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# The Living Church

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

VOL. LXXIII

MILWAUKEE, WISCONSIN, AUGUST 1, 1925

No. 14

## IN THE IMAGE OF GOD

EDITORIAL

## ENLARGED POWERS FOR THE PROVINCES

BY THE REV. MALCOLM TAYLOR

## THE OLD GLEBE HOUSE AT WOODBURY

BY THE REV. GEORGE THOMAS LINSLEY

A BOOK OF INSTRUCTIONS AND INSPIRATION

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

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WHAT HAS HAPPENED to your dead, you ask. A beautiful thing; "the loving Spirit has led them forth into the land of righteousness." It was just what they had prayed for in the Psalms time after time; and He took them at their word, and escorted them forth to be with Christ for ever.—*The Bishop of London.*

TOO OFTEN in the past, theological discussions have been a matching of wits. Mind has met mind in intellectual debate. Now, heart may meet heart in penitent effort toward mutual understanding.—BISHOP FISKE, in *St. Andrew's Cross.*

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## EDITORIALS & COMMENTS

### In the Image of God

SO God created man in His own image," writes the author of the first chapter of Genesis; "in the image of God created He him; male and female created He them."

And centuries later the Psalmist was sufficiently puzzled over the riddle of humanity to ask reverently of God, "What is man that Thou art mindful of him, and the son of man, that Thou visitest him? Thou madest him a little lower than the angels," he continues, "to crown him with glory and worship."

Amidst the pathos of the blundering at Dayton, Tennessee, the blasphemy interjected into the dispute by Billy Sunday, the attempts at turning the tragedy into comedy that we find in so many of the daily papers, many of us are being called on to tell precisely what we believe, whether as students of God through revelation, or of nature through scientific research, in regard to the origin and the destiny of man. Truth is one; and no truth can contradict another truth. The testimony of the rocks and of embryology cannot tell a different story from that which God has told by revelation. The heavens declaring the glory of God, the firmament showing His handiwork, are bound to tell the truth; for man can neither tolerate untruth in nature nor in revelation.

THE image of God! Has God, then, hands and feet, eyes and ears, so that we are but tiny images of a physical Being greater than we? Are we but the little buddhas which reproduce on a small scale the greater Buddha that is worshipped by much of the world?

It seems scarcely necessary to say that no such conception is involved in the words.

God is trinity. His image, man, therefore is trinity. Man is body, soul, and spirit. The body is man, the soul is man, and the spirit is man; and yet these be not three men but one man.

Neither is man a little god. Though made in the image of God, his nature is distinct from the nature of God. Man has characteristics all his own. God was not man until in the Second Person of the Blessed Trinity, He became man without ceasing to be God.

Man—and every man—is created by Almighty God. The process of human reproduction we know. We perceive that every man is not a separate creation of God. We observe that his life proceeds from a pre-existing life. We can detect the influence of heredity

in every man; but we can also observe his individuality. Heredity is tempered by the will to be different; and freedom of will is unconsciously guided, in large part, by heredity. Yet back of heredity and of freedom of will stands Almighty God. He was Creator of the individual by directing the process by which the cell became two cells, and all the myriad particles of the human body, the labyrinth of the human mind, and the undying eternity of the human spirit, either grew out of that expanding cell or, by a process unknown to us, was united with it; for no man knows whether the eternal spirit of man is a product of human reproduction or a separate creation for each individual. In any event, it takes parents plus God—God acting through and with parents—to produce a man.

Since this is obviously the process by which God creates every man, why should it seem strange that, by a like process of development, He has similarly created the race of man? The cell, the physical development through countless changing forms from that cell, the strange factor of heredity, the individuality that modifies that heredity and produces a new being unlike every other being that has gone before, the addition of a spirit by a process and at a time known only to God; these are the elements that have alike produced the individual and the race. To trace the race back through myriads of intermediate forms and myriads of aeons to an original cell, is no more infringing upon the creatorship of Almighty God than is the function of the human parents in the life of the individual. Just as my parents do not preclude my being the child of God, neither does the evolution of the race prevent it from being the creation of God.

Back of the cell was always Almighty God. Back of the first impulse of the cell to divide and reproduce was the energizing power of God. Back of the countless ages of time was the vast, limitless expanse of eternity. Back of everything that science can postulate, or the human mind can conceive as to origins, was the Word of God—of Person speaking to Person in a Trinity of majesty and order—"Let us create man in Our own Image." And "So," through a process that may have extended through billions of cycles of ages, "God created man in His own image."

HOW can this majestic process by which God creates alike the race of man and the individual man seem unworthy of the conception of a Christian?

The answer that will be given is that it is not the process that is related in the second chapter of Genesis, however congruous it may be with the first chapter.

And that brings us face to face with the question: What do we believe about the Bible? Let us face the question frankly.

We believe that "all scripture was written for our learning." We believe that all the Bible was written and collected by inspiration of God; that every part of it is so inspired that we are justified in speaking of the totality of the Bible as the Word of God.

But we also believe that *revelation* from God to men is given through the Bible only on subjects that pertain to God and to our eternal salvation. The Scriptures are to make us "wise," not in any field of science, or of history, or of earthly philosophy, but "unto salvation." All the Bible is inspired; but all of it does not contain revelation.

Thus it transpires that, though the account of the creation of all things in the first chapter of Genesis, and specifically of man and woman in the second chapter; the beautiful story of Eden; the long history of the process by which the chosen people were prepared for the climax of their racial history when a Virgin did conceive and bear a Son; all the detail of the life of men and of nations that makes up the historical books of the Old Testament—though all this is the product of inspiration and written for our learning, yet until it comes to the crucial event by which God became man, we cannot appeal to revelation to guarantee the accuracy of the history thus enfolded. God has not chosen to reveal to us the details of a history in which all the records are based solely upon the varying degrees of accuracy in the knowledge that was possessed by the very writers whom God had inspired to write.

Many of these wrote centuries later than the events of which they wrote; and the Creation stories are such that, in their very nature, they could not be matters of first-hand knowledge, either to the men who wrote them, or to the long line of men and women before them who had passed the tradition on, until the day when God inspired scribes, known or unknown, to record them in written form. They are the sagas of a people whom He was preparing for the greatest honor vouchsafed to any of the races of men. They are the inspired literature that helped the race to fulfil its destiny. The inspiration was given, not that a divinely guaranteed record of the manner of Creation should be supplied to us, since a knowledge of the manner of Creation does not concern our eternal welfare and God has no interest in satisfying our curiosity; but because, through all the scripture, there is abundant material such as may make us wise "unto salvation."

So all the wonderful epic of Creation is a legitimate subject for scientists to investigate.

Evolution *seems*, today, in general terms, to be the process by which God made man. It seems to fit into our various branches of knowledge better than any theory of direct creation. It seems best to carry out the analogy of the development of the individual human form, as shown by a study of embryology, as well as to fit in to the testimony of the rocks.

It does not follow that *the Church* is justified in teaching evolution, as though evolution rested upon divine revelation. It does not. It is the hypothesis of thinking men which, according to the progress made by science to the present day, seems best to fit in with ascertained facts. The hypothesis of earlier centuries had been that of special creation. The Church had therefore stated her position in terms that assumed the truth of that hypothesis. With the change of the

hypothesis, much of the language of the Church must change; not because Church doctrine has changed but because of the change from one hypothesis to another by students of the sciences. No doubt it is true that many theologians had confused revelation with inspiration, and had held that whatever writings were inspired were *therefore* to be assumed as divine revelation throughout, so that every statement in the Bible was divinely revealed and, therefore, inerrantly true. It is obvious that this does not necessarily follow, and no trustworthy writer holds that opinion today.

Mr. Bryan, who has been suddenly taken to that higher sphere where sight through a glass darkly gradually expands into a clearer sight, face to face with Truth, could not see that it would be undignified for Almighty God to have vouchsafed a revelation concerning things that man need not know for his salvation; that God never has been interested in satisfying mere curiosity. Mr. Bryan could not see the *reasonableness* of a limitation upon revelation. And so, to him, inspiration meant revelation; and whatever statement, in any sphere whatever, he found within the pages of the Bible, bore for him the direct guarantee of Almighty God. And when God seemed to speak through nature, Mr. Bryan shut his ears to the voice, for it told a different story from that which the simple chronicler had seemed to write. God rest the soul of him who put his religion first, wherever it might carry him!

But, says some perplexed reader, how, then, can I rightly interpret the Bible when I read it? You cannot with certainty, replies the educated Churchman, but "the Church hath authority in matters of faith." On such matters—*of faith*—take the word of the Church, as given in the Creeds. On matters of science, take the word of scientists; neither the Church nor the Bible is commissioned to speak authoritatively on those matters. But regardless of all that, read the Bible primarily from a devotional point of view; because it is the inspired library that God has given for our development in the way of salvation.

Thinking the subject through on these lines will, we believe, reassure any who have been perplexed by the palpable blunders of the controversialists at Dayton on both sides. Neither the eminent judge, nor Mr. Bryan, nor Mr. Darrow, proved himself a good exponent of the real Christian religion.

The glaring need for *the Church* in east Tennessee is abundantly shown. The "trial" was a pageant showing the necessity for rural home missions on the part of the Church, even in fields that have long been occupied by other Christian bodies.

SOME weeks ago (May 23d), we commented on certain proposals for enlargement of the powers of the Provinces, on the basis of a brief resumé in the news columns outlining what the report of the commission on that subject was likely to be. The report has now been printed and is before the Church. At the editor's invitation, the secretary of the commission, the Rev. Malcolm Taylor, has prepared a digest and explanation of the report, which is printed in this issue.

The report shows that the brief outline upon which we commented was generally correct. We regret that our own view, as then published, is so generally adverse to the recommendations of the commission. Their view that proposed amendments to the Constitution and the Prayer Book, after being tentatively adopted, are reported officially to the diocesan conventions "to provide a means for the general discussion of the proposed changes," is curiously inadequate. The reason

why these changes are certified by General Convention to the dioceses is that these affect the fundamental law of the Church, to which the individual dioceses gave their consent at the time the national Church was organized, and that fundamental law cannot be changed except by the consent both of General Convention and of the dioceses. They are certified to the dioceses in order that these may, if they desire, instruct their deputations how to vote on the question of ratification. In ratifying, the vote is esteemed that of the dioceses, cast by their deputations, rather than by General Convention. In effect, the latter body resolves itself into a constitutional convention, consisting of the two houses, whenever a vote is taken on the ratification of a proposed amendment. With able constitutional experts on the commission, it is strange that so palpable an error should have been passed unnoticed. The certification of such proposed changes to the dioceses is the equivalent of certification of proposed changes in the Constitution of the United States to the state legislatures; but where, in the state, ratification is made by the legislature, in the Church it is made by the deputations to General Convention, subject to the right of the diocesan convention to instruct them. It will be remembered that in the revision of 1892 the Diocese of Iowa exercised this right, instructing its deputation to vote against all revision. This obligation was carefully fulfilled, the vote of the diocese being cast in the negative on each proposal for revision; notwithstanding the fact that one of the most distinguished liturgiologists of the day, Dr. Hale, afterward Bishop of Cairo, who had assisted materially in perfecting the revision, was one of the deputies.

Of course, there could be no such reason for certifying the proposals to the Provinces. That the advice of the Provinces should be both asked and given in connection with appropriations for objects within their limits we thoroughly agree, but unless we are to change into eight Churches instead of one, we believe that the final determination—short of that by General Convention—must be made by the National Council. So also, though we appreciate the importance of some financial support for provincial work, we feel it necessary that each such work should be passed upon by the National Council and specific appropriations be required. We do not desire a third class of autonomous missions to be created between those of the diocese and those of the National Church. And we are unalterably opposed to vesting the choice of missionary bishops in a small minority of the Church to the exclusion of the large majority.

We regret exceedingly to find our view in such definite opposition to that of the very distinguished membership of this commission; but we do not feel that, on the whole, their conclusions are such as can be wisely accepted by the Church.

MR. BRYAN has set to all of us the example of putting principles before expediency. He undoubtedly wanted to be President; but he refused to "trim" in order that he might attain to it.

He once said that Mr. Gladstone was his ideal in public life. One can see why. Mr. Gladstone was great, alike in Church and in State; he was a Christian

leader as well as a political leader. Mr. Bryan tried to follow in his steps. But Mr. Bryan's following was too far off to reach Mr. Gladstone's eminence, and one's wildest conjectures fail to picture Mr. Gladstone as a free-silver Democrat, an anti-imperialist, a prohibitionist, a pacifist, and a Fundamentalist-Presbyterian.

Mr. Bryan did not have the background to become a Gladstone.

He was a devout Christian man, revealing American Protestantism at its best. One does not need to agree with him to feel sincere respect for him and for his memory.

May God be gracious unto him, and lead him into the fullness of a perfect understanding!

### ANSWERS TO CORRESPONDENTS

H.—(1) We cannot say.—(2) All Souls' Day is among the commemorations that the Joint Commission proposes to incorporate into the kalendar of the Prayer Book but without a special service.

W. A. D.—(1) There is no theoretical reason why a uniform date for Easter should be impossible.—(2) Kalendars have changed so many times that exact identification of the day of Resurrection according to our kalendar is impossible, but it is believed that the date corresponds with our March 27th.—(3) We cannot say.

C. H. S.—(1) The origin of the term Good Friday is obscure. It may be from God's Friday. The day is also called, in various lands, Holy Friday, Great Friday, Sorrowful Friday, and Long Friday, and anciently Good Friday and Easter were together called the *Pasch*, a term now confined to the latter day.

S. B.—(1) There are a number of autonomous Churches comprised in the Eastern Orthodox Church but the changes as a result of the war are such that we could not enumerate them. The chief bishop in each bears different titles, the Patriarch of Constantinople being generally recognized as *primus inter pares*. (2) There is both an Orthodox Patriarch of Jerusalem and also Patriarchs of the Armenian and the Latin Churches bearing that title, while Jacobite, Coptic, and Anglican Churches have bishops for that see.

### ACKNOWLEDGMENTS

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### THREE HILLS

To Sinai's Mount my harried soul doth look  
 And there with terror read the stone-paged book,  
 Nor dare the glance of Majesty to brook.

On Calvary's Hill my longing eyes are bent,  
 For there I see the Son of God forspent,  
 While earth is blest with Love's hushed sacrament.

And when I glimpse a hurrying, death-tinged stream,  
 Another height I view, whereon the gleam  
 That shone on Olivet outpours its beam.

Oh wonders all are the uplifted peaks,  
 The Hills of the Soul which my gladdened eye seeks,  
 The Mountains Law and Love, and Life that keeps,

Forever and aye calm keeps risen souls,  
 Forever and aye safe keeps contrite souls,  
 In Heaven's white ray.

GRACE LOUISE ROBINSON.

DO NOT THINK your life is to be thrown away because of any past sins. I believe in the remission of sins. This is an important article of faith. But, of course, our past sins do leave certain awkwardnesses which we must accept patiently with thankfulness. Oh, yes. Be *thankful* that you have some difficulty to bear, some disappointment, some cloud. Accept it as the mode in which you are to give God thanks. Do not accept it in any spirit of sullenness as if God had only half forgiven you. He loves you as much as ever. See that you love Him more than ever. Grow in His love, and earth's sorrows, will lead you onward in heavenly love.—*Fr. Benson.*

# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

## READINGS FROM THE ACTS OF THE APOSTLES

*August 2: Eighth Sunday after Trinity*

### THE CHURCH THE LIVING WITNESS OF THE RESURRECTION OF JESUS CHRIST

READ Acts 1:1-14.

THE Book of the Acts is without doubt the work of St. Luke, the companion of St. Paul, and the author of the third Gospel. The exact date of its compilation is less certain. It has been placed by conservative scholars as early as 60 A. D., and as late as the last decade of the First Century. St. Luke regards his history as the continuation of the Gospel story; it records the sequel of what Jesus "began to do and to teach." These words are significant. In St. Luke's mind the earthly life of Jesus, and the life of the Church are parts of one divine movement. Jesus, who was incarnate in the flesh, lives on in the body of the Church. The fact of Jesus' continued life is guaranteed by His resurrection and ascension. The prime business of the Church, then, is to bear witness to the resurrection.

*August 3*

### CHRISTIAN DISCIPLESHIP MUST BE FOUNDED UPON EXPERIENCE

READ Acts 1:15-26.

THE primitive Church was keenly aware of the vital difference between belief in the spirit of Christ, in the sense of His surviving influence and appeal, and the Spirit of Christ, in the sense of His actual personal presence. The difference lies in the actuality of His life in the Church. The disciples believed that Christ was alive, and that they had seen Him and had companionship with Him. That there should be no doubt of the fact of the resurrection they carefully organized their witness. That witness, they saw, must rest back upon men's personal experience of the risen Jesus. The body of disciples of Jesus, the original apostles, possessed this personal experience, and they allowed no one to enter the office who did not share it. They interpreted their office as primarily an office of testimony to the resurrection. It is noteworthy that in the case of the three beyond the original eleven to whom the title apostle is given, St. Matthias, St. Paul and St. James of Jerusalem, all had "seen the Lord." (See I Cor. 15:7-8).

*August 4*

### THE BIRTHDAY OF THE CHRISTIAN CHURCH

READ Acts 2:1-13.

THE skeptical who listened to the apostles' preaching of the Kingdom of Christ might properly have asked, "Where, then, is the King?" It would have been no answer for them to have responded that He was in heaven, for that would have asserted His absence from earth. St. Peter could appeal to the prophet's prediction. The Kingdom, when it was realized, would be accompanied by a visible outpouring of God's Spirit. That had taken place. There was no doubt about the reality and power of the experience of Pentecost. It transformed the Church, infusing it with new decision, new energy, and power. Men outside the Church had witnessed its effects; before them were men reborn. The Spirit of God was also the Spirit of Christ. What men had seen was the risen and ascended Jesus returning upon the wings of the Spirit. The truth of the presence of Christ in the Church depends now not wholly, or mostly, upon the witness of those who saw Him alive after His passion; it rests upon men's personal experience of His spiritual indwelling.

*August 5*

### ST. PETER'S FIRST REPORTED SERMON

READ Acts 2:14-28.

WHAT are we to think of the life and person of Jesus? Was He One who, by the singular purity of His life,

raised Himself to, or almost to, divinity? So men often think today. The New Testament knows nothing of such an interpretation. St. Peter in his sermon sets out Jesus' life as at every moment corresponding to an eternal divine purpose. All that happened, happened as the result of God's "determinative counsel." The significance of Christ lies in the fact that He represents a movement of God to earth, rather than an aspiration and an essay of man toward God. Notice in this sermon the forshadowing of the Creed: Jesus Christ suffered (v. 22), dead (v. 23), risen (v. 24), ascended (v. 33-34), glorified (v. 36).

*August 6: The Transfiguration*

### THE BROTHERHOOD OF BELIEVERS

READ Acts 2:29-47.

JESUS was slain upon a malefactor's cross, discredited alike by popular opinion and by the religious and civil authority. Within a few months thousands were seeking to be called by His Name, and to make Him the Master of their lives. It has been well said that, if the resurrection with the sequel of Pentecost did not take place, we should have to find adequate causes for the great Christian movement, which, apart from the recorded historical facts, are wholly lacking. Consider what took place. Vast numbers professed an unpopular cause. More than this, men drawn from many people, antagonistic by race, training, and temperament, were suddenly bound into the closest and most intense fellowship that the world has ever seen. A brotherhood arose which could only have been created by the fusing power of a new truth and a new Spirit. The Church asserted that the resurrection and the Spirit of Christ were the explanation of its being.

*August 7*

### A NOTABLE MIRACLE AT THE BEAUTIFUL GATE

READ Acts 3:1-10.

THE reality of the experience of Pentecost can be judged by the effects it produced upon the disciples themselves. Compare the halting, doubtful attitude of the apostles previously, to their remarkable sense of sureness after the day of the outpouring of the Spirit. They now have a conviction of power. They feel themselves possessed of something of might which had characterized Jesus. They had caught the secret of His mastery over disease and sin. The most unique thing in the life of the primitive Church is this sense of the possession of Power; to it the Spirit was a reality, a creative, regenerative force, of which its members had the exercise. Yet it is to be noted that it was used with a remarkable restraint. The incidents of healing are few. The spiritual activity was not made an excuse for wonder-working. It is upon the normal, moral, and spiritual recreation of the power of the Holy Ghost that the emphasis falls.

*August 8*

### ST. PETER ONLY THE CHANNEL FOR HEALING POWER

READ Acts 3:11-26.

MUCH of the recently revived interest in faith, or spiritual, healing appeals in justification to the experience of the primitive Church. There is apt to be this difference between modern profession and early Christian practice. Modern faith healing asserts a power resident in the personality, or in the human life from which it draws; the apostles confessed that they were merely channels through which flowed a power beyond their own, and that this was the energy of God. Their supreme interest was religious. If they used their power to heal, they pointed at once to God who made the healing possible, and indicated that there was a spiritual health of more importance than the physical. The appeal to the apostles' practice is justified only when their religious motive is shared. Today the religious motive is dragged in to give sanction to an interest concerned with nothing beyond physical well being.

# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

A NEW YORK publisher launched a book, last year, called *Etiquette: The Blue Book of Social Usage*. From its advertisements, I borrow these passages, that we may see what "fashion decrees"—and laugh!

"Just glance at these few quotations from *The New Book of Etiquette*.

"Jazz! The old-fashioned dances are picturesque and charming, but they belong to the past. The newer trend is for the giddy-paced dances, gay, free, rhythmic as the beat of tom-toms, wild with memories of the jungle, joyous, unrestrained, a little mad. Jazz is the mood of the moment, and the new etiquette welcomes it good-naturedly, knowing that it is a fashion, and like all fashions, will presently change."

"Slang! 'Slang is a characteristic phase of the American language. It can be colorful and expressive, without being coarse, and since it adds a typical verve and piquancy to our talk, there is no reason why it should be condemned.'

"Divorce! 'When a man and woman find that they cannot live happily together and decide to become divorced, the matter is one that concerns them and their near relatives intimately, but that should concern no one else at all. The new etiquette, which is sensible, does not tread upon the tender, hurting places of the heart nor search out its hidden secrets. What shall be done and what shall not be done are best decided by those who are most intimately concerned. But divorce is at the best an unpleasant and unhappy affair, and a sane etiquette is like a helping hand across the rough spots.'"

I TAKE this further comment from *The Scottish Chronicle*:

"The book mainly deals with secular events, but a little religion is thrown in for respectability's sake. A quotation from the chapter dealing with 'christenings' will be an eye-opener to those who know little about fashionable society. 'Etiquette' goes far beyond the Prayer Book in wealth of detail—in some directions. For example: 'Godparents should be chosen from among friends rather than relatives.' And: 'Godparents must, of course, give the baby a present, if not before, at least at the christening.' But the fullest rubric has, naturally, to do with the actual ceremony:

"If the family is very high Church or the baby is delicate and its christening therefore takes place when it is only a week or two old, the mother is carried into the drawing-room and put on a sofa near the improvised font. She is dressed in a becoming negligee and perhaps a cap and with lace pillows behind her and a cover equally decorative over her feet. . . . As soon as the ceremony is performed, the clergyman goes to the room that was set apart for him, changes into his ordinary clothes, and then returns to the drawing-room. . . . The only difference between an ordinary informal tea and a christening tea is that a feature of the latter is a christening cake and a caudle."

"There are even fuller directions for a christening in church. We quote only one paragraph:

"In arranging for the ceremony, the clergyman, of course, is consulted and the hour and place arranged. If it is to be in church, it can take place at the close of the regular service on Sunday, but, if a good deal is to be made of the christening, a week-day is chosen and an hour when the church is not being otherwise used. . . ."

"As soon as the ceremony is over, the godmother hands the baby back to its nurse, who puts on its cap and coat, and it is then driven with all its relatives and friends to the house of its parents or grandparents, where a lunch or an afternoon tea has been arranged."

"What do we find in the Prayer Book rubrics? There is less—and there is more. Godparents, for instance, are told, not that they must remember that it is their 'parts and duties' to see that the 'infant be taught, so soon as he shall be able to learn what a solemn vow, promise, and profession he hath here made' by them. And something quite different from *Etiquette's* arrangement is made for the time of the ceremony, if in church, and for its ministration, if in a house."

AN ENGLISH CORRESPONDENT gives these stories as related by Fr. Stevens, now vicar of St. Matthew's, Newington, who has been seven years sacristan and succentor at Southwark Cathedral:

"The other day he was showing a party of six wealthy ladies over the Cathedral. Naturally he took it for granted

that they were not only wealthy, but educated. So when they came to the Becket window, Mr. Stevens simply pointed to the figure in the cope and mitre, and said, "That is Thomas à Becket." One dear old lady in the party looked up at the window and said, "Is he dead?" (This is somehow reminiscent of Mark Twain, in his *Innocents Abroad*.)

"There is a Fifteenth Century 'boss' behind the organ, representing the Devil swallowing Judas Iscariot. Mr. Stevens always told people that the man who carved it was the last Englishman who had a sense of humor. He represented Judas wearing a Highland kilt!

"Once a clergyman came to the vestry door, and asked, 'Could you tell me where the Devil is?' Taken aback, Mr. Stevens almost unconsciously murmured, 'At Brighton.' The clergyman said that he came from Brighton, and was inclined to be huffy. However, he explained more fully what he wanted to find, so Mr. Stevens escorted the reverend gentleman to the carving of the Devil and Judas, and they eventually parted the best of friends.

