and delivered the sermon.

The formal opening of the new parish house was held the following evening at a reception at which the rector and Mrs. Musson were hosts to the members of the parish and other friends, including all

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of the local clergymen. The feature of the evening was the presentation by Mr. W. W. Locke, senior warden of the parish, of a handsomely bound Book of Remembrance to Mr. Musson in commemoration of his twenty years of service as rector and a check for \$4,200 as a special anniversary gift for the New Building Fund. The book contained the names of the six hundred persons who had contributed the amount as a personal tribute to the rector and in thanksgiving for his ministry, many former parishioners being represented, as well as present members, and a number of others, who, while not members of the Church, asked the privilege of contributing, the Roman Communion being represented as well as many of the Protestant bodies.

**LOUISVILLE MISSION PARISH HOUSE**

LOUISVILLE, KY.—The Rt. Rev. C. E. Woodcock, D.D., Bishop of Kentucky, has recently opened and dedicated a parish house for the congregation of St. George's Mission, Louisville, of which the Rev. J. H. Webber-Thompson is priest in charge. The new building, which is on a lot adjoining the church and rectory, is valued at \$25,000, and was made possible through the generous gifts and assistance of Churchmen and women in the various Louisville parishes, as well as by the faithful work of the members of St. George's itself. The new building is particularly well planned and suited to the needs of the congregation and also for community work, for which it will be used.

The little congregation of Trinity Mission in the eastern end of the downtown section of Louisville is rejoicing in the purchase of an up-to-date, almost new parish house from a moving neighbor congregation, made possible by the generous gift of a woman of the Cathedral. The members of the mission have raised the funds necessary to move it to their own lot. The church has also been repainted and redecorated, and had various improvements made. The Rev. Robert S. Nash is priest in charge.

**DEATH OF PROFESSOR HUNT**

NEW YORK, N. Y.—The Rev. Arthur P. Hunt, Professor of Christian Ethics in the General Theological Seminary, died at the Post Graduate Hospital, New York City, July 3d.

The Rev. Professor Hunt was born in Springfield, Mass., August 5, 1874. He was a graduate of Amherst College and the General Theological Seminary. He was ordained, after a course of study in Oxford University, to the diaconate in 1900 and to the priesthood in 1901 by Bishop Doane. He was first a canon in All Saints' Cathedral, Albany, New York. From 1904 to 1908 he was an instructor in the General Seminary, and in 1908 was made Professor of Christian Ethics in the Seminary. He is the compiler of *Stories of the Life of Jesus Christ, in the Words of the Bible*, which has gone into its second edition.

The funeral service was held in the chapel of the Seminary on the afternoon of July 5th.

RHINELANDER HALL is the new dining hall for St. John's Middle School, Shanghai, given by the Woman's Auxiliary of the Diocese of Pennsylvania and named in honor of their former bishop.

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## NEWS IN BRIEF

**KENTUCKY**—Sister Susan Orr quietly celebrated, on St. Barnabas' Day, the fiftieth anniversary of her setting apart as Deaconess of the Order of St. Martha by Bishop Dudley, then newly appointed to the Diocese. Sister Susan became the head of this order in the Diocese, a teaching, serving sisterhood. For many years she served as the head of the orphanage of the Good Shepherd (for boys) and, when ill health and advancing age made her retirement necessary, she moved to the Church Home where she still lives to comfort, cheer, and bless all who are privileged to come in contact with her beloved personality. Sister Susan recently observed her eighty-seventh birthday.—A notable feature of the work of the Church in the Diocese is the number of priests who have given all or the greater part of their life service to the Diocese, a most commendable feature in this day of frequent changes so frequently bewailed by the bishops of other dioceses. In this connection it is worthy to note that two of the Cathedral clergy, Dean McCready and Canon Hardy, have recently observed the thirtieth and the twentieth anniversaries respectively of their ordinations to the priesthood. Both are sons of the Diocese, having been ordained here, and both have spent all, or nearly all, of their ministry in the Diocese.—Among the recent memorial gifts added to the Cathedral are two tall white marble pedestals, six paneled and recessed, surmounted by great vases of flowers and exquisitely carved in passion flowers and vines, which were placed in the sanctuary at either end of the altar upon the lower step. They were given in memory of Julia Churchill by her sister.—A memorial gift to the Church of the Advent is that of two solid gold cross pendants for the missal and one for the Litany desk. The crosses are perfectly plain having the X P and the other the I H S cut out in open work. They are given in memory of Elosie Adams, a former communicant of the parish, by her sister, Mrs. J. Ernest Graham.—By the will of Mrs. Nannie Hite McCulloch, the Girls' and the Boys' orphanages are each bequeathed the sum of \$200 and the Norton Memorial Infirmary \$500.

