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MILWAUKEE, WISCONSIN, JULY 25, 1925

No. 13

PURITANISM AND THE AMERICAN CHARACTER

EDITORIAL

THE BROTHERHOOD CONVENTION IN PITTSBURGH

BY GEORGE H. RANDALL

UNEMPLOYMENT

BY CLINTON ROGERS WOODRUFF

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MEN RENDER the power of God inoperative and valueless in their lives because of their unbelief. Lack of confidence in God deprives us of the most powerful ally we could have and leaves us helpless to fight the battle of life. For a life triumphant we must have confidence in ourselves and faith in God. Then we will know that our souls are unconquerable.—*Presbyterian Standard.*

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EDITORIALS & COMMENTS

Puritanism and the American Character

WITHIN the past few years there has been a good deal of sorrowful shaking of heads over the Puritans. This sense of disillusionment and disappointment is the more apparent as those who share it now were probably brought up on a myth which invested the Puritans and Pilgrims alike with a halo of sanctity. When J. T. Adams' book, *The Founding of New England*, appeared, it had already been prepared for psychologically, by a growing sense of fraud, more and more widespread, when it came to the old question of the Pilgrims. Mr. Adams did not write with a grievance, but there are many who felt just such a grievance. It is compounded of a feeling of chagrin in a new-born repugnance to the ideals for which the Puritans and Pilgrims were supposed to have stood, and of resentment that we had all been "taken in" by them. It is now quite fashionable to sneer at the Pilgrims and Puritans.

In many ways the phenomenon presents curious features, for, as a matter of fact, we are actually going back on ourselves. What was most characteristic in America for the first century and a half of its life, was due primarily to those who had stamped their character into the people of this country. Nobody deluded himself by thinking that they were pleasant people; nobody worked himself up into panegyrics of emotional enthusiasm about their charming personalities; but, all the while, there had been a sneaking sense of pride and consciousness of sober superiority which infected the fiber of American character, and made us feel super-congratulatory on our origins. This *had* been the case until comparatively recently. There was a time, not so long ago, when there was nothing too good to be said of our Pilgrim forefathers and our Puritan ancestry. There was a time when the aristocracy of this country was constituted by direct or adoptive descent from these stern forebears. There may come a time, so vast has been the change since the turn of the century, when a sense of shame will succeed the quiet elation of those who possess this strain.

WHAT has happened? For one thing, we are becoming a much more cosmopolitan folk than we ever dreamed of being a century ago. For another thing, the old New England ancestry has not been fruitful enough to propagate descendants in terms of progeny. For yet another, the alleged explosion of the Pilgrim myth is part of a wave of disillusionment associated with the

War. Suspicion and unbelief have succeeded to the mental hospitality and credulity of a bygone age. All the gods have been pulled down from their pedestals, and with a great crash the Puritan fell from his place. Perhaps the most powerful factor in that general verdict, which is so widespread today, has been the repudiation of the sort of mental attitude which has been identified with the New England Puritan tradition.

It is a quaint phenomenon. The bourgeois generation which emigrated to America in the Seventeenth Century, propagated a race which came to regard itself as being blueblooded. The careers of many an unconscious colonist of this empty country have served for their descendants as did the lives of saints and heroes to previous generations. Now they are to go the way of all flesh, and suffer the fate that seems to befall the venerated great of any age.

There is much to sympathize with in the general feeling that we do well in relieving ourselves of the strain of a constricted morality, and the burden of the "New England conscience." Yet it is not an unmixed good that we today, in the throes of an anti-Puritan reaction, should so placidly approve the whole indictment of our own national past. This may be made clear from a biological analogy. If a species changes too rapidly, and alterations come almost instantaneously, there is very little guarantee of strength in the newly derived type. There is so much of the old New England strain that is characteristic of the texture of American life and manners, that to do away with it, to repudiate it, or to excise it, might be so drastic as to be fatal. There are many popular survivals of the New England tradition: the virtues of frugality, industry, interest in "getting ahead," the instinct to legislate people into morality, and curious "hang-over" inhibitions washed up on the sands of character, when the sea of religious conviction has receded. In the most American parts of this country, there may not be, necessarily, a great deal of church-going, but there is still some remnant of observance of Sunday. Gradual transformation of character is a different thing from subversion of the type; and it is a rather ominous sign that so cataclysmic a reversal of ideas should have come to pass.

Turning against the tide of created popular sentiment is not altogether a pleasant task. It is especially difficult completely to defend a cause against which so much can be said. But it is high time that certain of the dangerous factors in the widespread cult of assailing

the Puritans should be clearly recognized. As an alternative to the zeal for legislation which distinguished the New England forefathers of this country, there is a widespread spirit of lawlessness, justifying itself by principles thought up after the act. As against the "religiosity" of that tradition, there is, at the worst, an active spirit of irreligion, or, at the least, an indifference today to matters which our past regarded as fundamentally important. There is not much literature available, written by Churchmen, which preserves the necessary balance of discrimination in dealing with the Pilgrims and Puritans. Consequently, not only for its value as an historical study of importance, but also by reason of its special bearing on the general subject which we are discussing, Dr. Howe's *The Religious and Legal Constitution of the Pilgrim State: The Facts of Early Pilgrim History*,* is worthy of the attention of Church folk. That a Churchman should be so interested in the questions of which Dr. Howe treats, is no small testimonial to the integrity and courage of his convictions. The book fully deserves wider notice than it has had.

SOME of the virtues of the Pilgrims and Puritans have been passed on to their successors, and with them have been transmitted some of their weaknesses. Is it not possible to withhold either a blanket condemnation or a too sweeping approval, to preserve a balance between two alternatives, one repudiating with violence what the other praises with acclaim? As over against the narrowness alleged against New Englandism in general, it is a poor substitute to yield with vigorous enthusiasm to lukewarm indifference. Casual broad-mindedness, which has neither depth nor sympathies, which is compounded of indifference and lack of interest, is no fit substitute for a vigorous and virile virtue, no matter how misguided and misdirected it may have been in practice. There is a type of liberality of opinion which disguises the absence of any opinion or conviction. Whatever were the vices of the Puritan or Pilgrim stock, men knew where they stood; whatever be the vices and virtue of an unmitigated "Liberalism," it is not always easy to find out exactly where its advocates stand. As between the two—the shallow surrender of fleeting opinion, or the sturdy presence of persistent conviction steadily maintained—there can be little choice. Nothing so forfeits the esteem and approval of men as the lack of abiding conviction. Affection and good-humored tolerance may exercise themselves in the presence of this type of character, but respect cannot be evoked.

The fear of hypocrisy has probably done more harm than most of the hypocrites who have ever lived. Why one should be in deadly terror of a lapse from consistency of practice, and therefore abandon any attempt at consistency of principle, it is hard to see. It is certain that there were varieties of New England religious life which engendered hypocrisy; it is not quite certain that the fear of this has compensated for the loss of powerful, if bigoted, convictions. It is not easy to see why people should be such cowards when it comes to the possible imputation of hypocrisy. After all, a hypocrite is only a perverted kind of idealist who still pays lip service to an ideal which he does not realize in his own actions. It is a curious cure, and a dangerous expedient, to extirpate hypocrisy at the cost of all deference to ideals. It is, on the whole, better for a man to profess an ideal to which he does not live up fully, than, in his fear of his own incapacity, to abandon the ideal.

The New England tradition did not make for cowardice. It did instil bravery. It was even courageous enough to defy and challenge the danger of hypocrisy.

In the presence of present denial and repudiation, it is incumbent upon all who value the tradition of this land, who respect honesty of conviction, and venerate whole-hearted dedication to principle, to defend with zeal and condemn with discrimination. In both duties it is essential to *know*. Travesties of fact and distortions of truth are no less injurious to rightness of conviction than blind and passionate allegiance to a parody of fact. The valuable contributions of the Pilgrim and Puritan may be lost sight of in the campaign, so largely undertaken, against their vices. That the duty of appropriating and assimilating the best they embodied and lived is incumbent upon us of today, is the plainest meaning for us of a widespread campaign of detraction. This country will be a cheaper, poorer, and more barren country without the perpetuation to generations to come of the best that past generations have stood for.

A SYNOPSIS of the report of the Joint Commission on Deaconesses was printed in these columns last week. To us it seems a very great improvement on the report of three years ago and on the Lambeth report. Both these latter sought to define the place of the deaconess in holy orders. Our own commission practically treated the deaconess as a female deacon and left it to be assumed that, though a woman *might* be fit to become a deacon, she was altogether unfit to become a priest or a bishop. Which was not, really, very tactful, to say the least, in this day of woman's "equality."

The Commission
on Deaconesses

The real fact is that a deaconess is not a female deacon and ought not to be. Her status is not within the threefold order of the ministry but outside it. Thus viewed, the office is a very dignified one, complete in itself, and not to be confused with any other office or order.

We do not forget the perplexing historical questions as to the precise relationship between the deaconess and holy orders in the early and the medieval Church. There are, undoubtedly, passages in the writings of eminent authorities that seem to confuse the two. Our point is simply that it is not the function of one national Church to determine the question. We have no right to declare that an order of women is either to be treated as identical with the diaconate or as a fourth order of the ministry. It is sufficient to hold that a deaconess is a deaconess; and whether a deaconess ranks with archbishops or with subdeacons it is wholly unnecessary to determine, since her status and rank are different from any others. Thus considered, the question of how or why it should be legitimate to have female deacons but not female priests does not arise. We have neither.

In principle we find ourselves, therefore, in entire sympathy with the new report and its proposed legislation. In details we question whether there is not too great rigidity as to requirements. The proposed requirements are, indeed, such as fit the ordinary cases. There are, however, questions as to particular individuals constantly arising. If a candidate does not report to her bishop "quarterly at the Ember Seasons," what dire penalty will be inflicted? If illness or other good cause should prevent her from spending "one-half of the time of her preparation" "in residence with deaconesses," might there be nobody who could relax the rule? We would bespeak a little greater confidence in the bishop, an assumption that in details his judg-

* *The Religious and Legal Constitution of the Pilgrim State: The Facts of Early Pilgrim History*. By Rev. Paul Sturtevant Howe, LL.B., Ph.B. Star & Wave Publishing Co., New Jersey.

ment could be relied upon, and we question whether the intervention of the standing committee, as provided for in the proposed canon, is at all necessary. The provisions seem unnecessarily cumbersome.

BOOTH as citizens and as Christians we can feel only chagrin and shame at the details of the farcical trial at Dayton, Tennessee. That Clarence Darrow, cynic and agnostic, with obvious contempt for the Christian religion and not alone for the Fundamentalists who are its chief exponents at the trial, should be the principal defender of a science to which the rest of us give our assent, is the very worst defense for poor Mr. Scopes that could have been devised. And that Mr. Bryan, feeling, not without some justification, that he was the present-day prototype of St. Paul standing before Caesar, should have proven so inept in answering catch questions relating to the Bible, seems to afford the worst possible defense for the Christian religion. Yet Mr. Darrow must have succeeded in one thing: where, a week earlier, the sympathies of intelligent Christian people, away from the hill country of Eastern Tennessee, were largely with the defense, Mr. Darrow's violent attacks upon the religion of his opponents and his obvious contempt for them and for their beliefs must have swung popular sympathy completely around, and left it with those who, at least, were defending their religion, as they understood it, to the best of their ability. Mr. Darrow is more at home as advocate for Loeb's and Leopold's than for biology or the reconciliation between science and the Christian religion.

The trial still continues as this is written, but if ever there had been a chance that the defendant might have been acquitted in this, his first trial, Mr. Darrow seems completely to have destroyed it. We still feel the keenest regret that the best representatives of real Christianity and of sound learning in the state of Tennessee did not offer themselves as *amici curiae* to intervene between the Darrows and the Bryans as exponents of a Christianity that is not afraid of modern science, and in interpreting a law that is not a credit to the state.

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EVOLUTION

WE HEAR much about the doctrine of evolution, but, after all, what is evolution, even in the sense in which its most extreme teachers explain it? The doctrine of evolution explains a process, but does not account for the process. It leaves the beginning of things just where it found it—in the impenetrable darkness of mystery. Darwin admitted that the theory of evolution was not, in the least degree, a solution of the problem of existence; that it left the origin of things untouched. In matter of fact, if you accept the doctrine of evolution, what it does is not to drive God further away from the world, but to bring Him nearer—to place Him in direct and providential contact with the movements and processes of Nature. Without the hypothesis of a presiding mind directing its processes the doctrine of evolution is a greater mystery than that of special creations.

—Malcolm MacColl.

PRINTER'S MISSIONARY INK

MANY Church people, who have a serious interest in one or all of the fields of mission work, may not be aware that practically every field publishes a little monthly paper. There are people, who, incredible as it may seem to others, could subscribe to them all and would have time to read them. Without doing this, however, there are doubtless many who would be glad to secure one or more from the fields of their special interest.

The papers are a creditable lot. They consume hours of laborious work from missionaries with no time to spare. It would cheer the missionaries and help the work and increase intelligence at home if there were many more subscriptions.

The domestic district papers are fairly familiar. Some of them are more elaborate than some of the diocesan papers. The *South Dakota Churchman*, the *North Texas Adventure*, The (Eastern) *Oregon Trail Churchman* (not Trial), are among the missionary papers, while *The Montana*, *The Wyoming*, *The Arkansas Churchman*, and others, are diocesan papers with much of missionary interest.

There are special papers such as *The Southwest Churchman of Arkansas*, published by Bishop Demby for the Negro work of the Province of the Southwest, a gallant little paper which always champions the Campaign for the Church's Mission, and which may account for the high proportion of receipts from Negro missions in that Province. There is a similar paper for the Negro work in South Carolina, *The Church Herald*.

Anpao Kin, for those who read the Sioux language, tells about Indian work in Nebraska and South Dakota. *La Sentinella*, in Italian and English, is published by the Italian Priests' Association of the Episcopal Church. *Americans All*, an English, Spanish, and Italian paper, is edited by the Rev. N. Accomando, our Italian rector in Gary, Ind. There are a few small papers which tell of mountain work.

INSTITUTIONS and organizations have their interesting bulletins. *The Girls' Friendly Record*, *The Royal Cross* (Daughters of the King), *St. Andrew's Cross*, are established and familiar. The Church Periodical Club and the Church Mission of Help have occasional small but informing papers. *The Lookout*, of the Seamen's Church Institute is a model of "human interest" writing. St. John's College, Greeley, has *The Theologue*, four pages, mostly personal, but keeping one in touch to some extent. St. Augustine's, Raleigh, has a *Messenger*, and some of our other Negro schools have their own bulletins. The larger City Missions have their papers, such as *The Mission News* of New York, telling of intense activity for the bodies and souls of the "poor and needy," all too little known.

There are others. It is not possible to discover them all, much less to list them.

Farther away are *The Alaskan Churchman*, with news and pictures of our work, and stories of Alaskan life; *The Hawaiian Church Chronicle*, now in its fifteenth volume, which succeeded an Anglican paper; *The Diocesan Chronicle of the Philippine Islands*, diminutive but solidly packed and full of local color.

The *Liberian Churchman*, issued under difficulties, keeps one, if not up to date, at least up to six weeks ago. To those whose Spanish carries them also through Portuguese, the little Brazilian Church offers *Estandarte Christao*, and Mexico has *La Buena Lid*, in Spanish. A Spanish paper is or has been published in Porto Rico, but it is for instruction to the communicants and not for news of the district.

The *Church in Japan*, a quarterly, used to include our two former districts of Tokyo and Kyoto. It has apparently not yet risen again from the ashes of 1923, but it doubtless will do so and will be one of the most interesting and important of our overseas papers.

Each of our Chinese districts has its own *Newsletter*, Shanghai, Hankow and Anking, with space for brief general articles, valuable for local color, more or less intimate information and a view of Chinese life as it affects our missionary friends, also as they affect it. The most interesting-looking paper is *The Chinese Churchman*, but this, alas, is wholly in Chinese. Secure it for your Chinese student friends.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

READINGS FROM THE MINOR PROPHETS

July 26: Seventh Sunday after Trinity

REPENTANCE HAS THE PROMISE OF GOD'S BLESSING

READ Hosea 14: 1-9.

HOSEA has written for us the story of his own unhappiness, caused by the unfaithfulness of the wife he loved. "Through his own bitter anguish he grew to understand something of the sorrow in Jehovah's heart for a people blind to His provident care, and turned to other gods. Where there was such complete failure to comprehend love, he saw that, though one might dream of bringing back the old days of love's pure covenant by pleading, in reality it was impossible. But he learned more than this through his own great love, a love that asked for itself only opportunity to reclaim from sin to purity; he came to understand the unalterable love of God for Israel" (Fowler). Hosea's message is the abiding character of God's tenderness and pity. He may punish and scourge His people for their good, but He takes no pleasure in harshness. Rather He waits for the first movement of repentance that He may pour out without stint the whole wealth of His divine compassion.

July 27

THE NECESSARY PREPARATION FOR GOD'S BLESSING

READ Joel 2: 12-17.

THE occasion which drew from the prophet Joel this impassioned appeal for national repentance appears to have been a devastating plague of locusts, before which the land was "as the garden of Eden," and, after its departure, "a desolate wilderness." The prophet interpreted the disaster as a prelude to God's day of judgment upon the nation. Apart from their particular application the words have a universal significance. God is always ready to give His blessings. His greatest blessings are spiritual and moral gifts. These cannot be received by the morally and spiritually unreceptive. Sin stands between God and man as a barrier of man's own creation. Nothing can open the way for God's beneficence but repentance, that is, an utter change of heart and mind. When man turns to God, God's strength and protection become available for him. They have been waiting for him all the time, but God cannot force their acceptance. Man must turn to God before God can wholly come to him.

July 28

GOD'S MERCY IS OVER ALL HIS WORKS

READ Jonah 3: 1-10.

THE story of Jonah is a protest against sectarianism. Israel was sectarian; it believed itself to have an exclusive claim to God's interest and mercy. God, the prophet teaches, is universal in His mercy and love; He cannot be limited to one class or nation or sect. Israel is typified by Jonah. Jonah received God's command to preach in Nineveh. He refuses, for the command runs counter to his narrow prejudices. He attempts to run away in the vain belief that God's will can be disregarded—the inflexibility of God's purpose runs as a second motive through the book—and God eventually brings him to Nineveh. Here, through the momentary withdrawal of God's protection of him, Jonah perceives the impossibility of a creed which makes God leave a vast people beyond the pale of His grace. The Book of Jonah challenged a narrow, bigoted age to accept the social implications of a professed belief in a universal God. We have not wholly accepted them yet.

July 29

THE ONLY ROAD TO UNIVERSAL PEACE

READ Micah 4: 1-8.

MICAH is speaking here of the peace and fellowship of the Messianic age. We are today concerned about peace. War grows more and more an intolerable thing. We are dream-

ing of truer national and international fellowship. The antagonism and hatred of nations seems more and more an indefensible thing. By treaties, conventions, agreements, we are trying to end war and secure a comity of nations. These are only secondary means to the end we desire. The real means are a new moral attitude and a fresh spiritual outlook. In Micah's new city the house of the Lord is central. God must be central in any scheme of better living and truer relationships. Fellowship can only be the result of the keeping of God's fundamental commandments of love. That means obedience to God. Peace is not the absence of war; it is the final attainment of those who have caught the secret of spiritual living. That is found by those who have found God.

July 30

THE BIRTH, CONQUEST, AND KINGDOM OF CHRIST

READ Micah 5: 1-7.

MANY of the so-called Messianic passages of the prophets have immediate reference to some contemporary person or event, and so, perhaps, here. But the immediate application did not exhaust the meaning of the prediction even in the mind of the prophet. Micah may have been thinking of a national hero who would be the people's deliverer from the Assyrian, and who would, through that deliverance, bring in the age of peace; but his mind's eye is turned to the Deliverer of whom the national hero was a type or figure. God's purpose of salvation is not fulfilled till it is accomplished finally by Christ. Consciously or unconsciously, the prophet is always speaking of Christ, and the Old Testament is, therefore, incomplete; it demands the New Testament to give substance and fulfillment to its implications, its dreams, its hopes.

July 31

JOY IN RELIGIOUS AWAKENING

ZECHARIAH 8: 16-23.

ZECHARIAH is here describing the spiritual vitality and joy of the coming Messianic age. Many were content to interpret this age chiefly in terms of material prosperity. There was a frank materialism in popular Messianic belief. The prophet strove to alter this. He perceived that the greatest happiness sprang from right living, and from spiritual service. Man is made happy, or unhappy, through the things he lives, by his beliefs, his hopes, his dreams. These can cast a radiance even over the poverty of external things, or they can rob them of their power to please and bless. The richness and joy of the Messianic age lies in the realized presence of God. If we believe that God is truly with us, we are conscious of a power which transforms all experience, of a happiness which illumines all living.

August 1

GOD'S BLESSING UPON GIFTS AND SERVICE

READ Malachi 3: 8-18.

IS it vain to serve God? We must confess that sometimes it seems so. Compared with the palpable results of worldly endeavors, our spiritual services often seem barren of results. Where are the answers to our prayers, the rewards of our sacrifices, the fruit of our spiritual toils? The answer will depend upon our conviction about God. If we believe that God is, and that He is a moral and spiritual being, we can only answer that God cares intensely about these very prayers and sacrifices and toils. He could not be indifferent to them and still be a moral and spiritual God. He cannot let any moral and spiritual energy go to waste. That is Zechariah's conviction. "They shall be mine," saith the Lord of Hosts, "in that day when I make up my jewels."

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

FROM a recent edition of the *Boston Transcript*, I cut this editorial, so fair and reasonable that it is worthy of special notice. Would that all secular papers who treat of divinity would inform themselves first as this writer has done—though we must question his statement concerning Hosius' relation to the Bishop of Rome.

"THE NICENE CREED

"Sixteen hundred years ago today, according to most authorities, the great Ecumenical Council which formulated the profession of faith known as the Nicene Creed, was convened at the city of Nicea in Asia Minor. Seven years before, in 318, Arius, an Alexandrian theologian of note, had promulgated the doctrine that the Second Person of the Trinity was inferior to and not consubstantial with the Godhead—a doctrine opposed to the primitive and orthodox belief of the Church. It was to combat the teachings of Arius, which had gained many adherents, and in the hope of setting religious disputes at rest that the Emperor Constantine summoned all the leaders of the Church to set forth in unmistakable terms the articles of belief. Nicea was chosen as the place of meeting, not only because it was one of the most important cities in the empire, but because it was most easily accessible to all.