"During his seven years at Southwark, Mr. Stevens has learned never to be surprised at the ignorance of Londoners about their London. Scores of the people who attend Mr. Stevens' lectures have confessed to him that they thought Shakespeare was buried in the Cathedral. Then that little affair in the reign of Henry VIII confuses so many folks. They think that the Lady chapel is a chapel for ladies! Mr. Stevens tells of an elderly dame who bustled into the vestry in search of a verger, and greeted him with the startling news, "There's a man in the ladies' chapel!"

"Near to the Cathedral there is a brewery. In the summer, when it is hot, and they open the doors of the church for coolness, a pungent odor comes from the brewery, which permeates the interior of the Cathedral. A sturdy old Protestant who was visiting the historic building one hot summer's day sniffed somewhat loudly, and remarked irritably, 'Incense! I can't bear the smell—hate it!'"

THESE LINES for a Bishop on Oxford Revisited, in *The Guardian*, are excellent foolery:

"This is the place. The station had the name,  
And yet—what noisiness, and no bells pealing!  
This solemn dampness surely is the same,  
This antique mist about the city stealing—  
Yet is this Carfax? Can it be the High?  
What is this herd of Philistines, and why,  
A motor-omnibus! O let me die!  
It may be Oxford, but it looks like Ealing.

"But there's a youth with nothing on his head  
Who moves like Jupiter the cits among,  
A youth, I think, who seldom goes to bed,  
And wakes with epigrams upon his tongue,  
Who knows what's what, what was, and is to be,  
Reads Kant at breakfast-time, and after tea  
Remoulds the State, the Universe—ah, me!  
Can it be true that I was once as young?"

"Was I so pink, and innocent, and spry,  
So much a babe, my Postumus, as that?  
And did we walk like gods upon the High  
For boys (and girls) to gaze and wonder at,  
With dogs, with horse-whips, indolent and gay,  
With socks of crimson, and with hair like hay?  
Ah, me! I wonder what the boys would say  
If I walked up the High without a hat?"

RATHER LATE for a spring poem, I am nevertheless moved to publish this little verse sent in by a young New York artist in words.

## SPRINGTIME IN NEW YORK

Out in God's country the hill flowers are growing,  
Birds have come back, and the old trees are green;  
Over the fields soft warm breezes are blowing,  
Skies are white clouded, and clear blue between.

Prisoned with iron-band fetters and strong walls,  
Loudly my spirit cries out to the Spring;  
Listens in vain through the dusk for the song falls  
From feathered throats—and the folding of wing.

Only at twilight, with restless returning  
Linger my feet in the old Union Square,  
Hot, happy tears in my tired eyes burning—  
Yes, it is Springtime! The tulips are there!

—EDNA VON DER HEIDE.

## VISITATION OF THE CHURCHES IN EUROPE

BY THE RT. REV. JOHN N. McCORMICK, D.D.,  
BISHOP IN CHARGE OF THE EUROPEAN CHURCHES

**D**URING the months of March and April the Rt. Rev. Frank DuMoulin, D.D., visited for me the churches in Nice, Florence, Rome, and Geneva. I have just returned from visiting the parishes in Munich, Dresden, Lucerne, and Paris, and all the churches have therefore received an official visit during the year. There was also, it may be remembered, an official visitation in the year 1924. I am glad to report that all our parishes are now in commission and that all are supplied with clergy. The Rev. Frederick G. Burgess has been asked by the vestry of the Church of the Holy Spirit, Nice, to remain in charge for one more year, and the Rev. William H. Garth, of Islip, Long Island, following the resignation of Dean Kaye, has accepted a call to St. James' Church, Florence. There are no other changes in the clergy list.

The English churches in Germany have been closed since the War, and our clergy in Munich and Dresden are ministering to the English congregations as well as to our own. I confirmed eight persons at St. John's, Dresden, and eleven at the Church of the Ascension, Munich. In both parishes the congregations were large and services were very interesting. Both Archdeacon Nies and Mr. Kirby are ministering to scattered communicants in other places according to opportunity. The beautiful property at St. John's, Dresden, is in fine condition and presents a most attractive appearance worthy of that city of beautiful streets and buildings. The McCracken Memorial Library in Munich is in operation and is prepared to offer its usual educational and social advantages. In Lucerne the proposal to erect a church for Americans is under consideration, and meanwhile our congregation is worshipping as heretofore in the building which we share with the Old Catholics. The Rev. George H. Kaltenbach is in charge. The commodious and handsome new rectory in Florence is ready for occupation, and the plans for the much needed parish house in Geneva have been completed, the money subscribed, and work is about to begin.

I held the confirmations for Holy Trinity and St. Luke's, Paris, on June 21st, and, on July 1st, I consecrated the splendid new chapel of St. Paul the Traveler in Holy Trinity Church. The consecration service was very interesting and will be reported by Dean Beekman.\* The congregations at Holy Trinity completely fill the church every Sunday, and Canon Stimpson's activities at St. Luke's are wonderfully successful. He has established for himself in the Student Quarter a position of remarkable influence and affection. The need is, therefore, all the more urgent for buildings adequate to the importance of the student work and commensurate with our opportunity. I officially attended in Paris the meetings connected with the drive for the American Hospital at Neuilly, the Fourth of July celebrations of the American Woman's Club and the American Chamber of Commerce, and the Ambassador's reception, and other important gatherings, official and unofficial.

On July 1st, after the consecration of the chapel, there was a meeting of the Council of Advice to discuss business matters pertaining to the Jurisdiction, and to put into final shape the Memorial to the General Convention relative to the election of a Bishop for the European Churches. This memorial will be sent to all the bishops and to the deputies-elect and will be communicated to the Church papers. An interesting proposal which came before the Council of Advice was in connection with the taking over, by the Church, of the School for Boys at Chateau Neuvic, established and conducted by Capt. Chadbourne, who hopes to arrange to transfer this school to the auspices of the Church.

In London I officially attended the Nicean dinner given to the visiting Patriarchs and Metropolitans of the Orthodox Church, and also the conferences held between them and the Archbishop of Canterbury's committee, under the chairmanship of Bishop Gore. I discussed with the Archbishop and with Dean Bell of Canterbury, all matters pertaining to the work of the American and of the English Church in Europe and in the Near East. As has been already announced, we have taken

\*An account of this service appeared in THE LIVING CHURCH for July 25th, page 429.

up the work among the Assyrians in Mesopotamia heretofore done by the Archbishop of Canterbury's Mission for the Assyrian Christians, and I have licensed the Rev. John B. Panfil, of the Diocese of Pennsylvania, to officiate. He will make his headquarters at Mosul and will be accompanied by an experienced lay worker, Mr. Enoch R. Applegate.

This extension of the sphere of influence and of usefulness on the part of the American Church, following upon the appointment of Mr. Bridgeman to Jerusalem, is at least a minor, but a very significant indication of the wide responsibilities which will rest upon the Bishop to be elected for our interests in Europe and the Near-East.

On my visit to Germany and in the consultations in Paris and in London I had the privilege of the companionship and coöperation of the Rev. Dr. William C. Emhardt.

## FROM ONE "REVERN" TO ANOTHER

**O**NE of our best-known bishops sends the following letter from one who describes himself as equally a "revern" with the bishop; the latter remarking, in his accompanying letter, "This letter bears out your contention that Church folk turned over to the tender mercies of Protestant preachers would not gain a very clear understanding of the Christian religion." "It is a genuine letter," he continues, "and the man is really a (so-called) minister."

"July 1, 1925.

"Rev. \_\_\_\_\_.

"Well Revren I as a Revern myself will take the Priviledge to give you a few Pointers you mean there is to many so called teachers and Preachers well I agree with you there but the master of the house said Go out in to the Highways and byways and Compell them to come in to my House for it must be filled. there is many Mansions there in empty and all must be filled and so a minister that ministers gods word Must be full of the Power of god and the hooly ghost receiving no money as a Spiritually gift receiving no salery from his so called Church for there is only one Church and that is the Spiritually Church. instead of Preaching the gospel you so called sallery ministers make it contridct and cross it self bring on iniquities make the house of god a den of thieves as Christ so said and drive them all out and so that is what he is going to do after 1933 get that. You ministers of these material churches are afraid to preach the real tuth go and Preach *Revelations* in your Church and see what will happen to you. Preach the beast and its Image and See. No you So called ministers and false Prophets Christ will say. I know you knot Ye that bring on Iniquities no wonder Professor Scope teaches Evolution and Monkyism it is because these so called Preachers that know knot gods word makes at out lie as Sience has Proven by the way they Ministerit—but let me tell you as a D.D. I receive no Money only what I work Phisically for I ware no long cisor tail coats and I mingel with all classes of People. have for 30 years. what real knowledge I know is Revealed to me as I go along in the works of god suffering the hades of hell to receive the great Joys that he has promised ever man that sees and comunes and talks to Christ must go his path. when we speak let his voice speak through us are we speak a lie. he that writeth a sermon down or prepareth it on paper before hands Christ said he was of the devil. Speaketh evil. Science and the Bible can prove that the creation was six million years a go you false Preachers cant see that in the bible and want to change it also the comandments becaus you cant make them out. Just such false teachings of the bible by a lot of so called Preachers that never was Chosen by the power of god—but *mankind living-soul-kind*—Chosen monkey man. as they have made a monkey out of gods word and Scope is going to prove them monkeys for they never was a man in the first place. for god formed them and they became a *living soul*. and man Perfect is More than a living soul and—Remember we are all called on to do the will of god but few chooses his will as you want them to do their will instead of gods I would be a shamed to make such a statement he who calls his self a minister when god comanded his servants to go out and compell them to come in to his house you need to seek the real tuth of the Spirit through hard suffering as Christ did how many of you Preachers do suffer as he did Non that Preaches for the money. You need Physical exercise and hard knocks to find out the real tuth and get next to god and Christ Paul gave up all to recue all he preached the tuth as Petter did you of the Church Houses today dont Preach are teach as the apostials did and I defy you to that effect wo unto you scribes and faraseas for you are more of scribes than anything else that is the first you learn a man cant be a hypocrit out of the Church but in the Church organizations is where they are they may be corrupt but not a hypocrit. So I will bring this scriblings to a close I am your known over the west as the Cowboy—Preacher D.D. of the Spirit get next to gods natural resorses and know him he formed man to till the soil and tend the flocks Yours truly

(Signed) \_\_\_\_\_."



# Enlarged Powers for the Provinces

By the Rev. Malcolm Taylor

Secretary of the Commission on Enlargement of the Powers of the Provinces

THE report of the Commission appointed by the General Convention to consider the matter of the Enlargement of the Powers of Provinces, which has just been issued, contains a number of recommendations which, if adopted, will make important changes in the ecclesiastical and missionary organization of the Church and in the distribution and administration of missionary funds. They will also enlarge the powers and resources of the Provinces, giving them financial resources for Provincial undertakings, developing them into more effective working units, and delegating to them certain powers now exercised by the National Church.

In recommending that the Provinces be given financial resources of their own the Commission is unanimous, as also in the matter of submitting to the Provinces, for their consideration, reports which are to be made to the General Convention. On the recommendations concerning the election and resignation of bishops and the control of the distribution of missionary funds the Commission is divided, there being on these matters a minority report signed by nine of the twenty-three members of the Commission.

Of the four recommendations on which the Commission is unanimous, two concern matters which are to come before the General Convention, namely:

I—That notices of amendments to the Constitution and of alterations in the Book of Common Prayer be referred to the Provinces for their consideration.

II—That Reports of Commissions of General Convention be presented to the Presiding Bishop of the Church at least one year before the meetings of General Convention; and that such reports be transmitted by him to the Provincial Synods for their consideration before they are presented to General Convention.

The present provision for transmitting amendments to the Constitution and Prayer Book to the several Dioceses before their final ratification, was made to provide a means for the general discussion of the proposed changes. When the Dioceses were few this arrangement was no doubt workable. At present it is usually a mere formality. In few of the Dioceses are the proposed changes brought to the attention of the Diocesan Convention. It is believed that under the proposed arrangement some real discussion of educational value will result, and the mind of the Church will be sounded before the matter comes before the General Convention for ratification.

Commissions of the General Convention as a rule do not formulate, or at any rate do not make known, their reports, until shortly before the session of the General Convention. No opportunity is given for discussion and consideration by the Church. The proposed plan, requiring transmittal of reports of commissions to the Synods a year in advance of the meeting of the General Convention, would furnish means of informing the Church and would insure adequate consideration.

THE most important of the recommendations of the Commission, as they bear upon the work of the Provinces and serve to enlarge their fields and usefulness, is that giving them a share in the missionary gifts of the Church. The Commission recommends

III—That there be given to any Province desiring it, for specifically Provincial work, a share in its Nation-wide Campaign Fund contributions, the percentage in each Province to be determined by the Synod or Council of the Province in agreement with the National Council.

In the judgment of the Commission the enactment of the proposal for a Provincial budget is essential if the Provinces are to discharge their functions adequately. At present whatever work the several Provinces are doing is financed from two sources, grants by the National Council and contributions by, or assessments upon the constituent Dioceses. Neither provision is adequate.

The budget recently approved by the National Council, which will be submitted to the General Convention, fails to provide for a renewal of the present appropriations to the Provinces, leaving the Provinces wholly dependent on diocesan grants. This method of financing is open to the objection that it is entirely outside of the provisions of the canons. Nowhere in the general canons are the Provinces given power to levy assessments on the constituent Dioceses. The Dioceses can, and in some Provinces do, make voluntary contributions to the Province; but if the Provinces are to undertake specific work for which they are to be held responsible, there should in fairness be given to them some share in the gifts of the Church as their own.

Under the proposed plan each Province will have a budget of its own for its own work. The proposal extends to the Province the arrangement now existing between the Dioceses and the National Church. The percentage of the contributions allotted to the Province will not be very large. A proportion not to exceed five per cent would probably be adequate for any Provincial activities now contemplated by any Province. This provision will be in harmony with the program of the National Council, since the proportion allotted to a Province will be a matter of agreement between the Provincial Synod and the National Council.

It is the unanimous judgment of the Commission that the Provinces have a large field of usefulness and that there are tasks in the work of the Church that can be more effectively and more economically undertaken by the Provinces than by either the Dioceses or the National Church; but that the Provinces cannot be expected to undertake such tasks until they are given resources of their own. Several years ago a Commission of the National Council made an exhaustive study of the whole Provincial question. While the report of this Commission has to do chiefly with Religious Education as a field for Provincial activity, it contains noteworthy conclusions and recommendations regarding the place and value of the Provinces in the organization and work of the Church. This report, prepared by a group who are chiefly men who have had most to do with the development of Religious Education in their respective Provinces and who are most familiar with the field of work, strongly urges giving the Provinces a share in the gifts of the Church. The present Commission of the General Convention has come to the same conclusion.

ANOTHER important recommendation of the Commission is:

IV—That all requests for appropriations from the National Council by Dioceses and Missionary Districts within a Province be submitted to the Provincial Synod for approval; that each Province submit to the National Council an annual budget for work of Dioceses and Missionary Districts within the Province for which appropriations are asked from the National Council; and that appropriations by the National Council for such work be made in bulk to the Province and be distributed by it to its constituent Dioceses and Missionary Districts.

This recommendation regarding appropriations to Dioceses and Missionary Districts relates only to grants made by the National Council to Dioceses and Missionary Districts for their own proper work. It does not relate to appropriations to foreign fields, or to the special work of the National Council, or to grants made to colleges or other agencies of the Church.

It is the judgment of the Commission that the Synod of a Province is in a strategic position to know the relative needs of its constituent Dioceses and Missionary Districts. The field covered by the National Council is so large, and the amount of business to come before its sessions is so great, that it would be of great advantage to it to have first-hand information of the needs of particular Dioceses and Missionary Districts from those who are in close touch with them.

The adoption of this proposal will set the National Council free from the laborious consideration of minute details, and will enable it to give its time to large questions of policy and administration. It will, under the proposed plan, be the ultimate authority as between Provinces in determining the amounts which should be allotted to each. But within the Province, the relative needs of the various constituent parts will be determined by a body having first-hand information of the situation.

The double participation that the Province will have in the preliminary formulation and final determination of the Program so far as it relates to the Province, will intensify the interest and sense of responsibility of the people of the Province for the work of the whole Church.

Those who sign the Minority Report contend that this recommendation "would place in the hands of a few Dioceses in Missionary Provinces the control of the missionary work within the Provinces." This fear is unfounded, for under the proposed canons all appropriations must still be made by the National Council. The only power given to the Provinces is that of approval and suggestion. The Provinces could not make appropriations from the national fund, or, in the process of adjustment, increase the amount of any item.

**F**OUR recommendations of the Commission have to do with the election and resignation of bishops. The Commission recommends:

V—That Missionary Bishops within a Province be elected by the Synod of the Province.

The present method of election of Missionary Bishops by the House of Bishops requires it to meet frequently in special session, at great cost of time and money. It also imposes upon that House the obligation of making a choice among a large number of persons, most of whom are unknown to many of the bishops voting. Usually several vacancies are to be filled at one time, and proper deliberation is extremely difficult. The change proposed, will, it is believed, obviate these difficulties.

The Missionary Districts have expressed a very ardent desire that they be given some voice in the selection of their bishops. The Commission is of the opinion that the provision for election of missionary bishops by the Provincial House of Bishops will enable them to make known their wishes more effectively than the present system.

The Commission also recommends:

VI—That consent for the election of a Bishop Coadjutor within a Province be given by the Synod of the Province, or if the Synod is not in session, by a majority of the Bishops and of the Standing Committees within the Province.

VII—That the election of a Bishop within a Province be confirmed by the Synod of the Province; or in case the election should take place more than three months prior to the meeting of the Synod, by the House of Bishops of the Province and the Standing Committees of Dioceses within the Province.

VIII—That the resignation of a Bishop within a Province be acted upon by the House of Bishops of such Province.

These matters have, throughout the history of the Church, been provincial. In the original Constitution of this Church, the election of a bishop was confirmed only by the two houses of the General Convention. As the Church grew, it no longer proved feasible to require a Diocese to wait, perhaps three years, for confirmation of its choice of a bishop. So, perforce, the plan was substituted of confirmation by bishops and standing committees severally. By referring these matters to the Province we shall make it possible to return to the earlier and better practice.

Under the present practice the resignation of a bishop must be acted upon by the entire House of Bishops. An amendment to the Constitution so as to permit consent to a resignation to be given by the bishops of the Province was passed in 1919, was ratified in the House of Deputies in 1922, and failed of ratification in the House of Bishops by a narrow margin. The history of this amendment seems to be evidence that the mind of the Church has been coming to the view that this matter should be entrusted to the bishops of the Province. We believe that it should now be so determined. If this recommendation and also the recommendation that missionary bishops be elected by the Province is enacted, it will do away with the

necessity for most special sessions of the House of Bishops with the enormous outlay of time and expense necessarily involved.

The criticism of these recommendations in the Minority Report to the effect that they are "dangerous excursions into Provincialism" does not seem to the majority to be well taken. The present organization of the Provinces, and such work as they have already undertaken, has tended to lessen rather than increase Provincialism and has created a larger interest in the general work of the Church. The Province, where it has been taken seriously, has been a unifying force, promoting the spirit of fellowship, overcoming diocesan parochialism, and harmonizing divergent views. The recommendations of the Commission, if adopted, will mean some decentralization, but of such a nature that it would be a distribution of responsibility rather than a surrender of power. The real question is whether or not the General Convention will give to the Provinces such powers as to enable them to be of real service.

## THE REPORT ON DEACONESSSES

**C**OMMENTING upon an article in the *New York Times* on the subject of the report of the Commission on Deaconesses, Bishop Rhinelander, chairman of the Commission, has sent the following letter both to the *Times* and to THE LIVING CHURCH:

MY ATTENTION has been called to an article in the *New York Times* of July 14th on the subject of the status of Deaconesses in the Episcopal Church. It is stated by the writer of the article that, in the Report of the Commission on Deaconesses to be presented to the General Convention next October, the Convention "will be asked to make it possible for deaconesses to marry and retain their office." This is a complete misreading of the report which, in the interests of accuracy, should be publicly corrected.

The Report of the present Commission definitely retains the provision of the existing Canon on Deaconesses that none but unmarried or widowed women may be made deaconesses. This rule has approved itself in experience as wise and even necessary. It has been in force from the first introduction of the Order of Deaconesses into the Episcopal Church. The present Commission is practically a unit in support of it, and, as I have said, definitely retains it in the new canon to be proposed for adoption by the Convention.

One sentence, however, of the existing canon is omitted in the present report, namely the words: "Such appointment (as a deaconess) shall be vacated by marriage." The reasons for the omission of this sentence were very simple:

1. The sentence was omitted in order to emphasize more clearly the permanency of the vocation of a deaconess. It seemed to the committee unnecessary and inappropriate to specify in the canon any of the causes, including marriage, by reason of which a deaconess might be disqualified.

2. The means of discipline or suspension from office of a deaconess for any cause is duly provided for by the new canon as by the old. It is left in the hands of the bishop in whose diocese the deaconess is working, with the proviso that if the deaconess desires, she may have the evidence heard before a trial court.

3. The words "such appointment shall be vacated" seemed in themselves ambiguous. They leave it doubtful whether by "appointment" is meant the actual work in which a deaconess may be engaged, or her standing in the Church as a deaconess. The two things are very different. A deaconess out of employment does not thereby lose her status as a deaconess.

These were the reasons which led the committee to omit the particular sentence in question, while retaining the main provision of the present canon in regard to marriage exactly as it is.

In the article referred to there are other serious mistakes and inaccuracies which I shall not stop to specify. I deeply regret, however, that when matters affecting the work and life of the Church are made the subject of public comment, reasonable care should not be taken to secure correct and trustworthy information in regard to them.

P. M. RHINELANDER,  
Chairman of the Commission on Deaconesses.

FOR ALL OF US consecration will mean hardship, it will mean giving and, in spite of all temptations, not taking back, but giving and giving and giving again, i.e., renewing our gift each day, renewing it in the sense of putting more and more of ourselves into it, of making it and ourselves more and more worthy of rendering the gift and the giver increasingly holy, and so of carrying on the process of consecration. Yes, this entails hardship, but it brings joy and peace, joy and peace which grow deeper with the years.—*St. Margaret's Quarterly*.

# The Old Glebe House of Woodbury

An Historical Address by the Rev. George Thomas Linsley\*

THE Old Glebe House of Woodbury, with its restoration well and wisely done, speaks forth eloquently today out of its historic associations and with prophetic message. History is blended with sentiment, and the cause of liberty is bound up with that of the Christian Church in a twofold message of both civic and religious significance. The house today can be appreciated for what it is meant to be henceforth only as its background in Connecticut history is recalled to mind.

In too many instances decay and destruction have swept away some of the choicest of the old colonial houses of New England, but, in recent years, the revived interest in the old houses in Connecticut and in the rest of the original thirteen states has preserved for us patriotic shrines in Mount Vernon, Philadelphia, Boston, and elsewhere, including Connecticut. All honor to the patriotic and historical organizations for their splendid work wisely and well done. In line with such work is the restoration of the Glebe House in its calm retreat among the hills of Litchfield County.

The architecture and the material history of the building alone make it sufficiently interesting to be restored and preserved. Perhaps originally a one-room house conforming to the regular Seventeenth Century type, it was so changed, added to, and enlarged as to become an unusually good example of a dwelling of the middle Eighteenth Century. The work of a real restoration now completed shows it substantially unchanged today. Others will tell somewhat of the details of that part of our story. Mine is the task and the privilege to speak of the personal and religious associations of what, to me, has already become a sacred spot, and I trust that to many more and to constantly increasing numbers it will continue to be indeed holy ground.

## I

TWO outstanding features were stamped upon the religious life of Connecticut in the century and a half from 1635 to 1783. Without realizing what these were and what their place in the affairs of the people it is difficult rightly to interpret this history, and the relation to it of Woodbury and this Glebe House.

(a) One of the conditions which marked Connecticut civic and religious life through all the colonial period was its so-called "Standing Order." Its prevailing Congregationalism was "an established Church." That, indeed, was the theory everywhere in the Seventeenth Century. It meant the complete union of Church and State. It was considered to be the State's first duty to maintain religion, to enforce taxation for its support, to impose conformity to a particular mode of worship, and completely to control the Church even to the minutest details of life and conduct.

When the population became more heterogeneous and the original Pilgrim and Puritan types were followed by a wide variety of Christian faith, worship, and polity, including Quakers, Baptists, Churchmen, and others, the original theory of the Standing Order became untenable. It encroached upon such sacred principles as "no taxation without representation," and that of "freedom to worship God." These were the very principles for which the Revolutionary War was fought, and these were the principles which even in New England and in Connecticut, Churchmen contended for from about 1700 onward. "The first great victory for Dissent" was gained under the leadership of Fairfield Churchmen in 1727, but religious liberty was not complete until 1818 when the New Constitution was adopted. Out of this process of development in religious and civic life were trained the clergy of the Episcopal Church in the Eighteenth Century.

