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# The Living Church

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

VOL. LXXIII

MILWAUKEE, WISCONSIN, AUGUST 15, 1925

No. 16

## SHALL OUR NATIONAL PROGRAM BE CURTAILED?

EDITORIAL

## A PENNSYLVANIA VIEW OF THE CHURCH'S FINANCES

BY REYNOLDS D. BROWN

## A SIMPLE STATEMENT OF FAITH, I.

BY MRS. H. D. SHATTUCK



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

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HARDLY ANYTHING is more needed for the lifting of Christians to a higher level than to get a real grasp of the truth that the object of our life is not to get anything in this world or the next. The abundance of a man's life, his spiritual life, consisteth not in the things that he possesseth, or even in the glorious heavenly things that he is going to possess; it consisteth in the abundance of what he can give to God, who wants it.—A. H. McNeile.

THE HUMAN SPIRIT has no other end than to be the home of the Divine, as the branch of the vine has no other end than to be filled with the life of the tree.—W. H. G. Holmes.



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## EDITORIALS & COMMENTS

### Shall our National Program be Curtailed?

WE could wish that the final word in the foregoing title might read "Extended" or "Enlarged." There is no time in the history of the Church when Go Forward is not the marching order. And there never was a time when expansion of work was more earnestly called for by its own exigencies than the present in connection with the work of the American Church.

But every Churchman who cares, knows that the Church is not contributing on a scale adequate to finance the work already being done. Last year's operations of the National Council ended with a deficit of \$136,046.46; and in order to finance the work even to that extent it was necessary to use nearly \$400,000 of undesignated legacies in the payment of current expenses. This is an evil, for the operations of each year ought to be paid for from the current receipts of the year, leaving all legacies to be used for expansion through the erection of new buildings, etc.; an ideal that the National Council has more than once announced but to which it has, thus far, not been able to attain.

On another page the executive secretary of the Diocese of Pennsylvania, Mr. Reynolds D. Brown, gives A Pennsylvania View of the Church's Finances. Pennsylvania has, historically, been extremely liberal in supporting the Church's missionary enterprise. Deaths of generous Churchmen of wealth in recent years have been a factor in the inability of the diocese to meet its expectations; yet when we read that last year Pennsylvania, with one of the best records for missionary enthusiasm in the country behind it, raised only sixty per cent of its quota for maintenance alone, we realize that great deference must be paid to any presentation of views that may probably represent that which is current in the diocese. So we ask for a careful reading of Mr. Brown's article and for a thoughtful weighing of the resolutions of the diocese, with which his article begins.

MR. BROWN'S interview with Mr. Franklin, our national treasurer, which he relates in the second part of his article, presents some of the difficulties connected with his arguments. Giving for Church purposes, local or national, varies with all sorts of local conditions. Old established parishes, with good past records for giving, will contribute more *per capita* than newer parishes. Parishes and dioceses blessed with real

leaders at their head will do better than others lacking such leadership. Parishes having mortgages or requiring large capital investments must retain a greater proportion of their contributions for local purposes than others having no such requirements. Parishes having many members of relative wealth can, other things being equal (but they never are), do much more than those made up of poor people.

So also conditions within dioceses vary greatly. Dioceses of large territorial extent require a much greater proportion of their extra-parochial gifts for diocesan work than do those of small extent. The tables published by the National Council are always misleading for comparative purposes because they omit the contributions for diocesan purposes. One diocese legitimately retains 75 per cent of its missionary contributions for diocesan work where another need retain only ten per cent. Columns of figures showing only the percentage of such offerings appropriated to national work are therefore very misleading; we ought, rather, to be told the entire amounts contributed by each diocese through the red side of the envelopes or in equivalent ways if we are to be able to draw accurate conclusions. For all these and other reasons, Mr. Brown's suggestion of a flat expectation of \$3.00—or any other flat amount—per communicant for national purposes is wholly unscientific. Where would state or national taxes, on a flat basis of a few dollars for each resident, leave us? No, neither Church nor State can be financed in that way. And while the State need only consider the factor of ability to pay, the Church must consider both that and also the factors of willingness to give, education in giving, past training, the ability to reach each individual, and the relative needs of diocesan and parochial objects to which the same individual is equally bound to give in greatly varying ratios. The question of quotas is an exceedingly complex one; and while the quotas of dioceses must necessarily be based upon mathematical considerations of some sort, we question whether quotas of parishes within a diocese can be based upon any considerations more tangible than past experience and present hope.

The sort of rector with which any parish may be blessed at any moment may be said to constitute almost a ninety per cent factor in estimating what may reasonably be expected from a parish. And every Churchman who *cares* and who *knows* must give many times his "share" if the Church's work is to be carried on.



A basis that would be admirable for taxation purposes falls down hopelessly when it is applied to quotas, for the payment of which only free will offerings are available.

Of course nobody supposes that the money side is the chiefest factor in our work. Sacraments and prayers and the Christian life are the things that count. But it does not follow that the money side is an unworthy consideration. Christian living proves itself in Christian giving. A million communicants at the altar do not exhaust their religion when they kneel before it; and no Christianity is vital or real that does not lead one to contribute money, as the symbol of the greater contribution of himself. The gifts of the faithful to the cause of Church extension are a true criterion of the depth of the spirituality of our people.

OUR own conclusions as to the sort of budget that may safely be adopted for the next triennium are not nearly as gloomy as those of Mr. Brown, nor do we believe the Pennsylvania resolutions to be justified.