"Constantine, as honorary president, opened the council with great ceremony. The actual presiding officer was Hosius of Cordova, delegate of Pope Sylvester, whose attendance the infirmities of age prevented. The bishops of the Eastern Church attended in person, but the Western Church was represented by seven delegates. There is considerable difference of opinion as to the number of bishops who sat in the Council. It is variously given as 250, 300, 318 and 320. St. Athanasius, who was himself a delegate, says explicitly 318, and that number is almost universally accepted as correct. The total number of ecclesiastics of all ranks was over two thousand. After much stormy disputation the symbol was drawn up substantially as it is today and signed, the actual date, it is thought, being June 19th. The creed of Arius was torn to pieces and he himself ejected from the assembly. The sessions came to an end on August 25th.

"The glory of Nicea has departed—nay, the city itself has vanished. Upon its ruins stands the little village of Isnik of some 1,500 souls. The profession of faith as there set forth sixteen hundred years ago does not find universal acceptance in our time any more than it did in A. D. 325, but it is safe to say that its words are recited daily by more people and are familiar to a greater number than those of any other human instrument yet devised."

THIS EDITORIAL from *Short Stories* is so much to the point that I venture to reproduce it without asking leave. How many times it has proved true!

"If there is one thing more ruinous than borrowing money, it is loaning it, because every loan holds in it the germ for the destruction of a friendship. And one thing no man can afford to lose is his true friends. Not, mind you, because those friends will help you to get business, or that they will help you in any tangible way. As we have said many times before, real happiness comes from the intangible things of life. Well, friendship is one of those things. Whether your friends have influence, money, position, matters little. If they are real friends they love you for yourself, and you for yourselves.

"But lend a friend money and the seed for discord is sown. You may never think of it again, yourself, but no matter how understanding that friend may be, he immediately begins to worry about returning the loan. When he meets you the specter of that money is there, and, since borrowed money is the hardest thing in the world to return, your friend starts to avoid you. When he does meet you he is apt to be a bit belligerent, or apologetic, or explanatory, or any one of a dozen things that good friends should not be. Soon he begins to convince himself, through the influence of that specter, that you are riding him for the return of the loan. The breach widens, and then your other friends begin to get the idea that you are pushing a good fellow who is down on his luck. The trouble is started and a friendship is headed for the rocks.

"Thus, if we were going to be preachy we would say: First, don't borrow money from friends. When borrowing is necessary make it a business transaction at legal rate of interest with your bank. Second don't lend money to friends. If they must have it give it to them. For friendship is more precious than anything you can lend."

FROM *St. Andrew's Tidings* I take these advertisements:

"ADVERTISING SECTION

"VACANCY—For single man or couple with children, large, light, well-furnished room, steam heat, superb view of altar, pulpit, and rood; good kneeling facilities, all spiritual comforts. Name own terms. Apply in person. PARISH PRIEST, 933 S. 17th St.

"LIBERAL REWARD to party giving information leading to recovery of two wanderers answering to description of Metho-palian Presby-gationalist, suspected of having lost all sense of direction on Sundays and holy days. SACRISTY, rear. Ring Well's bell.

"WILL DISPOSE of valuable professional secrets and other important particulars to counteract dry rot in men's devotions, stiff knee joints (*arthritis deformans*), and hardness of hearing the glorious Gospel of God. Office hours, 7:30 and 11 A.M., 7:45 P.M.

"WILL SELL (without money and without price) share in my Father's House. Old established business, best social connections, quick return, guaranteed, insurance against eternal loss. Must be right party. No morons. Address WILLING, Church office, Sundays.

"LEGAL NOTICE. Whereas a party professing and calling himself Christian, without just cause or provocation, having left my spiritual domicile on Clinton Hill on or about All Saints' Day last, and gone to parts (not) unknown, this is to warn all persons harboring or trusting him on my account. VERA ECCLESIA, 789 Clinton Avenue.

GENEROUS REWARD for positive proof that party (or parties), who neglected Christmas communion, told the truth when she (or they) said she "hadn't a stitch to her back," nor a "hat fit to be found dead in" on that occasion. Write or phone FIB, Care Rector.

"PERSONAL. Will persons who, on Sunday last, witnessed practical and correct use of Weekly Offering Envelopes at several services in St. Andrew's Church, kindly go and do likewise? Or if possible, give to undersigned good and sufficient reason for their inability? VESTRYMAN, Waverly 4192.

"EARNEST CHURCH-GOER, accustomed to tip waitress at Childs' ten cents at daily luncheon, seeks advice (by letter) as to propriety of increasing Church Offering from ten cents weekly to sixty cents, or same amount given in tips to unknown waitress, who is a bleached blonde and whose paycheck is said to be larger than that of inquirer. CONFIDENTIAL, P. O. Box 237.

"LOST—By member of two secret societies and three patriotic orders, all sense of obligation to Christ's Holy Catholic Church, and all remembrance of vows solemnly assumed at Baptism and Confirmation. Anyone aiding in recovery of the same will be openly rewarded by our Heavenly Father. SEMPER FIDELIS, Gen. Del.

"WILL well-dressed party wearing handsome diamond jewelry who took Weekly Offering Envelopes from the Church on December 2d last please return same, generously filled at an early date? No questions asked. NEDDY, Clinton Ave. and S. 17th St."

AN ARKANSAS PRIEST desires me to preserve in these columns some of the "howlers" made by high school students of the Bible under his examination.

"The Garden of Eve. Eve was the first tempter. Adam and Eve were driven to destruction. Abel killed Cain. Cain and Abel were both killed. Cain was led through ten generations. Cain was dropped. Cain was turned black for killing his brother."

Spellings for Noah: "Noawa, Noar, Nore."

"God gave Moses a rod which he used to spread the water. Moses got mad and broke the ten commandments. Moses took a fever. Moses died on Mt. Knebolt. The tribe of Levi was exiled. The Levites were all killed. Joshua was a spice."

OUR BAPTIST brethren are "not against" Easter observance, it appears. In a great Baptist stronghold these subjects were published for Easter Day by the preacher:

"Sunday, April 12.

"A.M. 'Power and How to Use It.'"

"P.M. 'Too Late to Pray When the Devil Gets You.'"

Notes on the Proposal for Revision of the Ordinal

By the Rev. Roland F. Palmer, S.S.J.E.

CONCERNING the proposed changes in the Ordinal, page 153.* Amendment to rubric on Prayer Book, page 522, it is proposed that, instead of using both collects when deacons and priests are ordained together, a single collect combining the two be used.

ADVANTAGES

1. Very slight shortening of the service.
2. Avoidance of repetition, since both collects have very similar ending.

OBJECTIONS

1. The making of deacons is deprived of its *only* separate prayer for the deacons before the laying on of hands.
2. All reference to the first martyr, St. Stephen, is lost. This is a feature of almost every form of making deacons from earliest times.

ALTERNATIVE PROPOSALS

The only serious objections to saying both collects, as at present, is their similarity. If they are not said one after the other this objection disappears.

Originally (1550-1662) these collects were not used in this place. They followed the Litany (as a similar collect still does in the Consecration of a Bishop). The collect for the day was used in this place.

To return to the custom of saying these collects after the Litany will not help us, since they would still follow each other when deacons and priests were ordained together. The point is that these two collects are not wedded by tradition to a place before the Epistle.

The Office for Making a Deacon has no prayer in close connection with the laying on of hands. The Latin and Eastern Rites all have such a prayer. They ordain with prayer and the laying on of hands. We separate the actual prayer from the laying on of hands by a long space.

THEREFORE it is proposed, that the collect for deacons be moved to a place immediately before the laying on of hands, with this rubric before it:

¶Then the candidates, vested as deacons, shall kneel down, and the Bishop, standing up, shall say over them this Prayer following:

Almighty God, who by thy divine providence, etc.

ADVANTAGES

1. There is provided a prayer in connection with the laying on of hands.
2. The collects for deacons and priests will not come together at joint ordinations.
3. The general custom of vesting the candidates is rubrically provided for.

The Collect for Priests must then be moved in a similar manner.

There is already a prayer before the laying on of hands for priests. It is long, but has very little definite reference to the candidates there present. The collect for priests is the one which has been picked upon by some friendly Roman Catholic students of Anglican Orders, as a valid form from their point of view, though its distance from the laying on of hands is noted. It has even been suggested that, had the Roman Authorities known that, from 1550 to 1662, this collect followed the Litany, and that, at that time, the Litany came after the Gospel and just before the exhortation, "Ye have heard," and the interrogations, and so in a much closer and more intimate connection with the laying on of hands, their decision on Anglican Orders would have been different. (See the *Archbishops' Reply to the Bull*

on Anglican Orders, page 29 English version, page 26 Latin version.

This is an added reason for not tampering with this collect. If we hope for unity, we must be careful not to make further stumbling blocks for the consciences of other Christians.

It might be well to place this collect immediately before the long prayer, "Almighty God and heavenly Father," which precedes the laying on of hands. But perhaps a better place would be immediately after the silent prayers before the *Veni Creator*. It would serve to sum them up.

THEREFORE it is proposed that the collect for priests be moved to a place immediately before the Rubric concerning the *Veni Creator*, and that the following rubric be prefixed thereto:

¶Then the ordinands, vested as priests, shall kneel down and the Bishop, standing up, shall say over them this Prayer following:

Almighty God, giver of all good things, etc.

ADVANTAGES

1. The most definite prayer for blessing upon the candidates is brought into closer connection with the ordination proper.
2. The collects for deacons and priests will not come together at joint ordinations.
3. The general custom of vesting the ordinands is provided for rubrically.

A collect will be needed before the Epistle in ordering deacons and priests.

Either use that for the day, or that proposed for Ember Days (page 70), or this from the Latin:

Almighty God, we beseech Thee mercifully to assist our prayers: that the service which shall be performed by our humble ministry may be effectually accomplished by Thy mighty power; through, etc. (full ending.)

N. B. Add the doxology to the new version of the *Veni Creator*.

LESS important suggestions.

1. Prefix the *Dominus Vobiscum* and *Sursum Corda*, etc., to the prayer before the laying on of hands for priests and bishops.
2. After the laying on of hands for priests and the delivery of the Bible, add this rubric:

NOTE: At the discretion of the Bishop, and with the desire of the ordinand, the chalice and paten, with the elements, may be delivered to the priest along with the Holy Bible.

3. Insert into the prayer before the laying on of hands for priests, this more definite prayer for the ordinands, after "and Thy Son, by the Holy Spirit" (Prayer Book, page 521):

Give grace for the work of the priesthood to these Thy servants, whom thou hast honored with appointing them to stand in Thy house, and to serve at Thy holy altar; to be shepherds to Thy flock, feeding them on Thy behalf with Thy word and sacraments; and offering unto Thee on their behalf the sacrifice of prayer and praise, so that as well by these Thy ministers, etc.

THE SACRAMENTS are, unless wilfully obstructed in their operation, the sure seed of sanctity. As a seed of marigold or of zinnia tends to grow up into a flower, or as an orange-seed produces a tree loaded with golden fruit, so the invisible strength of the Sacraments will inevitably transform your soul into a glorious likeness of Christ, provided you are willing to believe that it will do so. —A. G. Whittemore, O.H.C.

*Numbers of pages refer to *The Proposed Revision—1922*, published by the Morehouse Publishing Co.

The Brotherhood Convention in Pittsburgh

By George H. Randall

WE have recently returned from a four days visit to Pittsburgh, where one of our objectives was a thorough examination of the facilities placed at the disposal of the Brotherhood of St. Andrew for the fortieth annual national convention to be held there in September. This fine convention meeting place is on the grounds and in the buildings of the great Carnegie Institute of Technology, located out in the Oakland district, easily accessible from down town, as well as from the East End and locations farther out. The dates of the Convention—Wednesday, September 2d, to Sunday, September 6th—have been selected with a view to the use of this fine equipment, as the Institute will not be in session until a later date. The selection of this period also brings the Convention to these shady lawns and terraces while the summer still is here, and it will make it possible to hold a number of the meetings and services out of doors, besides making the spirit of fellowship to prevail in a manner impossible in even the quietest of mid-town hotel surroundings.

On five previous occasions the Brotherhood in its Convention has been able to live this community life in more or less secluded fellowship, and these Conventions have always possessed a certain "atmosphere" quite different from that possible when rubbing shoulders with strange travelers in the marts of trade. The first attempt at this sort of Convention was when the Brotherhood met in the buildings and grounds of the University of Chicago in 1905. In 1912 and again in 1923 it met there again, while in 1922 the national gathering of our fishers of men found the setting of the University of Washington, in Seattle, to be superb for its purpose. Probably the most attractive setting a Brotherhood Convention has ever had was that of the Northfield School at East Northfield, Mass., where in the summer of 1918 the Brotherhood gathered in the dormitory buildings, dining halls, auditorium, chapel, and other buildings of this famous place made sacred by the memories incident to the life and work of Dwight L. Moody.

So now there is to be a foregathering at Pittsburgh under circumstances not unlike those at Northfield, save that the Institute and its wondrous acreage are surrounded by the great city, though its grounds are sufficiently large in area and far enough removed from the city's din and traffic to make seclusion possible. This wonderful setting has been made possible through the hospitality and courtesy of the authorities of the Institute, who have invited the Brotherhood to feel quite "at home" there, and to make full use of such buildings and equipment as will make its delegates and visitors comfortable.

Several dormitory buildings will be used by the Convention, and the beautiful Carnegie Union, on the second floor of the Administration Building, will make a dignified and commodious Convention Hall. This will seat a thousand persons. There are numerous clinic halls available to the Convention for conference rooms. The comfortable Faculty Club will form the men's lounge. Meals on the cafeteria plan will be had at the Institute Commons. The Junior Convention Hall will be the Little Theater in the Arts Building, where the dramatic society of the Institute stages its plays. The junior lounge will be across the hall in the same building. One of the finest swimming pools in the city, that in the Institute gymnasium, will be available to delegates, and across the driveway from this is the little sylvan out-of-doors theater, which undoubtedly will be the place where the daily celebrations of the Holy Communion will be arranged. The principal Corporate Communion will be celebrated in Church of the Ascension, outside the Institute close, and an easy walk therefrom.

THE general theme running through the Convention program and all its sessions will be Evangelism in the Church. It is a subject just now very much discussed, and there are many indications that, not only in the Brotherhood Convention, but at the General Convention at New Orleans,

the mind of the whole Church will demand a very careful and decisive study of the problem of evangelization, and how the Church, with all her facilities and prestige, may rise to the opportunity of a sane and effective presentation of the Gospel. It is true that the laity of the Church will be looked to very confidently for a very large share in the sacrifice of time, effort, and money that the Church's claims may from henceforth have a more forceful and effective presentation. Hence it is opportune that the Brotherhood in its annual gathering should stress this main part of the Church's work, and especially with a view to discovering how far and by what means the average Brotherhood man may join in the crusade.

All through the program the Convention theme will be woven: Evangelism in the Church. It will be the subject of the two opening addresses on Wednesday night. The Rev. Julius A. Schaad, rector of St. Paul's Church, Augusta, Ga., recently wrote a noted book on the same subject, and both he and the Rev. Canon Allan Pearson Shatford, of Montreal, will be the speakers on that opening night. The discussion conferences on Thursday, Friday and Saturday mornings will sub-divide the same topic into three parts, Personal Evangelism, Group Evangelism and Working with Boys, led respectively by Mr. Schaad, Leon C. Palmer, Field Secretary, and Roger H. Motten, of Chicago, Secretary of the Boys' Work Department of Rotary International, and President of the Chicago Junior Assembly.

AGAIN the theme—Evangelism in the Church—will ring out in an address by Canon Shatford on Thursday morning, The Religion of the Busy Man. And Evangelism will be touched again that night when at a public meeting Bishop Wise and Mr. Palmer will speak to the topic, What is Troubling Youth?

Friday, The Religion of the Busy Man will again, be Canon Shatford's subject, and Mr. Charles Cain will lead a Chart Conference on The Parish and Its Men. The Brotherhood, from its earliest days, has interested itself actively in lay reading, and the maintenance of mission services, so it is appropriate that at the Friday night informal dinner conference the subject Lay Readers and Evangelism should arrest the interest of the delegates. But that night a very special phase of evangelism will be touched upon by two outstanding Churchmen, Bishop Ferris, of Western New York, and Mr. Joseph R. Wilson, of the Philadelphia Bar and Director of Education of the Sesquicentennial. Their subject will be The Christian Home. And it might be added that Mr. Wilson is undoubtedly the leading exponent nationally of the movement for the inclusion, architecturally, of a chapel for family and private worship in every home.

On Saturday morning will come the very popular joint meeting of the men and boys of the Convention; for the young fellows, in session in their own separate convention, will come over and join the men in this last gathering on a weekday morning. It is always a rousing event, full of stir and interest. Here will come a graphic presentation of the value of the Brotherhood's Camp Conferences, Francis Williams, Orville Crowder, and John Frizzell being the interesting speakers.

And the same theme—Evangelism in the Church—will make its impress on all of Sunday, from the hour of eleven, when the laymen will speak to the topic, Prayer Made Practical, in the different churches of Pittsburgh; when later the Rt. Rev. H. St. George Tucker, D.D., and Canon Shatford will speak before a great mass meeting in the Soldiers and Sailors Memorial Hall, addressing themselves to the theme, Realizing the Christian Aim of the Centuries; and when at the final public service in the Church of the Ascension Bishop Wise will speak on Power. How otherwise evangelism in the Church or anywhere else? The Convention will end with a great consecration and a united asking for Power from on High.

Naturally, the great central feature of the Convention will be the Corporate Communion. Let us dignify it in

proper phrase: It will be the fortieth annual national Corporate Communion by the men and boys of the Brotherhood in the United States in their Convention assembled. To it hundreds look forward from the closing moment of the last one. It seems to assemble and to typify the sturdiest spiritual strength of the laity of the Church. It will be wonderful; it always has been wonderful. Bishop Ferris in his inimitable way will prepare the men for it the night before, and the celebrant will be the Rt. Rev. Dr. Mann, the Bishop of Pittsburgh. He will be assisted by five other clergymen.

The Boys' Convention, meeting in the Little Theater, which is a part of the Arts Building of the Tech, will dovetail smoothly into the main Convention. Many of the sessions and services will be identical, but, for the main part, the boys will travel "on their own." And they have learned to do it well. The fine new gymnasium and the athletic field will be at the disposal of the boys during the recreation periods, including one of the best swimming pools in the Middle West. Among the speakers at the Boys' Convention are such men as John Frizzell, Lawrence Choate, Leon Palmer, Roger Motten, Francis Williams, Orville Crowder, and Humphrey Dixon. And of the bishops and clergy there are Bishop Penick, who will be the Convention chaplain, Bishop Wise, and Canon Shatford. Such topics there will be as Making Good, A Young Man's Chance, Living Out a Worth-While Slogan, The Way of the World, Buried Treasure, Venturing With Christ, Machinery Plus, Keeping Ahead of Science, A Marvelous Companionship, and ending at the farewell Junior Meeting with the majestic topic, A Charge to Keep I Have.

The eleventh Convention of the Brotherhood was held in Pittsburgh in 1896. There were just 625 delegates registered, and it was one of the best and most inspiring and character-building Conventions the Brotherhood ever has held. Looking back to those old days, the members of the Old Guard in Pittsburgh, Brotherhood men of all those years' standing, have organized themselves under the chairmanship of Mr. H. D. W. English, former National President, as the Pittsburgh Committee of Hosts. There are about thirty of these men, and they are there now, joining with their comrades of later years, in a spirit of affectionate loyalty, and waiting for September 2d to come, when they will be among the most eager of Pittsburghers in extending a welcome into the city's gates.

"YOU'RE OUR OLD CHURCHMASTER"

WALTER P. SIMONDS, warden of St. John's Church, Winthrop, Mass., and superintendent of the Church school, received a refreshing tribute recently from a small boy.

The five-year-oldster met him on the street, looked up quizzically into Mr. Simmond's face and said:

"I know who you are."

This remark pleased Mr. Simonds. He had not loyally served as superintendent of the Church school for twenty years merely from a sense of duty. He simply loves children.

The small boy seemed to realize that duty and love cannot ignore the obligation of discipline. As much as he resents discipline, a small boy is quick to acknowledge its justice and to be openly grateful to any man who does not let his sympathy keep him from being firm and fair.

In answering Mr. Simonds' amused question, "Who am I?" the small boy smiled a knowing smile and enthusiastically exclaimed:

"You're our old Churchmaster!"

THE EARLY COMMUNION is the only real way to commence a Sunday's happiness. Why don't the rest of you learn this from those that already begin the day thus? Quiet, peaceful, fresh, new are the moments you find then in your life. I saw some of my fine friends, as I was nearing the church one Sunday morning early, whisking away in a machine on, very probably, some pleasure bent. And I was glad they could go. The day was made for their happiness. But I was sorry that they felt they could begin their pleasures with no apparent reference to their Creator's praise nor to their Master's invitation. Somehow, it did not seem quite fair to Him. The day is for your betterment. In it you ought to feel bound for your own re-creation of body and mind, and your soul, too. Do you know a better way to "refreshen you" (your soul) than to resort to the Sanctuary?

Plan your Sundays. And may your plans always include your beginning with your communion at the altar. I know you will be glad you have done so.—John C. Poland, Jr.

BAPTIZING NEAR EAST ORPHANS

BY CLAIRE JAQUITH FOWLE

ON Sunday morning, March 29th, at the Near East Relief Orphanage at Antilyas, Syria, forty-three orphan Armenian boys, aged from eight to eleven years, were baptized by the Gregorian Catholicos of Sis (Cilicia), a venerable prelate of the Church, now living in Beirut.

On the large playground, before the baptism His Beatitude



BAPTISM OF ARMENIAN ORPHANS AT SYRIAN NEAR EAST RELIEF ORPHANAGE

celebrated High Mass for the Orphanage and their friends, and a procession of about nine hundred people, led by the Catholicos and heads of the local diocese wound along the sunny road through an orchard of blossoming orange trees to a bend in the clear flowing stream which forms the southern boundary of the Antilyas property.