(b) Another influence greatly affecting the Episcopalians in the Eighteenth Century was the "Great Awakening" of 1740-1742. It not only split Congregationalism in twain, one part being called "New Lights" and the other "Old Lights," and resulting in serious controversy between the two for many

years, but it also drove many to seek refuge in the Episcopal Church from the wild disorder and fanaticism which spread like wildfire throughout New England. In the Church was found a haven of rest and repose. It is worthy of note that within the decade from 1740 to 1750 at least fifteen of our colonial parishes were founded. Of these Woodbury was one. The Episcopal Church was commending herself and her ways, her dignity and order, more and more to sober-minded Christians.

## II

MINDFUL of these general religious conditions in Connecticut since its first settlement in 1635 we may now the better turn our thoughts more particularly to Woodbury and John Rutgers Marshall and to Samuel Seabury.

In this house, soon after his coming to Woodbury, in 1771, to be the first rector of St. Paul's Church, came to reside the Rev. John Rutgers Marshall. He brought with him his wife who was the great granddaughter of the Rev. Thomas Hooker, the founder of Hartford. Woodbury had then existed as a town for about a century; it had been settled largely from Stratford and among the early settlers were doubtless some members of the Church of England. It is known that there were a number of Church families in Stratford as early as 1690 and our first parish in Connecticut was founded there in 1707. This was the crowning result of the romantic missionary journey of a godly and zealous layman, Colonel Caleb Heathcote, and the Rev. George Muirson from New York, through the shore towns eastward as far as Stratford. A few years after, in the memorable year of our Church history in Connecticut—the year 1722—publicly at the Yale Commencement, several young men openly declared for Episcopacy. The event was startling to the religious world of Connecticut and caused New England Congregationalism to tremble in the balance. Among these young men besides the rector of the College was the Rev. Samuel Johnson, tutor in the College and also a Congregational minister. After being ordained by a Bishop in England he came back to be rector of the parish in West Haven, and then in Stratford from 1723 to 1754. After serving as first President of King's College (now Columbia) in New York, he returned and again settled in Stratford in 1763. Meanwhile John Rutgers Marshall began his business career in Stratford and there came under the influence of Samuel Johnson. Marshall had been born in New York in 1743 and in early years had belonged to the Dutch Reformed Church. He, too, conformed to the Episcopal Church; and as Johnson was one of the first three men from this Colony ordained in England, so Marshall was the last but one of those candidates, over forty in all, who from deep conviction crossed the ocean to receive valid ordination. This was in the half century that elapsed from 1722 to the outbreak of the Revolutionary War. From the Bishop of London Marshall brought back his commission: "License and Authority to perform the office of a Minister or Priest at Woodbury, or elsewhere within the province of Connecticut, in North America." He lived in this Glebe House for a number of years until he built a house of his own. The Glebe House was then sold and the proceeds used towards building St. Paul's Church. Some years ago it was given to the late Bishop Williams and through him became the property of the Diocese.

Marshall was rector for eighteen years and died in January, 1789, at the early age of forty-six. In him we see embodied and represented the deep conviction of religious faith and the ardent love of truth, which at great risk and personal sacrifice led him, as it led Johnson and Seabury, and at least forty others, to incur dangers of the sea, of disease and sickness, and of the violence of enemies—all for a sacred ideal. Trying years were those of his rectorship from 1771 onward. The War was at hand. A staunch American and a staunch Churchman he was nevertheless regarded with much animosity, at least twice was dragged from his pulpit and twice was beaten and left in the road for dead. He became so suspected

\*Delivered at Woodbury, Connecticut, June 30, 1925.

that he could not leave his house—this very house—in the daytime except on Sunday when by law there was immunity from arrest. Often he would hold service on Sunday, and on Monday the Committee of Patriots would go to the house to arrest him, search the house, but could never find him. The mystery of his whereabouts was afterwards cleared up, and the secret hiding place in the Old Glebe House, and the sliding panel in the closet under the stairs, tell the tale to us today. There is even a tradition of an underground passage leading from the cellar but that is not so well authenticated. In spite of all dangers and vicissitudes Marshall held service in public throughout the War. In this respect he is equalled by only one of the fifteen clergy then in the Colony, the Rev. John Beach, in Newtown, who not only kept up the service with regularity but persisted in praying for the King and Royal Family in public until his death, in 1782.

Into the midst of this serious situation in trying times the element of humor enters. A Convention was about to be held in Woodbury in 1774, and Marshall writes to his relatives in New York:

"The Convention is to be held at my house this spring. Aunts promised me some wine; if Aunts intend sending any, there can be no better opportunity than this."

### III

AT length the war cloud broke and the Colonies were severed from the Mother Country and Independence was won. Then immediately came the important action by the Connecticut clergy to secure a Bishop. That had been dreamed of and diligently sought after for many years. It had even been asked for in the seventeenth century; it had been almost accomplished before the death of "Good Queen Anne." The cry for a Bishop had never been silent on this side of the ocean. The need was known in England but action was repeatedly postponed. There was indifference abroad and Puritan and political objections at home. The crisis was finally met here in this Glebe House on the ever memorable date, March 25, 1783. The War had reduced the number of the Connecticut clergy to fourteen. Chiefly through the influence of Marshall a voluntary meeting of ten of these was held. The object of the meeting was kept a secret even from their most intimate friends of the laity. Even the names of the courageous ten are not certainly known. According to the conjecture of the late Bishop Williams, they were, besides Marshall, Jarvis the secretary, and Fogg whose letter about it is preserved, Mansfield of Derby, Hubbard of New Haven, Newton of Ripton, now Huntington, Scovill of Waterbury, Clark of New Milford, Andrews of Wallingford, and Tyler of Norwich. Surely as we are gathered here this day we ought thus to call the roll of these heroes, these "faithful and clear-sighted men." Life had not been an easy thing to these men when in earlier years they went abroad to be ordained and returned to serve at the post of duty. So many dangers beset a clergyman in those days that when Mansfield sailed for England to receive Holy Orders his sister prayed that he might be lost at sea. However, he had charge of the parish at Derby for seventy-two years and lived to the ripe age of ninety-six. In seeking ordination all these men had done the heroic thing, and in electing a Bishop again showed the same brave spirit, in this house and in this sacred room at the left as you enter the building.

It is believed, on good grounds, that Marshall in particular took his life in his hands in having that meeting held in this place. Although no records of the meeting were kept the result is well known. They chose two. The first was the Rev. Jeremiah Leaming, formerly of Norwalk, who owing to age and infirmity afterwards declined, and their second choice was the Rev. Samuel Seabury. He accepted, although he was fully conscious of the difficulties in the way of his securing consecration and what great sacrifices he would be obliged to undergo. Seabury was a native of Connecticut, having been born in North Groton, near New London. His father had turned from Congregationalism to Episcopacy, been ordained in England in 1732, and became rector of the parish in New London for eleven years. The Seaburys were descended from John Alden.

As with Marshall in the southwestern part of the State, so in the southeastern corner, they came under the influence of the religious development of the Colony. Two missionaries of the Society for the Propagation of the Gospel had come to

America in 1702, and spent a Sunday in New London. This visit led directly to the founding of the New London parish in 1725, of which the elder Seabury became rector in 1732. The younger Seabury was educated at Yale College and was graduated in the class of 1748, with good promise of future usefulness in life. Crossing the ocean he studied medicine in Edinburgh and was soon afterwards ordained deacon and priest in 1753. Returning to this country he ministered in New Jersey, New York, and Long Island, and in the War as Chaplain of the King's Regiment. He was eminent in ability, forceful in character, both firm and conciliatory in relation to others, and possessed outstanding qualifications for the Episcopate. After trying experiences in England, extending through about a year and a half, Seabury, on November 14, 1784, was consecrated in Aberdeen, Scotland. He landed in this country in June, 1785, one hundred and forty years ago this very month, as the first Bishop of Connecticut and of America, and well called "The Apostle of the New World."

### IV

WE have traced some of the religious influences which combined to make up the training of the clergy and laity of the Episcopal Church in Connecticut and to relate this Glebe House to the whole situation.

Into this heritage entered Marshall and Seabury, the one a good type of the Connecticut clergyman with deep convictions born of hard experience, the other to become also a good type of a real Bishop in the Church of God, free from entangling alliances of a State establishment. The choice of Seabury in this house marks the great turning point in the history of the American Episcopal Church; it was election to an office believed to be as necessary to the Church as the head to the body, it was a spiritual act intended to preserve the existence of the Episcopal Church. Seabury's consecration at Aberdeen is the poetic incident in our Church History. Thereby a free, valid, and purely ecclesiastical Episcopacy passed into the Western World. This Glebe House is, indeed, the birthplace of the organized Episcopal Church in these United States.

May it stand in its simple dignity for many generations and be held sacred by all devoted Churchmen and cherished by loyal patriots and many fellow Christians.

### THE INSTINCT TO RESISTANCE

I TOO, BELIEVE war to be wrong. It is the weakness and the jealousy and the folly of men that make a thing so wrong possible. But we are all weak, and jealous, and foolish. That's how the world is, ma'am, and we cannot outstrip the world. Some of the worst of us are sullen, aggressive still—just clumsy, greedy pirates. Some of us have grown out of that. But the best of us have an instinct to resist aggression if it won't listen to persuasion. You may say it's a wrong instinct. I don't know. But it's there, and it's there in millions of good men. I don't believe it's a wrong instinct. I believe that the world must come to wisdom slowly. It is for us who hate aggression to persuade men always and earnestly against it, and hope that, little by little, they will hear us. But in the mean time there will come moments when the aggressors will force the instinct to resistance to act. Then we must act earnestly, praying always in our courage that never again will this thing happen. And then we must turn again, and again, and again to persuasion. This appeal to force is the misdeed of an imperfect world. But we are imperfect. We must strive to purify the world, but we must not think ourselves pure above the world. When I had this thing to decide, it would have been easy to say 'No I will have none of it; it is evil and I will not touch it.' But that would have decided nothing, and I saw what I believed to be the trouble as I now put it to you, ma'am. It's a forlorn thing for any man to have this responsibility in his heart. I may see it wrongly, but that's how I see it."—*Abraham Lincoln*, in scene III of JOHN DRINKWATER'S play *Abraham Lincoln*.

TRY TO CULTIVATE the consciousness of the presence of God everywhere, but especially in His House of Prayer. Then quiet reverence in God's House will become instinctive; then the very fact of our being in God's House will become an inspiration and a joy—God near to us and we near to Him! Reverently quiet in God's House let us all be.—*The Virginia Churchman*.

## Novels and Our Religion, II.

IN these few discussions about novels and novel-reading, I am trying to show how seriously fiction may affect our minds and feelings, and also to show that by means of it our lives may be enriched by good gifts from God, and that novel-reading is therefore a subject which deserves to be considered, so that we may discover how to bring it under control of the Spirit of God.

I want now to say something about novels in connection with our religious faith. If novels have power to interest us at all, we may be sure that they will affect our thoughts about religion. Fiction is an effective means for encouraging thought and for providing material for thought. If we chiefly read the fiction which is provided to sell, we feed our minds with the material which has been found to supply the demand of popular taste, and our minds are bound to be influenced by the views of those whose tastes and interests have called forth the supply. If we read novels which have been written with the serious purpose of expressing the authors' own thought, we allow such authors to communicate with us through a plastic medium well fitted for persuasive and convincing use.

The modern novel in its various types can be employed for the expression of thought on almost any kind of subject. It often deals with religious subjects and with subjects connected with religion. We, who regard the things which belong to our Christian faith as our greatest treasure, desire to be able to make good use of the thoughts suggested by the fiction which we read.

Without doubt there is a great deal of material in novels, even in novels by writers who do not share our faith, which may be used so as to strengthen and enrich our faith and so as to give it deeper significance.

By enlarging our interest and sympathy with human life, novels may teach us to value and love the Saviour of sinners, the Son of Man, who came that men and women might have life.

By showing us the tragedy and comedy of life, its nobility and beauty, its pathos and humor, fiction may teach us to look upon our neighbors with kindlier hearts, with hearts more in tune with the loving and pitiful Heart of the Saviour.

Sometimes, in the characters of fiction, inspiring examples of Christian life are set before us; sometimes when the very reverse is the case, the picture of unsatisfactory and disagreeable people indicates qualities and behaviour which need to be carefully banished from the lives of Christian people.

But the effect of novels upon our religious ideas may be of a different kind; we need to think carefully and wisely and to keep our thoughts in order, if the varied material which fiction affords is to be made to serve as food for faith and not rather as poison for piety.

MANY of the authors whose novels we read stand outside definite Christianity. It is these non-Christian writers and their effect upon our religious thought that we will chiefly consider at present.

Some of the most powerful writers of novels are positively hostile to the Church. Others seem quietly to assume that Christianity has been tried and found wanting. Some merely ignore it as something negligible. We must then be prepared, in reading novels, to find our religion attacked in a variety of ways more or less cogent in their effect upon the minds of sympathetic readers.

Sometimes the attack comes in the form of views or arguments, definitely expressed, contrary to our faith.

Sometimes the characters in a novel who are made to seem to be typically representative of religion are absurd or insincere or in some way unpleasant. A notable example of this is Samuel Butler's *The Way of All Flesh*. The cheap "Modern Library" edition of this novel, which has been published lately, is likely to make it more widely known. It contains a ruthless description—perhaps it may fairly be called a caricature—of English clerical life in the middle of the last century.

Another method of attack is when human passions or other motive forces are made to seem to have a stronger and more just claim upon us than the principles of the Christian

religion, or when Christian principles are made to seem unreasonable or unnatural or cruel in their application to human life as represented by the genius of the author. I think Mr. Galsworthy may stand as an example of the foes who attack our religion in this way. Mr. H. G. Wells makes the Church and its faith and its methods to appear ineffective or positively deterrent to the right development of human nature and of society.

Often the very way in which religion is passed over in fiction may make it seem to be something remote and negligible among the real forces of life.

The power of all such assaults is likely to lie more in the subtle influence of the mind and personality of the writer than in the religious or irreligious opinions which he expresses definitely.

We cannot fail to feel the force of an interesting or amusing person with whom we are brought into intimate personal association; his thoughts affect us in more ways than we could describe. This is true in the case of authors whose books we read, for, in reading an absorbing book, our minds come into intimate contact with the mind of the writer, and his skilful employment of words often imprints lasting images upon our memory, by which some of the influence of his mind upon our own is made permanent.

In spite of the opposition to Christianity or the criticism of it which we are likely to find in books written by authors who are outside the life of the Church, we need not regard these books as necessarily harmful; indeed we may often derive good from them.

THERE are two or three things to be said about the right ordering of our thoughts so that we may escape harm to our faith in reading such books, and so that we may find in them wholesome food for the strengthening of devotion and the improvement of character and conduct.

First of all, bear in mind that your knowledge of God is out of the reach of any of the attacks which you are likely to find in novels; it is a matter of your own personal experience. The non-Christian novelist has not had your experience, and does not really know about your religion; his genius gives him no power to deprive you of it. In the fellowship of the Church, by the Sacraments, by prayer, by the power of the Holy Ghost, you know God as these gifted novelists do not know Him. They have wisdom and wit which we do not possess, but we have a personal knowledge of God which they do not possess. On this subject you know more than they do. Mr. Galsworthy, and Mr. H. G. Wells, and Mr. Thomas Hardy, do not know the Church as you do; they live outside it; you live inside. They have not known our Lord or learned to love Him as you have, with all their genius.

They have known unsatisfactory Christians; so have you, but you know that these do not represent Jesus Christ.

They may be able to describe the problems and perplexities of life better than you could, but you have the advantage of them in sometimes knowing the right solution of those problems better than they do, for you have learned from the Prince of Life. Your notions of love are larger than theirs, your horizon is beyond the reach of their vision. You know the power of passion, and that love may claim much, but you also know about purity and self-sacrifice and service, and you know about a kind of love that looks beyond this life. And so, without presumption, you may dare to differ from Mr. Thomas Hardy and Mr. Wells and Mr. Galsworthy, Miss May Sinclair, and hosts of other imposing giants. You can enjoy their books while you continue to cherish treasures of which those interesting writers know little or nothing.

"Only take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life." Deut. 4:9.

So long as we do take heed to ourselves we need not be harmed by criticism or opposition or ridicule. Indeed, we may get good from it. Criticism is good for us; a little ridicule is often good for us. Most of the dislike which is felt for the Church is founded on real facts and real faults. Many of us are

all the better for having had our weakness described and laughed at.

It is easy for Christians and for clergymen to become self-satisfied, silly, arrogant, complacent, narrow, odd. Some who have become so might have been cured if they had seen their tiresome peculiarities held up for ridicule in fiction, as in a useful though unwelcome mirror. Some of us are stirred to try to be more consistent Christians or better priests when we see the hypocrisies and affectations and sins to which we are more or less subject made hideous in a novel.

Sometimes, in reading the works of modern non-Christian novelists, you may get a disagreeable shock from the introduction of certain subjects, and from the manner in which they are treated, a shock to your sense of decency. Mr. D. H. Lawrence is an offender. You may, by accident, get the same kind of shock if you open a volume of one of the ancient Latin writers and try your luck at translating things that were written before the literary world had felt the effect of the coming of the Holy Ghost at Pentecost.

Instead of allowing your mind to dwell upon what is unbecoming, use the occasion rather to recognize thankfully our positive heritage of holiness. Thank God for the gift of the Holy Ghost, for the beauty of holiness, for the spirit of purity and love. Thank God that the Holy Spirit dwells in the Church and in your heart, and that He has taught us to delight in "whatsoever things are honest, . . . pure, lovely, and of good report" (Phil. 4:8), and resolve to cherish carefully the heavenly gift.

LET me speak of one more way in which the reading of novels written by authors who do not share our own religious convictions may be beneficial.

Such books may help us to be broad-minded. Broad-mindedness does not mean vagueness or uncertainty or indifference about our religious faith or moral principles; it does involve a generous willingness to recognize sincerity in those who do not agree with us and to appreciate what is good in them.

Our faith ought to be strong enough to hold the truth which God has shown to us, even when our neighbors reject it, but our hearts ought to be large enough for feelings of fellowship with those who have not found the faith which we value.

We ought to be thankful for our own experience of God and of His grace, but it is good for us to know that many are fighting their way through life without any such experience as ours.

Some notion of the variety and complexity of life, as it is shown to us in fiction, and some slight knowledge of the many points of view from which writers of novels regard life, may save us from the narrowness of those who suppose that there is an obviously simple solution to all the riddles of the universe.

Anyone who reads the work of good novelists must be forced to the conclusion that there are some puzzling problems in human life, and he will hardly be able to maintain that people must be knaves or fools who find these problems puzzling, or who do not solve them as he does.

For the sake of the enlargement of our sympathies, the reading of a certain amount of fiction is a good thing. Novels may give us a wider outlook. A narrow outlook is apt to go with a shallow sort of faith, and a somewhat repellent attitude of mind.

The more our faith has become accustomed to look out upon the largeness of human experience, the better will it be prepared for the hard knocks and shocks which it may possibly have to endure.

The more accustomed we are to look at life from the point of view of other people, the more power shall we possess to commend to others the faith by which we live.

[To be continued]

TAKE OUT the hard things that we fret against, and there would go with them many of the beauties and joys of life itself; it would be the poorer, the less worth living; there would go much of its tenderness, its sympathy, its power of sacrifice, its ecstasy of self-surrender. In another world there will be no more pain, its office will doubtless be supplied by something other; but here it is a form of our ministry, an added glory to our vocation, that we can suffer for and with God and each other.—J. G. H. Barry.

## MISSION STATISTICS

FOR the twenty-five year period, from 1900 to 1924, the Department of Missions has supplied the following comparative statistics relating to mission work of the Church outside the United States; i. e., in foreign, Latin American, and in the extra-continental fields. Comparative figures for work within the United States are not available.

	1900	1924
Number of missionaries . . . . .		
Men . . . . .	69	197
Women . . . . .	40	237
Native helpers . . . . .	431	2,077
Persons baptized . . . . .	1,364	7,762
Persons confirmed . . . . .	724	3,328
Communicants . . . . .	6,118	36,702
Schools . . . . .	107	416
Pupils in schools . . . . .	4,620	23,736
Sunday schools . . . . .	125	581
Pupils in Sunday schools . . . . .	5,572	36,041
Churches and chapels . . . . .	90	448
Hospitals . . . . .	9	14
Patients treated . . . . .	12,174	262,437
Contributions in the field . . . . .	\$17,947	\$210,076
Appropriations for work in the field . . . . .	\$216,242	\$1,574,892
Amount given by the Church at home		
For all purposes . . . . .	\$16,036,914	\$39,243,127
For the general work of the Church, through the Board of Missions for Domestic and Foreign Missions . . . . .	\$643,409	
Through the National Council for all general purposes . . . . .		(1923) \$3,567,314

## EXCALIBUR

"Lord give to me Excalibur,  
That I may strike some blow for Thee,  
Which in this dark tremendous hour  
May help to set Thy people free,  
The night is dark, the conflict near,  
And I have neither sword nor spear.

"'Twas said King Arthur would return  
When the last dreadful battle came,  
When pagan hosts o'erspread the land  
And all the world was lit with flame,  
But Arthur doth not yet appear,  
And I have neither sword nor spear."

A light shone forth from out the dawn,  
It glowed as doth a seraph's wing,  
And nearer, nearer came until  
It was the Presence of the King;  
What recked I then that foes were near,  
What recked I then of sword or spear.

"Thou dost not need Excalibur,  
It still may sleep beneath the mere,  
The mighty blow Mine Arm shall give,  
For I, the Lord of Hosts, am here,  
And victory comes, when I am near,  
For I will be thy sword and spear."

F. W. NEVE, in *The Virginia Churchman*.

## THE WORLD'S CHILDREN

THE LEAGUE OF NATIONS has taken official notice of the whole subject of Child Welfare, and John Palmer Gavit, writing of it in *The Survey Graphic*, for July, says it is a "tremendous noticing." "Child welfare, in the full significance of that term, has come openly and officially upon the program of the world's coöperation." The first steps are research, collation of laws, and bringing information before the Advisory Committee in charge, for discussion. The many subjects considered as within the the province of the Committee include child labor, influence of moving pictures, protection of life and health.

Grace Abbott, head of the United States Children's Bureau, declined election as vice-president of the Committee, because, as an American, her relation to the Committee is "consultative" only, among the official representatives of the fifty-five coöperating nations. She also hesitated to vote on the Committee's budget, as her government does not contribute to the funds. Later she was able to announce a gift of \$5,000 for the new child welfare work, from the American Bureau of Social Hygiene.

# Preparing for the Triennial

By Sarah S. Pratt

BY this time a great many Church women are beginning to turn their thoughts to the pleasures which await them when they shall go as delegates to the Triennial to be held in New Orleans, in October. Many of them will go for the first time to this great conclave where they are to enjoy the good things which the best mentality of the Church is even now preparing for them. Added to these intellectual and ethical things, will be the varied attentions and hospitalities of our most individual American city. So abundant have been these social attentions in the past that the committees in charge have of late provided for fewer of them, as necessarily they often conflicted with important meetings.

There is so much to be taken in that one should get her mind in order and use every available aid to preparation. The program has not been announced, but there will be business meetings for each department of woman's work, there will be special addresses and conferences. The Secretaries at the Church Missions House, knowing the resources of the Church, plan interesting and varied programs in which every phase of Church interest seems to have place. The attitude of the delegate is generally one of great enjoyment and general acquiescence. She is pleased and grateful to have this treat awaiting her. The policy for the next three years is shaped at the Triennial by the representing of certain plans to the delegates, which they have the privilege of discussing.

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The classes, which have become so important a part of this meeting, are about eight or ten in number and offer a wide range of subject. Many women depend on this third-yearly course of study to wind them up and make them "fit" for whatever branch of work they major in in their parish or diocese. It is surprising to an onlooker to see the intensive study at these short-lived classes and to discover the serious reading which many young women do while at convention. Some of them have been known to deny themselves great pleasures in order to spend an evening in mastering some book which perhaps had been read by the rest of the class. One should select the desired study and register at once, as the first lesson is often the valuable keynote. The person whom the writer remembers best as a class leader is the late lovely Miss Delafield. One who belonged to her class considering the subject of Prayer, held in St. Louis in 1916, can never forget the beauty of character she displayed in teaching this difficult subject. Miss Emery too had a class at the same time and one remark of hers I have remembered with great comfort and approval when she said that a "Missionary must not be too amiable and yielding." When a conscientious woman finishes one of these courses, supplemented with the abundant literature which she will find everywhere, she may well feel that she has taken a post-graduate course in one of the best colleges in the world.

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Many small as well as great things are settled at the Triennial. It was in Detroit that the old U. O. became the U. T. O., and it was in Portland that the blue box, which had been dubbed the mite-box as well as various other names, was officially designated to be henceforth the Little Blue Box. Various names were suggested for it, one delegate offering the name "Joy Box," but all fanciful names were rejected and the Little Blue Box it became.

There is much fun sometimes over a small thing: In Portland there was a sort of pulpit on wheels which could be pushed down the aisle to make the speaker's voice reach her audience. On the first day a few low-voiced women spoke and were greeted with cries of "louder—louder." The pulpit was pushed down the aisle and a very large woman of really magnificent physique mounted the steps, uttered her first sentence in a perfectly thunderous voice, and then asked solicitously, "Am I heard?" Her answer was a great burst of laughter.