**LOS ANGELES**—For the first half of the year the diocesan receipts toward the General Church Program were ten per cent greater than

in 1924.—The Rev. A. J. Gaynor Banks, Director of the Society of the Nazarene, conducted healing missions at St. Athanasius' Church, Los Angeles, St. Matthias' Church, Los Angeles, and the Church of the Angels, Pasadena, early in June.—The opening of Grace Memorial Church, Los Angeles, was celebrated with a brilliant parish reception on June 16th. The congregation has moved the old edifice of St. John's Church some fifty blocks to a strategic site presented by Dr. Josiah Evans Cowles, senior warden of St. John's. Bishop Johnson, Bishop Stevens, Dr. Cowles, and the Rev. Benjamin T. Trego, priest in charge, were the speakers of the evening.—The June meeting of the Los Angeles Clericus was held at St. Paul's Cathedral House, Los Angeles. The meditation was given by the Rev. Irving Spencer. Bishop Stevens and the Rev. Edwin T. Lewis spoke on the recent Synod of the Province of the Pacific.—The annual parish festival of Christ Church, Ontario, was held as usual on the octave of Corpus Christi Day, June 18th, culminating with a solemn high Mass with sermon.—The vestry of St. Matthias' Church, Los Angeles, have authorized Hubert J. Frohman, the noted church architect, to complete plans for a new church. Funds have already been promised for a new and adequate site.—On June 18th the Rev. Henry Clark Smith was formally instituted as rector of All Saints' Church, Riverside, by Bishop Johnson, assisted by Bishop Stevens. About a dozen visiting priests were present in procession.—The Diocesan Assembly of the Brotherhood of St. Andrew has made itself responsible for the Sunday afternoon services at the Seamen's Church Institute, San Pedro. A different chapter is assigned to this duty every Sunday. Meanwhile the Assembly is raising funds for an adequate chapel at the Institute.—St. Barnabas' Chapel, the new church for the colored Churchmen of Pasadena, was formally opened by Bishop Stevens on Sunday, June 21st. He has placed it under the direction of the Rev. William T. Cleghorn, priest in charge of St. Philip's Church, Los Angeles.—A \$5,000 pipe organ is being installed in the new Church of the Redeemer, Los Angeles, as a memorial to the Rev. George Franklin Bugbee, sometime rector of St. Paul's Church, Los Angeles. The name of the donor has not been announced.—The new St. John's Church, Chula Vista, was opened by Bishop Stevens on Sunday, June 28th. Standing

within six miles of the Mexican border and even closer to the Pacific Ocean, this attractive new building is our most southwesterly church in the United States.—Bids are being taken for the erection of the new \$200,000 church of St. James' Parish, Los Angeles. B. T. MacDougall, of San Francisco, drew the plans, which call for an attractive edifice in Perpendicular Gothic.—A rally in the interest of Camp Kirk, the Pacific Coast Brotherhood camp conference, was held at St. Clement's Church, Huntington Park, on June 27th.

**LONG ISLAND**—The necessary number of consents of Standing Committees for the consecration of the Rev. Dr. Stires to be Bishop Coadjutor of Long Island, have been received, and it may be possible that the consecration will take place before the meeting of the General Convention.—Bishop Burgess' health is rather better, and he was able, a few days ago, to hold a confirmation.—Holy Trinity Church, Brooklyn, is closed during the renovation of the great organ, the instrument used by the late Dudley Buck, and Christ Church, being without a rector, is also closed. Both congregations are worshipping at St. Anne's Church, while making their regular offering for their own parish support.—Archdeacon Duffield, acting for Bishop Burgess, recently laid the cornerstone of the new Grace Church, Corona. He was also the preacher at the out of town service of the Long Island Daughters of the King at St. Luke's Church, Sea Cliff, the Rev. Joseph R. Alten, rector.

**PORTO RICO**—The Rev. Frank A. Saylor, of Mayaguez, has sailed for the States on furlough. He expects to attend the General Convention as Clerical delegate from Porto Rico.—Bishop Colmore has placed the Rev. C. T. Pfeiffer in charge of all the work of the Church in San Juan. He is assisted by the Rev. Aristides Villafañe who is in charge of the Spanish congregation of St. Luke's Church.

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