There the lads slipped off their khaki and, wrapped in clean sheets, waded into the sparkling, cool water, waiting with reverent attention for the signal for complete immersion as the baptismal service was read.

The director of the area, with the chairman of the Administrative Committee and two other Near East Relief officials, acted as god-fathers, in the name of that unseen host of men and women who, through the Near East Relief, are fathering and mothering these growing boys.

The unchanging custom among Gregorians is to baptize all children before they are ten days old. These boys were born in conditions which seemed to make such a service impossible. Not one of them has a single living adult relative; a few have a brother or sister, also in Near East care.

His Beatitude, who is nearly ninety, says there is no record in the carefully kept Church history of any baptism of so large a number in a flowing stream since the Royal Family and the Court of Armenia were baptized by Gregorius in 301 A. D., when Armenia became, for all time, a Christian nation. He feels that he will be long remembered for this ceremony, unique in Church annals, and full of the deepest significance, the culminating event in a long life of service.

OUR LADY'S CHILD

Our Lady had a pretty Child,
And wondrous fair was He.
So many came from far and wide
This Holy Child to see!

Our Lady lovèd Him right well,
Even as do we,
And though He had but humble home
A King He was to be!

The King of heaven and earth, my dear,
This pretty Child was He,
So many came from far and wide
This Holy Child to see!

And we may see Him, too, I think,
If we have but a care

To use our faith and keep it pure

To see this Child so fair! E. SINCLAIR HERTELL.

Protestantism and Catholicism

From an Address by the

Rt. Rev. Charles Fiske, D.D., LL.D.

OF COURSE, we begin this discussion with the clear understanding that the Episcopal Church is not Protestant in the ordinary sense of the word. We are Protestant, in that centuries ago we registered our protest along with other protesting bodies against certain errors of faith, certain accretions of belief, and certain superstitions in practice which had crept into the Church. But in popular usage, the word Protestant now means anti-Catholic. I am not that; nor is the Episcopal Church.

I am afraid that actually Protestantism means an attitude even more than this. It is coming to mean indifference to the great central truths of the Christian faith. I still accept these truths. A Catholic-minded man is not swept away on every wave of new doctrine. A Protestant-minded man, however honest and sincere, is. The Catholic has a long history behind him, with a mass of well established teachings as a working hypothesis for further study. The Protestant starts his study with today. Often he gropingly arrives at a truth which seems new to him, though it is as old as the Church itself; often he stumbles into heresy in facing difficulties which the Church faced and solved many centuries ago.

That is not all. Protestantism means lack of real belief in sacramental grace. Of course, such belief may be so exaggerated as to become a distortion of Christ's teaching, not a mystery, but a sort of magic; but those who really think hard know that Protestantism is rejecting more and more emphatically *any* belief in sacramental grace. Catholicism believes that our Lord meant something when He asked His apostles to teach and baptize their converts, because men must be born again of water and the Spirit if they would enter the kingdom of heaven, and repent and be baptized if they would be saved. It believes that He meant something when He breathed on men in ordination, or laid His hands on children in blessing. It believes that He meant something when He said of Holy Communion, "Do this in remembrance of Me," and promised that those who received His body and blood in that holy sacrament would receive His life.

Protestantism is exaggerated individualism founded on an infallible book which each man interprets for himself and has now discovered to be no longer infallible. It is individualistic in its insistence on personal salvation at the expense of corporate life. It has little regard for the corporate experience of the Church in other ages and so tends to divide and redivide into sects, with no common faith or worship, each minister preaching what he believes at the moment, each church accepting or rejecting articles of faith according to the spirit of the times, each insisting on some passing interpretation of fundamental truths and approving or condemning men for explanations which are regarded as consistent or inconsistent with these interpretations. Catholicism has a corporate life, its preachers are conscious of the experience of the Church back of their utterances; as priests, they minister to the discipline of the Church; as teachers, they are guided by the wisdom of the ages rather than by the spiritual insight of any one modern teacher, however good and great he may be.

NOW, I believe the American Episcopal Church to be a Catholic Church in the sense in which I am using the word Catholic, rather than a Protestant Church in the sense in which that word is used. I believe it is a Catholic Church with a mission to Protestantism. Almost all of its internal disorders and discomforts are due to the fact that it has this peculiar mission and that such a mission, in our present surroundings, carries with it great responsibilities and obligations, accompanied, as all opportunities are, by grave dangers.

Because I believe that this is a Catholic Church with a peculiar mission to Protestants, I feel that any alliance with Pan-Protestantism which separates us from the great Catholic communions and identifies us completely with all Protestant communions of whatever shade of belief, would be a betrayal

of our trust, would do actual harm where our purpose is to help, would hopelessly compromise our real position and prevent our acting as an intermediary between the Catholic world and the Protestant world. We have sympathetic associations with both, real appreciation of the virtues of both, have endeavored to assimilate the truths for which they stand, and, if we are true to our convictions, can do more for the cause of Church unity by consistent teaching of the essentials of faith than through any Protestant alliance. Such an alliance would amount, practically, to a declaration that we are Protestants of the same type as all the rest and that we have nothing to distinguish us from others except a somewhat finicky delight in a worship that is dignified and in good taste.

The real strength and influence of this Church lies in its faithful adherence to Catholic truth and practice. If you will read history, you will see that Catholic revivals in the Church have always meant renewal of life. Periods of unrestrained Protestant influence have been deadening beyond the power of words to express. We have always done more for others as we have been true to ourselves. We can do little or nothing for anybody if we are merely to be a weak, amiable people without backbone; afraid to commit ourselves to the things for which we really stand; most of all, fearful of speaking out loud about things over which everybody knows that we and those around us differ. Convictions, if free from bigotry, are respected; amiable timidity is despised.

I do not wish to say a single word that may sound unkind, and I am criticising my own Church as much as any other, when I say that it seems to me that Protestantism is becoming a sort of Babsonian religion. To quote a wicked person (who ought not to be quoted by a bishop, I suppose) Protestantism conceives of God as a glorified Rotarian and, in consequence, many Americans are becoming sanctimoniously pious in their very commercialism. Protestantism is responsible for the present obsession of America in the attempt to remedy sin and false doctrine by legislation. It has been inevitably drifting into a blatant and vulgar substitute for religion, which is driving some of the best minds in America, especially among the young, into violent rebellion against organized Christianity. Because these are the present tendencies of Protestantism, seen in our own Communion as well as in others, I refuse to hypnotize myself into Pan-Protestant schemes of Church union. Doubtless this sounds bigoted; but you will observe that I am criticising present tendencies among ourselves as well as among others, and I want to say again that there are tens of thousands of Protestants of whom these words are in no way descriptive and for whom I have the warmest admiration and (in the case of those I know more intimately) the strongest affection.

If associating ourselves with the Federal Council meant only a step by which we could come into closer contact with the life and work of great Protestant Communions, no one could object to the move. Through the Department of Social Service we are already so associated with the Council. This proposal means more; it means *identifying* ourselves with the Council, and it can mean nothing but that, however many explanatory resolutions we may pass telling the world and the Council that we are joining in a different way.

That is not the way towards unity. Unity cannot be hastened by rising with the cheer leader and singing in chorus, "Now! Everybody get together!"

ETERNITY has no gray hairs! The flowers fade, the heart withers, man grows old and dies, the world lies down in the sepulchre of ages, but time writes no wrinkles on the brow of eternity.—*Bishop Heber.*

I DO NOT BELIEVE that there was ever a saint in the world who did not wish to be better than he was; but the saints do not on this account lose their peace.—*John of Avila.*

Novels and Our Religion, I.

I BELIEVE that novels, and novel-reading, may be a good subject for us to consider in connection with our religion, and that it may be dealt with not improperly on occasions which are provided for some kind of religious instruction. More than other sorts of books, fiction seems to have qualities by means of which the minds of most of us are arrested and affected, and by means of which lasting impressions are often left upon our memory.

There is no doubt, I suppose, that at the present time the majority of those who read at all are interested and influenced by fiction more than by any other kind of literature. And so, from the point of view of our Christianity, it will be a good thing if we can learn to bring the reading of fiction a little more within the control of the Holy Spirit of God, so that such time as we may afford to spend in the reading of novels may be offered to God for Him to sanctify and bless. I believe that there are many good gifts which come to us from above, in this kind of reading, coming down from God, the "Father of Lights."

It is not quite easy to explain the power which fiction has over our minds. There are probably many reasons for this power. One explanation was lately suggested to me, which I want now to try to set before you. Fiction makes an attempt to present life as it really is, i. e., *in a continuous stream*, with a past and future belonging to it as well as a present. At any given moment in the life of a man or woman, God sees that life as being united to its past, as belonging to and resulting from all that has gone before; He also sees the future of that life, and its far-reaching effect, and the way in which the future is connected with the past and with the present. This is the only true view of life. We human beings cannot have this true view of any life with any completeness, but this is the kind of view of it that we want, and fiction makes an attempt to present life in this way. In a novel we are interested in some sort of a story which goes on *in a connected course*. The present depends upon the past, and we are interested in what is coming. We would not be interested in what is coming except in so far as it will be shown us as a consistent and natural development of the past and of the present.

This is probably true in stories where there is very little "plot," and where the story is nothing more than a delineation of character, a picture of persons. Character is not a momentary thing; it has duration. A person has a past and a future, and unless we are made to feel this, we have no sufficient picture of a person and our interest is hardly secured. Novels do make us feel it as some other kinds of books do not. A life is like a river, inasmuch as it has length; it has a continuous stream. You cannot really be said to know the Charles River by crossing it at one point, even though you cross it at its most distinguished point. The life of a man or woman is like a road; you must go along it to know it. Life has a course. You can hardly see a life in such a way as to take an interest in it unless you see it as a course.

History books often fail to interest us because they fail to show us the course of lives, and thus lack the special interest which belongs to humanity. Lives are shown to us, but only at notable points. A life looked at at only one point is so deprived of its real dimensions, *as a life*, that it lacks human interest. The sight of unknown people in a crowd or in the streets is probably not very interesting unless our imagination can furnish the people whom we see with something of a past and a future. Novels do make some attempt to present to our thought *lives looked at lengthwise*, along the length of their stream, not as merely momentary and static phenomena. I believe that herein lies part of the secret of their power to interest us and to affect us.

THE interest of some of the novels of Mr. Joseph Hergesheimer depends upon this quality of depicting life as a prolonged and continuous stream, flowing on through time and through a chain of connected experiences, depending upon one another. Mr. Hergesheimer extends this chain of experiences beyond the limits of individual lives; he makes us

feel how the stream of life goes on through several generations; he shows us how the effects of lives in one generation flow on in a natural course and affect the lives of those who are born long after. This is the peculiarly interesting achievement of this novelist. Some of you will have read a book of his, *The Three Black Pennys*, which, because of certain defects, I hesitate to recommend. The book begins with a chapter in the lives of some people connected with some iron works in Pennsylvania more than two hundred years ago; in succeeding parts of the book he describes certain crises in the lives of their descendants in Philadelphia and New York; the last part of the book being the story of some members of the same family belonging to our own time. By emphasizing the unbroken continuity of the stream of life, this novel, which I read several years ago, affected my interest in certain subjects in a way which I have never forgotten. It made interesting to me such subjects as the early development of the country, the beginning and the growth of its great industries, the variations in the succeeding types of people and fashions of life which the old families of the country have produced. Such subjects as these may be quite dull and uninteresting if they are not presented to our imagination as belonging to the romance of real human life, flowing on in an unbroken stream, but when the connection is made they are illuminated. When our imagination is made to see the actual lives of men and women flowing on through time, then immediately the stream of real life makes the impersonal material through which it passes to glow with meaning, and, as by a magic touch, that which before seemed dull and remote acquires the power to awaken our interest and stir our hearts.

A great many novels might be cited to illustrate that quality in fiction which I have been trying to describe, viz., that fiction helps us to *look at life lengthwise*. This effect will generally be produced without our recognizing it consciously at the time. Mr. Arnold Bennett's *The Old Wives' Tale* is spoken of as a great book; if it be a great book, the nature of its greatness is surely that it makes us feel the mystery and romance of life *in its prolonged course*. It traces the course of the lives of two undistinguished and not particularly attractive women from youth to age, and thereby makes us feel that human life is wonderful and great; it tells us the story of two sisters, Constance and Sophia, from girlhood until their death in old age; it tells of obscure tragedy and of obscure heroism. There are plenty of weaknesses and faults in these two lives and a full measure of the commonplace, but, looked at lengthwise, these lives are interesting: to me they seem intensely moving and magnificent, and, in a way which I cannot analyze, consoling.

Perhaps the novels which interest us do also console and encourage us in just this way more often than we commonly recognize. Without our being aware of it, they may teach us to look at a larger landscape, to regard life with less exaggerated concentration upon present pain that passes, with a heart more happy and hopeful, and consequently with a mind better balanced, a will more patient and persevering; they may help us to come nearer to a point of view from which life may be regarded in its completeness, a point of view from which it may be seen, as it is in actual truth, as God sees it.

[To be continued]

GOD

God thinks—and suns spring into shape;
He wills, and worlds disintegrate;
He loves, and souls are born.
And loving is His only way
Of bringing budded lives to bloom—
Of changing night to day.

ISABELLE INGALESE,
in Los Angeles Times Sunday Magazine.

Give heed to become daily more pure in heart. Let us be what we are, and strive to be that well, in order to do honor to Him who made us.—*St. Francis de Sales.*

Unemployment

By Clinton Rogers Woodruff

UNEMPLOYMENT is one of the outstanding problems of the day. J. St. Loe Strachey believes that unemployment and the depreciation in European currencies during the past eight years have formed two of the world's most pressing problems. Shelby M. Harrison, in his introduction to the Russell Sage Foundation's comprehensive study of *Public Employment Offices*, after citing the fact that each year from 1,000,000 to 6,000,000 persons are out of work for weeks and sometimes for months at a time, says:

"There is something which we are just beginning to recognize, a resentment on the part of the workers against an industrial situation in which such insecurity and uncertainty of employment are possible. It is not only unemployment, but the fear of unemployment, the knowledge that any job is uncertain and insecure, subject to the fluctuations of economic change—which is responsible for much of our present industrial unrest."

This situation, according to the Harrison study, has been aggravated by the fact that the unskilled worker, who has sought employment through certain types of labor agencies, in many cases has been subjected to certain abuses like paying a fee and then failing to get a job; being sent to distant points where no work or where unsatisfactory work exists, but whence he could not return because of the expense involved; being employed through collusion between the agent and employer and, after a few days' work, being discharged to make way for a new workman while the agent and employer divide a new fee.

In another portion of the field of unemployment a more spectacular, and on the whole a much less effective, way of calling attention to the problem of the jobless has been adopted. "Zero" as one Urbain J. Ledoux calls himself ("a seasonable shepherd of the jobless") has, on and off for ten years, been in the spotlight. "Trifling with a Big Problem" is what Secretary Gilbert of the Social Service Commission of the Diocese of New York calls "Zero's" effort. He points out that, in all the field of social work, there is no more difficult task than that of providing help that really helps for the man who is destitute, homeless, and out of work. Those wise in experience and with long years of sincere devotion to the needs of the jobless man seem to agree that "publicity stunts," of the sort that Ledoux promotes, do great harm. No constructive relief is provided; hordes of wanderers, looking not for employment but for comfortable winter quarters, are attracted to the city; needy citizens are deprived of that measure of attention which their problems require; and the work of relief agencies is made vastly more difficult.

In the words of Mr. Gilbert:

"We have consulted the heads of many agencies and of the City Department of Welfare. All agree that, while there are many men out of employment, no emergency exists at present other than that which always comes with the cold winter months. With adequate support and without the complications created by Mr. Ledoux's activities, existing facilities will be quite equal to the demand laid upon them."

Mr. Gilbert then proceeds to point out that the real problem, as it presents itself to those closest to it, resolves itself into a desperate struggle to prevent the capable, able-bodied man from slipping over the line into the pauper class, to preserve the self-respect and self-confidence of the man who is unable to find work, and, when his crisis is past, to restore him to a normal and useful place in the human family. Bread lines and soup kitchens and hand-outs to the "panhandler" serve only to handicap those engaged in this struggle. If we would help the man out of work we will do best to follow the leadership, not of those who would exploit the sufferings of the unfortunate, but those who are earnestly seeking to render help that really helps. He might have added that there should be a concerted effort, especially on the part of the Church workers, to back up the "long haul reforms" such as are involved in the recommendations of Mr. Harrison and his associates. His principal recommendations are:

"That the Federal Government encourage and assist the states to maintain adequate systems of public employment of

offices and to coordinate these into an effective nation-wide service.

"That the states administer and support their own employment offices, subject to the terms of agreement with the Federal Government; and that the local governments participate in the management of the offices in their community through representation on their local employment committee.

"That in order to establish the non-partisan character of the service, the functions to be performed by the Federal Government be administered by a board appointed by and directly responsible to the President.

"That this board consist of the Secretary of Labor, the Secretary of Commerce, and the Secretary of Agriculture.

"That a national council and local employment committee representing employers, workers, and possibly other allied interests be established as an additional aid in securing neutrality of administration as well as a reputation for such.

"That the procedure of the service in respect to demands for workers by employers in whose establishment a strike or lockout is in progress or is pending shall be such as to guarantee the neutrality of the service."

These should be given thoughtful and consistent study by our diocesan commissions so that an intelligent body of public opinion can be built up in behalf of constructive measures.

In commenting on this pressing problem—and it is as pressing in Great Britain as anywhere else—Mr. Neville Chamberlain, the present distinguished Minister of Health under Premier Baldwin, pointed out, in reply to a deputation that had urged government grants in relief, that:

"If widespread unemployment be a disease of the social order, the community as a whole should face its responsibility. The days are past when tinkering with the subject could be excused. Revision in the methods of loan repayment may afford some trivial relief to ratepayers here and there, but such trifling aid is like the pleasure that his auditors must have gained from Nero's fiddle-playing while Rome burned. The municipalities cannot escape from their present dilemma until the central government accepts full responsibility for the lack of work which arises from definite social conditions entirely uncontrolled by municipal activities."

Otto T. Mallery, of Philadelphia, is a strong advocate of what he calls "long range planning of public works" for the prevention of unemployment and for the stabilization of business. Sometime since in commenting on this plan he said that, if all the towns in the United States had halved their public works during the boom year of 1923, the lessened demand for men and materials would have reduced the cost of building to private individuals. In addition the halved public works would have cost less per unit than the tremendous program actually executed, amounting to nearly a billion dollars. This excess amount was the last straw that broke the camel's back with an uneconomic burden. Only a few towns remembered the recommendation of the President's Conference on Unemployment to go slow on public works in good times and to expand them in hard times as a reserve against unemployment. The one great practical achievement of 1923 was by the Federal Government. As a result of Secretary Hoover's letter to President Harding, advising a curtailment of construction, no new federal work was begun which could be postponed. Thus not only was high cost construction avoided by the government, but every citizen benefited who was freed from federal competition for the same men and materials. There is therefore a large volume of public work left to do when a slack business year shall come.

These recommendations of Secretary Hoover's Conference should also be made the basis of study as they too represent the "long haul" treatment that is essential for a permanent solution. Here is a summary of them:

Organize the community as long as possible before unemployment becomes acute, including any necessary reorganization or coordination of existing agencies. The appointment of an unemployment committee by the governor or by the mayor, if improper political influence is guarded against, insures semi-official standing and greater prestige.

Include in the membership all classes concerned, such as employers, workingmen, public officials, social workers, civic leaders, and representatives of churches, lodges, and women's

clubs. To carry out preventive measures, permanent organization, not temporary activity during a crisis, is essential. Upon the basis of careful information gathered from employment offices, relief agencies, and all other available sources, the facts of the unemployment situation should be brought home to every citizen. Civic and industrial responsibility must be emphasized. Avoid the ostrich policy of refusing to face the facts on the one hand and hysterical exaggeration of facts on the other.

Avoid duplicating work of existing organizations. Do not advertise the existence of large relief funds or other provisions for relief without work, or give indiscriminate relief to able-bodied men. Except as a last resort, discourage the starting of bread lines, bundle days, soup kitchens, and similar measures. As far as possible, supply aid by means of employment, at standard rates, but on part time, to encourage early return to regular occupation. Open workshops, and secure odd jobs from householders. Do not provide work for housewives who are not ordinarily wage-earners, instead of for their jobless husbands. For the homeless, provide a municipal lodging house, with a work test, or a coöperative lodging house under intelligent supervision and leadership. Abolish the "passing on" system, but do not make provision for non-residents at the expense of resident unemployed family men.

Differentiate the treatment of the unemployable from that of the unemployed. Develop appropriate specialized treatment based on the continuous work of trained social investigators for the inmates of the municipal lodging house. Provide adequate facilities for the care and treatment of the sick, the mentally defective and the aged. Develop penal farm colonies for shirks and vagrants, training colonies and classes for the inefficient, and special workshops for handicapped and sub-standard workers.

JUST FOLKS

BY FAITH BALDWIN

IT has long seemed to me that, in this age of hurry and worry, this era of futile scamperings hither and yon and seekings after strange and alien gods, what people most need to lead them back to the ancient simplicities of belief and of reverence is a recognition of the "just folksness" of other people. In the large cities neighborliness seems a lost art. And when one hears of a helping hand having been stretched out to meet a stranger's need—not through the medium of impersonal charity, but through the close contact of personal aid and interest—it warms the heart and leaves one, pitifully, a little astonished. Surely the ages have proven that we cannot stand alone. Nations cannot, individuals cannot. And we must reach out feelers of sympathy to more than just our immediate families. We are a Family—all of us, every one. Now, if ever, should the Brotherhood of Man be realized, the essential Brotherhood which recognizes neither class nor race or circumstance, but is humble in the knowledge that we are all children of the same Father.