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The delegate's duties are two-fold: the first, to try as well as possible to carry out any expressed wishes or ideas which her own diocese may have, or at least to bring them to attention when it is possible. Her second duty is to fit herself to take home valuable information by making notes and by bringing back an ample supply of literature. I have such respect for printed matter that to me it seems in the nature of a crime to neglect or to waste such literature as is provided at these meetings. The delegate who is thoughtful in this matter may go around her diocese for a whole year informing small parishes in great detail, of just what the Triennial has done. For it is in this way that the knowledge of it is best diffused. Even the best Church papers can not give the space which would be necessary fully to do justice to the Triennial.

Those who read the *Spirit of Missions* have seen the list of suggestions which will be placed before the Auxiliary in New Orleans. These may be in the form of resolutions upon which the women will vote or at least express themselves. Each diocese will then have one vote, but every woman will have a chance to speak. However, unless she has something of real value to say, she would be better silent, for there are many ready speakers.

One of these recommendations referred to even precedes the meeting, for it comes in the form of a recommendation that women prepare themselves, from this time forward, by reading a leaflet written by Mrs. Kingman N. Robbins, called *Learning to Know Jesus Christ Through a Study of the Gospels*. This is leaflet W. A. 40, and can be had from the Church Missions House. This leaflet is intended to prepare women for the consecrated nature of the work of the Triennial by instilling more deeply the spirit of Christ. It will be a suitable preparation of soil for all the good seed already being garnered for the Triennial sowing.

\* \* \* \* \*

These suggestions are contained in the department of the Auxiliary under Miss Lindley's name so they will especially be addressed to that organization. Although the departments of Social Service and Religious Education may have a share in them yet it may be assumed that the responsibility of carrying them out will be borne by the W. A.

The first of these suggestions is to the effect that the W. A. shall coöperate to help the diocese meet its quota for the work of the general Church. This may mean one of two things; namely, that the W. A. may use its influence to create more missionary zeal and thus increase the quota, or that the systematic offerings of the society shall go to make up diocesan deficits. I have heard it stated by a bishop that this should not be done, that the W.A. offerings should go to diocesan missions and not be used to increase the quota. Sometimes it seems as if the heads of the business were playing down to the feminine mind. Very many contradictory things are said, and, after all, it is six of one and half dozen of the other. The money is raised, the money is spent, and things go on. The simpler it is made, the better. The Auxiliary is an obedient child, walking carefully in the path opened before it and losing all local initiative. Perhaps it gains in the monetary results.

Another suggestion follows: "That the W.A. instead of assuming a national special outside the program during the next triennium, shall make a corporate gift of \$100,000 for advance work included in the next program which will be that of 1925-1928." This suggestion is followed by a clause stipulating that "the status of the U.T.O., shall be in no way affected by this policy." In other words, in addition to the U.T.O. of 1928, the Auxiliary shall raise (I hate that word "raise" but it applies sometimes) one hundred thousand dollars.

\* \* \* \* \*

There is something to be thought of by the delegate in connection with these two clauses. These National Specials have only been placed upon the W.A. in the last few years. All effort

was concentrated on the U.T.O., and the W.A. took pride in its growing greatness. This last special, which was supposed to have been completed on St. Philip and St. James' Day, the memorial to Bishop Tuttle, being two houses of rest for women missionaries, was planned in Portland. It was not called then a memorial but good Bishop Tuttle died in the meantime and his name probably did much to carry this plan successfully. The memorial to the Bishop, planned to be erected in St. Louis, is one worthy of a great leader, but two houses for women are not a suitable memorial and many Churchwomen will agree that these houses should have borne the name of Miss Emery or some other generous woman donor of the Church.

This sum for these houses was apportioned among the dioceses and the W.A. has faithfully accomplished what has been, in many cases, very hard work. Many branches of the W.A. have decreased in number since the Nation-wide Campaign came in, for the women increased their giving to their capacity. These diminished societies had then to think of money not only to cover their systematic offerings, their box money, their U.T.O., and their diocesan specials, but an additional sum. Small wonder then that the Auxiliary has, in a number of cases, had to become an earning society instead of one of free-will offering, as it was planned.

"Our Auxiliary has not given anything to the Tuttle Memorial," a woman said lately, "and a few of us are going to have a bridge for it."

The delegate has to consider whether there are to be three years more of panicky striving for money, in which the banished "raffles" and bridges may be forced to play a part.

Would it not be better for the delegate to consider whether her own diocese can assume further responsibility and honestly proclaim her sentiments?

For this is not to affect "the status of the U.T.O." We shall all still be striving to break our own past record for the great Offering, and, until money has a greater buying power than it now has, a great body of women, valuable for their devotion and influence, will be precluded from these gifts.

\* \* \* \* \*

One thing which seems desirable of accomplishment at the coming Triennial—I have heard the wish often expressed but have heard no hint of its being planned—is the adoption of a uniform name for the working organization of the Church. Many women would be glad to see the Houses of Churchwomen turned into the Church Service League. It would mean not much more than a change of name and a much better name. It would relieve complications and would admit all societies for men and boys into our working plans. A discussion at an annual diocesan council was whether the big boys in Sunday school wanted to belong to the House of Churchwomen. The name is awkward and the subject of some quiet amusement. When it was formed in the original state of California, it was looked upon as an experiment and the Church was not then well organized. California deserves credit for foresight and initiative but the many new organizations of men and boys seem to render the newer and more comprehensive name a better one for the entire general work of the Church.

\* \* \* \* \*

Every delegate to Triennial should consider her selection as a special privilege, and it is due to herself and to her diocese that from this time on she shall read carefully the Church papers. In all of them she will find a great deal to increase her comprehension of the many diverse interests she is going to enjoy in New Orleans.

PRAYER is not only the opportunity of the Christian, but his obligation. He walks with God: and a silent companionship is hardly thinkable. We *talk* with God. We walk not only in His presence and in His fear, but in His companionship. We walk into His heart by prayer, and we stay in His heart by prayer, and we make our life vast by prayer. "Holiness, without which no man can see God," is had, as all testimony shows, *only* by prayer. They pray without ceasing, who love without ceasing and serve without ceasing. Wherefore, my soul, pray.

—William A. Quayle.

THE BEAUTY that addresses itself to the eyes is only the spell of the moment; the eye of the body is not always that of the soul.—George Sand.

## SUCCESSIVE GOVERNMENTS OVER PALESTINE\*

BY THE REV. SAMUEL A. B. MERCER, D.D.

WITH the exception of a few periods of partial independence in later times, the Hebrews lost control over northern Palestine in 722 B. C., when the Assyrians captured Samaria, and Israel became an Assyrian colony; and over southern Palestine in 586 B. C., when the Babylonians conquered and destroyed Jerusalem and Judea became a province of Babylonia. In 538 B. C., when Cyrus captured Babylon, Palestine, north and south, became a Persian province, and remained so until 331 B. C., when Persia, under Darius III, was completely defeated by Alexander the Great. Thenceforth until 63 B. C., Palestine was the football of Syria under the Selucids and Egypt under the Ptolemy, except perhaps, during the reign of Simon the Maccabee, 143-135 B. C., when the Jews enjoyed a kind of independence.

In 63 B. C., Pompey captured Jerusalem, making Palestine a Roman province. Again in 37 B. C., Palestine gained a semi-independence under Herod, a state which lasted until 6 A. D., when it lost again its power of self-government. With the final destruction of Jerusalem in 70 A. D., Palestine definitely ceased to exist as a separate community and passed completely under the dominion of the Roman Empire.

Thus it remained until 637 when Jerusalem surrendered to the Khalif Omar. It thenceforth was under Mohammedan control until its capture by Allenby in December, 1917, except from 1099 to 1187 when the Crusaders held Jerusalem, but not Palestine; a few years beginning with 1191 when Acre was captured by the Crusaders and made the capital of the Christian kingdom; and 1229 when Jerusalem was occupied by Frederick II, of Germany.

\*A correspondent recently requested a summary of the successive governments that have ruled over Palestine. The request was referred to the Rev. Dr. Mercer, who has kindly contributed this article in reply.

## ATONEMENT

EVERY TIME that the Holy Communion is celebrated and every time that men and women go forward to receive at the Table of the Lord of the Life-giving Supper, there is made manifest visibly not only what Christ's atonement was, but what it can be. We rightly associate the central Sacrament of our faith with Christ's spiritual strength communicated to each of us individually, but that does not comprehend all of its meaning.

When we use the word atonement, so often there enters into our minds repellent pictures created by legalistic theologies of other days. Yet the greatest thing that can be said about our Saviour is that He is an Atoning Lord. This making one does not have to do with any question of a divine contract but it does concern the making out of twain one new man in all phases of human life. The happy designation which our Prayer Book uses for the Sacrament of the Body and Blood of the Redeemer leads us on to the inner meaning of the Cross and of the continual pleading of its blessings.

It means that Christ Jesus had first of all a vision and that it was of all human life in the terms of a great unity. Fundamentally, He saw His brothers entering His Father's House not as timid strangers or hopelessly guilty slaves but as those who had learned anew through His own Sonship the upward and onward lift of the potentialities of also being begotten of God. But this does not embrace the full meaning of our Master's atonement. If it meant a new oneness with the Creative Father, it also went on to construct a new harmony of human life within the bonds of the Divine Home Life. Christ came to make at one the children with the Father and to make the family at one within itself.

The ultimate thing we can give for anything is life. On a hard hill, outside the city of His own people, Jesus laid down His Perfect Life that in this willing sacrifice men might ever have the power to render concordant the Godward and the manward relationships which their animal natures had enslaved through the discord of selfishness. We go to the Altar to receive the Power of such an Atoning Elder Brother and we know that His very Presence enters into our hearts by the burning flame of desire in us to be also atoners in the midst of life's disseverers. In the Holy Communion we get to give that which society most needs and of which Christ and His Cross alone are the Sources. It is a poor and maimed apprehension of the Eucharist which does not increase continually a person's capacity to be an atoner in life.—Very Rev. Edmund Randolph Laine, Jr.



# 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.

## LIBERALISM AND SOCIALISM

To the Editor of *The Living Church*:

IT SEEMS that Mr. Clinton Rogers Woodruff is writing a series of articles on various "isms," for last week we had Bolshevism, and now we have "Liberalism." Before the writer gets to Socialism it is to be hoped he will give the subject some serious study.

I was mildly irritated by what I thought the unfairness of the article on Bolshevism, but, as I am not a Bolshevik, and have not studied very deeply the Soviet principle, I let it pass. But the unfairness this week more than mildly irritates me. Mr. Woodruff does not exactly attack Socialism. He seems to regard it as not worth attacking. And he speaks very slightly of Socialist thinkers. He refers to "the most shallow thinkers in the Socialist Party." He says "the Socialist who is not utterly befuddled by his visions, is of necessity a Malthusian." This is utterly untrue. Now, I have studied Socialism, and I think the subject deserves more serious treatment, and Socialists deserve more respect, than is shown by such phrases.

When we are thinking of what is often called the Church's Program, we are constantly urged to have a vision. But if a Socialist has a vision it is supposed to befuddle him.

I hope all will read Mr. Woodruff's article at least twice, and then they will begin to grasp what is happening in the minds of his Liberal and Conservative friends. They see the rise of what may roughly be called Socialism in England, and they are scared out of their lives by it. It leaves no future to their parties. What can be done? They realize that there can be no constructive progress which is not based upon Socialist principles; therefore they try to steal the principles and call them Liberal or Conservative principles. What party ever demanded allotments and small holdings, old age pensions, state insurance, the application of the principle of coöperation, an educational staircase from the primary school to the Universities, etc., until these things had been made popular by the Socialist party?

I quite agree with Mr. P. W. Wilson, quoted by Mr. Woodruff, when he says that the Liberal party is thinking things out. Some of their younger members have thought things out so much that they have joined the Labor Party.

Apparently Mr. Woodruff is right when he suggests, though he does not emphasize, that Liberalism, as we know it, has always been merely a protest. It protested against Toryism in favor of liberty. And it will protest against Socialism with the same cry. But the people will accept Socialism eventually because it will bring not only liberty, but also security.

Mr. Woodruff quotes with great satisfaction from Mr. E. T. Raymond who, in the *Atlantic Monthly*, writes, "for the present, Liberals can confine themselves to resisting nationalization, and can do so on two grounds, first, because it is a denial of a man's right to hold property, and, secondly because it is the end of a man's right to own even himself." What a statement! The usual argument is that nationalization will not do, because the people who represent us are such a set of rascals that they would swindle the country beyond belief under nationalization. But Socialists never say this; this is said often by Liberals and Conservatives. But, under any scheme of nationalization, a man would own all that he is honestly entitled to own in any case. Personal property would be more secure than it is now. But he would not be able to own others, only himself.

I realize that this subject cannot be properly discussed in our Church paper, and I only write because of the unfair suggestions made in the article referred to. If all sides cannot be heard then a writer should endeavor to be scrupulously fair.

EDWARD G. MAXTED.

## "THESE HOLY MYSTERIES"

To the Editor of *The Living Church*:

WITHIN LESS THAN A BLOCK of the church I serve is St. Anthony's. Individuals have asked me, "Why is this church full at early Mass, and our Eucharist, celebrated at the same hours, has seldom more than a handful?" And I have sometimes answered, "These people believe that not

to go to Mass means to go to darkness." But the answer has never seemed to me to cover the case, nor to them, probably.

Two days ago I attended a crowded funeral at St. Anthony's. For the first half hour nobody could have followed the articulations of the celebrating priest, even had he not been speaking an unfamiliar tongue, especially as there was an accompaniment of low-voiced music.

The service was elaborate, precise, and monotonous in genuflection, gesturing, and manual movement so that the officiant was almost never in repose. Audible response from the people there was hardly any. One expected something like a sigh of relief when the priest came to the somewhat protracted and rather crude address. But there was just the same sustained implicit attention and abstraction, with no observable break throughout, until the aspersion and incense, with the attendant acolytes intently amplifying the meticulous ritual. A certain pervasive dignity could not be denied; and all the setting was well ordered to impress. But I could not see in all that enough to explain the apparently almost enthralled acquiescence of the congregation for the half hour preceded to the solitary collect in English with the Lord's Prayer, both very casually spoken, and the jejune address. I say I was puzzled at the apparently unstrained reverence with which these work-a-day people accepted that half-hour of unintelligible articulation, or more correctly, inarticulation.

And then I saw. One present asked me, "What was he saying or doing? It was all without meaning to me." I answered, "This, I think, was the fascination. These people saw that priest progressively working a miracle. Every genuflection and cabalistic word was to them expressive of the supernatural. To them he was turning the elements before him into the personal Christ. They watched the unfolding of the miraculous and worshipped the result. And the priest was to them a superman; not one of themselves. Their worship was the contemplation of a concrete mystery. That was the thrall."

Dean Inge is reported to have said, when he was over here recently, "The Roman Catholic system is based on fraud. But it works." Fraud there may be. But if it were all fraud it would not work. Essential truth can carry a tremendous overburden, and live. We say, "These holy mysteries." I am wondering if the majority of our people are aware of any holy mystery. May be that some of us "do protest too much;" that, anxious to guard against fraud, we emasculate the true.

One wonders. Must we have too much or too little?

Ensley, Alabama, July 17.

EDMONDS BENNETT.

## A CORRECTION

To the Editor of *The Living Church*:

I AM, OF COURSE, pleased that you cared to accept and print my article, Catholic in Creed and Bible [July 11th], but I cannot refrain from expressing regret that editorial alterations of my manuscript in two particulars tend, in my judgment (though, of course, unintentionally on your part) to defeat one of the chief aims I had in writing the article, which was to aid the plain reader of the English Bible, unacquainted with the Greek language or alphabet, to find a significant word hidden behind the English text. Hence, by transliterating these words from Acts 9:31, I sought to show such a reader that *Ekklesia kath-holes* (pronunciation of the last word being indicated, in order to establish its etymological connection with the English word Catholic and to prevent its being pronounced as a monosyllable) that the root of "Church Catholic" is actually to be found in this passage. That aim was spoiled by the substitution of the original in Greek letters.

The second alteration I regret is the substitution of the Greek (or English, either) of the Textus Receptus *αἱ ἐκκλησίαι*, "the churches"—for the Westcott and Hort critical reading—*ἡ ἐκκλησία*, "the church"—which lies behind the English of the Revised Versions, "So the church throughout all Judaea," etc. Even the Marginal Readings Bible permits the substitution of the singular form, and the Douay Version gives no other.

Fort Worth,

EDWARD HENRY ECKEL.

July 16.

[The Editor regrets that the alterations, mentioned above, were made.—EDITOR L. C.]

# LITERARY

## PREACHERS AND SERMONS

BRITISH PREACHERS. Edited by Sir James Marchant, K.B.E., LL.D. New York: Fleming H. Revell Co. \$1.75.

ONE GENERATION TO ANOTHER. By the Rev. Harris E. Kirk, D.D. New York: Fleming H. Revell Co. \$1.50.

On the whole, books of sermons are disappointing reading. We wonder whether, on the whole, sermons do not, for the most part, also disappoint in the hearing. The rector of Trinity Church, New York, where, because of daily noontide services throughout more than half of the year, nearly 300 sermons are preached annually, declares that they do not. He says that the really effective sermons often show little out of the ordinary in matter or method, yet the personality and apparent sincerity of the preacher gives effectiveness to addresses which cannot bear close critical inspection.

The first of these volumes contains twenty-one sermons by the leading preachers of England, both Churchmen and Non-conformists. Not more than two or three seem worth the permanence given them in book form. Some by men like Dean Inge, Principal Jacks, the Bishop of Durham, and the Rev. R. J. Campbell, cannot be characteristic of these preachers at their best. Most of the sermons absolutely fail to appeal to modern thought or to meet modern doubts and difficulties; they voice the language of a spent evangelism. They must have been worth while as heard, or the preachers would not have gained the reputation they have; but they are dull reading.

On the other hand, Dr. Kirk's sermons are distinctly worth while. They are the very best examples of expository preaching we have seen in a long time. Dr. Kirk avoids questions of historical criticism, being content to give in vivid form the story from which his text is taken and to draw out its lessons in the language of today. We can quite see why, together with our own Dr. Almon Abbott, he is ranked among Baltimore's real preachers; especially can we see why the students of the city flock to hear him.

C. F.

THE NEW PSYCHOLOGY AND THE PREACHER. By H. Crichton Miller, M.A., M.D. New York: Thomas Selzter. \$2. Third in a series of which *The New Psychology and the Parent*, and *The New Psychology and The Teacher* have previously been published.

Taking exception to Dean Inge's epigram that "religion without history is a nervous disease," and contending that "holiness does not depend on history," Dr. Miller insists that the chief sources of genuine religious dynamic are psychological. "The psychological investigator will probably find that the religious dynamic arises partly from social influences, partly from inherent qualities in the individual, and partly from a third spring, which he will call the racial unconscious, the *Welt-Geist*, the Great Unknown, or God, according to his conscious outlook or unconscious prejudice" (page 28).

"Remember," he quotes, "that the facts, if they are facts, are God's facts" (page 45). This represents the spirit of his whole admirable work, which condenses much valuable psychological material into 241 readable pages. It is a comfort to read a book on the new psychology which recognizes religion as a distinct and necessary category of thought—not merely a "form of hysteria"—and which is written in English, readable and correct, not some turgid literal translation from the German like *Psychology in The Service of Education*, an affront to the English language, which Dr. Miller has thoughtfully omitted from his excellent bibliography.

The author's own bias shows itself in his assumption that psychologically the most mature form of religious expression is that of which Dr. Jacks and Dean Inge are exponents. This prejudice tends to make him unjust to priests as compared with prophets, dogma as contrasted with heresy, Catholicism as contrasted with liberal Protestantism. He consciously tries to be fair-minded, and succeeds as well as his own unconscious mind will permit.

Dr. Miller's criticism of Freud and other pioneer but doctrinaire psycho-analysts is very fine, though quite incidental to his argument. As a handbook for preachers, however, the book disappoints the promise of its title. The book does not tell how to use the new psychology to make sermons effective. It is mostly concerned with a study of the content of religion.

In that field, Dr. Miller is most stimulating and original. My usual index for sermon use yielded eighty topics, whose number and range suggest an amount of valuable and thought-provoking material.

S. M. C.

IN PULPIT AND PARISH: (Yale Lectures on Preaching). By Nathaniel J. Burton, D.D., edited by Richard E. Burton. New York: The Macmillan Co. \$1.75.

Perhaps more enduring even than Phillips Brook's *Lectures on Preaching* are these of Dr. Burton, delivered over forty years ago. They embody the best tradition of New England Congregationalism. Every page speaks with the vitality of a living message from a live person. Their varied subject matter is unique and unusual. The reviewer has never read anything so refreshingly different both in topic and matter than the lecture on "The Vague Element in Language," (pages 192-216). The whole series is of an unusually high order. It is an unconventional and delightful comment to describe the proper attitude toward porcupinist people in the words: "There is a large Newfoundland-dog way of treating such matters, without any loss of self-respect" (pages 133-134). His observations on "ceremony" are excellent, among them these words on the Friend: "The only Christians that undertake not to consent to ceremony are the Quakers . . . Their worship is evidently a prescribed thing; no such result as that worship of theirs could come of anything but a conspiracy . . . I have never felt myself more such an incubus of ceremoniousness as in their assemblies" (pages 141-2). Ripe and meaty, fresh and original, wholesome, sound, spicy, these lectures amply deserve Dr. Jefferson's encomium, if for nothing else than the realization they bring to the reader that the "modern problems of American Protestantism are not so modern as they appear!"

THE FRIENDSHIP OF GOD. By A. Maude Royden. New York: G. P. Putnam's Sons.

A writer in the *Nation* recently (December 3, 1924) reviewed this book and left it a mangled rag. Though the present reviewer cannot accept *in toto* the *Nation's* criticism, he feels that there is much truth in it. Miss Royden has given us a series of her sermons that leave much to be desired in the realms of logic and of plain common intelligence. As spoken sermons, they have no doubt been of spiritual benefit to the groups to whom they were delivered, but, when written, they become rather poor specimens of the art. Some of the ideas they contain are excellent, but they are so surrounded with a fluffy padding of vaporous verbiage that few people would care to class them as homiletical masterpieces.

G. B.

MY FEW LAST WORDS. By the late S. Baring-Gould. London: Skeffington & Son. 75 cents.

Indescribably touching are these sermons delivered to his parishioners of forty years by Sabine Baring-Gould, when nearing his ninetieth year. They are strikingly simple, yet full of that swift sense of drama and trenchant choice of phrase, that ardent piety, that distinguishes most of his vast literary output. The foreword concludes: "I leave these few words with you, that when I am gone, I may not be quite forgotten by you, and that, with God's blessing, my teaching may bear some fruit."

H. M.

DR. CHARLES E. JEFFERSON, pastor of the Broadway Tabernacle, New York, has for a dozen years preached at least once a year what he calls a nature sermon. A dozen of these, on the rainbow, the sunset, storms, mists, shadows, sounds, lakes, spring, etc., are collected in a volume entitled *NATURE SERMONS* (Revell: New York). We like Dr. Jefferson as a real teacher, not afraid of appearing a little dogmatic.

PREACHOGRAPHS is the painful title given to a volume of newspaper sermonettes, by Dr. M. S. Rice, a popular Methodist preacher of Detroit and one of the twenty-five pulpit orators chosen for a Chicago journal's homiletical hall of fame. The fifty-two short sermons are interesting as showing what America accounts as moving pulpit eloquence.

# Church Kalendar



AUGUST

"THE NATIONS are the golden candlesticks which hold aloft the candles of the Lord."—*Phillips Brooks.*

1. Saturday.
2. Eighth Sunday after Trinity.
6. Thursday. Transfiguration.
9. Ninth Sunday after Trinity.
16. Tenth Sunday after Trinity.
23. Eleventh Sunday after Trinity.
24. Monday. St. Bartholomew.
30. Twelfth Sunday after Trinity.
31. Monday.

## CALENDAR OF COMING EVENTS

August 4. Clergy Conference, Evergreen, Colo.  
 August 11. Sewanee Clergy Conference. Southern Conference on Religious Education, Sewanee, Tenn.  
 August 12. Sewanee School of the Prophets.  
 August 30. Minnesota Summer School, Shattuck School, Faribault.

## APPOINTMENTS ACCEPTED

ALLEN, Rev. W. FRANK, rector of Christ Church, Towanda, Pa.; to be rector of Grace Church, Honesdale, Pa., September 1st.

ATCHISON, Rev. ROBERT HALL, rector of St. George's Church, St. Louis, Mo.; to be rector of St. Paul's Church, Alton, Ill., October 1st.

COBB, Rev. JOSEPH MANLY, associate rector of St. John's Church, Roanoke, Va.; to be rector of Christ Church, Blacksburg, Va., October 31st.

STOCKLEY, Rev. W. E., rector of Grace Church, Lyons, Iowa; to be rector of St. Mark's Church, Fort Dodge, Iowa.

## SUMMER ACTIVITIES

BUDLONG, Rev. FREDERICK G., D.D., rector of the Church of the Ascension, Pittsburgh, and rector-elect of Christ Church, Greenwich, Conn.; preacher for July at the Church of St. John in the Wilderness, Eagles Mere, Pa.

BUTCHER, Rev. ALWYN E., rector of St. Paul's Church, Salt Lake City, Utah; to be at St. Luke's Church, San Francisco, Calif., from August 6th to September 9th.