There are many roads to God, each highway leading surely to Him, as surely as the sun rises in the East. There are the roads of Church and Nature, of Meditation, of Thought, and of Sorrow. And there is the great, wide way of love for all mankind. Surely the recognition of God in humanity is the way to Peace. And yet it is a hard knowledge to come by in an age which seems less spiritual and more heartless than any other through which this beautiful, weary, long-suffering earth has passed. "Seems," I have said. For there is no doubt that in every age people have felt the same thing. In every age humanity goes through the same spiritual doubt, the same material disaster, the same agony of growth and aspiration. No one age differs from another in essentials, merely in the outward aspect of it, the political and commercial history. Only the pessimists can view the world we live in through the dark glasses of despondency. I believe that most of us are happy in it, happy in striving, happy in fulfillment, learning by failure, and reaching out more surely to God with every year that passes.

I believe too that, down deep everyone of us believes in *something*. We may call it by a different name from the name by which our brother hails it, but it is there, for without it we could not live. We boast some of us of being "unorthodox."

Is there really such a thing? For to whom do we all go for help and for comfort in the hours of trial that come to every mortal born of woman? We go *within* and not without, and draw from within on those deep sources of recreation which emanate from the God in each of us. We may not even pray—we may not call on Him by name—but we go to Him just the same: and we always shall.

NO man lives by bread alone. No man lives by the flesh solely. In every human being is that spark of the Divine and Unconquerable Spirit, that spark by which we warm our hands and with which the soul of us is animated. I do not believe that there is such a being on this earth as a "soulless" creature. Nor do I believe that the most "hardened" and "hopeless" character has forever lost touch with the spiritual raptures that are his by birthright.

Oh, there are so many ways to God. Spring is returning to the cold earth as I write. Every flower that breaks to bud is the sign and symbol of His care for us. And there are so many people all about us, each struggling in his own way to express Him through the flesh. And there are little children—so close to Him, so lately of Him—whose trust in us, whose marvellous faith in our powers is but a reflection of our trust and faith in Him. And we are all children in His sight; struggling, failing, achieving, falling short and hoping always, dreaming our great dreams and wanting so much of life.

The happy people are very near to Heaven: and so are those in sorrow. And those of us who love—and who among us does not?—are within the very gates. I believe that every human affection, every human tie, every love worthy of that great name, is a part of God's own love for us and a part of our unalienable love for Him. I seem to see Love as fine gold threads holding one human to another, with the ends of them in God's hand. And I believe that the surest way to Him is by loving and giving.

Christ said that he who loses his life shall find it. There are many ways in which to lose a life. Death is the least of these. He who loses his life by merging it into the lives of others, selflessly and joyously, has found the Life which is eternal, here and elsewhere.

After all, this isn't a "sermon": it is a creed. I believe in God and in Love, and I believe in my brother, man. I believe in the salutary powers of happiness and sorrow, in hard work and high living and in the great simplicities of life. For there are only three, the need of God, the need of Love, and the need for Bread.

The times seem terribly intricate, the era involved and feverish; the world seems whirling at so fast a pace that some of us find it hard to keep our feet on the ground. Look! It all means something. It is all growth and aspiration, and growth is *good*. At heart we know the simplicities that still exist, at heart we are bewildered children who, sooner or later, will go to the source of all Comfort for healing and for wisdom. There is nothing radically wrong with Today—there was nothing wrong with Yesterday, and Tomorrow is always glorious. The things that trouble and beset, they are all external. Inwardly we are God's own. We know. And God knows.

IN ADORATION

Before Thine altar-throne in adoration,
Throughout the world, their songs Thy children raise;
From north and south, from east and west outpouring
One stream of praise.

We thank Thee, Lord, for This Thy priceless Treasure,
The Body broken and the Life-blood shed:
The Angels' food from Heaven to earth descending—
The soul's True Bread.

Thy courts on earth resound today with anthems,
The courts of Heaven with alleluias ring:
Join we our songs with angels and archangels,
To praise our King.

ETHEL MILLER.

CONTRITION closes the eyes towards other's sins and opens them upon one's own.—*Maturin*.

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.

"REAL PRETTY CUSTOMS"

To the Editor of *The Living Church*:

IN YOUR ISSUE of July 11th, Father Richmond makes a strong protest against the wild individualism of these days in ecclesiastical ceremonial. Having no authority to guide or advise us, every man does "that which is right in his own eyes," and introduces or permits things which are neither rubrical or liturgical, but only "real pretty." Such is the "Prayer Behind the Door," which is neither rubrical or liturgical—an impertinence in itself and a violation of the rubrical direction to "let them depart with this Blessing." It is not worth while here to trace the origin of this unseemly custom; I suppose some of our priests, who are lacking in a liturgical sense, do not know how to get the congregation out of church after low Mass and so they say the "Prayer Behind the Door" as a sort of "*Ite, missa est*"; but it were, as Father Richmond suggests, better to leave them to say their own prayers and find their way out when they have done.

Another "real pretty" custom, which I am thankful to say is dying out, is the singing of the *Nunc Dimittis* during the ablution of the sacred vessels—not so distinctly unrubrical but certainly unliturgical. And another, which violates both senses, is the singing of an elaborate "Offertory Anthem" during the collection of the alms. The rubric prescribes that during the collection one or more of "these Sentences" may be said or sung, and, if there is to be an elaborate "Anthem," it shall be sung when the "Alms are presented." A common custom is to reverse these directions, and you will see in a small church the wardens (who have finished their tasks) standing at the head of the center aisle first on one foot and then on the other waiting for the choir to finish their performance.

Still another, though a purely personal violation of the liturgical sense, is the saying by the priest of certain words which are properly responses, i. e., to be said by the people; such as the *Gloria Tibi* and (where used) the *Laus Christi*, as well as in various places the *Amen* which, when printed in italics, is always a "Response."

Still another most objectionable custom which seems to be finding a vogue, especially in the South, is the vesting of the altar in white for burials—not merely the burial of an infant, when it is perhaps permissible, but for adults even those who are not communicants. Not only so but "floral offerings" outshine Easter Day itself; and a stranger entering the church would surely think it decorated for a wedding. I heard a member of the congregation say after a funeral not long ago: "It was a beautiful funeral; not a bit sad." I wanted to ask if the family of the deceased were in festal garb or evening clothes as would be consistent with the general air of jubilation. Why is it that Christians are so cowardly about facing the thought of death, and so afraid of being "sad"? But it was "real pretty." As to the dignity and statefulness of the Liturgy, it is, as Father Richmond says, well nigh a thing of history. Why? Because, in many of our seminaries, the postulants for holy orders are taught nothing of a liturgical sense. It seems to be thought beneath the dignity of a professor to teach the young priestling how to conduct the services. They seem to think that a knowledge of how to do it comes in the course of nature. Perhaps it is not strange when they are not taught how to sing or, for that matter, how to read; and we see priests mispronouncing words and stumbling over proper names in a way which would, forty years ago, have disgraced a grammar school boy. S. J. FRENCH.

Brunswick, Ga., July 14th.

SPIRITUAL FACTORS IN NATIONAL DEFENSE

To the Editor of *The Living Church*:

THE RECENT DEFENSE TEST, held on July 4th, has brought before the people the plans which the War Department has provided for the security of the country. There is no question but that, so long as civilization remains as it is, we will need soldiers; and all honor is due both to those who, in the past have laid down their lives for their country, and to those who, in the future, will be willing to do so. At the

same time, our eyes should not be closed to the fact that there are other elements in National Defense, of equal if not more importance than armaments. These elements may be termed "Spiritual Factors in National Defense," and in the last analysis they will form the real basis for the establishment of any permanent peace.

A few may be noted as follows:

1. Religious fellowship and unity. Christians must learn to keep the peace in religious matters if they are to abolish war in secular affairs.

2. Commercial coöperation. Commercial competition has been, and will continue to be, one of the prime causes of war. Some way must be found to accomplish economic peace as a preliminary to world peace.

3. Racial friendship and respect. Racial prejudices and hatreds are extremely likely to be the torch to set off the next war, unless, somehow, humanity can be brought to a realization of the truth that God has made all nations of men for to dwell on the face of the whole earth and that men of all races are brothers.

4. Adherence, by the United States, to international institutions for the discussion and settlement of international disputes. Under whatever name they may be called, a league of nations and a world court are essential factors for world peace.

5. The practice by Christians of the teachings of Christ. Christianity is the most important single factor for world peace. True Christianity is a vital element in National defense.

On July 4th it was estimated that 15,000,000 took part in programs to consider the material factors in national security. I suggest that it would be a splendid thing if the Churches of the country would set apart the Sunday after July 4th for the consideration of what we have termed the "Spiritual Factors in National Defense," and that, on this day, the Churches bring to the realization of the people that peace and war are both a state of mind, and that a peaceful state of mind for humanity cannot be brought about except by an arduous campaign for spiritual preparedness, a preparedness which must be even more thoroughgoing than that devoted to armaments.

EDWIN S. IANE.

THE PROSELYTING LUNCH ROOM

[CONDENSED]

To the Editor of *The Living Church*:

I HAVE JUST READ with much interest Mr. Marcy's letter on "A Proselyting Lunch Room [July 4th], the line about "ham and eggs for the enemy" being especially delightful. It is evident that Roman Catholics do wish to help others to do what is right. I am particularly interested because my parish is quite close to the Catholic University and I am well acquainted with a dozen or more of the students there, fellows who realize our differences, but many of whom I know remember me daily in their prayers that I may be a faithful priest in my Communion of the Church just as I ask God each night that they may be good Roman Catholics.

I do hope that Mr. Marcy's nephew will not let it be known that he is a Churchman if he does not conform to the teaching of the Church as regards days of abstinence and fasting as set forth in the Prayer Book. At the present time the students are not there, but when they do come back I do not want them to think that Churchmen are an ignorant lot of people, because we are not that. Our relations with the Roman Church are most pleasant in this city; they respect and admire our Bishop, and I would like to have them think well of all our people. . . .

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

V. O. ANDERSON.

To the Editor of *The Living Church*:

THE ACTION OF THE waiter, as given in your issue of July 4th, was scarcely ethical, and yet somehow my sympathy goes to him in his well-meaning, if unusual manner of emphasizing certain ecclesiastical verities. Assuming the patron was a Churchman, he needed the lesson.

As recent correspondents have pointed out, if the page in the Prayer Book, "A Table of Fasts and other Days of Fasting," is meaningless, it should be cut out. If the page means exactly what is recorded (as we well know it does) we should live up to it.

It has been my privilege for a number of years to have a class of young, full-blooded, active boys in the Church school and, as a key note, I have tried to impress on them the reality of the Church, worship, doctrine, and practice, illustrating that these are all as real as the chairs they sit on.

Some of us seem to lack faith or knowledge of our own.
Chicago, July 8, 1925 CLEMENT J. STOTT.

A COLLEGE PRESIDENT'S DIFFICULTY

To the Editor of *The Living Church*:

IN THE SPRING OF 1924, a wealthy layman of Indianapolis offered President Thomas F. Marshall, of Glendale College for Young Women, Glendale, Ohio, \$1,000 to be appropriated for two scholarships of \$500 each to aid two worthy daughters of ministers in a year's schooling at Glendale College. Dr. Marshall also received about the same time a similar offer from a Cincinnati lady. Thus he had three \$500 scholarships to grant to daughters of ministers, but he encountered a most interesting difficulty in giving these away, which would seem clearly to illustrate the hardships of the humanitarian.

President Marshall wrote a letter to three hundred ministers telling them of the generous offer in their behalf. He also placed an advertisement in eight of the leading Church papers, representing four of the great denominations, with a total nation-wide circulation of not less than 200,000, in which the College was described and the offer of a \$500 scholarship was distinctly made. These announcements ran in the weekly issues all summer and in two of the papers six months and a year.

But Dr. Marshall found more difficulty in giving these scholarships away, than he has had in selling the service of the school at \$1,000 to \$1,200 a year to the regular patrons, who evidently realize the great value of the educational service and gladly pay the amount of the regular rates. He found students for the scholarships but they were not the daughters of ministers.

Dr. Marshall has been astonished and puzzled over the results, so far as the ministers' families are concerned. Strange as it may seem, from the letters sent out and all the advertising and announcements made, and more than a year has elapsed since these first appeared in the Church papers, he has not received one inquiry from a minister's family relative to the matter.

Dr. Marshall is somewhat distressed as to the best policy to follow for the future, as he has two or three similar offers for the approaching school year and he fears for the effect on the would-be donors, if no minister's daughter of worthy type can be found who is willing to accept the gift.

Glendale is a fully accredited, high standard, junior college, a very fine boarding school, with choice patronage and wholesome Christian influences. It is an old and honored institution, happily located in a suburb of Cincinnati noted as one of the most beautiful villages in America. In the light of these facts Dr. Marshall and his associates would welcome any rational explanation of the failure of ministers to respond to an opportunity that would seem to be particularly inviting, and would be pleased to know whether any other Christian laymen have experienced similar difficulty in endeavoring to help the ministers' family.

PAGE PITT.

NECESSITY AND PRACTICE

To the Editor of *The Living Church*:

THE LETTER BY Mr. Holmsted in the issue of July 11th should give the Committee on Prayer Book Revision much food for thought. He states that Catholic doctrines and practices are those "which are necessary to be adopted by all Christians for their soul's health." He then proceeds to show—to his own satisfaction, at least—that Reservation, Adoration, and Benediction are not Catholic, which we must grant, if we accept his definition. But his definition leads us much further. Taking his definition and his further statement that practices which are not Catholic should not be sanctioned by the Church, we then look at our Prayer Book as it is at present and find that the following "practices" must be eliminated: Daily Morning and Evening Prayer, the Litany, Prayers and Thanksgivings on several Occasions, the Penitential Office, the Catechism, the Form of Solemnization of Matrimony, Visitation of the Sick, Thanksgiving of Women after Child-Birth, Forms of Prayer to be used at Sea, Visitation of Prisoners, a Form of Prayer and Thanksgiving, etc., Family Prayers, The Psalter, Consecration of Bishops, Ordination of Priests and Deacons, Consecration of Church or Chapel, Institution of

Ministers. Apparently all of these offices have been slipped in the Prayer Book by Romanizers, for certainly no one would dare to assert that they must be used by all. This leaves us a truly Catholic Prayer Book containing Baptism and the Mass. Probably the revisers would not be accused of un-Catholicity if they slipped in some private devotions for morning and evening, and perhaps a preparation and thanksgiving for Communion. We would then have a much needed official devotion book, a book of the Mass for the masses. Meanwhile the clergy would continue to use such devotions for their people as they have found to be beneficial!

CARL I. SHOEMAKER.

THE STAR OF BETHLEHEM

To the Editor of *The Living Church*:

SINCE, IN YOUR ISSUE of July 11th, you permit the Rev. Arthur W. Brooks to repeat deliberately and explicitly certain of his statements on this topic, permit me also to repeat my censure, and then I too will leave the subject.

Mr. Brooks says that I "simply refer to one author on Kepler." That is untrue. I quoted Kepler himself in his published works, and mentioned no "author on Kepler."

Mr. Brooks says that I wrongly stated that he "quoted from Kepler." My words were, "Kepler, whom he cited in his own support." Mr. Brooks himself now repeats, "Kepler, the great astronomer, noted that, etc." That is certainly to cite Kepler.

Mr. Brooks reaffirms that Kepler called the new star "misty." That, as I pointed out, is untrue.

Mr. Brooks reaffirms that the conjunction of 1604 was in Pisces. That, as I pointed out, is untrue. Kepler says it was "in Sagittarius," and every astronomer knows that to be true.

Mr. Brooks reaffirms among the things that he says were noted by Kepler that "when these three planets came into conjunction, there was produced" the new star. On the contrary, as I pointed out, Kepler explicitly and at length argued that the new star was in no possible way "produced" by the conjunction, and could have nothing to do with the Star of the Magi.

Mr. Brooks reaffirms that counting back 1600 years from 1604 A.D. brings us to 749 A.U.C. That is ridiculous. It brings us to 4 A.D., which corresponds to 757 A.U.C.

I fear that I ought to retract my former statement of confidence in the sincerity of Mr. Brooks.

ELMER TRUESDELL MERRILL.

[The discussion of this subject is now at an end.—EDITOR L. C.]

THE MATTER OF BAPTISM

To the Editor of *The Living Church*:

IN YOUR ISSUE of July 4th, the Rev. J. A. F. Ozanne gives as the first requirement of a valid baptism: "The water must come in contact with the subject's bare forehead." It is horrible to think how many little helpless infants, lying in the priest's arms, have had the water trickle back over their fuzzy heads instead of forward. Since he also declares that "the water must flow," I presume that a wet finger used in the sign of the cross does not remedy the defect. The General Convention should obviously postpone all other details in Prayer Book revision until they have corrected the rubric. But even so can they do anything? Who is there now in the Church today who can be sure that he was validly baptized by a validly baptized person. Can Mr. Ozanne be sure that he was validly baptized? Or that the man who baptized him was not (according to his dictum) an unregenerate heathen.

Seriously, this correspondent is confusing what the Church requires for safety's sake, and what is absolutely essential. The Church requires three consecrators for a bishop as a safeguard, though consecration by one is all that is necessary for validity. The Church directs that the water shall be poured. It does not follow that mere sprinkling is therefore invalid.

As for the absolute necessity of the water's flowing over the forehead, let Mr. Ozanne produce his authorities. If the water is poured as the rubric directs, no head of hair is thick enough to keep it from penetrating to the skin. HENRY P. HORTON.

A DISCLAIMER

To the Editor of *The Living Church*:

IN YOUR issue of July 4th, you gave me credit which I do not deserve in reference to the restoration of the Church of the Redeemer at Craggy, N. C. I was only a delighted visitor. All the credit should be given to Mrs. Carrie Carr Mitchell, of Asheville, and to the St. Andrew's Brotherhood men, for seeing the opportunity and grasping it when it cost them much self-sacrifice and self-denial. May God reward them.

(Deaconess) EMMA DRANT.

Cincinnati City Mission, July 9.

LITERARY

BY BRITISH WRITERS

A PREPARATION FOR MARRIAGE FOR MEN AND WOMEN. By the Rev. G. Longridge, C.R. London: A. R. Mowbray & Co. Milwaukee: The Morehouse Publishing Co. 60 cts.

A little book which we have longed for, hoped for, and wistfully expected. It has always seemed rather astonishing that with a variety of "preparations" for six sacraments, Holy Matrimony, really the most general sacrament of all, should be neglected and go to its consummation, even in well-shepherded parishes, without more preparation than a civil license.

Father Longridge forcefully defines Marriage as both a sacrament and an art, and gives much sage advice for laying the foundation of its sanctity and permanence with relation to nearly every concern of married life. He discusses its vocation, its purposes, its social status, and warns against the modern practices of divorce. All this he does with a peculiar beauty of persuasion and truth.

It is not quite the book we had hoped for. There occasionally appears a smug triteness that reminds one of a book of etiquette. And, in all vital matters, one is counselled to seek the advice of a "good doctor." It has always seemed to the reviewer that the parish priest and father confessor should be even more fitted to give advice on sacramental things and the mysteries by which we live, than the best doctor. The priest should not escape this most profound responsibility to souls.

Still, this does not seriously mar the book's great usefulness in the presence of a current need. It should prove a handy and valuable aid to personal counsel, and, especially in an age when the institutional unity of marriage threatens to collapse because of its non-sacramental nature, should bear fruit when sown broadcast.

W. C. T.

THE INDUSTRY OF FAITH. By P. N. Waggett, D.D., S.S.J.E. London: A. R. Mowbray & Co. Milwaukee: The Morehouse Publishing Co. \$2.

Let anyone, who cherishes the superstition that the Faith is anaemic, merely serving to comfort and console tired failures, take up this book and he will realize not only a very stirring challenge, but also the intellectual panoply wherewith to meet that challenge.

In a course of sermons, Father Waggett, with an intellectual and sympathetic discernment long known to Churchmen the world over, discusses the fundamental conditions of faith and subsequently of its living fruits. He is not here the theologian, though his strong theology is everywhere implicit. He is not here the philosopher, for his philosophy as compared with the individualistic thought of the day, proceeds and extends from the only premises, which in a long experience have been found worthy of thought, the Christian Faith. In these sermons the truth of nearly every philosophy may be detected—even pragmatism has its place. But the Good Will is not the instrument of the soul. Rather is it the soul's fundamental attitude. On this foundation, together with the Will to Work, Father Waggett builds up the positive advance of faith, and its industry.

Nor is his thought abstract, but distinctly practical. And in the field of ethics, conduct, and influence, which has long been claimed in the popular mind by Protestant pietism, he fixes the true and eternal significance of these things in the Catholic life.

It is a book for everyone to read and think about, especially those who would seek power and industry for their souls at the ultimate Source.

W. C. T.

WHAT I BELIEVE AND WHY I BELIEVE IT. By the Rev. J. H. Beibitz, M.A., Vicar of All Saints', Warwick; Examining Chaplain to the Lord Bishop of Coventry; Sometime Vice-Principal of Lichfield Theological College. London: A. R. Mowbray & Co. Milwaukee: The Morehouse Publishing Co. \$1.

Even to the faithful Christian, theology in heavy doses frequently proves a formidable medicine. Too often it bears the laboratory atmosphere of the professional thinker, too seldom the sympathetic love of Christian and personal experience. Yet theology, the relation of our knowledge to the Faith once delivered to the saints, must always be a necessity and a

vital necessity to anyone who is unwilling to use his heart and soul without his head.

What I Believe and Why I Believe It is a small book, small enough to be easily digestible, yet not so small as to sacrifice any fundamental part of the intellectual implications of our faith. It adequately discusses belief in God, the Incarnation, the Atonement, the Holy Trinity, and closes with the question of evil. A chapter which is especially interesting and, I think, unique in illuminating the subject from this point of view, is that entitled, *The Incarnation as a Force in History*.

Father Beibitz's book, introduced and warmly recommended by Bishop Ryle, should have many readers, both among those who would be strengthened in their personal convictions, and those who would know more about the central doctrines of the Creed before they reject them.

W. C. T.

THE EVE OF THE REFORMATION (Little Books on Religion, No. 22). By the Rev. E. Hermitage Day, D.D. London: S. P. C. K. 8 cts.

This series of Little Books on Religion, put out by the S. P. C. K., is part of the general program of popular education in England, which we, in America, have not yet begun to create. Manuals which will not be flimsy and sketchy, to which scholars of repute and experts are asked to contribute, printed attractively and sold so cheaply that anyone can buy them, are the best possible evidence of a wide-spread campaign against ignorance and prejudice. This brief paper is probably the best epitome of pre-reformation conditions in the English Church that has, as yet, appeared. It is patently adapted to the purpose for which it is designed, in that the author's scholarship never obtrudes, though its presence is always manifest in the balance and sanity of his interpretations. It would be a good thing if a number of these Little Books on Religion could be made available in America for parochial distribution. Of those not primarily of interest to English Churchmen, the following are suggested: Bishop Carey's *The Ideal of Churchmen*, and *Life in the Church* (Nos. 9 and 10); No. 14 on *Modern Discoveries and the Old Testament*; and Father Bull's excellent paper, *God's Call to the Priesthood* (Nos. 14 and 15), are the best possible examples of popular presentation which is never condescending. If Church book-shops would have these manuals on hand, the clergy could make more extensive use of them in this country.

THE WORLD AND THE WORK. By G. A. Studdert Kennedy. New York: Longmans Green & Co. Price \$1.00.

The Rev. G. A. Studdert Kennedy, in his small volume of characteristic evangelism, has again spoken to the conscience of the Church in his own poignant and startling way. Its dedication, "To the Unemployed Men and Women," the introduction by the Bishop of London, and the whole tone of it, bespeak the torn sympathies of the writer with the sorrow and sin of this generation. As Lenten reading, the book will rivet attention on certain considerations which the usual and habitual church-goer might easily leave to one side. The whole Anglican Communion has need of this writer's preaching and writing, and we, on this side of the water, have begun more fully to appreciate his contribution to the life of the Church.

THE PREACHING OF JESUS: A Study of some Sermons of the Master. By the Rev. G. L. Richardson, B.D. London: A. R. Mowbray & Co. Milwaukee: The Morehouse Publishing Co. \$1.

The author calls his meditational essays a "study in method." There is a crying need for an attempt reverently to see how our Lord did it. It is out of his keen perception of this need that the author has thought and "prayed out" these helpful studies. They are addressed primarily to the conscience, and are in the form of devotional studies in the Ignatian style. The excellence of this method appears in the pertinent incisiveness of the questions put at the end of each study.

THE PRICE of the Rev. Dr. Walker Gwynne's *Divorce in America under State and Church*, noticed on page 310 of THE LIVING CHURCH for July 4th, should have been \$2 instead of \$1.25, as given in the foot note.

Church Kalendar



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.*

25. St. James Apostle.
26. Seventh Sunday after Trinity.
30. Tuesday.

KALENDAR OF COMING EVENTS

July 28. Young People's Department, Sewanee Training School.

APPOINTMENTS ACCEPTED

BAILEY, Rev. PERCIVAL C., of Laurium, Mich.; to be in charge of St. Hilda's Church, River Rouge, Mich., with address at 31 Pleasant Ave.

BURGE, Rev. FREDERICK W.; in charge of St. Peter's Church, Lyndonville, Vt.

BROWN, Rev. CHARLES O., vicar of Calvary Church, Idaho Springs, Colo., Grace Church, Georgetown, Colo., and St. Paul's Church, Central City, Colo.; to be vicar of St. Mark's Church, Tonopah, Nevada, September 1st.

CROMWELL, Rev. CLINTON B., of St. Andrew's Church, Carbondale, Ill.; to be vicar of St. Andrew's and St. Stephen's Churches, Peoria, Ill.

RESIGNATION

OGBURN, Rev. JOHN T., for thirteen years vicar of St. Augustine's Chapel, Youngstown, Ohio; to take effect October 4th.

SUMMER ACTIVITIES

BARWELL-WALKER, Rev. F. J., rector of St. Paul's Church, LaPorte, Ind.; to be in charge of St. Cyprian's Church, Toronto, Canada, during August.

BLISS, Rev. FRANCIS W.; to be in charge of St. Peter's Church, Cambridge, Mass., during August.

BRUCE, Rev. EDWARD M., formerly Chaplain at the Bishop's School for Girls, La Jolla, Calif.; to supply at St. Mark's Church, Pasadena, during July, and at St. James' Church, South Pasadena, during August, with address at 425 East Mendocino St., Altadena, Calif.

BURRILL, Rev. E. P., rector of St. John's Church, Pleasantville, N. J.; to be at the Church of the Annunciation, Chislehurst, Kent, England, during August.

DAGWELL, Very Rev. BENJAMIN D., Dean of St. John's Cathedral, Denver, Colo.; to motor through the Northwest and California.

HOWES, Rev. LYMAN, rector of St. John's Church, Parsons, Kans.; to be in residence at Leland Stanford University during the last week in July and the whole of August.

KNAUFF, Ven. GRANT, Archdeacon of West Florida; to be in charge of Trinity Chapel, New York City, for two months, with address at 16 West 26th St., New York City.

MCMULLIN, Rev. G. WHARTON; to be in charge of All Hallows' Church, Wyncote, Pa., for the month of August.

O'FERRELL, Rev. KIRK B., rector of Emmanuel Church, Cleveland, Ohio; to be at Harwichport, Cape Cod, Mass., until September 1st.

PARKER, Rev. FRANCIS W. G., of St. John's Church, Shawano, Wis.; at Holy Cross Rectory, 30 Pine Grove Ave., Kingston, N. Y., during August.

SCHROEDER, Rev. GEORGE W., vicar of St. Paul's Mission House, Milwaukee; to motor through the Lake Superior country for two weeks, beginning July 20th.

SHANNON, Rev. T. J., rector of Immanuel Church, Ansonia, Conn.; to be in charge of St. Martin's in the Field, Biddeford Pool, and St. Philip's by the Sea, Fortune's Rock, Me., during August, with residence in Beachwood, Me.

STANLEY, Rev. NEIL, rector of St. Andrew's Church, Denver, Colo.; to be in London, Eng., during August and September.

ORDINATION

DEACON

COLORADO—CHARLES EVANS was ordained to the diaconate in St. Andrew's Church, Denver, on July 15, 1925, by the Rt. Rev. Fred Ingley, S.T.D., Bishop Coadjutor of the Diocese. The candidate was presented by the Rev. J. W. Hudston, and the Bishop preached.

The Rev. Mr. Evans is a native of Denver, and a member of St. Andrew's parish, where he will remain as assistant for the remainder of the summer, returning in the fall to Nashotah to finish his studies.

DEACONS AND PRIESTS

GEORGIA—On St. Peter's Day, June 29, 1925, the Rt. Rev. F. F. Reese, D.D., Bishop of the Diocese, in St. Stephen's Church, Savannah, ordained to the diaconate, WILLIAM E. FORSYTH, and advanced to the priesthood the Rev. HERBERT RANDOLPH MOORE. The Rev. Mr. Forsyth was presented by the Ven. J. Henry Brown, Archdeacon of Colored Work, and the Rev. Mr. Moore by his rector, the Rev. J. S. Braithwaite, who preached the sermon. The newly ordained deacon has been transferred to the Diocese of South Carolina, and the Rev. Mr. Moore has been assigned to St. Cyprian's Church, Darien, Ga.

On June 30, 1925, in St. Mary's Church, Augusta, the Rt. Rev. F. F. Reese, D.D., Bishop of the Diocese, ordained to the diaconate, H. A. U. POWELL. The Bishop was assisted by the Rev. J. M. Wright and the Rev. Jackson H. Harris, the latter preaching the sermon. Mr. Powell, who was a former Congregational minister, will assist the Rev. Mr. Harris, who is vicar of St. Mary's Church.

PRIEST

VIRGINIA—The Rev. ASTON HAMILTON was advanced to the priesthood by the Rt. Rev. W. C. Brown, D.D., Bishop of Virginia, at an ordination held at St. Philip's Church, Richmond, on Tuesday, July 14, 1925. The sermon was preached by the Rev. E. H. Hamilton, rector of St. Cyprian's Church Hampton, Va., and the candidate was presented by the Rev. J. L. Taylor, D.D., rector of St. Philip's Church.

Mr. Hamilton will continue his present position as rector of the colored churches in Essex and Carolina Counties in the Diocese of Virginia with residence at Miller's Tavern, Va.

DIED

CLARKE—Entered into rest, ALICE REED CLARKE, daughter of the late Rev. Dr. Joseph M. Clarke, and sister of Rev. Dr. Herbert Morrison Clarke, at Syracuse, N. Y., July 8, 1925.

PLUMMER—Died in Seattle, Wash., June 18, 1925, MYRA ELIZABETH, the wife of George H. PLUMMER. The funeral was at Trinity Church, Seattle, and was conducted by the Rev. H. H. Gowen, D.D., the Rev. C. S. Mook, and the Rev. W. B. Turrill, the interment being in Lake View Cemetery.

"Take us all at last to heaven.
Happy there with Thee to dwell."

SHACKELFORD—Entered into rest at Saratoga Springs, N. Y., July 13, 1925, Miss ELEANOR A. SHACKELFORD, founder of St. Faith's School, daughter of the late Rev. John W. and Elizabeth (Putnam) Shackelford. The funeral services were from Bethesda Church, July 16th.

SIDENER—Entered into rest, at Findlay, Ohio, Sunday, July 12, 1925, MELVINA (BLANCHARD) SIDENER, widow of the late Martin Sidener, mother of the Rev. W. M. Sidener, rector of St. Paul's Church, Steubenville, Ohio, and grandmother of the Rev. Herman S. Sidener, rector of Trinity Church, Tiffin, Ohio, in her eightieth year.

MEMORIALS

Edwin Augustine White

The Clergy assembled at the burial service of the Rev. EDWIN AUGUSTINE WHITE, D.D., D.C.L., Rector Emeritus of Christ Church, Bloomfield, N. J., desire to place on record their profound sense of loss in the sudden taking away from earth of their beloved brother priest on the 6th of July, 1925. Dr. White's service to the Diocese included a long and faithful rectorship of twenty-eight years, and the building and consecration of a new church and parish house. Beginning life as a lawyer with a successful practice, a severe illness turned his thoughts to the sacred ministry. This early experience proved to be most valuable not only to the Diocese, but to the Church at large, especially in the Standing Committee on Canons of the General Convention, of which body he had been a member since 1901. This is evidenced also in his authorship of a valuable treatise on American Church Law, and his

editorship and annotation of a digest of the Constitution and Canons of the General Convention.

The heartfelt sympathy of his brother clergy is extended to his widow and her family in their great sorrow, coupled with their prayers for his eternal rest and peace.

Signed,

WALKER GWYNNE,
DAVID N. KIRKBY,
GEORGE P. DOUGHERTY,
GEORGE P. ARMSTRONG,
THOMAS A. HYDE.

Committee appointed by the Rt. Rev. W. R. Stearly, Bishop Coadjutor.

July 9, 1925.

Clement Leddon Stott

In ever loving memory of CLEMENT LEDDON STOTT, a choir boy of St. George's Church, Kansas City, Mo., whom God called to the higher life, July 26th, 1910.

Eternal rest grant unto him, O Lord, and may light perpetual shine upon him.

CAUTION

HORN—Caution is suggested in dealing with J. A. HORN, who claims to represent a shirt house in Toledo, Ohio. Information may be obtained from Rev. ROBERT EVANS BROWNING, 827 N. Arlington Ave., Baltimore, Md.

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—ASSISTANT PRIEST IN MID-west, Catholic parish, to work chiefly with young people. Fair salary. Address S. O. S.-441, 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.

CATHOLIC PRIEST, FORTY-THREE, married, exceptional references, not extreme, desires change to warmer climate. Apply G-438, LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, GOOD PREACHER, DESIRES supply work for the month of August, with the use of rectory. Replies sent to W-443, THE LIVING CHURCH, Milwaukee, Wis.

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

PRIEST DESIRES CHANGE OF WORK.
Preacher, singer, visitor, etc. Married. One grown son. Can be free any time. References given and required. Address S-442, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, MODERATE, WITH WIDE TEACH-
-ing experience and finest references, desires institutional or parochial work; his wife is a graduate nurse and teacher. Address T-444, LIVING CHURCH, Milwaukee, Wis.

PRIEST, GOOD PREACHER, HARD WORK-
-er, highest references, parish or mission work. Address P. 216 So. COLUMBIA AVE., Los Angeles, Cal.

SUPPLY WORK WANTED BY NEW YORK
-rector. Prompt, efficient, diplomatic. Write 1177 WARBURTON AVE., Yonkers, N. Y.

MISCELLANEOUS

A FIRST CLASS ENGLISH ORGANIST AND
-choirmaster with years of experience desires a good Church position. Excellent testimonials. Communicant. Recitalist. Boys and mixed. South preferred. Address T. WILLIAM STREET, 1710 Confederate Ave., Austin, Texas.

BY CLERGYMAN'S DAUGHTER, POSITION
-as companion to elderly lady—secretarial, household accounts, reading, etc. Reference permitted to Bishop Hall, Burlington, Vermont. Address K-428, care of LIVING CHURCH, Milwaukee, Wis.

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

WIDOW WANTS POSITION AS COMPAN-
-ion, seamstress, mother's helper or housekeeper in small family. Apply EMMANUEL RECTORY, Newport, R. I.

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 LINENS; HANDMADE—PLAIN OR
-hand embroidered. Silk Altar Hangings, Stoles, Burses, Veils, Markers. Linens, silks, fringes, by the yard. Church designs stamped for embroidering. MISS M. C. ANDOLIN (formerly with Cox Sons and Vining), 55 West 48th Street, New York City.

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

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.

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS
-offers to laymen seeking the Religious Life, opportunity for trying out their vocation, and of caring for the sick poor. Address BROTHER SUPERIOR, St. Barnabas' House, North East, Pa.

AUTO TOURISTS

TO WASHINGTON, THE NATION'S CAPI-
-tal, by way of the great boulevard from New York to Miami, stop overnight in refined surroundings with a Church family, at Oak Crest Lodge, one mile south of Laurel, between Baltimore and Washington, 17 miles from Capitol. Meals and lodgings reasonable. Cool and refreshing on high ground above both cities. Look for the sign.

MISCELLANEOUS

WANTED—SECOND-HAND COPY OF
-*The Bible and the Spade*, by Bragg. H. S. FRANCHOT, 946 Cherry St., Grand Rapids, Mich.

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.

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 2d 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.

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.

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.

HEALTH RESORTS

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.

FOR RENT

FOR RENT—PARTLY FURNISHED HOUSE
-in a Florida city, situated on beautiful St. Johns River. References. Address R. W. B.-445, care of LIVING CHURCH, Milwaukee, Wis.

CHURCH SERVICES

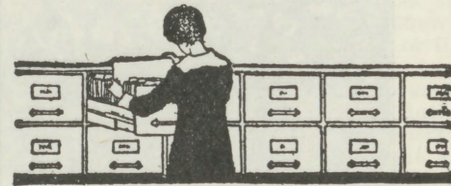
Cathedral of St. John the Divine,
-Amsterdam Ave. and 111th Street
Sunday Services: 8, 10, and 11 A.M.; 4 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5 P.M.
(Choral except Mondays and Saturdays)

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.

Church of the Incarnation, New York
-Madison Avenue and 35th Street
Rev. H. PERCY SILVER, S.T.D., Rector
Sundays: 8 and 11 A.M.

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 *Morchouse Publishing Co.*, Milwaukee, Wis.]

Duffield & Co. New York, N. Y.

A Book of American Humor, in Prose and Verse.

Sonata and Other Poems. By John Erskine.

J. J. Little & Ives Co. New York City.

American Child Health Association. Transactions of the Second Annual Meeting, Kansas City, Mo., October 14, 15, 16, 1924.

Meroduk Publishing Co. 915 Land Title Bldg., Philadelphia, Pa.

Sobriety. By Edgar Cole. Price \$1.

Oxford University Press. London, England.

Population. By A. M. Carr Saunders. Price \$1.

Rand School of Social Science. 7 East 15th St., New York, N. Y.

American Labor Press Directory. By the Labor Research Department of the Rand School of Social Science, Solon de Leon, director, Nathan Fine, associate. Price \$1.

The Torch Press. Cedar Rapids, Ia.

The Autumn Trail. By Samuel Minturn Peck, author of *Cap and Bells*, etc., etc.

Orthodox Patriarchs Participate in English Commemoration of Nicea

The Southampton Congress—Candidates for Orders—Aquablanca's Tomb

The Living Church News Bureau
London, July 3, 1925

WHAT HAS BEEN CHARACTERIZED AS "one of the most remarkable services ever held," took place in Westminster Abbey last Monday, June 29th. The occasion was that of the commemoration of the sixteenth centenary of the Council of Nicea which was rendered so impressive owing to the presence of two Eastern Orthodox Patriarchs. These distinguished ecclesiastics have visited this country with several other prelates in order to be present at this service.

This is the first time in the history of Christendom that Patriarchs of the East-

At the conclusion of the service the Patriarch Photios recited the Nicene Creed in Greek according to the Orthodox use, omitting the *filioque* clause. The choir then filed down to the foot of the sanctuary, where they took up their positions and knelt for the blessing. This was pronounced by the Archbishop of Canterbury, holding his primatial cross, and standing on the altar steps. The processions then formed as before and slowly passed out of the Abbey.

Some of the Eastern prelates have been making visits to Cathedrals in the south of England, and have met with cordial and sympathetic receptions from the various deans and chapters. They have made what may indeed be described as a triumphal procession, and great care was taken in organizing their welcome at the cities they visited. The party included,



Photograph from Wide World Photos.

ANGLICAN AND EASTERN ORTHODOX PRELATES AND CLERGY AT THE COMMEMORATION OF THE SIXTEENTH CENTENARY OF THE COUNCIL OF NICEA IN WESTMINSTER ABBY

ern Church have visited England. The visitors are, His Holiness Photios, Patriarch of Alexandria, and His Holiness Damianos, Patriarch of Jerusalem.

The service was opened by a procession to the chancel of representative English Clergy. They were followed by another procession, consisting of the visitors, which, by its vivid coloring and ornate splendor, threw the plain white robes of the Anglicans into sharp contrast. This second procession was preceded by an embroidery of the Entombment of Christ, known as the Epitaphion, which had been rescued from the ancient church at Nicea, destroyed by the Turks a few years ago.

Immediately behind this interesting relic came the visiting Eastern dignitaries with their long patriarchal beards and wearing picturesque robes of purple and gold. They were headed by Russian bishops in white veils, escorted by deacons in cloth of gold. These were followed by Greek prelates, and the procession brought up by the two Patriarchs.

Following the Eastern guests came a third procession consisting of Anglican bishops, with the Archbishop of Canterbury at the rear.

A Choral Eucharist was then celebrated beginning with the introit *Tu es Petrus, et super hanc petram aedificabo Ecclesiam Meam*. Canon Carnegie was celebrant, with Canon Nixon as deacon, and Canon Perkins as subdeacon, with acolytes in albes and amices.

among others, his Grace the Archbishop and Metropolitan Eulogie, the Metropolitan Germanos, Archbishop of Thyateira, and his lordship Benjamin, Bishop of Sebastopol.

After visits to Rochester and Canterbury, the prelates proceeded to Chichester, where, after being entertained at the Theological College, they were conducted in solemn procession to the Cathedral. The Archbishops were both preceded by thurifer and crucifer and attended by deacons of honor. On arrival at the west door they were welcomed by the Bishop of Chichester, who, after mutual introductions in Greek, escorted them to the sanctuary, where a short service was held, and benedictions given by the bishops.

At Winchester, the next stopping place, the party was given a similar welcome, to be followed next day by High Mass in the Cathedral, where an additional Gospel was sung in Russian by the Metropolitan Eulogie, who also gave the blessing at the conclusion of the service.

Space will not allow of describing the receptions at the other cathedrals visited, but the same orderly arrangements and quiet dignity were shown in the welcome offered to the guests. It should indeed be a hopeful portent of speedy reunion when Eastern Orthodox bishops and even the Patriarch themselves are seen joining in worship with Anglicans in Anglican cathedrals.

THE SOUTHAMPTON CONGRESS

It was said a few weeks ago by a prominent Anglo-Catholic layman, that "Provincial Congresses supply the Movement with the sinews of war," and the Congress held at Southampton last week has amply justified this statement. The meetings were all well attended, and a great open-air procession of witness through the streets of the town, in which bishops vested in cope and mitre took part, must have had great stimulative effect.

The Bishop of Winchester, who took the chair at the opening meeting, gave a stirring speech in which he addressed the members of the Congress as "fellow workers in a branch of the Catholic Church, which, if not predominant in numbers, is unique in its history and unique in its opportunity."

The speakers at the various sessions dealt with the Practice of the Christian Religion under different heads, and, at the close of each meeting, evangelistic addresses were given.

As it was pointed out by the President in the handbook of the Congress, "Southampton is the port from which missionaries sail to the ends of the earth," and his desire to keep the missionary appeal as the underlying note of the addresses was amply fulfilled.

CANDIDATES FOR ORDERS

A report has been issued this week by the special committee appointed by the Archbishops some months ago, on the consideration of the subject of the supply of candidates for Holy Orders.

This question has been assuming a greater prominence during the past few months, as the shortage of clergy is becoming more and more pronounced. The Church is faced with a position in which the average age of her active priests is fifty-one, and with a decrease of nearly 3,000 in the number of men ordained to England dioceses during the last ten years, as compared with 1905-14. The reasons for this shortage have been carefully examined by the Committee, and they have arrived at several important conclusions. Two considerations are set forth at the outset, being regarded as fundamental:

(a) That the shortage of candidates for the ministry is intimately connected with shortcomings in the life and work of the Church as a whole, and weakness in its witness to Christ.

(b) That it is a matter which is the concern not only of the bishops and clergy, but of every one who has the welfare of the Church at heart.

The Committee have pointed out six causes of decline which they consider to have been responsible for the scarcity of candidates. These are: Indifference; The Decay of Home Religion; Financial Difficulties; Intellectual Difficulties; The Development of other Openings for Service; and Misunderstandings as to Clerical Life and Work.