CHAMPLIN, Rev. Charles S., rector of Grace Church, Baldwinville, N. Y.; to be in charge of Trinity Church, Ossining, N. Y., during the month of August.

CLUTE, Rev. HORACE E., rector of St. George's Church, Brooklyn, N. Y.; in charge of Zion Church, Wappinger's Falls, N. Y., until September 5th.

GAVIN, Rev. FRANK, Th.D., Professor of Ecclesiastical History at the General Theological Seminary, New York City; to be at 193 Rosendale Road, London, S. E., 21, England, until September 14th. Afterward, 2 Chelsea Square, New York City.

GRANT, Very Rev. FREDERICK C., D.D., Dean of Bexley Hall, Gambier, Ohio; to have charge of the services in St. Hubert's Church, Keene Valley, with address at the White Face Mountain House, Wilmington, N. Y.

HARVEY, Rev. JOSEPH H., rector of St. Peter's Church, Talladega, Ala.; to be at St. Paul's Church, Jackson, Mich., from August 12th to September 12th.

HERRON, Rev. J. D., rector of Holy Trinity Church, Cincinnati, Ohio; with Mrs. Herron to spend August on their island in Muskoka Lake, Ontario, with address at Bala Park, Ont.

MCEVOY, Rev. N. M., assistant at St. Paul's Cathedral, Detroit, Mich.; in charge of St. James' Church, Cheboygan, Mich.

MOLONEY, Rev. ROLLIN D., associate rector of Christ Church, Detroit, Mich.; in charge of Trinity Church, Mackinac Island, Mich.

PARKER, Rev. LOUIS A., of St. Agnes' Chapel, Trinity Parish, New York; to be in Europe during August, with address in care of Morgan, Harjes & Co., 14 Place Vendome, Paris, France.

STONE, Rev. W. H., of St. Luke's Church, Milwaukee, Wis.; in charge of Christ Church, Bordentown, N. Y., to September 1st, with address at 62 Crosswick St.

TYNER, Rev. F. D., rector of Christ Church, Minneapolis, Minn.; with his son, Richard Tyner, to travel in Great Britain, Ireland, and France.

WAY, Rev. WILLIAM, D.D., rector of Grace Church, Charleston, S. C.; to be Sunday morning preacher at Trinity Church, New York, during August.

## RESIGNATION

NIKEL, Rev. FRANK, as rector of St. John's Church, Boonton, N. J., October 1st; to undertake a year of resident graduate work at the General Theological Seminary.

## NEW ADDRESSES

EARLE, Rev. EDWARD H., chaplain, U. S. A.; from San Diego, Calif., to Post Office Box 1342, El Paso, Tex.

PORTER, Ven. NOEL, Archdeacon of California, formerly rector of Trinity Church, San Jose; after August 1st, 750 Third Ave., San Francisco, Calif., with office at the Diocesan House, 1215 Sacramento St.

## ORDINATION

PRIEST

MILWAUKEE—At Christ Church, Chippewa Falls, on Thursday, June 25, 1925, the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of the Diocese, ordained to the priesthood the Rev. F. H. O. BOWMAN. The candidate was presented by the Rev. Robert D. Vinter, and the sermon was preached by the Rev. H. H. Lumpkin.

The Rev. Mr. Bowman will assist the Rev. Milo B. Goodall in the missions in Barron County.

## MARRIAGE

MELVILLE-SUTHERLAND—DOROTHY ELEANOR SUTHERLAND, younger daughter of the Rev. and Mrs. George J. Sutherland, to GEORGE WILLIAM MELVILLE, of Sidney, Iowa, on Tuesday, June 30, 1925, at St. Michael's Church, Brattleboro, Vermont, by the Rev. Walter C. Bernard, rector, assisted by the father of the bride.

## DIED

EMERY—Died at her home in Scarsdale, N. Y., Monday, July 20, 1925, MARGARET THERESA EMERY, daughter of the late Charles and Susan Hilton Emery, of Dorchester, Mass. The funeral service was at the Church of St. James the Less, July 22d, at 4:15 p.m.

ENOS—Entered into rest at Johns Hopkins Hospital, Baltimore, Md., July 2, 1925, the Rev. EDGAR A. ENOS, D.D., for thirty-eight years rector of St. Paul's Church, Troy, New York.

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

## 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; parishers 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.

## MEMORIALS

William Burling Abbey  
 Edwin Austin Abbey, 2d.

In dear memory of WILLIAM BURLING ABBEY, sometime warden of St. Elizabeth's Church, Philadelphia. Entered into rest the evening of the Eighth Sunday after Trinity, 1917, and of our beloved son, Lieutenant EDWIN AUSTIN ABBEY, 2d, killed in action at Vimy Ridge, France, Easter Tuesday, 1917.

"And when the strife is fierce,  
 The warfare long—  
 Steals on the ear the distant  
 Triumph song."

Stephen Herbert Green

In loving memory of STEPHEN HERBERT GREEN, priest, entered in rest St. James' day, 1919.

Grant him eternal peace.

## POSITIONS OFFERED

CLERICAL

WANTED—FOR OCTOBER, PRIEST—Catholic, loyal. Address Rev. CHARLES STROMBOM, Johnstown, Pa.

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 MIDWEST, Catholic parish, to work chiefly with young people. Fair salary. Address S. O. S.-441, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

MATRON WANTED IMMEDIATELY BY Nashotah House. Refined, middle-aged, experienced, Churchwoman, and preferably one who can understand and sympathize with the ideals of this institution. Reply giving full particulars and references, to the DEAN, NASHOTAH HOUSE, Nashotah, Wis.

WANTED—RESIDENT TRAINED NURSE, for Country Convent. Sisters of the Episcopal Church. References required. Apply to THE MOTHER SUPERIOR, Convent St. John Baptist, Ralston, New Jersey.

## POSITIONS WANTED

CLERICAL

CANADIAN PRIEST, ACTIVE, IN THE prime of life, university graduate, married, desires good curacy or rectorship in East or Middle West. Address H-449, 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 TEACHING 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 WORKER, highest references, parish or mission work. Address P. 216 So. COLUMBIA Ave., Los Angeles, Cal.

PRIEST, UNMARRIED, FORTY-FIVE, UNIVERSITY and seminary graduate, musical, preacher and organizer, available September 15th. Exceptional testimonials. Address R-446, LIVING CHURCH, Milwaukee, Wis.

PRIEST, UNMARRIED, WELL EDUCATED and widely experienced, who makes a specialty of supply work, available for long *locum tenency* September 15th. Can substitute in East for clerical deputy to General Convention. Address G-448, LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, CELIBATE, AT LIBERTY September 15th. Ability guaranteed by many testimonials from clergy and laity. Address E-447, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

BY CLERGYMAN'S DAUGHTER, POSITION as companion to elderly lady—secretarial, household accounts, reading, etc. Reference permitted to Bishop Hall, Burlington, Vermont. Address K-228, care of LIVING CHURCH, Milwaukee, Wis.

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

**WIDOW WANTS POSITION AS COMPANION, 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.**

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

### 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.

**SPECIAL TRAINING IN THE CULTURE OF** boys' voices. Booklet and list of professional pupils on application. Address **DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West 91st Street, New York.**

### AUTO TOURISTS

**TO WASHINGTON, THE NATION'S CAPITAL,** 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.

### 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.

**SET OF ANTE-NICENE FATHERS IN FINE** condition. Rev. S. D. HOOKER, Helena, Montana.

**THREE MANUAL ORGAN, MIDMER BUILT,** to be removed before August 15th. Can be seen and played at your convenience. Write: **ORGAN, Box 1806, Paterson, N. J.,** for full particulars.

### 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 RESORT

**ST. 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.

### SISTERS OF THE HOLY NATIVITY

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

### BOARDING

#### 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.**

### 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.

### THE PROTESTANT EPISCOPAL POST CONVENTION CRUISE

Havana—Canal Zone—Panama  
S. S. Heredia, Sailing October 24, 1925

A "17 Days All Expense Cruise" has been arranged to the Caribbean waters at the close of the Triennial Convention.

All that can be desired will be found in this unique and wonderfully interesting cruise, combining the restful features of a sea voyage with opportunity for sight-seeing in foreign lands.

The new era of commercial importance in Havana jostles ancient fortresses and quaintly beautiful Spanish buildings of the days of Cortez.

The Panama Canal Zone is a glamorous blend of the old and new world. The tremendous engineering achievements of the Panama Canal thrills the true American when he looks upon this work.

Quaint old Panama, with the ruins of the near-by ancient city of the days of Morgan, appeals to the traveler.

Ample opportunity will be given to see the splendid Church work in Cuba and the Canal Zone.

In Havana, October 26th, a reception will be given the Episcopal residents and visitors on the *Heredia*. In Ancon the Hotel Tivoli has given its ball room for a reception, so that the Episcopal residents can meet the visitors.

Mrs. E. W. Gardner is official director for the cruise and can be found at the Hotel Roosevelt, New Orleans.

## 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 Communion  
" 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.

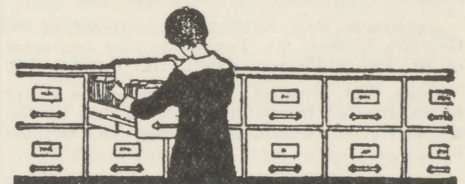
**Church of the Incarnation, New York**  
Madison Avenue and 35th Street

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

Charles Scribner's Sons, Fifth Avenue at 48th St., New York, N. Y.

*The Earth Speaks to Bryan.* By Henry Fairfield Osborn, LL.D., Trinity, Princeton, Columbia; Hon. D.Sc., Cambridge, Yale, Research Professor of Zoology, Columbia University; senior geologist, U. S. Geological Survey; president, American Museum of Natural History. Price \$1.

Christopher Publishing House, Boston 20, Mass. *The Science of Life and its Application.* By Delbert Strader Bachman, I.E.E. Price \$2 net.

*The Last Messenger Before His Face* (Second and Enlarged Edition). By H. G. Hersey. Price \$2 net.

*Bible Baptism* (Second and Enlarged Edition). By Stephen Marcus Lindsey, author of *Who Is Our Brother?* Price \$1.50 net.

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

*The One Body and the One Spirit.* A Study in the United of the Church. By T. A. Lacey, M.A., F.S.A., Canon of Worcester. Price \$2 net.

### PAPER-COVERED BOOKS

H. R. Allenson, Ltd., Racquet Court, Fleet St., E. C., London, England.

W. P. Blessing Company, 208 South Wabash Ave., Chicago, Ill., American Agents.

*Lead, Kindly Light.* An Exposition of Newman's Hymn. By Isaac Hartill, D.D., F.R.G.S. The "Heart and Life" Booklets, No. 38.

*An Introduction to Rabindranath Tagore's Mysticism.* By Sybil Baumer.

# Summer Schools and Conferences

## The Fourth Annual Rural Church Conference at Madison, Wisconsin

### The Rural Church Worker—Social Work—Committee Recommendations

The Living Church News Bureau  
Madison, Wis., July 22, 1925

THE FOURTH ANNUAL RURAL CHURCH Conference, held at the University of Wisconsin, Madison, demonstrated beyond the least doubt the immense importance of the rural work in the Church of today. There were thirty-one clergymen and rural workers in the Church group, and the daily eleven o'clock conferences brought out the needs of the Church in the rural fields most emphatically.

The first business of importance was brought up by the Rev. R. B. Nelson, of Winchester, Va., who spoke of the valuable assistance the rural community could get through the use of moving pictures. He demonstrated how a small picture machine could be carried around the countryside and films of a religious nature put on, with very little expense. He showed how the picture machines were being used also in the larger cities, where Sunday night entertainment must be resorted to. The Rev. B. E. Brown, of Tarboro, N. C., told how he used a Ford car for power, attaching a small picture machine to it and, driving up to the side of a building, projected the pictures through a window. This, he said, can be done very cheaply and can be done in the smallest communities. It was a subject that was intensely interesting to everyone and brought forth only the most favorable comment.

#### THE RURAL CHURCH WORKER

At the night session of the first day, the Rev. M. P. Logan, D.D., Warden of the Du Bose School, Monteagle, Tenn., made a plea for the rural Church worker. He said the "open spaces" needed men of the greatest strength to bring the Church before the people. His remarks were most heartily endorsed by the Ven. H. W. Foreman, Archdeacon of Central New York. The Ven. M. B. Goodall, Archdeacon of La Crosse, stated most emphatically that the Church needed red-blooded men to go into this most important work. The Ven. E. W. Couper, Archdeacon of Minnesota, spoke with reference to the education of the children of the rural clergy, a subject of vital interest to the man who enters this branch of Church work.

The next subject discussed was the Morale of the Country Minister and Causes that Make and Break that Morale. This was entered into minutely by the Rev. Oscar Meyer, of Chenango County Mission, N. Y., and the Rev. Mr. Brown, of Tarboro, N. C. The one brought out the many different phases of life in the community into which the clergyman must enter to bring him in closer touch with the people, and the other showed by statistics that this Church of ours must wake

up or in a few more years we will be overwhelmed by the other religious bodies. Mr. Brown brought out many convincing arguments to show the state of the Church at present, and he felt that the only salvation for the Church in the future lay with the rural clergyman. He it is who is building the city church by training the rural youth, who invariably goes to the city in search of employment and entertainment. His illustrations were many and each one drove home his point. He was given an entire night session to show his many pictures of his work, which made a deep impression upon all who were privileged to hear him and see his photographs.

#### SOCIAL WORK

The next noontide session was given entirely to Dr. Brunner, of the Institute of Social Work in New York and Secretary of the Moravian Church. He brought out the conditions in the Churches today. He is one of America's great social workers and told, by word and illustration, the trouble with the Church at the present time. It was a most forceful message, and made everyone feel the urgent need of immediate action to revive the lagging spirits of Christian workers. It was a stirring address and one that will be remembered for many a day.

At the next meeting Mrs. D. D. Taber, a field worker of the Woman's Auxiliary, and the only woman of the Church group, gave a short talk on her work, and urged all who wished her assistance in the work of the women of the Church to call upon her at any time, as she was anxious to push the Auxiliary at every opportunity. Other matters pertaining to the Church's activities in the rural fields were discussed, among them the question of diocesan conferences, and all entered heartily into them.

The Rev. G. B. Scriven, of Dickenson, N. D., gave a very able discourse on the work of the Church in the rural field among the Indians. He pointed out the fact that the government is trying to make good farmers of the Indians, with more or less success, and the Church is working along the same lines.

The Rev. W. E. Harmann, of Litchfield, Minn., made a very interesting talk about the work among the foreign-born. He stated that the needs along this line were many, and although his own section seemed well organized, there were many places in the rural districts where effective work could be done if only the right men could be found to fit the communities.

The Rev. Wm. C. Way, of Wausau, Wis., gave a description of some of the services held among the Oneida Indians of northern Wisconsin, which was intensely interesting, especially in regard to their entering into every kind of sport, but never letting anything stand in the way of their attendance at divine services.

Questions of vital interest as to the con-

tinuance of the rural conference were taken up, and thoroughly threshed out, the consensus of opinion being that the conference should continue along the same lines for a few years, and then it could be told whether or not changes should be made.

The Ven. Wm. Poyseor, Archdeacon of Marquette, made an intensely interesting talk on his work, using a map in connection with it. He stated that he had been connected with the Diocese for over thirty-three years, and had seen it grow from virgin country to many prosperous communities. He gave a number of illustrations, using individuals in his Diocese to bring out his points and at every new one, the spiritual side of the religion of Jesus Christ was made more manifest.

#### COMMITTEE RECOMMENDATIONS

A feature of the conference were the recommendations of the committees on the 1926 Conference, on Findings, and on Resolutions, all of which were adopted. The first named recommended that this National Conference invite the rural archdeacons to attend this conference in 1926, and to remain for two days after the conference is adjourned for a special Archdeacons' conference; that regional conferences be held at the University of Tennessee, the University of Maryland, the University of Oklahoma, the University of Kansas, the University of Michigan, the Cornell University, or at such places as our Division of Rural Work finds advantageous; and that, where such regional conferences cannot be arranged through coöperation with the universities and other Church bodies, contiguous dioceses be encouraged to arrange conferences by themselves.

The recommendations of the Findings Committee were:

"We recognize the opportunity to be obtained through moving pictures, and would suggest to rural workers that they look into the advisability of using them in rural work.

"We would suggest that all Church people, clergy and laity, study the rural problem carefully and intelligently in order that we may have closer coöperation, and more unity in this great problem that faces the Church.

"We recommend that the National Council publish a book concerning rural work.

"We recognize the value of the radio and we recommend to the provincial synods' serious consideration of what can be done to utilize it in providing the Church's services for those who are isolated or otherwise shut off from Church privileges.

"We must hold up before our young men the ideal of consecration and the need of sacrifice. At the same time we would prayerfully recommend that diocesan officers strive to raise the standard of salaries for rural clergy.

"Recognizing the importance of coöperation in rural community movements, we urge upon the clergy in rural work the importance of participation in them.

"We recommend that consideration be given by the General Convention, the Woman's Auxiliary, and the Church people generally, to the problem of providing high school and college education for the children of clergymen who are engaged in

rural work, where the educational facilities are limited.

"We consider that evangelism is an important part of the work of our Church that has not received sufficient emphasis, and that the strength of the Church will not be attained until it is given a definite place in the program of the Church.

"We recommend that every diocese take into consideration the plan of holding diocesan rural conferences annually for the purpose of studying the best methods of carrying the Church in the rural districts.

"We recommend that the clergy in rural districts make a survey of the religious and social conditions of their fields and the results of the survey be taken and practically applied."

The committee on Resolutions reported a resolution thanking the University of Wisconsin conference instructors, the workers of St. Francis Club House, and the Rev. F. D. Goodwin, the group leader.

After the committees had made their reports, the Rev. R. N. Hinkle, of Hastings, Neb., gave the closing talk of the conference, describing work in the rural fields of Colorado. He gave many illustrations that showed the craving of rural folk for social contacts, which, he believed, should be the root of all our rural activities. He stated that the Church must reach the people through social intercourse, thereby bringing them together and instilling into them the need of religious meetings and gatherings for the furtherance of their souls' health.

Archdeacon Poysor gave a fitting benediction to the conference in these words: "I pray that out of this and all our meetings together may come the carrying on of God's work to the building up of His Kingdom, and the glory of His Church."

#### RACINE SCHOOL OF RELIGION

RACINE, WIS.—Taylor Hall, Racine, established by the National Council as a center for devotion and conference, has housed this year an almost continuous series of meetings. Perhaps the most novel of these has been the School of Religion, which occupies the three weeks from July 13th to August 3d. A theological course for lay people, in which Christian Doctrine and Morals, the Bible, and the history of the Church and its Missions, are studied with greater concentration than is practicable amidst the ordinary activities of the home and parish, with the guidance of seminary professors and others who have specialized in religious education: such was the plan for this school at the outset, and, now that the course for this year is completed, there is a stronger belief that the principle is sound and may be very fruitful.

The courses given this summer included one on the Christian Doctrine of God, given by Professor M. B. Stewart, D.D., of Nashotah House, who acts as dean and chaplain of the School of Religion, an introductory course in the Literature of the New Testament, given by Professor A. Haire Forster, of the Western Theological Seminary, and a course in the Early History of the Church, given by Professor P. V. Norwood, of the Western Theological Seminary. These three were full time courses, five or six hours a week. Three hour courses were also given, in the Prayer Book and its Antecedents by Professor Norwood, in the Fundamental Principles of Christian Conduct by Professor Stewart, and the history of Missions, by Mr. W. E. Liedt, of the Department of Religious Education of the National Council. The administration of the many affairs of the school outside of the classes

was in the hands of Mrs. George Biller, who is in charge of the National Center at Taylor Hall. The schedule has been full enough to claim concentrated attention, but time has been allowed for various forms of recreation, for which the situation of Taylor Hall, on the campus of Racine College, on the shore of Lake Michigan, is highly favorable.

The course is not intended as a technical preparation for a particular kind of Church work, but rather as a general increase of knowledge of the Christian religion, without which a technique would be valueless. The students this year have included regular Church workers and persons whose interest in the Church is non-professional. Most of them have attended college. They have come from widely different parts of the country, and with widely different religious backgrounds—some from other communions than our own.

It is altogether probable that the school will go on for some years at least. Courses are planned for next year which will carry on what has been begun, without unnecessary repetition, so as to meet the needs of those who return for a second year, as well as for new students.

#### HILLSDALE SUMMER CONFERENCE

HILLSDALE, MICH.—Three hundred of the most active Church people of the Dioceses of Michigan and Western Michigan took part in the Hillsdale Summer Conference which closed July 8th, after a ten day session. This was the ninth annual summer conference for the Diocese of Michigan, and the fourth year in succession in which the beautiful campus, dormitories, fraternity houses, and classrooms of Hillsdale College have housed the conference most comfortably and conveniently.

Outstanding figures at the Conference were the Rev. Lindel Tsen, of Wuhu, China, who made a host of friends in personal counsel as well as in his conference utterances; Mr. Lewis B. Franklin, whose courses on Parish Management, and The Church's Program, were most suggestive; and Bishop Page, who was a most active and devoted chaplain. Perhaps the most striking feature of the Conference, however, was the large body of young people and the splendid *esprit de corps* which marked their work as well as their play.

#### PRINCETON SUMMER SCHOOL

PRINCETON, N.J.—The sixth session of the Summer School for Churchworkers of the Second Province, held at Princeton, closed July 17th after the corporate communion at 7:30 A. M. There were 315 persons enrolled, representing thirteen Dioceses, and the Missionary Districts of Porto Rico and Cuba. The Rt. Rev. David L. Ferris, D.D., was pastor, for the third consecutive year, and the Rt. Rev. Charles B. Colmore, D.D., led a class on Latin America. In addition to the usual courses in Religious Education, Social Service, and Church Extension, there was a Bible class led by the Rev. Donald M. Forrester, D.D., and a course in Church Music under the Rev. Frank Damrosch, Jr. The Religious Drama and Pageantry Class, conducted by Miss Mildred Brown, gave a very beautiful production of the *The Gleaner Valiant*, by Miriam Denness Cooper; Miss Brown playing *Naomi*, Miss Cooper *Ruth*, Gerald Foust *Boaz*, Parker Webb *Uri*, and Bishop Col-

more the *High Priest*. The music was conducted by Frank Damrosch.

At the commencement exercises on Thursday evening twenty-nine diplomas were awarded, one of them to Miss Carmen Garcia, of Porto Rico, who received credit for the work done at the Concord School in addition to her Princeton courses. This was the first award of a diploma to a representative of the Missionary District of the Province.

At the missionary gathering on Sunday afternoon addresses were made by all missionaries or representatives from the mission fields present. This included Miss Aline Cronshey who completed her Princeton course last year, and has, since then, been working among the Indians at Cannon Ball, N. D.

Offerings were taken at the daily celebrations of the Holy Communion, five being set aside for definite purposes, and resulting in \$25 for social service work in the Province, the Indians at Cattaraugus, N. Y. \$13.04 for religious educational work at All Saints' School, Guantnamo, Cuba, under Miss Ashhurst, \$53.53 for Missionary work in Porto Rico, \$72.20 for missions in the home field, Miss Cronshey's work, and \$102.55 for the Scholarship Fund of the School.

#### LOS ANGELES SUMMER SCHOOL

LOS ANGELES, CALIF.—The Los Angeles Summer School, held at Harvard Military Academy, the boys' school of the Diocese of Los Angeles, from June 29th to July 4th, established new records both for quality and quantity. Lectures, conferences, and special features reached a new high level of excellence. There were some 200 registrations, representing Colorado, Oklahoma, and Arizona, as well as all parts of California. About eighty were in continuous residence in the dormitories. The school was well organized and smoothly operated, due largely to the preparation of the Rev. David R. Covell, its executive secretary.

The most popular course was an illustrated one by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles, on The Development of Christian Art. The other outstanding course was entitled Social Service, What It Is, presented by Dr. Miriam Van Water, referee of the Los Angeles Juvenile Court.

The Rev. Louis C. Sanford, D.D., Bishop of San Joaquin, gave a series of confidential talks to the clergy which were greatly appreciated. A discussion class on parish problems, led by the Rev. Edwin T. Lewis, was marked by spirited and profitable discussion.

A large number of young people attended the school, and particularly a course on Young People's Fellowship Ideals, offered by the Rev. R. M. Trelease. There were also separate conferences on young people's problems, led by the Rev. C. Rankin Barnes, for young men, and by Miss Florence L. Newbold, of the Girls Friendly Society staff, for young women.

A unique course on Church music was given in the chapel by the Rev. A. G. H. Bode. His points were illustrated at the organ by Percy Greene, organist of the Church of the Epiphany, Los Angeles.

The Christian Nurture Series was explained in detail by Miss Mabel Lee Cooper, of the national Department of Religious Education, who also gave special classes in story-telling. The Rev. G. R. Wreford gave a series of illustrated lectures on the Holy Land, while the Rev. Philip A. Easley offered a course with the

intriguing title, *Little Journeys in the Old Testament*.

The beautiful Chapel of St. Saviour proved from the start the center of the school. The daily early Eucharist was largely attended, as were the meditations given by the Rev. Robert B. Gooden, D.D., chaplain of the School. Sunset services, arranged by the Y.P.F., were held every evening.