These points have all been analyzed in detail, and, in some cases, more or less revolutionary reforms have been suggested to overcome the difficulties. For example, a recommendation to omit the declaration of assent to the Thirty Nine Articles is given:

"We believe that it would bring relief if it were decided that the XXXIX Articles are no longer a satisfactory statement for the purpose of assent, however valuable they may be as a document which sets forth in the language of its day the principles followed by the Church of England. In our opinion a restatement of these principles is required."

Other proposals include such suggestions as that of "voluntary" clergy being drawn from the ranks of educated men, such as doctors and schoolmasters, who, as ordained priests, would still pursue their usual occupations.

AQUABLANCA'S TOMB

Some six hundred and fifty years after the burial, a tomb in Hereford Cathedral has just been opened in order to clear up a mystery which has puzzled historians for centuries. Where was Peter Aquablanca buried? He was a medieval bishop who, more than any other of the period, stamped his influence most markedly upon the customs and fabric of the Church in England. The majority of authorities have up to now believed that he was buried in Savoy, the place of his birth.

It has fallen to the lot of Canon A. T. Bannister, of Hereford, to establish the fact that he was buried in Hereford Cathedral in a tomb which is much the finest of the monuments there. This tomb, on being opened, revealed the remains of the Bishop's body buried in full canonicals with a crosier. On the Bishop's chest were a chalice and paten of white latten metal. The whole of the stone coffin had been filled in with liquid mortar which had set hard, leaving, as the body within decayed, a hollow mould of the original size and shape, within which were the bones and decayed rags of the robes. It is thus proved beyond doubt that Bishop Aquablanca lies buried in Hereford, and that the *Hic jacet* in the Savoy grave inscription was nothing more than a formality.

Aquablanca was Bishop of Hereford from 1240 to 1269.

PRESERVATION OF CATHEDRAL GLASS

In the current issue of the *Carlisle Diocesan Gazette*, the Dean of Carlisle explains the steps which are being taken by the chapter to preserve the fine old Fourteenth Century glass belonging to the cathedral. The greater part of this glass is to be found in the lights in the tracery of the east window. Some half-a-dozen holes can be seen in this window, and this fact has given a good deal of anxiety to the Chapter in respect of the condition of the lead work. It now appears that some of the lights were re-leaded and broken pieces replaced in 1856, but others apparently were not thought to require treatment then, and it will now be necessary to remove and re-lead the glass in about half the openings. This work is to be undertaken immediately. It has been found also that some of the stonework of the tracery is beginning to show signs of decay, and this will be treated with a petrifying solution to prevent further trouble. Besides the glass in the window, a certain amount of old glass, which probably came from windows which were destroyed in the Civil Wars, has been preserved in boxes in the Fraternity; this glass has been much broken, and has tended to become more so. It has been decided to fit this glass together as far as possible (three medallions are practically complete) and to put it into the window over the north porch, which is suitable in shape and size, and also, as the glass is mostly very light, will be a suitable position. The cost of the whole work will not exceed £400. The Chapter have been most fortunate in receiving the expert advice of Mr. C. F. Eeles, of the Victoria and Albert Museum, who knows the window well.

GEORGE PARSONS.

Cohasset Carillon Recitals Attract Thousands of Hearers

A Veteran Scout—Domestic Servants—A Plan for Sundays

The Living Church News Bureau
Boston, July 20, 1925

LITERALLY THOUSANDS OF PEOPLE ARE visiting Cohasset to hear the summer carillon recitals given by St. Stephen's Church, the Rev. Charles C. Wilson, rector. Never before has the Church along the South Shore, and possibly in the whole Diocese of Massachusetts, made such a wide appeal to so many summer people at one time, as St. Stephen's Church is doing this summer.

Under the hands of the famous Belgian musician, Kamiel Lesevere, St. Stephen's new chimes have pealed forth the most beautiful music, both secular as well as sacred. The recitals will close on Tuesday evening, July 28th after programs have been given this week and on next Sunday afternoon, July 26th.

The set of chimes was the gift of Mrs. Hugh Bancroft and originally consisted of twenty-three bells. They were augmented this spring by twenty more bells. The set is now the ninth largest in the world.

The program last Tuesday evening could be plainly heard for miles around Cohasset. An especially pleasing feature in the town itself was the opening of the doors of the First Parish Church, an old historic structure on the Cohasset common. Over two hundred summer visitors sat in the quaint old high pews and listened to the lovely music.

THE JOYS OF A TREASURER

The missionaries' salaries were paid in June as usual and because of helpful support by many of the Dioceses no visit to the loan department of a bank was necessary.

Last month we called attention to the twenty-one Dioceses which were on the honor roll. This month the number has increased to twenty-seven.

We want to speak particularly about some Dioceses that are not on the honor roll. There are nine Dioceses which have a combined Budget quota of \$416,000, or \$34,666 a month. These nine Dioceses sent us in June exactly \$553.32, or less than two per cent of the amount due. The Dioceses are as follows:

Vacationland	\$161.00
Lethargy	115.73
Carefree State	91.73
Idleville	1.65
Delayville	42.21
Dreamburgh	133.00
Disfavor	0.00
Slumberton	2.00
Forgetia	6.00

The amounts mentioned above are exact even if the names are only descriptive.

To date, we are \$43,595.14 behind last year and \$81,568.65 behind 1923. This is a mighty poor statement to hand up to General Convention. Let's make it better during July.

Yours sincerely,

LEWIS B. FRANKLIN,
Treasurer.

A VETERAN SCOUT

The honor of being the first ten year veteran scout in Brockton belongs to the Rev. Dr. David B. Matthews, rector of St. Paul's Church. Dr. Matthews has just completed a ten year service as chairman of the troop committee of Troop One.

In commenting on a public recognition of Dr. Matthews' service to the community, the editor of the Brockton Times said:

"This recognition in national headquarters of Dr. Matthews' long service means that he is a member of the great Veteran Scout Club which is composed of officers and scouts who have completed five, ten, or fifteen years of scout activity. Dr. Matthews has always taken an active interest in the troop, and this makes the honor of being the first veteran in Brockton all the more deserved. He has made camping possible several times by acting as chief, and is always ready and willing to back the officers of the troop in any wholesome activities they plan."

DOMESTIC SERVANTS

A timely announcement and plea was recently made by a Massachusetts rector. But the application is far wider than in his parish. He has made a plea that, when widely published, should prove tremendously helpful in many parishes. This rector said:

"It has been brought to my attention recently that several young girls in domestic service have their duties so arranged that they can never attend church on Sunday. In cases of emergency or illness this might happen. But to say to a girl that she is never to be able to go to church because she must be at her duties is un-Christian and worse. I earnestly beg all our people to see to it that all girls and men in domestic service have this opportunity."

A PLAN FOR SUNDAYS

"Plan your summer Sundays," is the counsel given last Sunday by the Rev. John C. Poland, Jr., to his parishioners at Emmanuel Church, Braintree. In reference to this Mr. Poland said:

"The early Communion is the only real way to commence a Sunday's happiness. Why don't the rest of you learn this from those that already begin the day thus? Quiet, peaceful, fresh, new are the moments you find then in your life. I saw some of my fine friends, as I was nearing the Church one Sunday morning early, whisking away in a machine on, very probably, some pleasure bent. And I was glad they could go. The day was made for their happiness. But I was sorry that they felt they could begin their pleasures with no apparent reference to their Creator's praise nor to their Master's invitation. Somehow, it did not seem quite fair to Him. The day is for your betterment. In it you ought to feel bound for your own recreation of body and mind, and your soul, too. Do you know a better way to 'refreshen you' (your soul) than to resort to the Sanctuary?"

"Plan your Sundays. And may your plans always include your beginning with your Communion at the Altar. I know you will be glad you have done so."

A JEWEL OFFERING

Commenting on the Massachusetts plan for a gold, silver, and jewel sale, the Boston Transcript said:

"Dates for the gold, silver, and jewel sale being planned by the Episcopal Diocese of Massachusetts for rebuilding more

than seventeen Episcopal girls' schools and kindergartens in Japan have been set tentatively as December 3d and 4th. Offerings from the various parishes, which already are being sent in, are to be collected by November 8th the weeks following being devoted to preparation for the sale, which will be held in a Boston store. By similar sales the Dioceses of Washington, Pennsylvania, and Baltimore have netted over \$100,000, \$21,000 and \$17,000, respectively. The Dioceses of Pittsburgh, Newark, and New York also have realized large sums. No goal is set for this Diocese. Articles that are ready to be used or can be repaired will be sold as they are, while badly broken jewelry or bits of precious metal such as spectacle

rims or tooth fillings will be sold as bullion. Old lace was included in gifts in the Diocese of Newark and will be acceptable here also. Collections already have been received from thirty-six of the 208 parishes in the Diocese. Mrs. Nicholas P. Burke, of Milton, is chairman, and McAuliffe & Hadley, of 16 Arlington Street, are receiving the donations. Prices at the sale are to be only a small per cent higher than the bullion value of the articles. The idea of collecting gold, silver, and jewels for rebuilding girls' schools in Japan was inaugurated last winter by women of the Lutheran Church, who collected some \$200,000. A much larger amount is needed by the Episcopalians."

RALPH M. HARPER.

New York Churches Filled Despite Hot Summer Weather

Conrad Room at Seamen's Institute—Churchmen's Pilgrimage Plans—Sunday Preachers

The Living Church News Bureau
New York, July 17, 1925

THIS IS THE TIME OF THE YEAR WHEN it is supposed that all who are able to do so leave the cities for the comfort and attractions of either the countryside or the seashore. However, here in New York hotels are filled with visitors from all over the land, while the very popular Summer School at Columbia University has brought over ten thousand students into the city. Consequently, the more prominent of the city churches have large congregations at the chief services on Sunday mornings throughout the hot weather. The Cathedral and Trinity Church both report great numbers of visitors especially from the Summer School. At the Transfiguration the congregation on Sunday last taxed the capacity of the nave and transept with an overflow group sitting behind the glass screen in the chantry.

From Saturday newspaper notices and from Monday morning reports it was evident that a large proportion of the city's preachers made use of the Scopes trial to discuss in their sermons various phases of the theory of Evolution. Among these was the sermon at Trinity Church by the Rev. William B. Kinkaid, the priest in charge.

A CONRAD ROOM AT SEAMEN'S INSTITUTE

From the Seamen's Church Institute at 25 South Street comes an announcement that will be of interest to the many lovers throughout the country of Joseph Conrad and his stories. In the annex to the Institute, a building now in course of construction, there will be a very spacious reading and common room which will be dedicated to the memory of that gifted author of sea stories. This will be considerably more than an effort to perpetuate Mr. Conrad's name; the room is to house articles and documents with which he had to do in his life-time, and already several valuable documents have been received. It is reported that some \$60,000 is to be expended in the furnishing of the Conrad Room, and an additional \$40,000 will be set aside as an endowment for it. Its dimensions are given as 162 by 60. At present only the foundations of the annex, in which this room will be, have been completed; the corner-stone will be laid some time this fall. When finished, it is safe to predict that the Conrad Room will bring to the Institute all who fully

appreciate the art of Joseph Conrad and who are able to make the trip to South Street.

Mr. David Belasco has sent a letter of commendation to the Seamen's Institute for its efforts to make this a fitting memorial to Mr. Conrad. He concludes his beautiful tribute to the deceased author thus:

"May the spirit of Joseph Conrad bring peace and content to the gathering place for the men of the sea which the Seamen's Church Institute of New York is about to dedicate to his memory. It is fitting that such recognition should be given."

CHURCHMEN'S PILGRIMAGE PLANS

Under the leadership of the Bishop of Nebraska a Pilgrimage to the Holy Land

has been planned. The party is to sail from New York in Easter week of next year. The present arrangements include a farewell service to be held on the day before departure in the Church of The Transfiguration with the Bishop of New York and the Rev. Dr. Ray, rector of "The Little Church" officiating. The expedition is under especially able direction for Bishop Shaylor was a member of the Anglo-Catholic Pilgrimage to the Holy Land which the Bishop of Nassau led last year.

SUNDAY PREACHERS

On Sunday, July 26th, the preacher at the Cathedral at eleven and four o'clock, will be the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, at Trinity Church, the Rev. R. A. Giles, rector of Sheriff-hales, Salop, England; at Grace Church, the Rt. Rev. Herbert H. H. Fox, D.D., Bishop Coadjutor of Montana; at St. Thomas' Church, the Rev. Duncan H. Browne, D.D., rector of St. James' Church, Chicago; the Rev. Dr. Samuel McComb, of the Episcopal Theological School at Cambridge, will preach at St. Bartholomew's Church; and the Rev. Dr. Carroll M. Davis of the Department of Missions at the Church of the Incarnation.

VACATION NOTES

The Rev. Dr. Randolph Ray, rector of the Church of the Transfiguration, is spending the summer with his family at Edgartown, Mass.

The Rev. Lloyd D. Rhodes, priest-in-charge of St. Augustine's Chapel, Trinity Parish, has gone to England and the Continent for his vacation.

Western Seminary Building Operations Delayed by Litigation in Evanston

What Evolution is Not—Rising from Ashes—Gideon's Bible Day

The Living Church News Bureau
Chicago, July 16, 1925

IT WAS EXPECTED THAT THE NEW BUILDINGS of the Western Theological Seminary would have been begun this fall on the site given by the Garrett Biblical Institute in Evanston, and that classes and lectures would soon be well under way. Unfortunately, certain persons in Evanston have protested that the building of the new seminary on the proposed site is contrary to the city zoning ordinance, and the whole matter has been in litigation for some months. The Seminary has won in every decision made by the Evanston Board of Zoning Appeals, but it must await such further court decisions as the case may require.

The members of the executive committee of the board of trustees, in a letter just sent out to the friends of the Seminary, say of conditions:

"We feel little anxiety concerning the outcome but we exceedingly regret the unavoidable delay. We have been unable to build, and no adequate temporary quarters are available in Evanston. Happily, the Building and Endowment Fund is constantly increasing, and pledges, with very few exceptions, are being promptly paid. The funds so received are invested in safe short-term securities, so that there is a silver edge to the cloud of delay.

"A much larger amount of money has been subscribed by a much larger num-

ber of known contributors than for any other object in the history of the Diocese of Chicago. Today this amount is nearly \$400,000, which, with the Wheeler Fund, approximates \$500,000, or one half our objective."

Everything is being done to forward the enterprise, and it is hoped that, during the coming year, the difficulty may be overcome.

WHAT EVOLUTION IS NOT

This letter has mentioned the possibility of the calling of the Rev. Dr. George Craig Stewart, rector of St. Luke's Church, Evanston, as a witness in the Scopes trial in Dayton, Tenn. Dr. Stewart's valuable and popular booklet, *Evolution, a Witness to God*, delivered as four lectures to students at Princeton, the University of Wisconsin, and elsewhere, is a most clarifying statement on the subject which is being so widely debated at present.

In speaking of the Dayton incident, Dr. Stewart said:

"Evolution is not a thing. It is not a god. It is not a substitute for God. It never did anything. It never created anything. It has not added a featherweight of probability or reasonableness to materialism or atheism. There is nothing irreligious about evolution. It does not answer the 'who' or the 'what' of creation; it does, however, throw light upon the 'how' of creation.

"Truth, from whatever horizon it comes, must be welcomed, for truth in any way and every form is God, is a revelation of God, is a word of God."

RISING FROM ASHES

The new Emmanuel Church, LaGrange, the Rev. Irvine Goddard, rector, is literally rising from the ashes of the fire which destroyed the beautiful old church and parish house last winter. A still more beautiful group of buildings is now being erected, including a church, a tower, a chapel, cloisters, and a parish house.

The plans have been prepared by Marshall & Fox and John Tilton, associate architects, and the Bertram Grosvenor Goodhue Associates, consulting architects. The church and chapel, to cost \$200,000 are now under construction and it is expected that they will be finished in the fall of 1926. The corner-stone will probably be laid in September. The cloisters and the parish house will be built later.

The church is in the style of the English Gothic of the Thirteenth Century, and will have transepts, clerestory, aisles, and a deep choir and sanctuary. The church will seat 500 persons, and will

have accommodations for a choir of sixty. The length of the church is 165 feet, the width 45, and the height 54 feet. The exterior will be of Bedford stone, with a slate roof. The interior will be finished with rough plastered walls, stone piers, arches, and window trim, and a heavy truss and timber roof. The site fronts north on Elm Street, at its junction with Catherine and Kensington Avenues.

GIDEONS' BIBLE DAY

On Sunday, July 12th, seventeen churches in Austin observed a "Bible Day" with special services and exercises. St. Martin's Church was one of the number. The day was sponsored by the Gideons, the well known Christian commercial travellers' association. More than forty leading Gideons made addresses on their work in the different churches. The Gideons claim to have placed 623,755 Bibles in hotel rooms during the last twenty years.

H. B. GWYN.

Houses for Retired Clergymen to be Built at Washington Cathedral

Conference on Ways and Means—Work Progressing—The College of Preachers

The Living Church News Bureau
Washington, July 17, 1925

IMMEDIATE BUILDING OF THE FIRST OF twelve individual homes ultimately to constitute an endowed clergy village for elderly and retired clergymen of the Church, within the Washington Cathedral Close on Mount Saint Alban, is announced, following a conference at Magnolia, Mass., of the special committee in charge of developing ways and means for the advancement of the entire Cathedral undertaking. The style of the houses will be Gothic, in harmony with the Cathedral architecture. It is the hope of the Cathedral Chapter that they will be occupied by clergymen who will welcome the opportunity to participate, to the limit of their strength, in the work of the Cathedral as authorized in 1893 by Congress for the promotion of religion, education, and charity.

Construction of the first house has been made possible at this time through a generous gift from its future occupant, the Rev. Joseph W. Fletcher, D.D., rector of Rock Creek parish, according to the statement issued by the committee through its chairman, the Rt. Rev. James E. Freeman, D.D. He said that the Cathedral Chapter had invited Dr. Fletcher to become Cathedral librarian. He will assist in organizing and equipping the Mary Jesup Blair memorial wing of the library which will house the 20,000 volumes now owned by the Cathedral. This portion of the great theological library, eventually to contain 300,000 volumes, was made possible through a gift from Mrs. Violet Blair Janin in memory of her mother.

The movement to establish a clerical village by the building of endowed cottages for aged clergymen in the shadow of Washington Cathedral began more than twenty years ago when Bishop Satterlee and the original Cathedral Chapter were laying the fundamental plans for the Cathedral undertaking.

Under this plan subscriptions from private individuals or from churches, not

only in the District of Columbia but throughout the nation, may be made to provide a comfortable home amid inspiring surroundings for a beloved rector as long as he lives and after his death, if the donors so desire, a home for those who succeed him in his parish. The Cathedral authorities have long believed it a fitting reward to bring elderly clergymen to the capital of the nation, housing them in homes to be connected ultimately with the great Cathedral by a cloister and making it possible for them either to attend and participate in daily services, to give religious instruction in the Cathedral schools, or to minister in the hospitals and other social service agencies in the Diocese of Washington.

CONFERENCE ON WAYS AND MEANS

At the invitation of Bishop Freeman the following members have been attending the Cathedral conference on ways and means at Magnolia: the Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island; the Rt. Rev. Philip Mercer Rhinelander, D.D., former Bishop of Pennsylvania and now Canon of Washington Cathedral, and director of the College of Preachers; the Very Rev. G. C. F. Bratenahl, D.D., Dean of Washington; the Rev. Anson Phelps Stokes, D.D., former Secretary of Yale University, and now Canon of Washington; the Rev. Walden Myer, Canon of Washington; Major General Grote Hutcheson, U. S. A., retired; and Mr. Carl W. Ackerman, Secretary of the National Cathedral Foundation. Mr. Corcoran Thom, Vice-President of the American Security and Trust Company in Washington and treasurer of the Cathedral, was unable to be present.

The conference gave prayerful consideration for four days to a general plan of ways and means which will give direction to Cathedral activities for the next few years. Action was taken on plans calculated to accelerate the completion of the Cathedral fabric. It is the hope of the committee that the program to be followed this autumn and winter will result in contributions sufficient to justify initiation of further construction to complete the choir, the crossing beneath the great central tower, and the north and south transpents. As soon as \$3,000,000 is

on hand, in gifts or pledges, contracts will be prepared for this portion of the edifice which is urgently needed to accommodate the ever increasing congregations on Mount Saint Alban.

WORK PROGRESSING

During the summer, work is progressing satisfactorily in the crypts of the Cathedral. The Chapel of the Resurrection under the south transept is completed with the exception of the frescoes which are to tell, in primary colors on its walls, the doctrine of life after death as typified in our Risen Lord and Master. When finished this massive Norman chapel, one of the most imposing portions of the Cathedral fabric, will be dedicated as a memorial to the late Rt. Rev. Alfred Harding, D.D., second Bishop of Washington. Bishop Harding's tomb will be erected in this chapel. His many friends in the Diocese of Washington and throughout the Church will be informed this autumn of the Cathedral's plans for honoring his memory and for paying tribute to his contribution to the great spiritual powerhouse which is gradually taking form on the hill overlooking the city of Washington.

Contracts will be awarded in the near future for completion of the crypt aisles and passageways on the north side and for the construction of an impressive mortuary chapel to occupy the space between the four enormous pillars which will support the weight of the central tower. When the edifice is finished the pinnacles on this tower will soar 107 feet higher above the Potomac River than the tip of Washington Monument which has been for years the criterion for height among the residents of the capital city. The main reason for the great elevation of the cathedral above the city is the fact that Mount Saint Alban is 400 feet above the Potomac and the tower will rise 262 feet above the hill.

THE COLLEGE OF PREACHERS

Bishop Rhinelander reported to the conference that, as a result of publicity given to the College of Preachers in THE LIVING CHURCH and other publications, urgent demand has been registered for the building which is to house this vitally important undertaking. He has received applications from several clergymen who wish to attend the next conference when plans will be further developed for training preachers to reach the masses of people who are known to be out of touch with or alienated from the Christian Church. This primary object of the College will be stressed in its formative years. A friend of Washington Cathedral in New York has made the offer of a conditional gift toward the first unit of the Guest House which will be used by the College of Preachers until a separate building for it can be constructed and funds obtained for its endowment.

Efforts to add to the number of Master Builders of the Cathedral and to increase the membership of the National Cathedral Association will be intensified. At present the Association has nearly 5,000 members in all dioceses and all states of the union who, by their prayers, interest, and annual offerings are helping build the Cathedral.

RELIGIOUS MINISTRATIONS

One subject which received careful attention from the conference was the plan to grasp every opportunity in the future to make the Cathedral speak of religion and spiritual comfort to the thousands

of pilgrims who monthly seek its doors. With more than 250,000 visitors a year, including the worshippers in the Bethlehem Chapel and pilgrims from outside Washington, the Cathedral authorities feel deeply the responsibility of ministering to the spiritual needs of this great army of potential members of the Kingdom. Both the chapter and the Cathedral staff are overjoyed to find thus early in the development of the edifice the opportunity to use the facilities of Mount Saint Alban to bring thousands of souls into closer relationship with Him in whose Name the Cathedral is being up-biased as a symbol of the faith of the founders of this nation.

DR. STIRES TO BE CONSECRATED IN NOVEMBER

NEW YORK, N. Y.—It is tentatively arranged, subject to the receipt of the canonical consents of bishops and standing committees, that the consecration of the Rev. Ernest M. Stires, D.D., to be Bishop Coadjutor of Long Island, will take place in St. Thomas' Church, New York City, of which Dr. Stires is now rector, on November 24th.

Dr. Stires' associates in the House of Deputies will be greatly pleased that the date of the consecration is deferred until after the next General Convention, thus enabling Dr. Stires to sit again as a clerical deputy from New York.

INFLUENZA EPIDEMIC AT FORT YUKON

[BY TELEGRAPH]

NEW YORK, N. Y.—Bishop Rowe at Ft. Yukon telegraphs July 18th:

"In nearly every cabin members of family are helplessly sick. Mrs. Burke prepares soup by barrelful so every one can have something nourishing once daily. The rest of us carry soup throughout village from house to house. Sixty patients are crowded into the hospital and tents. Five died July 17th. At present and for some time Indians will need careful nursing and nourishing food in their homes in addition to service we are giving in overcrowded hospital. I will stay here as long as I can be of use."

NEW YORK, N. Y.—A telegram received at Church Missions House, New York, on July 16th, from Bishop Rowe, who was then at Dawson, reads:

"Flu epidemic sweeping Fort Yukon. Over two hundred cases. Every native sick. Hospital crowded. Tents being used for overflow. Some of the staff also sick. We are obliged to provide food for Indians in native village. Rush nurses help situation. Have chartered launch and am leaving with nurses for Fort Yukon immediately. Will need funds to meet this critical situation. Appeal to my friends to stand by me and my Indian people."

The Hudson Stuck Memorial Hospital is located at Fort Yukon with Dr. Grafton Burke in charge, assisted by two American nurses. The hospital accommodates, on a pinch, twenty patients. The permanent Indian population numbers about two hundred and fifty. At this time of the year Fort Yukon is a great gathering place for the Indian people living north and south of the Yukon on its tributaries. They come to Fort Yukon for the Fourth of July, and then scatter to their summer fishing camps along the river. Evidently the epidemic of flu has struck Fort Yukon when it was so crowded with visitors, before

they could get away to their fishing camps. Bishop Rowe left Seattle July 1st for the interior of Alaska, expecting to spend the summer visiting the Yukon stations, and superintending the erection of a new building for St. Mark's School, Nenana.

The Department of Missions is endeavoring to secure two additional nurses, and now asks the friends of Bishop Rowe to stand by him in this emergency as they have stood by him so often in the past. Money sent to the Department of Missions at 281 Fourth Avenue, New York, will be placed immediately to Bishop Rowe's credit so that he may make drafts against it.

CONFERENCE OF BISHOPS

DES MOINES, IOWA—A meeting of diocesan bishops, whose work is aided by appropriations from the National Council, was held in Des Moines, June 30th and July 1st. The gathering represented dioceses in the Midwest, the Northwest, and the Southwest. The Rev. Carroll M. Davis, LL.D., Executive Secretary for Domestic Missions, was present at the sessions, and contributed helpfully to the discussions. The results of the conference were felt by all present to have repaid them amply for their attendance. A better understanding of the problems of equitable assistance of the Church's missionary work wherever carried on, led to the formulation of principles in a series of resolutions to be presented to the General Convention.

GENERAL CONVENTION ACTIVITIES

NEW ORLEANS, LA.—The children of the Church schools in New Orleans will demonstrate, at the time of the General Convention, the work that may be done in each of the Five Fields of Service, as planned by the Church School Service League. Miss Gladys Fry and Miss Alma Hammond and their committee, who are in charge of the local demonstrations of the Church School Service League work, have arranged with five churches and the Children's Home on Jackson Avenue, in New Orleans, to illustrate the League in action. Each church will represent one field and it will be in operation one day in each week. In this way visitors may see any branch of the Church School Service League work in operation by consulting schedules which will be published.

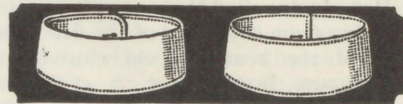
Exhibits of other Church organizations will be on view in the First Methodist Church, which is nearly opposite the Convention Halls. The Washington Cathedral will be represented by a miniature model of the buildings as it will be when completed. The Health Education Society, the Army and Navy Commission, the Seamen's Church Institute, and the American Church Institute for Negroes will all have exhibits in this same building.

The following organizations have also secured space: St. Barnabas Guild for Nurses, the Order of Sir Galahad, Daughters of the King, Brotherhood of St. Andrew, Church Periodical Club, and Church Mission of Help.

A complete line of Christian Nurture Series literature will be on view, and a book exhibit, under the auspices of Morehouse Publishing Company, will be conducted by three New Orleans women.

The Girls' Friendly Society has engaged rooms at the corner of Callopie and St. Charles Streets, half way between Convention Headquarters and Convention Hall. This will be the headquarters for the Girls' Friendly Society activities and will also be the place of their exhibit.

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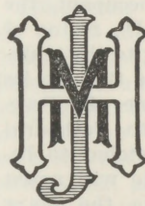
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RACINE CONFERENCE FOR CHURCH WORKERS

RACINE, WIS.—The seventh session of the Racine Conference for Church Workers closed with a corporate communion on Friday morning, July 10th. There were about 125 present throughout the ten day period, and some sixty others who came up over the week end. Among the interesting and inspiring events of the conference were the addresses on Personal Religion by the Rev. McVeigh Harrison, O.H.C. Father Harrison as the chaplain was a veritable inspiration to the Conference, and all the more so, when it was realized that this would be his last conference for some years, as he sails for Liberia on August 15th. Other interesting events were the missionary addresses of Dr. W. C. Sturgis, Educational Secretary of the National Council, and especially his thrilling Sunday afternoon address, the pageant presented by the Rev. Morton C. Stone, being a dramatization of Evening Prayer, the stirring sermon on Sunday morning at St. Luke's Church, Racine, by the Rev. Frederic S. Fleming, rector of the Church of the Atonement, Chicago, the rousing patriotic address on the evening of the Fourth of July by the Rev. Dr. George Craig Stewart, rector of St. Luke's Church, Evanston, the address by Mr. Herdas T. Muzumdar, a native of India, now studying at Northwestern University, on the story of Gandhi, the address by the Rev. Robert F. Lau, representative of the National Council, on the Work of the Church among the Foreign-born, and last but not least the impromptu meeting of the House of Deputies of the General Convention.

The faculty was unusually strong and the courses offered, were of great interest. The Conference Bible Class was conducted by Father Harrison the first week and by Bishop Ivins the second week. The Rev. Frank E. Wilson had the noontide lecture on Turning Points in Church History. Dr. W. C. Sturgis had a class on The Church's Life and Talks on Mission Fields. The social service classes were under the direction of the Rev. C. L. Street and Miss Josephine Starr. The Rev. Robert Holmes, of Evanston, was the efficient director of music. The Rev. E. J. Randall conducted a mission study class. The Rev. D. A. McGregor gave a course on the Old Testament. The Rev. M. B. Stewart, of Nashotah, had two classes on Moral Principles of the Christian Religion, and The Attractiveness of the Christian Virtues. The Rev. Harwood Sturtevant took the class on the Prayer Book. Miss Jeanette Ziegler had a class on The Church and the Girl. The Rev. Morton C. Stone conducted the pageantry school. The Rev. Milo Goodall had a course on Symbolism. In Religious Education the Rev. Charles H. Young was instructor in Pedagogy. The Rev. M. M. Day, Miss Vera Noyes, and Miss Myrtle Kimes were instructors in Christian Nurture. The Rev. Herbert L. Miller was the assistant business manager and had a class in Altar Guild Work. Miss Agnes Hall had a very interesting class on the Young People's Movement and acted as Dean of Young Women. The Rev. Frank E. Wilson, D.D., also conducted a Conference on "Youth in Conflict" for the many social workers who came up over the week end.

The management was excellent: Young and old joined together in the sports and pastimes, and all enjoyed the afternoon teas, served by the kind thoughtfulness of Mrs. Biller, whose gracious hospitality made all feel at home.

THE SITUATION IN SHANGHAI

SHANGHAI, CHINA—For three weeks Shanghai has been in the grip of a general strike. No one who has not been through such an experience knows what it is; stores and markets are closed, only a few street cars are running, the telephone system is generally disorganized, the city is under martial law, and a general feeling of tenseness and uncertainty prevails. Not only Shanghai, but almost every city in China has been affected; there have been riots, assaults upon foreigners, burning of banks and plundering of consulates. Also, in many places there has been a bitter attack on Christianity, principally because of the attitude of the missionaries in justifying the right of the police to maintain order even to the extent of shooting down the violently lawless. Foreign members of our missions have been ordered by the bishops to come into the foreign concessions at Hankow and Shanghai for protection and, consequently, the work of evangelization has been severely interfered with.

It looks as though this were going to be the end of the old regime in China and that hereafter, as in Japan, no foreign domination would be tolerated. This will doubtless mean many changes in our missionary methods, but the Gospel can be preached and followed under any form of government (so long as there is a minimum of order and justice) and under the rule of any race. The Church may be sure that her representatives in China will be willing to run any risk and endure any hardships that may be necessary in carrying out our Lord's great command.


MARYLAND

MISSIONARY APPORTIONMENT

BALTIMORE, MD.—It is a matter of great gratification to the Church people of Maryland, and especially to the Bishop and to the treasurer of the Diocese, Mr. Arthur Boehm, that Maryland has been able to send more money to the General Church this year, up to the present time, than for several years past. This fact is largely due to the active coöperation of several of the larger parishes in making regular monthly contributions. Maryland, for the first six months of 1925, is standing at the head of all the larger dioceses of the United States in paying its quota, or, rather, its share of the quota, of the National Church.

Sixty-six unit congregations have paid in full for the half year closing the end of June, out of one hundred and twenty-two, practically one-half of the assessable congregations. This is an excellent showing, especially in view of the fact that the preponderating majority of the congregations, that have not paid in full to date, have almost done so, and give abundant promise of making up their quotas by January 1st.

At the last meeting of the Executive Council of the Diocese, the finance committee prepared a budget for the convention expenses for 1926. Carefully considering the projected work, the conclusion was reached that the Diocese can accomplish as much work as heretofore and, at the same time, the Missionary Budget may be reduced by nine per cent, and the Convention assessment by twelve per cent. This will be a great relief to many parishes which have been doing their utmost to pay their quotas at the cost of leaving undone many needed repairs and improvements in their own churches.



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PILGRIMAGE TO THE HOLY LAND

OMAHA, NEBR.—The Rt. Rev. E. V. Shayler, D.D., Bishop of Nebraska, is to head a pilgrimage to Egypt and the Holy Land in the spring of 1926.

In 1924 Bishop Shayler was invited to accompany a pilgrimage of Anglican clergymen and laymen to Palestine. This experience convinced him of the high spiritual value of such an enterprise, especially as it accrues to one who visits the holy places not as a sightseer but as a Christian; to one who tries to enter sympathetically into the life of our Lord as he traces the blessed footsteps among the hills of Galilee and to Gethsemane and Calvary. His conviction was changed to enthusiasm when he received a personal invitation from His Beatitude, the Patriarch of Jerusalem, and from the Metropolitan Bishop of Nazareth to lead personally a pilgrimage of American Churchmen and women to the Holy Land. In fulfillment of their desire and with full conviction of the spiritual values involved, the Bishop has invited all those to join him in this pilgrimage, who are sympathetic to its purposes and desirous of its spiritual benefits. A still further aim is the furtherance of fraternal relations between the American Church and the Holy Eastern Orthodox Churches.

The pilgrims are to leave New York April 9th and will be in Alexandria on the 24th, and Jerusalem from the 29th to the 3d. A visit to places of interest in Palestine will be made, and there will be a two weeks' cruise on the Mediterranean. The pilgrims are due in New York again on June 3d.

Further particulars may be had from Bishop Shayler, at 202 Kennedy Bldg., Omaha.

PARISH HOUSE AT MEMPHIS, TENN.

MEMPHIS, TENN.—With approximately \$30,000 in cash and pledges available, the vestry of St. Luke's Church, Memphis, the Rev. Charles Noyes Tyndell, S.T.D., rector, has decided to begin the erection of a parish house. Ground is to be broken at once, and it is expected that at least a part of the proposed unit will be ready for use by the first of October.

The parish house will be designed for the use of the Church school and the many organizations of the parish, which has grown phenomenally since the coming of Dr. Tyndell, three years ago.

MISSISSIPPI TEACHER TRAINING SCHOOL

VICKSBURG, Miss.—The Mississippi Training School for Teachers was in session at All Saints' College, Vicksburg, from June 28th through July 9th, and, although the attendance was not large, (this being the second summer of its existence) the work done was of unusually high character, and the spirit of the gathering unexcelled. To the Rev. C. A. Ross, of Canton, Miss., high praise is due for the careful planning and unremitting care which made the School a success; to the corps of teachers scarcely less praise should be given for the devotion and enthusiasm of their work; while the students, older and younger, thoroughly enjoyed and profited by every moment of the time and cooperated to the fullest in both work and play. Several of the

faculty commented that they had never had classes so thoroughly in earnest and eager in their work. The Bishop Coadjutor, of Mississippi, the Rt. Rev. William Mercer Green, D.D., was in residence throughout and gave a very inspiring course upon The Bible. The other instructors were the Rev. C. A. Ross, of Canton, Miss., the Rev. W. A. Jonnard, of Savannah, Ga., Mrs. Oser and Mrs. Foxley, of New Orleans, La., Miss Strahan, of Grenada, Miss., and the Misses Josephine Thames and Mary Bell Conway, of Vicksburg. Special thanks are also due to Mr. Jonnard for his unflinching inspiration as Director of Recreation.

CONFERENCE FOR CHURCH GIRLS

RACINE, Wis.—In the National Center for Conference and Devotion, at Taylor Hall, Racine, there will be held in August a conference of unusual interest. The dates are from August 12th to the 16th, inclusive, and the conference is planned to meet the normal desires and needs of young Church girls between the ages of thirteen and seventeen years.

The program provides for an abundance of recreation, under the skilled supervision of Miss Edna Beardsley, Field Worker of the Diocese of Milwaukee. Each morning there will be two class periods for the discussion of the practical building up of Christian character. One course will be led by Miss Ziegler, Principal of St. Mary's School, Dallas, Texas, and one by Mrs. George Biller, who is in charge of Taylor Hall. In the afternoon Mrs. Francis Bloodgood, of Madison, Wis., will teach the principles of pageantry. Miss Sarah E. Olden, of Princeton, N. J., a writer of Indian Folklore, Miss Mitsu Motoda, daughter of Bishop Motoda, and Miss Mary B. Peabody, secretary to the

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George Craig Stewart

THE EXCESSES OF BIRTH CONTROL

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NEW OREGON CHURCH BUILDINGS

PORTLAND, ORE.—The Bishop of Oregon had the unique experience of officiating on the first three Sundays in June in connection with new church buildings. On the first Sunday he dedicated the new church and parish house at Tillamook, a new work now under the direction of the General Missionary, the Rev. Thomas Jenkins, D.D. On the second Sunday he consecrated St. Paul's Church, Salem, which, in a little less than three years, has accumulated sufficient funds, with the exception of \$5,000 left by Mrs. Mary Peyton for the purpose, to build a beautiful new church, seating 350, a new rectory, and the remodeling of the old church building into an attractive parish house. The former Archdeacon, the Rev. H. D. Chambers, has shown great leadership and ability in bringing this about.

The third Sunday in June the Bishop laid the corner-stone of the new St. Mark's Church, Portland, which, with the new rectory, will cost in the vicinity of \$55,000, the entire amount being the gift of Miss Katherine Percival, sister of the late Rev. Dr. Percival of Philadelphia. It will probably be the most beautiful church in the Diocese when finished.

TO RENOVATE CHURCH

SAVANNAH, GA.—A complete renovation of Christ Church, Savannah, Ga., will be made this summer, the work to begin the first of August. At a recent meeting of the vestry and some of the leaders of the parish called to discuss a financial campaign to raise funds for the repairing of the church, the rector, the Rev. David Cady Wright, announced that he had refused several times to entertain any suggestions to renovate the church building until the parish had assumed its obligation to the General Church, and that now for the first time the entire quota had been pledged he had given his sanction to go ahead with the plans. Christ Church is the first large parish in the Diocese to pledge its entire quota which was done in the last Every-member Canvass, and by June 1st had met more than its minimum due to that date.

Simons and Lapham, ecclesiastical architects of Charleston, S. C., will have direction of the repairs. The walls and ceiling will be refinished in three shades of ivory. New pew ends will be made to conform to the choir stalls, and all pews and woodwork will be finished in ecclesiastical oak stain. The exterior pipes of the organ will be retouched in a dull bronze instead of the bright gold they are now. The pews will be re-upholstered and the aisles will be covered with artificial tiling. An indirect lighting system will be installed, giving to the old church a final touch of modern fixtures. In 1897 the church was burned and only the walls were left standing. No repairs have been made since it was re-built following the disaster.

Further plans include the renting for three years of a three-story brick house a block from the church to be used as a

parish house. The Church school has entirely outgrown its quarters in the basement of the church, and expansion will go forward in the parish house which will also undergo some repairs to meet the immediate needs of both the Church school and the parish.

A PHENOMENAL GROWTH

BALTIMORE, MD.—Some twenty-seven years ago, the Rev. C. Ernest Smith, D.D., then rector of the Church of St. Michael and All Angels, Baltimore, began a mission work in the Huntington section of this city. After some preliminary work, he appointed the Rev. George J. G. Kromer, vicar of this undertaking, calling the mission the Chapel of the Guardian Angel. Mr. Kromer has recently celebrated his twenty-fifth anniversary in this capacity.

During these twenty-five years the growth of the work has been amazing. In 1900, the services were held in a small home. Today, the congregation worships in a fully equipped church on the corner of Huntingdon Avenue and Twenty-seventh Street. When Mr. Kromer took charge, he ministered to thirty souls, at the present time he is the shepherd of a flock numbering one thousand souls. The Church school has increased from thirteen to three hundred and twenty-seven. Communicants have increased from twelve to nearly five hundred. The offerings the first year were \$50. Last year the total revenue approximated \$6,000. The Community Club opened in a small dwelling. Today it is housed in one of the finest parish houses in Baltimore. Mr. Kromer has been indefatigable in his efforts, and he is recognized as the first citizen of the Huntington district. The past four rectors and the present rector of the Church of St. Michael and All Angels, Dr. Smith, Bishop Murray, Bishop Fiske, Bishop Cook, and the Rev. Wyatt Brown, D.D., have each of them made a splendid contribution to the work through their able leadership. The backbone of responsibility for the mission, however, has been borne by Mr. Kromer, and he has built up and established an enduring work for Christ and His Church.

IOWA CHURCH REBUILT

INDEPENDENCE, IOWA—On Saturday, April 4th, fire destroyed a large portion of St. James' Church, Independence. At the time of the fire, the rector, the Rev. Doane Up-john, carried out the sacred vessels, brasses, books, etc.

In rebuilding, the church has been modeled, enlarging the chancel and changing the west end, giving to the entrance and sanctuary a spaciousness that was much needed. Members of the congregation have given many memorials and thank offerings in carrying out the work. The improvements have cost \$7,500.

During the time of building, the congregation has been very comfortably housed in the parish house.

Bishop Morrison opened the church on the Third Sunday after Trinity. Since then the St. Agnes Guild has had the parish house decorated and furnished.

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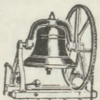
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CHURCH SCHOOLS IN EIGHTH PROVINCE

SALT LAKE CITY, UTAH—The secretary of the Department of Religious Education of the Province of the Pacific, the Rev. H. E. Henriques, has issued the following information:

"There are listed by the National Council six Church schools for girls and one for boys in the Province of the Pacific."

"For the school year of 1924-1925, there were 786 girls in the six schools, divided into lower (grades one to eight) with an enrollment of 329, and upper (grades nine to twelve) with an enrollment of 457. Sixty one per cent of the total enrollment comes from non-Episcopal families. The one school for boys has an enrollment of 300 in the upper six grades. Fifty per cent of the boys come from non-Episcopal families. A trifle more than half of the teachers in the girls' schools are communicants, while one-third of those in the boys school are Churchmen.

"Two of the schools have a chapel in the school building (a room set apart for that purpose), four have separate buildings, and one uses the neighboring parish church. Three have resident chaplains, while the others use the rector of the neighboring parish. There is a wide variety of services in these chapels, ranging from daily Morning and Evening Prayer, either or both, to a daily Eucharist and Morning and Evening Prayer. We are uncertain whether Morning and Evening Prayer means the Prayer Book services, or an abbreviated form of these. Attendance at one service each school day is generally compulsory.

"As the courses given in the schools probably satisfy the several State Boards of Education, this report deals only with the so-called "Bible" or Church instruction. Four schools give one "hour" a week in the upper grades, one gives three-quarters of a period each week, while one gives two forty-minute periods each week. One school failed to report any such courses. These courses vary according to the whim of the instructor, ranging from Christian Nurture courses, courses in English and American Church history, to a study of individual books of the Bible. All schools require this work before graduation, giving either one or two credits for the four years work.

"Most of these schools, either directly or indirectly, present the several phases of Church work as a vocation or life work."