Each day was marked by some special features of the instruction or recreation. On the opening night an attractive pageant was presented by the Girls' Friendly Society of St. John's Church, Los Angeles. The following afternoon there was an excursion to Universal City, the largest motion picture studio on the Pacific Coast. That evening Dudley Warner Fitch, organist of St. Paul's Cathedral, gave an organ recital.

On the evening of July 1st there was a social service trip to the Little Tokyo of Los Angeles, under the guidance of the Rev. John Misao Yamasaki, priest in charge of St. Mary's Japanese Mission. Visits were made to St. Mary's Church and parish house, to one of the Buddhist temples, and to the Japanese Union Church. The trip concluded with a genuine Japanese dinner arranged by the Japanese Association of Los Angeles. After a novel meal, eaten entirely with chop-sticks, there were addresses by Mr. Tanigoshi, president of the Japanese Chamber of Commerce, Mr. Timura, the Japanese vice-consul, Mr. Fusii, and Mr. Horadska, president and secretary of the Japanese Association, Bishop Stevens, and the Rev. Messrs. Kemp, Lewis and Covell. The dinner made a distinct contribution toward a better local understanding of international problems.

The following afternoon there was a tour of inspection to seven of the social institutions of the diocese. The annual base ball game between the school faculty and the Y.P.F., resulted in an exciting victory for the former.

The spirit of the entire school was excellent. A great feature was the Summer School Song, written for the occasion by the Rev. Mr. Covell, and set to an attractive tune by Mr. Fitch, the Cathedral organist.

#### THE EAGLESMERE SUMMER CONFERENCE

MANHEIM, PA.—The fourth annual Conference for Church Workers, conducted by the Department of Religious Education of the Diocese of Harrisburg, was held at Eaglesmere from July 2d to the 9th. The total registration of seventy-five represented twelve dioceses and twenty-eight parishes. Though the number of registrations fell below that of the past three years, the conference was in every other way successful. The faculty was unusually good, and the spirit of friendliness and fellowship, as well as of willingness to work and study, was marked. The presence of Father Anderson as chaplain gave the needed spiritual note, and one felt that in all those attending there was, in spite of the surrounding distractions of a popular summer resort, an almost constant recollection of Him in whose name and for whose glory the conference was being held.

The program for the week was much as usual. Each day began with a celebration of the Holy Communion at seven o'clock. This was followed, after breakfast, by a devotional hour by the chaplain. Then came two study class periods, and at twelve o'clock there was a lecture in the Auditorium for all members of the Con-

ference on the Church's Program. This was conducted by the Rev. Lewis E. Ward, of Bath, N. Y., who gave a clear presentation of the present methods of Church work, general, diocesan, and parochial. One more period for study was held immediately after luncheon, and the remainder of the afternoon was left free for rest and recreation.

During the first study period, courses were given in Mission Study, by Mrs. M. C. Adams, the Bible, by the Rev. Paul S. Atkins, and Primary Methods, by Mrs. John Loman. The period from eleven to twelve was occupied by the following courses: Christian Unity, by the Rev. B. Talbot Rogers, D.D., Social Service, by the Rev. Hiram R. Bennett, Church History, by the Rev. Harry D. Viets, and Human Relationships, by Mrs. F. C. McCormick. In the afternoon period the Rev. P. H. Asheton-Martin gave a course on The Prayer Book, and Mrs. Loman one on Church School Ideals. All of the classes were well attended, and were marked by earnest effort on the part of the instructors and members.

The first part of each evening was given over to hymn singing under the direction of the Rev. Charles E. McCoy, dean of the faculty. Then followed a specially prepared program of one sort or another. The members of the conference were unusually fortunate in having as lecturer for three evenings the Rev. Charles N. Lathrop, of the Department of Christian Social Service of the National Council. The titles of his three lectures were The Perils of Patriotism, Main Street and the New Jerusalem, and Some Jail Birds I Have Known. Other lecturers and speakers were the Rev. Edgar H. Goold, who spoke of the work of St. Augustine's School, Raleigh, N. C., the Rev. B. Talbot Rogers, D.D., who presented the World Conference on Faith and Order, and Miss Margaretta Ridgley, who described her work in Liberia.

One evening was given over to a description of the various organizations of the Church. Literature describing each was distributed, and an opportunity was given for questions and discussion. The subject of Americanization was presented by a representative from the Department of Foreign-Born Americans, and an illustrated lecture was given on the Near East. A special feature of this year's program was the Trinity-tide pageant, presented on the last evening of the conference. It was given by the members of the conference under the able direction of the Rev. P. H. Asheton-Martin and his wife. This was a very pleasing and devotional spectacle, as well as an object lesson in pageantry production. In spite of the crowded evening programs a little time was saved for amusement, and part of one evening was devoted to "stunts," when the members of the conference became better acquainted one with another in a series of games and play.

The usual classes and lectures were omitted on Sunday, and the members of the conference joined the summer colony in worship at beautiful St. John's-in-the-Wilderness, where the conference chaplain was the preacher.

In the evening, a beautiful sunset service was held on the lake shore, when Fr. Anderson had a splendid message for the many who had gathered in that lovely spot to sing their evening hymns of praise.

This is the first year that Bishop Darlington has not presided at the conference, and he was greatly missed by all those attending, who deeply regretted that his trip abroad deprived them of the

pleasure and help of his presence during the days of the conference.

The Eaglesmere Conference is one of the smallest Church conferences held, but, in point of faculty, equipment, and location, it is equal to many. The value of a week spent in such beautiful surroundings with all the spiritual and intellectual privileges which such a conference affords is inestimable.

#### VALLE CRUCIS SUMMER SCHOOL

VALLE CRUCIS, N. C.—The Valle Crucis Summer School of Religious Education, that met here, has proved, this year, to be most effective. It was under the auspices of the Dioceses of Western North Carolina, North Carolina, and Upper South Carolina, and under the immediate direction of the Rev. J. W. C. Johnson, of Gastonia, N. C. The enrollment of the school doubled since last year.

Perhaps, the most popular courses offered this year were The Life of Christ by the Rt. Rev. Kirkman G. Finlay, D.D., Bishop of Upper South Carolina, and Social Service, by the Rev. George Floyd Rogers, rector of St. Peter's Church, Charlotte, N. C. Most helpful courses in The Devotional Life, Church School Ideals, and The Prayer Book were given by the Rev. Homer W. Starr, Ph.D., of Charleston, S. C. Others on the faculty were Mrs. R. M. Griffith, Miss Annie Morton Stout, Mrs. Frank N. Challen, and Mrs. M. B. Hutchinson.

The school will be conducted at Valle Crucis again next year, when an enrollment of two hundred students is expected. The opening day will be July 5th.

#### CONNEAUT LAKE CONFERENCE

CONNEAUT LAKE, PA.—The annual conference for Church Workers of the Dioceses of Pittsburgh and Erie ended its ten day session, July 17th, with a total registration of 340 persons. This is the largest enrollment that the school has ever known. The Bishops of the two Dioceses were present, officiated at the daily celebrations of the Holy Communion and in many ways added to the spirit of the conference.

A great variety of courses were attended with more than ordinary regularity. Of particular interest were lectures on various phases of the Bible by Dr. R. K. Yerkes, Dr. Francis Blodgett, and Dr. W. F. Shero. Dr. Yerkes and Dr. Blodgett also gave Bible Courses for the clergy, while Dr. Robert N. Meade and the Rev. R. E. Schulz provided conferences on Preaching and Parish Methods. The courses on Missions were given by Mrs. W. W. Wishart and the Rev. George C. Wadsworth. Those on Social Service were by the Rev. Paul S. Atkins and the Rev. Mr. Noce. The Girls' Friendly Society was represented by Miss Kathryn Merritt who gave a course for leaders. There were the usual classes for Church school teachers and officers, under the direction of Mrs. Thomas J. Bigham.

The Young People's Group, with a registration of over 100, was under the direction of the Rev. James Ware, who was assisted by Miss Millicent Leach. Bishop Mann gave a special course in Church History for this group and a daily conclave provided opportunity for the problems of young people within and without the Church.

A music festival conducted during the last week of the conference under the auspices of The Conneaut Lake Symphonic Society added greatly to the interest of

the music and pageantry. This new organization brought to the new Temple of Music a group of prominent musicians. Mr. Harvey Gaul was both assistant director of the festival and instructor in pageantry at the conference. Mr. Gaul's pageant, *The Evangelization of the Alleghenies*, was produced with a great deal of splendor. Mendelssohn's *Elijah*, dramatized for operatic production by William Wood Chenery, was given under his personal direction.

The Sunday service was in the Temple of Music. Churches in the surrounding country were closed, and their clergy and choirs took part in a great procession which crossed the length of the amusement park from the hotel to the hall, an impressive sight to a throng of holiday makers. Bishop Mann's address was on the subject of the World Court.

Plans are being made for a finer conference in 1926. The Rev. E. J. Owen, D.D., of Sharon, Pa., is in charge of local arrangements, and the Rev. R. N. Meade, D.D., of Pittsburgh, has taken the responsibility for the program and the instructors.

### BETHLEHEM SCHOOL OF THE PROPHETS

BETHLEHEM, PA.—Under the auspices of the National Commission on Preaching and Evangelism, a school of instruction was held for two weeks at Leonard Hall, Bethlehem. Some forty men, from east of the Rockies, gathered from the various dioceses. Bishop Johnson of Colorado was the presiding officer. The faculty and their subjects were: Bishop Johnson, *The Preacher and How to Preach*; Father Hughson, *The Mechanics of a Preaching Mission*; Father Vernon, *The Cure of Souls*; Dr. Schaad, *The Subjects and Order of Presentation at a Mission*; and Dr. Clarke, *The Construction of the Program and the Preliminary Work*.

In the evening conferences were held on various subjects related to the work of Evangelism. The Presiding Bishop, Dr. Talbot, attended most of these conferences, and gave his experiences.

Resolutions were passed, which will be presented to the National Council, asking it to present them to the next General Convention, looking forward to an organization in each Diocese, which shall have Evangelism for its propaganda; also, if possible, the organization of several teams, consisting of five or more members to conduct missions in the large industrial centers; in the rural districts, and in colleges and universities.

### CLERGY CONFERENCE AT CASS LAKE

DULUTH, MINN.—A conference of the clergy in the Diocese of Duluth was held at Cass Lake, Minn., July 13 to the 17th, with practically a perfect attendance of the parochial clergy.

The Rt. Rev. G. G. Bennett, D.D., Bishop of the Diocese, and leader of the conference, had arranged a well-balanced devotional, instructional, and recreational program. The Holy Communion was celebrated at half past seven each morning; from ten to half past eleven, and from two to three, the clergy met for the discussion of the Church's Program, and various aspects of the parish clergyman's work; an evening service at nine o'clock concluded each day's program.

Most of the services were attended by a number of Ojibway Indians on the Cass

Lake Reservation, and by summer vacationists in the neighborhood.

Perhaps the most interesting result of the conference was the decision to establish a circulating library for the clergy of the Diocese. A committee consisting of Bishop Bennett, the Rev. Wm. Elliott, and the Rev. James Mills will select books and send them to the clergy, each clergyman to read the book within two weeks and to mail it to the next man on the list. Some of these books will be discussed at the next clergy conference.

Work is proceeding rapidly on the erection and improvement of accommodations for the meetings of the Provincial Synod, September 9th and 10th.

### CAMP MORRISON

DAVENPORT, IOWA—Camp Morrison, the Iowa diocesan camp for boys, under the direction of the Brotherhood of St. Andrew, was held from July 1st to the 11th on an island in the Cedar River near Waterloo and Cedar Falls. Clarence W. Brickman was the director, and Humphrey Dixon his assistant. The Rev. J. J. H. Wilcock, of Newton, was the chaplain, and Mr. C. O. Lamson, of Waterloo, business manager. The Rev. W. N. Wyckoff, of St. Mark's Church, Des Moines, instructed in social service, and the Rev. Gowan Williams, of St. Luke's Church, Des Moines, in religious education. Bishop Longley also visited the camp. About seventy boys attended the camp, and about twenty parishes and missions were represented.

### CAMP KIRK

LOS ANGELES CALIF.—The fourth annual Camp Kirk, the camp conference maintained by the Brotherhood of St. Andrew for the older boys of California, was held at Morro Bay, from July 4th to the 16th. Morro Bay is a quiet inlet of the Pacific Ocean in San Luis Obispo county.

Forty boys were in attendance, representing parishes from both the northern and southern ends of the state. Several of these boys had attended Camp Kirk each year, and pronounced the 1925 camp "the best ever." The inter-sectional base-ball game, always the center of athletic interest, was won by the northern team. An event of equal interest was the confirmation of one of the boys in the outdoor camp chapel, Bishop Stevens officiating.

The camp director was Walter Macpherson, of Long Beach, one of the field secretaries of the Brotherhood of St. Andrew. The Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles, acted as chaplain. Additional episcopal interest was given by the presence of the Rt. Rev. Edward L. Parsons, D.D., Bishop of California, who led the conferences on Social Service, and the Rt. Rev. Louis C. Sanford, D.D., who conducted the missions course. The Rev. R. M. Trelease gave the instructions in Religious Education. The conferences were of an exceptionally high type, both of leadership and attention.

Camp Kirk is named in honor of the late Richard B. Kirchhoffer, for many years treasurer of St. John's Church, Los Angeles, and an enthusiastic Brotherhood man. The outstanding success of Camp Kirk this year will probably lead to the holding of two camp conferences next year, one in northern California and one in southern California.

A post-camp rally was held by the

southern delegation at St. James' Church, South Pasadena, on the evening of July 18th, under the auspices of the diocesan Junior Assembly of the Brotherhood. About 100 men and boys attended, representing a dozen parishes. Bishop Stevens acted as toastmaster at supper.

### CAMP O-AT-KA

EAST SEBAGO ME.—The woodland chapel at O-At-Ka, the National Galahad Camp, recently enlarged to accommodate sixty-four more persons is still too small.

The camp, numbering one hundred and fifteen boys with a staff of thirty counsellors and employees, increased by friends and neighbors, more than fills the chapel. On Sunday, July 19th, the number in attendance was 262.

This chapel is the only place within fifty miles of Portland, on the Maine Central Railroad, Mountain Division, where the services of the Church are held. The Order of Sir Galahad, in its summer activities, is building up a strong mission in the Diocese of Maine.

The Rev. Benjamin C. L. Yen, a young clergyman of the Missionary District of Hankow, has recently arrived at Camp O-At-Ka, to study there work for boys as expressed in the summer activity of the Order of Sir Galahad.

Mr. Yen is the guest for the summer of the Director, the Rev. Ernest J. Dennen. On September 4th he will leave the camp to enter the International Y. M. C. A. Training School at Springfield, Mass., to study there for a year, specializing in work for boys, in order that he may return to China, and do his utmost to build boyhood into the Church of China.

### NEEDS OF THE CHURCH IN SANTA BARBARA

SANTA BARBARA, CALIF.—A statement set forth by the rector of Trinity Church, Santa Barbara, the Rev. Charles E. Deuel, D.D., and endorsed by the Bishop and the Bishop Coadjutor of Los Angeles, states that Trinity Church in that city was much more badly damaged by the earthquake than was indicated by the first reports, and by conservative estimate an amount in excess of \$100,000 will be required for adequate rebuilding. The church has been condemned by the inspectors, due to fractured and fallen walls, and the street is barricaded. They are unable to use the parish hall because of the danger from leaning walls, and all services are being held in the park. The parish had hoped that no outside appeal would be necessary for a rebuilding fund, but now find themselves under the necessity of appealing to the Church at large for assistance. The building just destroyed had only recently been completed, but had been entirely paid for.

Bishop Johnson, in endorsing the appeal, directs attention to the fact that the parish has been a very liberal one. During the last year it had sent more than \$4,000 to the Japan Reconstruction Fund, while its contributions to advance work at home and abroad have amounted to nearly forty five per cent of its total income. He hopes that the Church will be liberal in assisting the stricken congregation. The fact that, of necessity, all the parishioners have sustained serious losses justifies them in looking to the Church at large for assistance. It is stated that any contributions for the fund may be sent to Mr. E. A. Gilbert, treasurer, 202 E. Pedregosa St., Santa Barbara, Calif.



## English Church Assembly Begins Transaction of Business at Westminster

Translated to Oxford—The Visit of  
the Patriarchs—Candidates for  
Orders

The Living Church News Bureau  
London, July 10, 1925

THE CHURCH ASSEMBLY MET FOR THE summer sessions at the Church House, Westminster, on Monday last. The attendance on the opening day was somewhat small, many members from the remoter dioceses having not then arrived. After the Archbishop of Canterbury, who presided, had reported the progress of the Interpretation Measure, the Bishopric of Leicester Measure, and the Union of Benefices and Disposal of Churches (Metropolis) Measure, Sir Lewis Dibdin brought forward his motion, "that General Approval be given to the Benefices (Ecclesiastical Duties) Measure," under which it was proposed "to consolidate and amend the law relating to the due performance of the ecclesiastical duties of benefices."

After an interesting discussion, the motion was carried, and Sir Lewis Dibdin then moved that the measure be referred to an appointed committee, and this also was carried.

On Tuesday the Assembly witnessed a new and quite admirable departure, when a special service of intercession was held at St. Margaret's, Westminster, in the morning. The Archbishop of Canterbury had intimated his very earnest hope that as many members of the Assembly as possible would make it convenient to attend, and a loyal response was made, the church being crowded. It was a very simple service, but intensely real; the atmosphere of prayer was unmistakable. The Archbishop's address was most impressive, and every word could be heard at the west end of the church.

The budget occupied the first part of Tuesday's session, and each item of an estimated expenditure of £144,784 was carried separately. The debate centered principally round the items for the training of the ministry, and this was discussed at some length.

On Wednesday the debate was resumed, and the Pensions scheme came under consideration. The issue was a straight one—whether the measure should be rescinded, or whether it should be brought up again in the autumn, amended as far as was actuarially possible. Lord Phillimore's motion, "That the further revision of the measure be deferred to the autumn session," was eventually carried.

The Measure for the Shrewsbury Bishopric was also carried by a substantial majority. Briefly, this measure aims at making Shropshire a separate diocese, with the Abbey church at Shrewsbury as its Cathedral. The result of thus cutting off a great part of the Diocese of Hereford will be to leave the Bishop of Hereford with jurisdiction over no more than 180 parishes. The committee responsible for the measure is of opinion that the chief difficulties of the reduced Diocese of Hereford may largely be met by a scheme for the grouping of dioceses in regard to patronage and finance, and such a scheme will now be brought forward for consideration by the Assembly.

TRANSLATED TO OXFORD

The Rt. Rev. Thomas Banks Strong, D.D., Bishop of Ripon, has been appointed

to the Bishopric of Oxford, vacant owing to the death of Dr. Hubert Murray Burge.

Dr. Strong, who is sixty-three years of age, was educated at Westminster School and Christ Church, Oxford, of which he was elected a junior student in 1879. In 1884 he was appointed to a lectureship at his college, and four years later to a senior studentship, which he held up to the date of his appointment as Dean. Ordained deacon in 1885, and priest in 1886, he was examining chaplain to Bishop Lightfoot, of Durham, and his successor, Bishop Westcott, from 1889 to 1901, and Bampton Lecturer at Oxford for 1895. He was appointed Dean of Christ Church in 1901, and was examining chaplain to the Bishop of London from 1905 to 1907. In 1913 he became Vice-Chancellor of the University, over which he presided till 1917. In 1920, Dr. Strong was appointed to the see of Ripon in succession to the late Bishop. From 1921 to 1923 he was select preacher to the University of Oxford.

In 1919 Dr. Strong was made a member of the Royal Commission on Oxford and Cambridge Universities, which was presided over by Lord Oxford and Asquith (then Mr. Asquith), and in 1923 he was made one of the Statutory Commissioners for Oxford University, in which capacity he is at present acting. Dr. Strong is the author of several theological works.

The hopes of those who know and love Oxford have been fulfilled by Dr. Strong's translation to that see. As a matter of fact, when Dr. Strong was appointed Bishop of Ripon in 1920, on Mr. Lloyd George's nomination, there was a tacit but definite understanding that this great scholar should return one day as near as possible to his beloved Oxford.

Dr. Strong is as robust as his name. He is a keen judge of character, and all schools of thought will get as fair play from him in his new Diocese as they have enjoyed at Ripon. He is perhaps the foremost episcopal expert on music, a composer, an organist, and well able to train a choir. His hymn tunes are to be found in the *Oxford Hymn Book*. The traditions of the see of Oxford will be safe in his hands, and both the University and the Diocese will welcome his return.

### THE VISITS OF THE PATRIARCHS

At last week's Diocesan Conference at Canterbury, the Archbishop, in his statement concerning the movements towards Christian reunion, made striking reference to the Nicene anniversary, and the advance in fellowship with the Eastern Churches. He said:

"Wide popular interest has been evoked by the presence in England of the eminent ecclesiastical potentates from Eastern Europe, and Western Asia, who are celebrating with us in England the sixteen hundredth anniversary of the Council of Nicea. That company includes two ruling Patriarchs, the Patriarch of Alexandria, and the Patriarch of Jerusalem. The holders of these great and ancient offices are in England for the first time in Christian history, and the same may, I think, be said of some of their colleagues. The Patriarchate of Constantinople is at present vacant. On Monday last, as one looked across the sanctuary in Westminster Abbey, or round our rooms at Lambeth, and watched the venerable Patriarchal figures, reproducing boyhood's visions of Abraham, and Melchizedek, one wondered and won-

dered in soul whereupon this may grow. Verily shrouded in mystery is the problem of the coming years.

"The causes which led to the extraordinary fact that the Eastern prelates should come to England in order suitably to commemorate Nicea, would form an admirable subject for a thoughtful essay at the hands of any one of you who is versed in ecclesiastical history and in contemporary and international politics. One thing is certain, the gatherings of this week, and our close personal intercourse with these men, possessed of thought and learning drawn from Eastern sources, cannot possibly be without large effect upon problems of Christian unity.

"Some of you are doubtless thinking what is the relation of these questions to the little gatherings for what are known as the Conversations at Malines. Those stand on quite a different basis, and have quite a different character. It would be misleading were I to bring them into the sweep or ambit of the kind of intercourse I have been alluding to. I shall have opportunity before very long of saying something in a simple way about that very different matter."

A number of the prelates belonging to the Orthodox Churches of the East paid an informal visit to Oxford on Monday last. The party included the Patriarch of Alexandria, the Patriarch of Jerusalem, the Metropolitan of Kieff, the Metropolitan of Nubia, the Archbishop of the Jordan, and the Bishop of Sebastopol.

The Russian prelates had visited the Mission House of the Cowley Fathers on Sunday night, and on Monday morning they celebrated the Mass of the Eastern Church in the chapel of the Mission House. The remainder of the party were met at the railway station by Dr. Goudge, who conducted the visitors through the Cathedral, hall, and library at Christ Church.

The Dean of Christ Church, Dr. White, and the Chapter entertained the party at luncheon in the Common Room, when speeches were made by the Dean, the Patriarch of Jerusalem, the Metropolitan of Kieff, and Dr. Goudge, largely dealing with the possibility of the reunion of the Eastern and English Churches, the speeches being interpreted from English into Greek and Russian, and from Greek and Russian into English. After luncheon some members of the party visited the Bodleian Library.

Our Eastern visitors have had a busy week. In addition to the visit to Oxford, they have made a tour of inspection of Church work in South London, and attended Evensong in Southwark Cathedral. They went on Saturday to Wembley Exhibition; and have paid visits to Clewer, Windsor, and Eton. They engaged in conference with the Archbishop's Eastern Churches Committee on Tuesday, and attended a banquet of honor the same evening at the Holborn Restaurant, presided over by the Earl of Selborne, and supported by the two Archbishops, many of the diocesan bishops, and a distinguished company. Yesterday (Thursday) the Patriarchs were present at the Anglo-Catholic meeting in the Albert Hall, and afterwards attended the garden party in Kensington Gardens. Some also went to the Archbishop's garden party for members of the Church Assembly; and today (Friday) there is another garden party in the grounds of Fulham Palace. From Saturday to Monday the Patriarchs will be at St. David's as the guests of the Archbishop of Wales.

### CANDIDATES FOR ORDERS

The report of the Archbishops' Commission on the supply of candidates for holy

orders, to which I referred in a previous letter, points to six causes of decline in the number of ordinations. They are: indifference, the decay of religion in the home, misunderstandings as to clerical life and work, the development of other openings for service, intellectual difficulties, and financial difficulties.

The Rev. F. Underhill, Warden of Lid-don House, points out that his experience during the last year has convinced him that the shortage of ordinands is not owing to lack of vocation, but to want of money. He believes that there are enough young men and boys in England earnestly desiring to be ordained to make up all deficiencies. Men are willing to face the intellectual upheavals of the age; they are prepared to make the sacrifice of entering a profession in which it is very unlikely that they will ever be anything but poor men; they are willing to undergo a prolonged training, if only at the end of it they may obtain the great desire of their lives. Theological colleges, such as Kelham and Mirfield, are rejecting them in scores because there is not enough money to train them; others have been accepted and are waiting only for funds to go to Oxford or Cambridge.

An influential advisory Committee has been formed, and with their help, Fr. Underhill has been able to assist thirty-five men either with single sums, or with grants extending over a period of from two to five years. But there is still a long waiting list, and further financial support is needed.

#### NEWS NOTES

Mr. H. N. Gladstone has presented to the Church House, Westminster, a copy of the portrait of his father, the late W. E. Gladstone, painted by Sir John Millais, which hangs at Christ Church, Oxford. It will be placed in the Hoare Memorial Hall. The Arundel prints presented to the secretary of the Church House some time ago have been hung in the passage connecting the old buildings with the new. A series of portraits of all the Archbishops of Canterbury since Archbishop Warham (1503) has been acquired from the collection of the late Bishop Gibson, of Gloucester, and framed; many of them, including those of Laud and Tillotson, are autographed, and they are being placed in the Archbishop of Canterbury's room on the ground floor.

The Parish Church at Olney, in Buckinghamshire, built six hundred years ago, is this week celebrating its sixcentenary with a pageant. The Rev. John Newton was curate-in-charge at Olney for some years, and with the local poet, Cowper, wrote the Olney Hymns, famous among which are Hark, My Soul, It is the Lord and O for a Closer Walk With God. The pulpit from which Newton used to preach has recently been restored to Olney Church after a term of service in Northampton Prison in the intervening period. The whole town has jointed in the celebrations, which have been a great success.

GEORGE PARSONS.

#### CHINESE CONDITIONS IMPROVING

NEW YORK, N. Y.—A cablegram received from Bishop Graves July 20th, says that missionaries for China may sail in August, in accordance with arrangements already made.

The Bishop also states that he now expects to be able to attend General Convention.

All this indicates that the situation is clearing up.

## New York City Mission Society Makes Interesting Annual Report

### Dr. Stires' Plans—Aroused Active Thinking—Summer Camps

The Living Church News Bureau  
New York, July 24, 1925

ON SUNDAY LAST WAS ISSUED THE ANNUAL report of the activities of the Episcopal City Mission Society. This extensive work is maintained by the service of 102 clergymen and lay workers in thirty-three hospitals, twelve correctional institutions, three charitable homes, and the Immigration Station at Ellis Island.

Items in the reports, which seem especially interesting and important, include the statement that, during the past year, 700 women and children were turned away from St. Barnabas' House, which is the Society's temporary shelter for destitute women and children. It is now urged that the capacity of the House be increased by twenty-five beds at an annual maintenance cost of \$500 each. The number of convalescent and fresh-air cases cared for by the Society in the past twelve months showed an increase over the preceding year by twenty-five per cent.

Concerning the newest venture on the part of the City Mission Society, namely the opening of Houston House, the report says:

"Because of the great need for settlement work in this community we were glad to accept the invitation of a plan of coöperation with Trinity Parish. Since last November we have been using the three floors of the large parish house of St. Augustine's Chapel in Houston Street, near the Bowery, the playground, and certain rooms under the chapel. As this report goes to press there are 1,834 people registered in the different activities carried on by this new settlement known as Houston House. The aggregate attendance for January, February, and March was 19,477 individuals."

In addition to Houston House, and St. Barnabas' House the Society is responsible for God's Providence House, Broome Street; the chapel of the Messiah and St. Cyprian's Chapel for colored people; San Salvatore Church for Italians; the Sarah Schermerhorn Convalescent House and Camp Bleecker both at Milford, Conn., and Rethmore Home at Tenafly, N. J.

The report estimates that in its chapel and bedside services it ministered during the year to more than 211,000 people.

#### DR. STIRES' PLANS

The consents of the Bishops and Standing Committees to the consecration of the Rev. Dr. Ernest M. Stires, Bishop Coadjutor-elect of Long Island, now total more than the number required. It is planned, however, to defer the consecration until after the sessions of General Convention; November 24th has been mentioned as a tentative date.

In mentioning Dr. Stires' acceptance of the election *The Diocesan Bulletin* makes this comment:

"That his acceptance is of great interest to the entire Church is manifested by the literally overwhelming mass of correspondence from prominent Church people and officials, not only from all over the United States, but from foreign countries as well. Dr. Stires' acceptance means a great loss to the Diocese of New York, but is bound to be of unmeasurable gain to the Diocese of Long Island for the Bishop-elect will bring

to his new work that rare combination of missionary zeal, administrative ability, and human understanding which have made his work so successful at St. Thomas' and endeared him to the American Church."

#### AROUSSED ACTIVE THINKING

The Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, sailed from this port on July 22d to attend conferences in England and Sweden. He was quoted in the daily press of that date as one who sees good coming from the Scopes trial in Tennessee.

"The outcome of the trial was inevitable," said the Bishop. "The law against teaching evolution is a bad one, however, whether it is found constitutional or not. Yet, in the end, the trial will be of advantage both to religion and science. I think the trial has aroused many to active thinking, regardless of the standing of the law, which is an unwonted interference with a department of life over which the State is not supposed to have authority."

#### SUMMER CAMPS

Several of the metropolitan churches are maintaining summer camps for the benefit of their parishioners. Trinity Church has a home for children at Great River, L. I., conducted by the Sisters of St. Margaret. The Chapel of the Intercession of Trinity Parish has a camp for its choir boys at Belmar, N. J., maintains many day excursions for mothers and children, and coöperates with other camps, in addition to its own for the Boy Scouts. St. Luke's Chapel in the same parish has two camps at West Cornwall, Conn., one for boys and one for girls, about 140 children in all. St. Bartholomew's Church has, at Pawling, N. Y., two houses and four shacks to care for the sixty women and children sent there each summer by the parish. St. Thomas' Chapel carries on similar work at East Marion, L. I. Grace-Emmanuel Church and Holy Trinity Church coöperate for their seasonal activities at the Blodgett Memorial Home, Golden's Bridge, in Westchester County. St. James' Parish has a summer camp especially for the boys of Holy Trinity Chapel, in Interstate Park, and also a home for mothers, girls, and smaller boys at Norwalk, Conn. The Chapel of the Incarnation has extensive accommodations for its summer work at Lake Mohegan, N. Y., while the Church of the Epiphany conducts a camp at Bear Mountain, providing four log cabins and a mess cabin for group of seventy. St. Michael's Church maintains a camp at Milford, Pa. St. Ambrose's Italian Mission has a home for the season at Haines Falls in the Catskills, and also arranges many day excursions to nearby points. Christ Church joins with the parish of the Heavenly Rest to care for women and children at Copake Falls, N. Y., and maintains independently a camp for boys at Pottersville, N. J., and one for girls at Branchville, Conn. Calvary Parish has a home and camp at Carmel, N. Y., caring for some 350 during the season. Practically all of the above mentioned places are financed by the respective parishes; a very few depend upon some outside aid. At any rate, it is apparent that, while there is a large exodus of Church people from the city at the beginning of the warm weather, still the city parishes are continuing their ministrations in this particular way on a very extensive scale.

## GENERAL NEWS NOTES

On Sunday August 2d, the Rev. Edward Charles Russell enters upon his new duties as rector of St. Ann's Church, 140th Street and St. Ann's Avenue, New York City. He succeeds the Rev. H. G. Willis, now rector of St. Mark's Church, West Orange, N. J. The portion of New York in which St. Ann's is located was once better known as Morrisania, named for the Morris family, who have long been prominent in the affairs of this parish. Gouverneur Morris built the present Church eighty-five years ago on Land owned by Richard and Lewis Morris. The latter was the first Governor of New Jersey, a signer of the Declaration of Independence and the author therein of the clause concerning religious freedom.

Preachers scheduled at the larger churches of the city for Sunday morning, August 2d include the following: at the Cathedral, the Rt. Rev. Philip Cook, D.D., Bishop of Delaware; at St. Thomas', the Rt. Rev. Alexander Mann, D.D., Bishop of

Pittsburgh; at Trinity, the Rev. Samuel A. B. Mercer, D.D., of Toronto, Canada; at St. Bartholomew's, the Rt. Rev. Frederick F. Johnson, D.D., Bishop of Missouri.

Of the nearly one thousand who were present at the late Eucharist on Sunday, July 19th at the Church of the Transfiguration, 217 stopped to sign the visitors' register, giving addresses from thirty-five States, England, Bermuda, and Australia.

A film released this week at the Rivoli theater is titled *The Street of Forgotten Men*. St. Patrick's Cathedral, St. Thomas' Church, and St. Bartholomew's are used in the picture while the garden, lych-gate, and statue of Christ at "The Little Church Around the Corner" are used effectively in the concluding scenes.

The Rev. Dr. Herbert M. Denslow who, during July, is acting as *locum tenens* at the Church of St. Matthew and St. Timothy, New York, will officiate and preach on the Sunday mornings of August at St. James' Church, Upper Montclair N. J.

life long friend of Mrs. Mead's, a member of the same parish, the Church of Our Saviour, Chicago, has written a short sketch of the life of this splendid Christian woman.

Her maiden name was Josephine Sleight. She was born in New York City, August 19, 1833, and in 1837 came with her parents by canal and lake, to Michigan City, Ind., where she lived for a number of years and where, on May 18th, 1854, she married, in the Episcopal Church, Mr. Edwin Ruthven Mead. The original plan of the Sleight family had been to settle in Chicago, but Mr. Sleight, after inspecting the little city, had declared that he would not allow his family to live in "such a mud hole." In 1862 Mr. and Mrs. Mead moved to Chicago, and lived near the present site of the Illinois Central R. R., depot, and Mrs. Mead attended Grace Church. She moved to the North Side in 1872, identified herself with the Church of Our Saviour, and was a faithful member of the parish for over fifty years.

"I first knew Mrs. Mead," says Mrs. McHenry, "in those never to be forgotten days in an old church on the corner of Lincoln and Belden Avenues, where she sat, rain or shine, in her pew in the east transept. The pew opposite was occupied by Bishop Edsall, then a young lawyer, with his parents, and Bishop Keator was a member of the quartette choir. (Bishop Edsall was afterwards rector of St. Peter's Church, Chicago, the parish adjoining Our Saviour on the north side; and Bishop Keator became rector of the Church of the Atonement, Edgewater, just north of Lake View where St. Peter's is situated). With thankful hearts we stood side by side and watched the laying of the cornerstone of the present edifice, and later were godmothers to the first baby baptized in the new church.

"Mrs. Mead was always the first to welcome strangers into the parish. Where there was illness or grief there was she to be found with her tender sympathy and ever ready help. Her devotion and loyalty to her Church were unflinching, and no sacrifice was too great to be made in its interest, and of herself she gave unsparingly to her friends. Her influence will be long felt, and her gentle, cheery presence deeply missed."

## THE SUNDAY EVENING SERVICE

Is this American Church, especially in the Mid-West, in danger of losing the Sunday evening service? For many years it would seem so, judging from the complaints of a large number of clergymen, and judging from the Church service notices in the city press. In a surprisingly large number of churches, Evening Prayer is not said continuously on Sundays, and where it is said the attendance is often deplorably small, in spite of brevity, good music, and excellent preaching. There is an unusual beauty in the Evening Office of the Anglican Church, with its exquisite accompaniment of evening hymns and anthems. What could be more beautiful than choral Evensong, with the singing of the Psalms? It is well known that Newman, after he left the English Church for Rome, often used to drop into St. Paul's, and sit in the rear seats on Sunday afternoons to hear the service sung that he loved so well.

The Rev. F. L. Gratiot, rector of the Church of Our Saviour, Chicago, in appealing for a revival of interest and attendance at the Sunday evening service, says:

"This parish is some of the very few in this part of the city of Chicago which, as a matter of principle, keeps up the service of Evening Prayer during the summer

## Week Day Religious Education in Chicago Suburban Communities

### Religious News and the Daily Press —Mrs. Edwin Ruthven Mead— The Sunday Evening Service

The Living Church News Bureau  
Chicago, July 24, 1925

**O**AK PARK AND RIVER FOREST ARE COMMUNITIES where notable progress has been made by the coöperation of the Churches in weekday religious education. There are twenty-eight congregations in this suburban district west of Chicago, including Methodist, Presbyterian, Baptist, Evangelical, Christian, Congregational, and Episcopal, who have united for some years in a course of weekday religious education, of the highest order.

This organization has been accepted as a model without change or modification by hundreds of communities. The school of the local Council of Oak Park and River Forest continues to hold leadership in a field which includes such cities as Toledo, Kansas City, Dayton, Ohio, and Minneapolis.

The reports submitted at the annual meetings recently held were most encouraging. In the last four years of the history of the school, the number of teachers serving on full time had increased from four to seven. The number of pupils had grown from 1,100 to 2,450; the number of churches coöperating from sixteen to twenty-eight; the amount of the annual budget had increased from \$13,000 to \$20,000. The cost per capita has decreased from \$13 to \$7.75.

Some of the chief items of the budget for 1925-26, are \$10,500 for teachers, \$4,500 for the salary of the director, \$2,350 for housing, and \$1,900 for office expense. Mr. J. B. McKendry, the director, predicts that the enrollment for next year will not be less than 3,000, that the teaching will be more efficient, and that close coöperation between Church school and weekday school would be insured through the organization of a superintendent's council.

Grace Church and St. Christopher's Church, Oak Park, are members of the organization, the clergy being members of the Council.

## RELIGIOUS NEWS AND THE DAILY PRESS

At one of the recent public dinners held by the Church Clubs of Chicago, Mr. Cutter, a member of St. Paul's, Kenwood, and the Chicago representative of the Associated Press, spoke of the growing demand for religious news in the daily press of the country, and of the anxiety of the press to meet that demand. To substantiate this, Mr. Cutter referred to the increased amount of religious news that appeared in the Chicago daily papers since the coming of Mr. H. J. Boyle, a diocesan publicity expert, at the beginning of the year. On Thursday of this week, July 16th the Rev. John T. Brabner Smith, of the World Service Commission of the Methodist Episcopal Church, speaking to the summer schools of the Garrett Biblical Institute, Evanston, warmly defended the attitude of the American Press to the Church and Religion. He said:

"The newspapers in general and the Chicago papers in particular are using much Church news at the present time, and they are willing to use much more if it is real news. Some Church news can be made so entertaining that it will supplant *crime* news. Newspapers welcome coöperation from the religious organizations, but they resist dictation and propaganda. Less criticism and more coöperation by the Church with the newspapers evidently is needed."

All this is very true, for religion remains, with all the apparent religious indifference of today, the most popular of all subjects. No better proof of this could be seen than in pages of matter printed for days in practically every newspaper in the country in the celebrated Scopes trial at Dayton, Tennessee. The remarkable incident may prove one of the greatest factors in modern times for an intelligent revival of true religion, for which we pray.

## MRS. EDWIN RUTHVEN MEAD

Mrs. Edwin Ruthven Mead, who died in the spring at the ripe age of 92, was a woman of exceptional gifts and character, whose life was practically all spent in Chicago, and who, from the beginning, was actively identified with the Church. A

months. A few members of the parish appreciate it, for whose sake the service is kept, people who find it difficult to get out to the morning Service.

#### A CONFERENCE ON THE MINISTRY

On Monday evening, July 20th, ten young men between the ages of eighteen and twenty-two met in the study of the curate, of the Church of the Atonement, Chicago, the Rev. A. D. Kolkebeck, to hear Father Harrison, O. H. C., talk on The Church as a Vocation. All these young men are members of the parish and are contemplating entering the sacred ministry. Father Harrison talked for one hour and then, at the end of that period and in spite of the warm weather, the boys remained for two hours asking him questions regarding the life and work of a priest of the Church. It is felt that the evening was a most profitable one and the curate plans to follow up this meeting by

years. The commemorating tablet was unveiled by his son, President Sills, of Bowdoin College, and the memorial sermon was preached by the rector of the parish, the Rev. Canon Hooper. The church was crowded with parishioners and summer visitors, and the Governor of New Brunswick represented the Province.

#### KANSAS CITY CHURCH PLANT

KANSAS CITY, KANSAS—Plans for a new church and parish house, prepared by A. K. Mosley, of Troy, N. Y., have been accepted by the vestry of St. Paul's Church, Kansas City. The completed building will cost about \$150,000, of which amount over \$100,000 has already been subscribed. It is planned to break ground early next year.

St. Paul's Church has entirely outgrown

Eucharists were sung by the clergy to Merbecke, and each day began with a celebration of the Holy Communion and closed with Evensong. Papers were read by experienced priests upon subjects vital to the priesthood generally and to the special problems facing the ministry in the island.

The central point of the convention was the Quiet Day, which was taken by the Father Palmer, S.S.J.E., of the Cowley House, Boston. This gave the high note to the whole assembly, and, with the aid of Father Palmer, that note was sustained all the way through the sessions. The inspiring addresses which he gave will never be forgotten by the members of the convention.

A most pleasing feature of this convention is the fact that it was a diocesan convention, not the convention of a selection of the clergy. All the priests, of whatever party, united under their Bishop to try to deepen their spiritual lives and so be able better to interpret to their people the saving verities of our holy faith.

#### UTRECHT'S RECOGNITION OF ANGLICAN ORDERS

UTRECHT, NETHERLANDS—The following is a copy of the official letter from the Archbishop of Utrecht to the Archbishop of Canterbury in which the Dutch Old Catholic Church acknowledges the validity of Anglican Orders. [An article giving an English translation of this letter was printed in THE LIVING CHURCH for July 11th, page 365.]

*Reverendissimo Domino Archiepiscopo Cantuarensi salutem in DOMINO:*

*FELICES nos habemus qui gratum tibi nuntiare valemus. Ecclesia vetero-catholica Ultrajectina usque adhuc haesitabit de validitate ordinum Anglicorum. De facto consecrationis Parkeri non dubitabat, sed de virtute ritualis Eduardi VI anxia an illud rituale fidem catholicam satis redderet.*

*Post longam inquisitionem seriamque deliberationem, clero nostro consulto, consilium cepimus quod tibi hisce litteris notum facimus.*

*Credimus ecclesiam Anglicanum regimen episcopale antiquae ecclesiae semper tenere voluisse atque rituale Eduardi VI consecrationis formulam validam aestimandam esse. Ideo ex animo declaramus successionem apostolicam in ecclesia Anglicana non defectisse. Magnam gratiam tibi deprecans salutem te in DOMINO.*

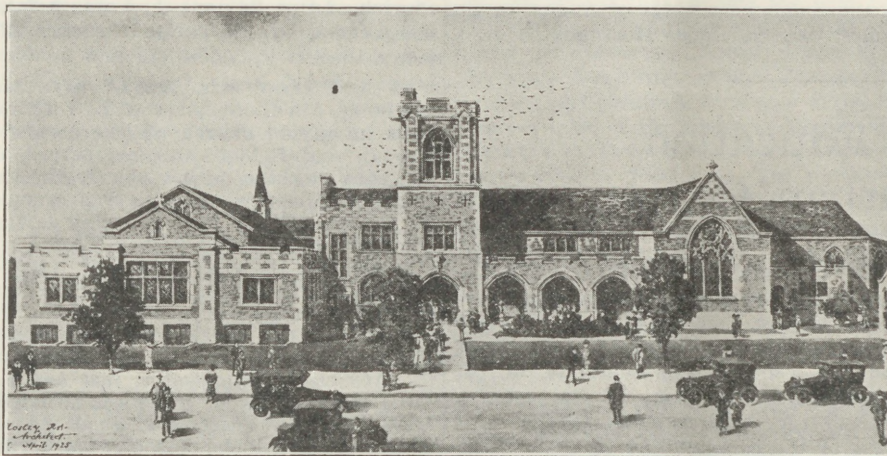
FRANCISCUS KENNINCK,  
Archiepiscopus Ultrajectensis.

*Datum Ultrajecti die II mensis Junii, anno DOMINI MDCCCXXV.*

#### RUSSIAN CHURCH AFFAIRS

LONDON, ENG.—The *Times* correspondent, writing from Riga on July 6th, says that Russia's so-called Holy Synod has now drafted the agenda and regulations for the All-Russian Convocation which it has been definitely decided to summon on October 1st.

This Synod consists of clergy elected by the "Convocation" of 1923, which was responsible for the unfrocking of the late Patriarch Tikhon. The Patriarch never recognized this body, which worked hand in hand with the Soviet authorities. The regulations for the coming Convocation stipulate that nobody who has been tried in the lay courts may participate in the Convocation. This ruling excludes numerous priests whom the Bolsheviks have persecuted and condemned, particularly in connection with the sequestration of



ARCHITECT'S DESIGN FOR CHURCH AND PARISH HOUSE FOR ST. PAUL'S CHURCH, KANSAS CITY, KANSAS

having personal talks with each of the men present and advising him in regard to the steps to be taken.

#### GENERAL NEWS NOTES

The Rev. Clarence C. Reimer, who was ordained to the diaconate on Whitsun Tuesday by Bishop Griswold, is now priest in charge of the Church of the Good Samaritan, Oak Park. Mr. Reimer is the third Scoutmaster of Troop 888 of the Church of the Atonement, Edgewater, to receive holy orders. The others are Rev. Norman Quigg, rector of Christ Church, Streator, and the Rev. B. D. Kolkebeck, the present curate at the Atonement.

The Rev. H. A. Lepper, who has been assistant at St. Peter's, Chicago, for the past year and a half, has resigned to become rector of Trinity Church, Rock Island, Ill., and will begin his new work in September.

The building of the new Emmanuel Church, La Grange, is going on so rapidly, that it is expected that Bishop Anderson will lay the corner-stone on Sunday, September 13th. H. B. Gwyn.

#### MEMORIAL TO DR. SILLS

ST. ANDREWS, N. B.—The many friends of the late Rev. C. Morton Sills, D.D., who died April 30, 1924, who was for many years dean of St. Luke's Cathedral, Portland, Me., and who was from 1902 to 1922 rector of Trinity Church, Geneva, N. Y., will be interested to learn that, on the Sixth Sunday after Trinity, July 19th, an organ, given and erected in his memory, was dedicated at a special service in All Saints' Church, St. Andrews, New Brunswick, where he had been an annual summer visitor for over forty

its accommodations. The parish has doubled its membership within the last four years. There are seventeen organizations actively at work in the parish, and much excellent community work is being accomplished.

The new plant has been carefully planned to care for all of the activities of the parish. Special care has been taken to secure adequate equipment for religious educational work and to provide for club activities among young people, as well as to provide choir rooms, an office, and other facilities. A chapel is included, and will be so arranged as to accommodate overflow attendance at service.

#### NEWFOUNDLAND PRIESTS' CONVENTION

ST. JOHN'S, N. F.—On St. Barnabas' Day, June 11th, upwards of sixty priests of the Diocese of Newfoundland met under the presidency of their Bishop, the Rt. Rev. W. C. White, D.D., to hold their first priests' convention. It was the consummation of many prayers and plans and it more than justified the faith and work of its promoters. The officers of the convention were: president, the Lord Bishop of the Diocese; chairman, the Rev. Canon Bayly, rector of Bonavista; secretary, the Rev. G. H. Maidment, mission priest of Bonne Bay; and executive committee, the Rev. J. Brinton, curate of the Cathedral, the Rev. J. B. Elliott, rector of St. Thomas' Church, St. John's, and the Rev. Dr. Facey, Principal of Queen's College, St. John's.

The services and sessions were held in the Cathedral of St. John the Baptist, Saint John's. The opening and closing

Church treasures. In addition to the elected delegates, the Synod has the right to appoint at its discretion an unlimited number, both of clergy and laymen, with full voting rights, and will thus be able to secure a majority.

The chief question on the agenda is the organization of the supreme governing body. In Soviet circles it is regarded as necessary to abrogate the appointment of the Patriarchate in view of the constant friction under the Patriarch Tikhon, and to invest the pro-Bolshevist Synod with supreme authority. They hope thus also to secure the attendance of pro-Bolshevist delegates for the coming World Council of Eastern Churches. Russian religious circles consider the whole arrangement of this Convocation a new move by Bolsheviks to undermine the Orthodox Church.

**ENGLISH CHURCH ARMY  
IN MAINE**

PORTLAND, ME.—The twenty-four crusaders of the Church Army from England, which started last month from New York City on an evangelistic tour through New England, reached Portland, Maine, Friday morning, July 10th. They were met near the outskirts of the city by the Rt. Rev. Benjamin Brewster, D.D., Bishop of the Diocese, Dean Edmund R. Laine, Jr., of the Cathedral, and other clergy representing the various parishes, thirty members of the Cathedral Boy Scout Troop, the crucifer with the processional Cross from Trinity Church, Portland, and flag bearers and some representative laymen from the Cathedral.

This assemblage marched up the principal street of the city with the Church Army band playing, led by the cross and banners, to the Cathedral parish house, where a luncheon was served. After the luncheon, informal speeches were made by the Bishop, the Dean, the Rev. Dr. S. B. Purves, of St. Mark's Church, Augusta, the Rev. George C. DeMott, of St. Stephen's Church, Portland, and the Rev. John M. Arters, pastor of the Clark Memorial Methodist Church of Portland, and by Captains Mountford, Hanson, Atkinson, and Casey, of the Church Army.

At three o'clock there was an open air service on the lawn in front of the Cathedral in which Bishop Brewster welcomed the crusaders and led them into the church to the altar, where he gave them his blessing.

On Friday evening the crusaders held an evangelistic service in Lincoln Park, in the heart of the city, which was attended by some hundreds of people. Many decisions to lead a new life were made. On Saturday the crusaders conducted meetings in the East Deering section of the city, and were entertained by St. Peter's Church.

At half past seven Sunday morning, the crusaders marched with their banners and band to St. Luke's Cathedral where they made their corporate communion. The crusaders then spoke at various churches at half past ten and, in the evening, there was a union community evangelistic service of all of the parishes in the city, held in the Cathedral, which was crowded to the doors. At the close of this service, in response to the invitation of the crusaders, a very large number of decision cards were signed.