Recommendations accompanying this report were that there should be some minimum devotional activity, and that there should be a four year course of instruction in religious matters, based on one hour a week for the school year.

The provincial department is endeavoring to meet the Church student problem, and has also sent out a questionnaire to certain selected Church schools, in an endeavor to ascertain length and conditions of attendance, etc.

ACCEDES TO THE CHURCH

UTICA, N. Y.—The Rev. Walter Leopold Bennett has resigned as pastor of the First Reformed Church and will become a candidate for orders in the Diocese of Central New York. For the time being he will also teach in a local high school.

The Rev. Mr. Bennett was born in Port Hope, Ontario, Canada. He took the degree of Master of Arts from Princeton University during the presidency of Woodrow Wilson, and later was graduated from the Princeton Theological Seminary. For a number of years the Rev. Mr. Bennett served Presbyterian churches, after which he took the pastorate of the First Reformed Church.

MINISTERS FROM OTHER BODIES

NEW ORLEANS, LA.—The Recorder of Ordinations of the General Convention, the Rev. W. S. Slack, states that there have entered the Church's ministry from the ministry of other religious bodies between January 1, 1922, and December 31, 1924, the following: One each from the Unitarians and the Universalists, two each from the Congregationalists and the Roman Catholics, five from the Presbyterians, and six from the Methodists.

Since January 1st of the present year the Rev. Mr. Slack has noticed in the Church papers the reception into the Church's ministry of one minister from each of the Baptists, Cumberland Presbyterians, Methodists, Old Catholics, Presbyterians, and Universalists.

RAILWAY TRAVEL IN CHINA

SHANGHAI, CHINA—In writing of a recent visit to two country towns some distance from Shanghai to consecrate churches, Bishop Graves says:

"Railway travel is very difficult. It is nearly impossible to get a seat, and the dirt and crowding are such as you can hardly imagine. Not only are the seats full but people stand in the aisles for several hours at a time. These are only minor inconveniences. I spare you the details of what many people have to put up with. The military have the cars and are still much in evidence on those that are left."

The churches consecrated were the Transfiguration at Daung-Kheu, and the Church of Our Saviour at Koen-loo. At the latter place, the Bishop also confirmed a class of sixteen, made up of candidates from both congregations. On the same visitation, the Bishop confirmed thirty-two at Wusih, and fifty-one at Zangzok.

BASILIOS III PATRIARCH OF CONSTANTINOPLE

NEW YORK, N. Y.—A telegram was received on July 15th by the President of the National Council from Archbishop Alexander in Long Island City, announcing the election of the Patriarch of Constantinople, to fill the vacancy caused by the expulsion of the previous Patriarch from Constantinople by the Turks last February. The telegram reads:

Gladly announce election new ecumenical patriarch Basilios III, formerly Metropolitan of Nicea. Am instructed by his Holiness to transmit to the venerable Episcopal Church his fraternal greetings and love. Archbishop Alexander.

HOLY CROSS MISSION, LIBERIA

MASAMBOLAHUN, LIBERIA—The first fruits of the Holy Cross Mission at Masambolahun, are found in the baptism of thirty-five men and boys and one woman. "We most earnestly beg the prayers of our friends for the perseverance of all these souls," says *The Hinterland*.

"We who live in a country which is at least nominally Christian, where the practice of the Christian religion is a common thing, can form little idea of the hardship which awaits these converts. All their friends and loved ones are pagan, or, worse still for their opposition to the Faith, Moslem. The pressure to go back to their old rites will be great."

The Prior of the Holy Cross Mission in Liberia recently made a trip "two days to the east," to the Ramsaur Memorial school at Pandemai, of which Bishop Overs has made him the superintendent.

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Father Dwalu, a native priest of the Vai tribe, is in charge there.

"Of the school itself," writes the Prior, "we have nothing but praise, as of all else we saw. The order and discipline are admirable, and how the lads and the two teachers manage to hold classes every day with a paucity of books and no blackboard at all strikes us as nothing less than a marvel. Yet they do, looking forward cheerfully to the day when the friends of the Ramsaur Memorial will send them some of the first requirements of an educational institution.

"But what pleased us most was the native church building in the town, erected under Father Dwalu's direction. The cross now stands aloft above this heathen village. The chief and the people have agreed to move the 'devil house' with its stockade, now in the center of the town, somewhere outside. They are vastly impressed with the Christian teaching, and come in great numbers, both men and women, to listen to the glad message of salvation."

PUBLIC SCHOOL RELIGIOUS EDUCATION

LINCOLN, ILL.—An attempt will be made to introduce a plan for religious instruction in the Lincoln public school education, as the result of movement taken by the Rotary Club today recommending such an action.

The Rev. E. A. Moore, rector of Trinity Church, who has had considerable experience in this plan followed in the Ohio public schools system, spoke briefly on the subject.

He declared the only really successful plan, which is gradually being taken up over the country, is known as the Gary plan. This plan is to be recommended to the Board of Education. It is thought that this is the first attempt of this kind in the Diocese of Springfield, and possibly in the state of Illinois.

A FLORIDA SUMMER SCHEDULE

JACKSONVILLE, FLA.—A refreshing note of spiritual vigor is struck in the announcement from St. John's Church, Jacksonville, the Rev. Menard Doswell, rector, that none of the services of St. John's will be discontinued during the summer months. The Church school will also stay open all summer. It is now comprised in one class and the rector is giving it instructions on the Christian year.

The congregation is reminded by the rector that, if it is too hot to come to the church in the middle of the day, there are services at 7:30 A.M., and at 8 P.M., when it is cool.

CHIMES AT ST. JOHN'S, BEDFORD, VA.

BEDFORD, VA.—"To the Glory of God, and in loving memory of Elizabeth Pate," a set of chimes has been presented to St. John's Church, Bedford, by Mrs. Pate's daughter, Mrs. Lettie Pate Evans, of Hot Springs, Virginia. They were dedicated on the afternoon of Wednesday, June 17th, by the Rt. Rev. Robert Carter Jett, D.D., Bishop of the Diocese, assisted by the Rev. William Arthur Pearman, rector of the parish. After the creed the Bishop and the rector, with Mrs. Evans and her cousin, Miss Martha Jones, proceeded to the tower of the church and had prayers there, following which Mrs. Pearman played on the chimes How Firm a Foundation, a favorite hymn of Mrs. Pate's. Returning to the chancel, the Bishop delivered an address and, after the render-

ing of special music by the choir, pronounced the benediction.

A very large congregation attended the service, and, when it was over, there was an informal reception in the new parish house; the first function to be held in this building, which has only recently been completed. In addition to the members of St. John's, the reception was attended by numbers of friends from the other churches in Bedford.

CHAPEL CONSECRATED IN PARIS

PARIS, FRANCE—On Wednesday, July 1st, the Rt. Rev. John N. McCormick, D.D., Bishop in charge of the European Churches, assisted by the Rt. Rev. James Henry Darlington, D.D., Bishop of Harrisburg, the Very Rev. Frederick W. Beekman, D.D., Dean of Holy Trinity, Paris, and the Rev. Richard M. Doubs, of St. Thomas' Chapel, New York, and a former Canon of Holy Trinity, consecrated the interior chapel of St. Paul the Traveller that is within the Pro-Cathedral Church of the Holy Trinity, Paris.

The most prominent memorials in this chapel are the altar of Sienna marble, with dossals and riddel posts, and the

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chapel screen. The altar posts are surmounted by the figures of St. Paul the Traveller and of St. Christopher, the patron of travellers, and a silver ship of ancient Dutch design. This has all been given by Mrs. Marius de Brabrant in memory of her brother, Francis Paul Clark, and her son, Gerald Clark Kling. The chapel screen, which is of unusual beauty, is given in memory of H. R. H. the Princess Christopher of Greece and Denmark, a member of Holy Trinity at the time of her death, by her son, Mr. William B. Leeds. The altar, the screen, the altar rail, and the credence were designed by Mr. Lancelot Gowan, one of the most brilliant graduates in sculpture and architecture of the *École des Beaux Arts*, and a son of the Rev. Dr. H. H. Gowen, of Seattle, Wash. The sculptor of the figures on the riddel posts is another graduate of the *Beaux Arts*, Mr. Paul Schwab, of Knoxville, Tenn.

There are many other beautiful and valuable memorials in this chapel, which has already been a blessing to the spiritual life of the parish.

DEATH OF MISS SHACKELFORD

SARATOGA SPRINGS, N. Y.—Miss Eleanor A. Shackelford, founder, and for many years principal, of St. Faith's School, Saratoga, died at her home in this city July 13th. She was the daughter of the late Rev. John W. and Elizabeth Putnam Shackelford.

The funeral took place on the 16th. A requiem Eucharist was celebrated at eight o'clock and the burial office was said at eleven, in Bethesda Church, both of which services were largely attended. Representatives of the Diocese, of the D. A. R., of the Saratoga Historical Society, the Woman's Civic League, and the various other societies in which Miss Shackelford had been interested, were present.

At the weekly luncheon of the Rotary Club, held shortly after her death, the club voted to award an annual memorial prize in St. Faith's School as a tribute of respect to the memory of Miss Shackelford and in recognition of her public service to education.

DEATH OF MRS. G. H. PLUMMER

SEATTLE, WASH.—Mrs. George H. Plummer, a devoted member of Trinity Church, Seattle, passed away June 18th, after a brief illness but one of great suffering. The funeral was from Trinity Church on the 20th, and was conducted by the Rev. H. H. Gowen, D.D., her former rector, the Rev. C. S. Mook, the present rector of the church, and the Rev. W. B. Tur-rill, his associate.

Mrs. Plummer was born in Corning New York. For the past nineteen years she has been a devout and active communicant of Trinity Church, being especially interested in the Woman's Auxiliary. She was president of the parochial branch and a member of the diocesan board.

DEATH OF REV. CHESTER WOOD

LANSING, MICH.—The Rev. Chester Wood, of Lansing, a non-parochial priest of the Diocese of Michigan, died at the home of his sister, Mrs. Frank C. Brisbin, in Lansing on the evening of July 4th.

The Rev. Mr. Wood was born in Lansing in 1861, the son of Mr. and Mrs. John A. Wood, who were among the first settlers of the city. His theological training was at the General Theological Semi-

nary. He was ordained deacon in 1900 by Bishop Worthington and priest by Bishop Davies the same year. He was assistant to the Rev. Dr. George Clark Houghton at the Church of the Transfiguration, New York City for the first years of his ministry. He was rector of St. Jude's Church, Fenton, Mich., for two years, was on the staff of St. John's Church, Detroit, from 1902 to 1905, and rector of St. John's Church, Battle Creek, Mich., from 1905 to 1909. From 1910 to the present time he has been engaged in supply work at different places, and in lecture and literary work. He retired from the active ministry to care for his mother during her long and trying illness, and on account of his own precarious health. He was the author of *Presence of God*.

The funeral service was said at the home by the Rev. Virgil Boyer, rector of St. Paul's Church, assisted by the Rev. Leo Szybowski, an old friend.

MOHAMMEDAN GIRLS AT ZAMBOANGA

ZAMBOANGO, P. I.—Miss Frances Bartter writes from the one-room house which she occupies in order to live near the fifteen Mohammedan girls under her care at Zamboanga, in the Philippine Islands.

Zamboanga, 500 miles south of Manila, is the chief town of a Mohammedan colony, the only large group of Mohammedans under the United States flag, 400,000 of them. Some three years ago it seemed that our mission there would come into more intimate contact with these people by gathering a few girls to live under the missionary's immediate care—only it was unlikely that Mohammedans would permit their girls to come. They did come, however, and ever since a few of them have been receiving education, industrial training, and, of course, religious care.

Now, because of the lack of a proper building to house the girls and the work, we are not giving them as good care as they would receive in their homes. Miss Bartter writes of her earnest hope that money for such a building may soon be obtained:

"—if not \$5,000, half of it, to permit me to build at least one floor where my girls, my assistant and I, can be under one roof at night. At present I have to leave my cottage and go across to the school to sleep on the porch of the schoolroom where the girls sleep, and that building, used for day school and sleeping quarters, is really unsafe. All the posts are rotten and I constantly have to pay for repairs.

"The girls are not adequately protected. The older ones have arrived at the age when Mohammedan girls are always kept in seclusion. Contrary to all expectation they have not been taken away from the school. The present room is too easy of access. I must keep them as carefully as their parents do. And we could even take more if I had room.

"Sometimes I have on hand hundreds of pesos' worth of weaving, etc., and anyone could get into the house, it is so old and rotten, eaten with ants, and so near the ground."

Three days later Miss Bartter added:

"Since writing this we have had constant rain. There is water under the schoolhouse, and the children sleep on the floor about three feet from it. Two posts under the schoolhouse gave way this afternoon, and two under mine. It cannot be temporarily patched up as it is so old, and all this repairing takes more money from our little working capital."

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NEWS IN BRIEF

COLORADO—St. Mark's Church, Denver, has just been renovated and redecored, services being held in the chapel and parish house while the work proceeded. Mr. Albert Olson, a local artist, whose paintings on the reredos and the wall of the baptistery have attracted much notice, was chosen to cooperate with the parish art committee in planning the work. This work marks the conclusion of the rectorship of the Rev. Elmer N. Schmuck, who is leaving to become a secretary of the National Council. His successor is the Rev. Walter H. Stowe.

FLORIDA—On Sunday, July 12th, the Rev. John C. Skottowe, rector of St. Katherine's Church, Pensacola, dedicated a handsome brass alms basin, of Gorham make. It was given by Mrs. Chandler as a memorial to her daughter, Bessie Chandler Humphries, 1886-1924.

GEORGIA—Dr. Wallace Battle, president of the Okolona Industrial School, Okolona, Miss., gave an address recently in St. Augustine's Church, Savannah, Ga., in the interest of the triennial meeting of the National Colored Council, which will be held in that church in September. Dr. Battle made an earnest appeal for funds for the renovation of the church building before the coming of the many visitors expected to be entertained by St. Augustine's when the Council meets.

MILWAUKEE—Through the efforts of Leon A. Shearer and Harley G. Smith, Jr., students at Nashotah House, the mission at Pewaukee, St. Bartholomew's, has been reopened, after having been closed for ten years. A congregation of forty persons at the first service on Sunday, July 12th, gives hopes for the success of this experiment.—The Rev. George W. Schroeder, vicar of St. Paul's Mission House, Milwaukee, is planning an outdoor Communion service for Sunday morning, August 16th, at ten o'clock, at the outdoor Chapel of the Transfiguration at Bethany. Mr. Schroeder's summer home at Fox Point. The mission house choir will sing Haydn's *Imperial Mass*, and the organ will be augmented by cornet and strings.

MILWAUKEE—The vestry of the Church of St. John Chrysostom, Delafield, the Rev. F. F. Snow, rector, will soon erect a building to be used as a combined rectory and parish house.—The Ven. M. B. Goodall, of Rice Lake, was installed as Archdeacon of La Crosse at the annual festival of the acolytes of the convocation at Chippewa Falls, June 24th.

NEWARK—A window, a memorial to Helen Carr Henry, has recently been placed in St. Peter's Church, Morristown. It represents the childhood of our Lord, and is a part of a carefully worked out plan for the ornamentation of the church. The window was made by James Powell & Sons, of London, England.

NORTHERN INDIANA—Recent gifts to the rector of St. Paul's, LaPorte, the Rev. Dr. F. J. Barwell-Walker, include a light weight set of green Mass vestments, made by one of the parishioners, and a considerable sum of money from the Woman's Guild and other friends, in appreciation of his more than seven years' service in the parish, and as an indication of the hope that his rectorate may continue. St. Paul's Church school won the district banner for the highest offering per capita during Lent, increasing from less than 50 cents per capita to over \$2.80.

OREGON—The graduation of nurses of the Good Samaritan Hospital completely filled Trinity Church, Portland, early in the month. Thirty-nine nurses were graduated, the diplomas being awarded by the Rt. Rev. W. T. Sumner, D.D., Bishop of the Diocese, as President of the Hospital Board. This is one of the largest classes in the fifty year history of the training school, and is an evidence of the healthful condition of the Good Samaritan Hospital.—St. Helen's Hall, the diocesan school for girls in Portland, graduated the largest class in its history of fifty-five years the first week in June. Under the Sisters of St. John Baptist, the school has grown until it now has its largest enrollment, with a graduating class for next year one and a half times as large as this year's class. During the last eight years the property interests of the school have been increased from a little over \$100,000 to \$400,000 through wise management and excellent investments. The Bishop of the Diocese, as President, awarded the diplomas and announced the honors. Of the twenty-nine graduates, twenty-four will go to college or university this coming fall.—The congregation of the Pro-Cathedral of St. Stephen the Martyr, under the leadership of the Very Rev. H. M. Ramsey, D.D., the Dean, has rebuilt the new parish house, restored the Memorial Chapel given by Mrs. Sumner, and has erected a temporary building on the original foundations of the Pro-Cathedral. This last has been done with

excellent taste and judgment, and will prove adequate until a new site has been secured and the projected new Cathedral is ready for occupancy. It will be recalled that the entire plant, with the exception of the chapel, which was badly damaged, was wiped out by fire in the fall. Fortunately the insurance covered the temporary restoration.—St. Barnabas' Mission, McMinville, under the direction of the General Missionary, the Rev. Thos. Jenkins, D.D., has

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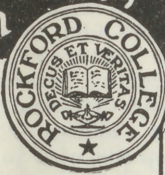
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wiped out in six month its indebtedness with the help of the Church Building Fund gift, by their own efforts, which has been a heavy burden on the mission for the past twelve years.—All Saints' Mission, Hillsboro, has purchased the land and building in which it has been maintaining services for the last ten years, and is launching on a new building program. This mission also is under the direction of the General Missionary, the Rev. Thos. Jenkins, D.D.

QUINCY—The Bishop of the Diocese has appointed the Rev. W. L. Essex, of Peoria, rural dean of Peoria, and the Rev. T. M. Baxter, of Preemption, rural dean of Rock Island.

SALINA—The second year of the Salina Young People's Conference was a great success. Forty boys and girls of high school age gathered for three full days of instruction, worship, and fun under the personal leadership of the Bishop, the Rt. Rev. R. H. Mize, D.D. The conference attended in a body the ordination of the Rev. Stanley Smith to the priesthood in Christ Cathedral. The closing event was a pageant written by Oscar Seitz. The conference was entertained in the buildings of St. John's Military School, which furnished ample space for all, the girls living in the junior school, and the boys in the main building. The Rev. James P. DeWolfe, of Kansas City, was an important leader and preached at the ordination.

WASHINGTON—The Rev. William S. Bishop, D.D., is in charge of St. Thomas' Parish, Washington, D. C., for the months of July and August, during the absence of the rector, the Rev. C. Ernest Smith, D.D., who is spending the summer abroad. Dr. Bishop, who was for some years Professor of Theology in the University of the South, at Sewanee, Tenn., is preaching a course of sermons on the general subject of History and the Bible, with special reference to the Book of Genesis.

WESTERN NEW YORK—Trinity Church, Fredonia, N. Y., the Rev. A. L. Proseus, rector, is making plans to rebuild the church, which was destroyed by fire last spring. Only the walls of the building were left standing after the fire, and there is a question as to whether these will stand the strain of rebuilding. The loss of \$50,000 was not covered wholly by insurance, and an effort is being made, among the people interested, to rebuild in the near future.—The special

preacher at the Alumni Service at Berkley Divinity School, at its sixty-ninth commencement, was the Rt. Rev. David L. Ferris, D.D., of the class of 1893. He pleaded for a revival of the Christian home with its family altar and its open Bible.—The clergy of Bath, Corning, and Hornell are having special services for the Church boys at the Boy Scout Camp this year. These services are held at St. James' Church, Hammondsport, and are taken by the rector, the Rev. G. P. Sommerville, D.D. The boys are brought in each Sunday from the camp for Holy Communion at nine o'clock.—The Rev. Lewis E. Ward, rector of St. Thomas' Church, Bath, and an Associate Secretary of the Field Department of the National Council, was the lecturer at the Conference at Eaglesmere in place of Dr. Robert Patton. His course was The Parish Mobilized for Service.

MAGAZINES

THE JUNE NUMBER of the *American Church Monthly* presents to its readers a portrait of the rector of St. Stephen's Church, Providence, R. I., the Rev. Dr. Penfold, who contributes a sermon which he entitles *The Food of Wayfarers*. Prof. Manning, of Columbia, writes on the Patriarch Tikhon, whose policy under the Soviet regime he describes as one of steering clear of political interference and interesting himself only in spiritual problems. This policy brought upon the Patriarch much criticism, but Prof. Manning thinks him "worthy to be counted with the martyrs in the Roman Empire when organized government was striving to destroy Christianity." An article on Training Children in Worship describes the methods used in four different parishes. At St. Mark's in Minneapolis the attempt is made with great success to persuade the children to sit in the family pew and to take part in the regular Sunday morning worship. At St. Mark's Church, San

Antonio, Texas, the plan is "worship in the Church school." At St. Luke's Chapel, New York City, the children's Eucharist is so successful that "older people, who once come, never want to go to any other service." In St. Matthew's Cathedral, Dallas, Texas, an ingenious method is followed which combines the Church school Eucharist and public worship in the Cathedral. Mrs. Harlan Cleveland describes the conference of the diocesan and parochial officers of the Woman's Auxiliary held in April at Taylor Hall, Racine, Wis., now in charge of Mrs. Biller, whose management elicits warm commendation from the author. The conference emphasized faith and prayer as the right preparation for "some new inrush of God's Holy Spirit" and success in missionary endeavor, and it discussed the ideals necessary to create a warless world, what plans have already been proposed or tried to prevent war, and the specific duty of the women of the Church toward such plans.

A COMMENTARY on the fact that the Greeks in America have been left to themselves by Church people is furnished in the following incident. A certain Greek, a business man, has been in this country for twenty years. He speaks perfect English so far as business terms are concerned. But when he talks on religious subjects, he hesitates and falters for the English equivalents of the Greek religious and Churchly terms. His business vocabulary is perfect; his religious vocabulary is scanty and imperfect. Whose fault is it? Plainly, the fault of the Christian people of our land.—*The Arkansas Churchman*.

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