While in the city the members of the Church Army were housed at the new Maine Diocesan Recreation House at Lady Cove in Falmouth Foreside. Their visit to Portland made a profound impression and has spiritually stimulated the work of

the Church. Especially noticeable was the interest of the young people of the community.

The Portland campaign was under the direction of Dean Laine, who took charge of it at the request of Bishop Brewster.

**MEMORIAL FOR A STRICTER  
CANON ON MARRIAGE**

A PETITION to the General Convention of 1925 from the Sanctity of Marriage Association asks that the canon relating to marriage be so altered that the re-marriage of a person divorced for any reason, except for causes arising before marriage, be prohibited. The memorial contains very strong arguments against remarriage after divorce, whether for adultery or any other cause, and also directs attention to the lamentable confusion between divorces and annulments of marriage in the statutes of many states. It is granted that there are causes why a marriage may be legitimately annulled for causes arising before marriage and the persons thereafter be at liberty to marry. Among causes for annulment which, in statutes of various states, are treated as causes for divorce, are enumerated the following: bigamy, non-age, impotence, force, fraud, consanguinity, and pre-nuptial insanity.

**SOUTHERN MEN AND A  
NEGRO SCHOOL**

RICHMOND, VA.—Representative men of Richmond have undertaken to raise \$45,000 for St. Paul's School, Lawrenceville, Va. one of the largest of the Church's Negro schools. St. Paul's has been practically assured of substantial assistance from certain agencies and foundations on condition that the present indebtedness be wiped out.

A committee of twenty-five business and professional men of Richmond is headed by Mr. Oliver J. Sands, president of the American National Bank. In the recent campaign in Richmond this committee rendered invaluable service. Mr. Sands furnished the canvassers with personal letters of introduction to leading citizens, endorsing the appeal for funds. The response was very encouraging. Similar committees will undertake the promotion of the campaign in Norfolk, Portsmouth, Newport News, and other Virginia cities.

The suggestion that Virginia put her stamp of approval on the character of the work St. Paul's is doing, in educating the Virginia Negro and making him a useful member of society, by raising the \$45,000 necessary to enable the school to balance its budget, is being well received, and from the success of the campaign so far the authorities feel hopeful of its ultimate success.

**A DIOCESAN  
PROGRAM SCHEDULE**

DETROIT, MICH.—The Diocese of Michigan has issued a program schedule covering dates of diocesan interest from September 1925 to June 1926. This helps parish and other organizations to plan their programs so as not to conflict with Diocesan dates. Two annual events scheduled for September are the E. Y. P. A. Week End Conference at Camp Frisbie, the Diocesan Boys' Camp, and the Pine Lake Conferences for Clergy and Lay readers at the Girls' Friendly Society's Holiday House at Pine Lake. The latter Conference will enjoy the leadership of Bishop Roots and Mr. Lewis B. Franklin.



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**VALLE CRUCIS CHURCH  
CORNER-STONE**

VALLE CRUCIS, N. C.—Recently the cornerstone of a new church for Valle Crucis was laid by the Rt. Rev. J. M. Horner, Bishop of Western North Carolina, assisted by the Rt. Rev. Jos. B. Cheshire, D.D., Bishop of North Carolina, and the Rt. Rev. Kirkman G. Finlay, D.D., Bishop of Upper South Carolina. The new church is to be almost on the site of the old adobe church built by Bishop Ives in 1842, when he founded the school, and named the beautiful valley.

The Valle Crucis school has an interesting history. It began as an industrial school for boys, and along with it was established a theological Seminary. Several of the men who did notable work for the Church in North Carolina a generation ago received their training at Valle Crucis. The school was closed however, and, as the buildings were of temporary character, they fell into decay. The region was never without its missionaries, the most noted of whom was William West Skiles.

Early in the nineties, the school was revived by Bishop Cheshire. A good frame building was erected, as was also a frame church. When the Diocese was divided, and Bishop Horner took charge of the Missionary District of Asheville, the school at Valle Crucis became his favorite project. It was found best to develop it as an industrial school for girls. By degrees splendid school buildings were erected, orchards planted, cattle acquired, and today the school is splendidly equipped for its task. The little frame chapel has served its day, and now the work is to be crowned with a beautiful stone Gothic building, suitable in every way to the beautiful environment in which it stands.

An unusually interesting feature at the laying of the cornerstone of the new church was the participation of four generations of the Townsend family, residents of the valley and communicants of the church. Timothy Townsend, patriarch of the family, placed the New Testament in the cornerstone; his daughter, Mrs. Roah Mitchell, deposited the Book of Common Prayer; his granddaughter, Miss Effie Townsend, the Hymnal; and his great grandson, Robert Edney, the list of communicants of the church.

**MEMORIAL TO BISHOP GIBSON**

RICHMOND, VA.—Memorials to many prominent Virginia clergymen and laymen of the Church are contained in the Shrine of the Transfiguration, just erected at Orkney Springs, Shenandoah County, in memory of the late Bishop Robert A. Gibson, which will be formally consecrated on August 6th.

The shrine is of native, unhewn stone, with a campanile of the same material adjoining it. This campanile has a rock-roofed sacristy on the ground level, and on the third tier a bell cote, with a fine-toned 500 pound bell, the whole being surmounted, like the shrine itself, by a rude cross.

A large tablet in memory of Bishop Gibson is set in the front of the stone altar, and bears the following inscription:

"To the Glory of God and in Loving Memory of His Faithful Soldier and Servant, Robert Atkinson Gibson, D.D. Born 1846, Died 1919; Sixth Bishop of Virginia, who Loved This Spot; Shrine of the Transfiguration, Consecrated August 6, 1925."

Associated memorials so far provided are as follows: The silver communion

service, a memorial to the Rev. Charles J. S. Mayo; bronze altar rail, a memorial to Susan Stuart Gibson; bronze altar cross, a memorial to Anne E. Stribling and the Rev. W. W. Kimball, D.D.; bronze altar vases, a memorial to Floretta Kimball; bronze altar desk, a memorial to the Rev. John Lloyd; bronze alms basin, a memorial to Lewis Parke Chamberlayne, Ph.D.; the bell and bell cote, a memorial to Dr. Robert Atkinson; a stone pulpit



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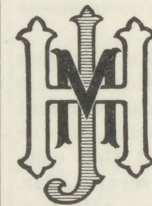


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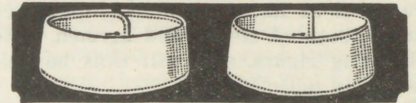


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and pulpit Bible, a memorial to the Rev. J. J. Gravatt, D.D.; the stone lectern, a memorial to the Rev. L. R. Mason, D.D., and Randolph F. Mason; the stone prayer desk, a memorial to Launcelot M. Blackford, LL.D.; the lectern Bible, a memorial to Mrs. Anna Lee Warner; and the altar service books, memorials to Bishops Whittle and Wilmer.

The Rt. Rev. William Cabell Brown, D.D., Bishop of Virginia, will solemnly bless and consecrate the shrine at the service of consecration on August 6th, and the Rev. C. G. Chamberlayne, Ph.D., of Richmond, will preach the memorial address. After a picnic luncheon, the opening service of a preaching mission will be held, the Rev. Dr. Churchill J. Gibson having been asked to conduct it.

The Shrine of the Transfiguration is 2,400 feet above sea level in Shenandoah county, twelve miles west of Mount Jackson in the Alleghany mountains. The Rev. Edmund L. Woodward, M.D., is priest in charge, with A. R. Lutz as lay reader. For the present the Church's ministry at the shrine will be continuous during the three summer months only.

#### NEW PARISH HOUSE FOR RICHMOND, VA.

RICHMOND, VA.—The vestry of Grace and Holy Trinity Church, Richmond, the Rev. W. H. Burkhardt, rector, have just let the contract for the new Gravatt Memorial parish house, to be erected on property adjoining the church.

The parish house, which is to cost about \$65,000, will be of granite to correspond with the church. It will be a memorial to the late Rev. John J. Gravatt, D.D., for thirty years the rector of Holy Trinity Church, and associate rector of Grace and Holy Trinity Church, after the amalgamation.

#### THE WOODBURY GLEBE HOUSE

WATERBURY, CONN.—The Glebe House at Woodbury, notable in being an excellent example of early Colonial architecture, and of particular interest to Churchmen as being the house in which the Rt. Rev. Samuel Seabury, D.D., was elected the first Bishop of the American Church, was formally opened June 30th by the Rt. Rev. C. B. Brewster, D.D., Bishop of Connecticut, assisted by his suffragan, the Rt. Rev. E. C. Acheson, D.D., and a large number of the clergymen and laymen of the Diocese.

This building, erected in the early days of the Colony of Connecticut as a residence for the rector of St. Paul's Church, which stands not far distant, was later alienated from the Church, and afterward was allowed to fall into disrepair. Church people, however, began to realize the value of the old house and, under the direction of Bishop Acheson, began to work for the restoration of the building as a shrine for the American Church. Sufficient funds were raised and the restoration was begun, old materials being used wherever possible, and care being taken to make the building as near like what is originally.

During the exercises the Rev. George T. Linsley, of Hartford, made an address, giving an interpretation of the building and of what it stands for in the history of the American Church.

In his presentation address, Bishop Acheson said he had been repeatedly asked for what the Glebe House, when restored, was to be used. He explained

that it was not to be a museum, or a wayside tea house, or anything else for commercial purposes of any kind.

"It is to be a wayside shrine," he said. "There are to be large signs, stating its name and historical significance, and it is to be a place where the traveler may rest, may kneel to say a prayer, may see the relics of early days, and may, if able and willing to do so, leave a contribution towards the maintenance fund."

Later he said that it was desired to raise an endowment fund of \$25,000, for the Glebe house, and that articles of furniture of a period not later than the Revolution were wanted for furnishing.

#### A VIRGINIA ALL-DAY MEETING

RICHMOND, VA.—The annual meeting of the Restoration Association of old St. Peter's Church, New Kent County, Virginia, was held with an all-day meeting at the old church on Sunday, July 19th. The service in the morning was conducted by the Rev. G. MacLaren Brydon, the executive secretary of the Diocesan Missionary Society, assisted by Mr. W. R. Stansbury of the diocesan staff of lay readers. The church was crowded with an overflowing attendance of residents of New Kent County and many from Richmond.

After a picnic dinner on the grounds the annual meeting of the Restoration Association was held, and an inspiring address made by Mr. Norman H. Johnson, of All Saints' Church, Richmond. Reports were made of funds raised and expended during the year for the care of the old building, and the establishment of what is hoped to be the beginning of an endowment fund. Mr. David L. Pulliam, of Richmond, was re-elected president of the Association, the Rev. G. M. Brydon, secretary, and Mr. E. E. Harrison, of New Kent County, treasurer.

St. Peter's Church is without ecclesiastical organization at present, owing to the removal from the county of almost all of its former members. Services are kept up regularly by the diocesan staff of lay readers, and in due time the parish will be reorganized.

St. Peter's Parish dates from 1679, and the present building was erected in 1702. It is one of the quaintest and most interesting buildings in the Diocese of Virginia. A number of old tombstones still remain in the old churchyard, the most interesting perhaps being those of the Rev. David Mossom and his family. Mr. Mossom was rector of the parish from 1727 to 1767. He officiated at the marriage of General George Washington, and claimed to be the first native Virginian to go to England for ordination.

#### UNITARIAN CONFORMS TO THE CHURCH

NEWARK, N. J.—The Rev. Rowland F. Nye, for the past four years minister of the Unitarian Society in Exeter, N. H., has conformed to the Church and has become a candidate for the ministry in the Diocese of Newark, where he was recently confirmed by Bishop Lines.

Mr. Nye was, for nine years, a chorister in St. James' Church, Woodstock, Vt., and, after his theological training in Meadville, Pa., he enjoyed a year's study in Oxford, England. The first and last named influences Mr. Nye regards as being decisive in his present purpose, after four years' disillusionment from New England Unitarianism.

Mr. Nye will now continue his studies at the General Theological Seminary.

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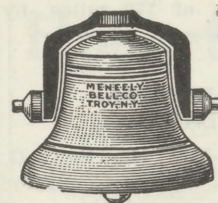
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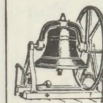


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### WEEKDAY RELIGIOUS EDUCATION

CHIPPewa FALLS, WIS.—With the opening of the public schools in September, the Churches of Chippewa Falls will undertake weekday religious education. The last period of the school day on Tuesday afternoon has been selected as the time when children of the fifth to eighth grades inclusive will be released from school to attend classes in religious education in the various churches. All religious bodies in the city have joined in this new work, and all have been represented in the meetings to arrange the program and see the project through. The Rev. A. H. Head, rector of Christ Church, was appointed chairman of the committee for the city.

### GOES TO NASHOTAH

MUNCIE, IND.—The Rev. Marshall M. Day, since March 1, 1918, rector of Grace Church, Muncie, has resigned to accept the post of instructor in Hebrew and Old Testament at Nashotah House, Nashotah, Wis.

### SECURES DESIRED PROPERTY

BETHLEHEM, PA.—The Most Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, awoke one morning to find a large "For Sale" sign on the lot next to Leonard Hall. Soon a syndicate was in negotiation for it, with the intention of erecting a large apartment house on it. The Bishop bought the lot at once, and a good friend sent him half the purchase price as soon as the transaction became known. If the Hall is to grow more, it must be enlarged. This was the only vacant ground in the neighborhood. It is his hope some day to enlarge the Hall and to erect a Warden's house on it.

### RELIEF BY AIRPLANE

FT. YUKON, ALASKA—A welcome reinforcement to the staff caring for the influenza epidemic at Fort Yukon, Alaska, arrived on July 20th in the person of a Red Cross nurse from Fairbanks, who traveled the distance, of 175 miles, by airplane.

### BISHOP OLDHAM IN ENGLAND

LONDON, ENGLAND—The Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, is engaged in a speaking and preaching tour of the United Kingdom under the auspices of the Council on Interchange of Preachers and Speakers between the Churches of Great Britain and America, that is associated with the English Speaking Union.

Bishop and Mrs. Oldham were the guests of honor, shortly after their arrival, at a luncheon of welcome at the Hotel Cecil, at which the Bishop of London presided, and in which the speakers agreed that in the friendship of Britain and America stood the peace of the world.

Bishop Oldham has already preached in Westminster Abbey, St. Paul's, Canterbury, and Lincoln Cathedrals. His schedule includes also York, Winchester, Norwich, and Manchester Cathedrals, and he will be the guest of honor of the London and the Liverpool Rotary Clubs.

On July 13th, Bishop Oldham was the speaker at the second International Religious Conference, and his subject was America and the Rest of the World.

### FOR DEVOTED SERVICE

SALINA, KANSAS—The Rt. Rev. R. H. Mize, D. D., Bishop of Salina, has inaugurated a novel method of recognizing faithful service to the Diocese. He has just had made a number of replicas of his pectoral cross, which bear on the back the inscription, "For Devoted Service to the Church in the District of Salina." A list of twenty-five lay men and women has been prepared, who have given distinguished service to the Diocese in the past twenty years. These will each receive a copy of the cross, together with a personal letter from the Bishop mentioning their special service.

Hereafter, only two or three will be awarded each year, at the time of the annual Convocation. The crosses are two and a half inches in height, a little smaller than the Bishop's own cross, but exact copies in shape and design.

## AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., Editor

August, 1925 Vol. XVII, No. 6  
Subscriptions, \$3.00. Single Copies, 25 cts.

### EDITORIAL COMMENT:

A Study in Contrasts—The Outlook for Liberal Protestantism—Is Mr. Rawlinson Right?—The Bishop of Birmingham on Catholicism—A Holiday View of Our Work.

### EMMAUS

George Craig Stewart

### THE EXCESSES OF BIRTH CONTROL

Louis I. Dublin

### CATHOLICISM THE FULFILMENT OF NATURAL RELIGIONS

Edward L. Souder

### THE MIND OF CHRIST

William S. Bishop

### ATHLETIC GAMES AND SPORTS

Hamilton Schuyler

### PROGRESS

Frederick Sherman Arnold

### SOME RELIGIOUS ASPECTS OF MRS. JELLYBY

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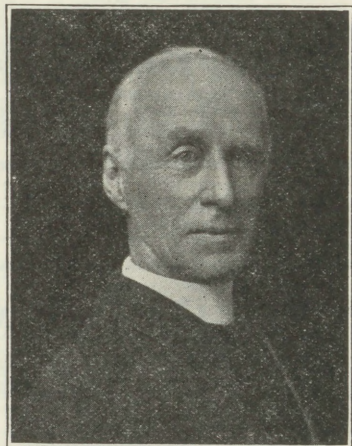
The National Religious Press  
L.C. Grand Rapids, Mich.



**DEATH OF  
THE REV. JOHN A. STAUNTON, SR.**

UTICA, N. Y.—The Rev. John Armitage Staunton, Sr., a retired priest of the Diocese of Central New York, died at his home in Utica, Wednesday, July 22d.

The Rev. Mr. Staunton was born in New York City in 1838, the son of the Rev. William Staunton, and the grandson of the Rev. Thomas Staunton. The Rev. William Staunton was a man of prominence in the Church, a deputy to the Gen-



THE REV. J. A. STAUNTON, SR.

eral Convention, and the author of an *Ecclesiastical Dictionary*.

The Rev. John Staunton was a graduate of Hobart College and of the General Theological Seminary. He was ordained to the diaconate in 1861 and to the priesthood in 1862 by the Rt. Rev. Horatio Potter, D.D., Bishop of New York.

In 1862 Mr. Staunton became rector of Christ Church, Adrian, Mich., where he remained for five years. He then went to New York State, where he was rector successively of St. Stephen's Church, Olean, of Grace Church (now St. Paul's), Watertown, and of St. James' Church, Skaneateles. After a brief rectorate of Trinity Church, Wakefield, Mass., he returned to New York, and became rector of all Saints' Church, Syracuse, which position he held at the time of his retirement in 1901.

The three children of the Rev. Mr. Staunton are the Rev. John A. Staunton, Jr., D.D., for over twenty years a missionary in the Philippines, the Rev. Henry C. Staunton, rector of All Saints' Church, Syracuse, and Florence I. Staunton, M.D., with whom the Rev. Mr. Staunton was living at the time of his death. He is also survived by a sister, Mrs. Mary B. Peck, of New York City.

**DEATH OF  
ARCHDEACON MURRAY**

BELIZE, B. H.—The Ven. Frederic Richardson Murray, D.D., Archdeacon of Belize, died at his home in Belize, June 28th, in the eightieth year of his age, after a ministry of thirty-seven years in British Honduras.

Archdeacon Murray was born in Newcastle, England, in 1845. At the age of twenty he volunteered for missionary service among the Indians in British Columbia, but the arrangement fell through. He was ordained to the priesthood in 1869, by Bishop Philpotts. In 1872 his desire for missionary work was fulfilled when he went to Newfoundland, where in one winter, he presented 500 candidates for Confirmation. In November of 1882 his exertions in rescuing the inmates of the Poor House from a fire injured

his lungs so that he had to seek a warmer climate. In 1888 he went to Jamaica, and the following year he was called to St. Mary's Church, Belize. Here he began erection of a new church building, the corner stone of which had been laid by Bishop Gallagher, of Louisiana.

The Archdeacon held a very high place both in the ecclesiastical and the civil life of British Honduras. He was Commissary to every Bishop of the Diocese, and was called upon to administer the Diocese during vacancies. He received the degree of Doctor of Divinity from Nashotah House in 1896.

The funeral service was at his parish

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church, at which the Rt. Rev. E. Arthur Dunn, D.D., Bishop of the Diocese, was the officiant, assisted by the clergy of Belize. A great concourse of people, including official delegations from various civic and fraternal bodies, testified to the universal esteem in which Archdeacon Murray was held.

#### DEATH OF REV. F. G. ILSLEY

NEW YORK, N. Y.—The Rev. Francis Grenville Ilesley, rector of Emmanuel Church, Washington, D. C., died at St. Luke's Hospital, New York City, early in the morning of St. James' Day, Saturday, July 25th. Death was due to heart trouble, and came during his vacation which he was spending with relatives in New York.

Fr. Ilesley was ordained to the diaconate and to priesthood in 1903 by Bishop Nicholson, of Milwaukee. Since then he has served as an assistant at St. Mark's, Philadelphia; as a chaplain at St. Mary's Convent, Peekskill; as a chaplain in the United States Army; as rector of St. Peter's Church, Brushton, Diocese of Albany; and since 1921 as rector of Anacostia Parish, Washington.

The deceased priest was forty-six years of age, and is survived by his widow, who was Miss Katharine Ferris, and by a baby daughter aged fifteen months. The burial office and a Requiem were said on Monday, July 27th, at the Church of the Transfiguration, New York, by the Rev. Harrison Rockwell. The interment was in Mount Pleasant Cemetery, Newark, N. J.

#### DEATH OF MISS MARGARET T. EMERY

NEW YORK, N. Y.—Miss Margaret Theresa Emery died in Scarsdale, N. Y., on July 20th. She was an older sister of Miss Julia C. Emery. She came to Church Missions House when Miss Julia was appointed secretary of the Women's Auxiliary, and was editor of the *Young Christian Soldier*. Later she took charge of the Junior Department of the Woman's Auxiliary, but she has probably been better known for her work in connection with missionary boxes, as she had entire charge of this work for many years. She was office secretary as well. She gave up the work in 1918. During the last fifteen years she has lived with Miss Julia and a younger sister, Miss Helen Winthrop Emery, in Scarsdale, continuing there what they had already done in New York, that is, making their home a place of rest and refreshment for many missionaries.

THE RECTOR of St. Paul's Church, Spring Valley, New York, is giving up his summer holiday in order to hold services in and for the various summer camps near Spring Valley. One of these is the Goold camp for several hundred children from city orphanages. Here an altar is prepared and cared for, and, in addition to the services for the children, there will be occasional celebrations for the Church people on the staff.

BISHOP MOSHER was recently told by the Superintendent of Schools in the Mountain Province of the Philippines: "I have been in a position to prove your product. I have had many teachers from your Missions Schools, and there has not been even one of them, from either Bon-toc or Sagada, who has not made good."

#### NEWS IN BRIEF

IOWA—The Girls' Friendly Society of the Diocese of Iowa had its annual vacation conference at a beautiful cottage on Lake Okoboji from July 18th to the 25th, with a good attendance. Both Bishop Morrison and Bishop Longley visited the assembly.—Trinity Cathedral, Davenport, was favored on Sunday, July 12th, by a visit from the Rev. Mc Veigh Harrison, of the Order of the Holy Cross, who was the special preacher of the day.

LOS ANGELES—American and Japanese friends of St. Mary's Japanese Mission, Los Angeles, have purchased, at a cost of over \$2,400, a splendid auto bus for the transportation of the children of St. Mary's daily kindergarten. It was especially designed by the Rev. John M. Yamasaki, priest in charge.—The household of the Church Home for Children, Los Angeles, are enjoying a seven weeks outing on the seashore near La Jolla.—The Rt. Rev. Charles S. Reifsnider, D.D., L.H.D., Suffragan Bishop of North Tokyo, arrived in Pasadena early in July to spend the summer there with his family.—The Diocesan Men's Club held its July meeting in the auditorium of Harvard School, Los Angeles, on the 2d. The speakers were the Rt. Rev. Louis C. Sanford, D.D., on The Work of the Man in the Church, and the Rev. C. Rankin Barnes, on The Church's Stake in Social Work.—The wooden chapel of St. James' Church, Los Angeles, was used for the last time on July 12th. Having been sold to a Swedish Lutheran congregation, it will now be moved. During the construction of their new \$200,000 church the members of St. James' will worship in the auditorium of their large parish house.—The annual retreat of the Los Angeles Chapter of Deaconesses was held at the Church Home for Children, Los Angeles, July 14th to 17th. The Rev. William Cowans, curate at St. Paul's Cathedral, was the conductor, holding the services in the nearby Church of the Angels.—All Saints' Church, Pasadena, has already overpaid its 1925 quota of \$8,860 to the General Church Program.—The newest diocesan institution is the Glendora Foothills School, the Bishop's school for younger children. It is located about twenty-five miles out of Los Angeles at the base of the Sierra Madre Mountains. Its summer session is now being held, with special trips to its summer camp site in San Gabriel Canyon.

SOUTHWESTERN VIRGINIA—The Rt. Rev. Robert Carter Jett, D.D., Bishop of the Diocese, accepted and blessed, July 12th, in St. Mary's Church, Bluefield, a memorial window and a lectern Bible. The window was given in memory of Robert B. Williamson and Thomas N. Williamson, for many years vestrymen of the parish, by members of the women's organizations. The Bible was given by the Young People's Service League as a token of appreciation of the service of Mrs. Robert Lee Poin-dexter, for many years a teacher in the Sunday school.

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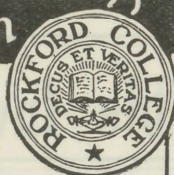
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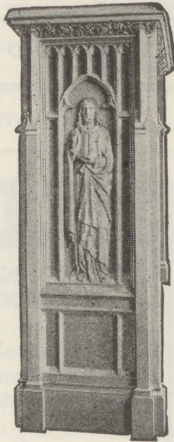
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