We have no knowledge of the accuracy of Mr. Brown's statement that the National Council proposes an annual budget of \$3,900,000 for the next triennium—though Mr. Brown may have authentic information. We intend rather to assume that, including an adequate payment upon the accrued debt, the National Council will be rather more venturesome even than that. Let us assume that they base their operations upon a budget of \$4,500,000. The dioceses trained in giving will then adjust their efforts toward raising their respective "shares" of that amount, and something more. Parishes blessed with normal ability to give, plus really good leadership, will do the same. The rest of us, who try and fail each year to attain what is asked of us, but still make a little progress each year toward the goal that seems afar off, will honestly try to do better. The amount of the budget will not be raised (nor would it be if it were fixed at half that amount), but we should still not have an impossible financing. Comparing several figures with those for 1924 we might, *at worst*, come out something like the following:

Budget .....		\$4,500,000
Credit for lapsed balances .....	\$ 250,000	
Receipts from dioceses and individuals (1924—\$2,601,706) .....	2,600,000	
Receipts from interest (1924—\$358,554. Increase is certain because of increase in principal) .....	400,000	
From U. T. O. (1924—\$212,030) .....	250,000	
From legacies (1924—\$395,022) .....	200,000	
Possibly no payment on debt; eliminate that item in budget .....	440,000	
Net increase in debt .....	360,000	\$4,500,000

To end a year in that manner would, undoubtedly, be a great disappointment. But—

We have assumed the Budget at \$600,000 more than Mr. Brown's maximum.

We have added nothing to the Church's normal receipts; and the Church must add to her normal offerings by a reasonable expectation annually.

We have cut the expectation of legacies in two, partly because the item must necessarily be an uncertain one, partly because we must positively stop depending upon that source of income in financing current expenses.

We have added to our expectation from the U.T.O., only a very modest sum.

In short, we are assuming that the year will end badly; that the Church will do nothing at all to correct a condition of inadequate support.

But we have these grounds on which to base our better expectation:

Additional field secretaries, already appointed, can materially assist in organizing dioceses for better work.

[They will be of no sort of use as "exhorters"; they must go from diocese to diocese and show the authorities how to organize; meet vestries and small groups, help parishes to organize, and, generally, must be factors, not in speech making, but in *raising money*.]

Many of the dioceses *can* do better. With an energetic coadjutor to supplement the efforts of a willing but aged bishop, in bad health, Long Island, for instance, must and will do better than a mere 37 per cent of her quota. It is not credible that Long Island can give less than \$2.00 per communicant for diocesan and general work combined when most of the Church gives much more and Virginia gives \$12.00. Central New York, raising 55 per cent with the handicap of a bishop in a hospital hovering long between life and death, will do vastly better with a bishop fairly recovered and a new suffragan actively at work. Bethlehem and Albany, with young coadjutors, will certainly do better. It isn't credible that the year could result as badly as our "at worst" above. And if we cut the budget down \$600,000 to the figure of \$3,900,000 which Mr. Brown takes as an impossible maximum, we find not only no room for a deficit but also much less to be used from legacies, and something paid on debts.

NO, there is nothing unreasonable in the expectancy that the Church will increase its support to the work of the National Council—if those of us who have faith in that work have faith to believe that it can be done. We do not need to cut down budgets. We can even increase them—a *little*.

But it requires something on our part. It *needs* faith, information, leadership, organization; loyalty, prayer, enthusiasm, and WORK. Eliminate any one of these factors and the desired result will not be forthcoming. Any partial failure in any diocese or in any parish is due to an insufficient supply of one or more of these factors.

Most of our dioceses have become better organized than they used to be, thus calling into action a larger amount of leadership than once they had. Through the Bishop and Council plan we are no longer forcing our bishops to serve tables. But not all our parishes are seriously working for the Program. Not all the clergy care. Not all the laity are informed. Not all our possible givers are reached. We still have small-minded rectors and petty-minded vestrymen who resent the thought of sending money out of their parishes. We have countless parishes in which the Church's Program is not mentioned until, possibly, a week or two before an appeal is made for subscriptions to the parish with a purely incidental reference to "missions." We have partisans who see only that somebody, somewhere, does not adequately represent the best thought of the Church, and who will not see that plenty of somebody else's, somewhere else, do; and that the work of the Church can no more attain to one hundred per cent of efficiency than can the work of a factory, a city, or a state.

Many of us, clergy and laity alike, are on vacation now. But we can take time while on vacation to plan for the fall work. And this is the perspective: *No parish is an end in itself*. To develop the spiritual life of the people in a particular cure is *part* of the work of the rector; it is not *all* his work. To do one's duty in the parish is *part* of the work of the layman; it is not *all* his work. None of us is at liberty to shirk that part of his religious duty that is not purely local.

Let our leaders have courage, and *lead!*

But also let the rest of us, each in his humble way, resolve that the Church shall at least certainly not go backward in its work; but rather that by renewed activity we will help it to move forward.



OUR National Department of Christian Social Service is to be commended for stressing the need of adequate and intelligent prison reform. As Dean Lathrop, its secretary, pertinently points out, in the "golden days of the 'Primitive Church' Christians were versed in the subject of prisons. St. Peter and St. Paul had each a most remarkable experience. The rest of the Apostolic College had more commonplace and tedious days in jail, and the whole mass of the faithful were by no means exempt. They were often thrown into jail. Early Christians knew the jail from the inside."

Intelligent  
Prison Reform

Modern Christians, as he goes on to say, know the jail neither from the inside nor from the outside. "If a number of our prominent Church people could be jailed—as they were in 170 A.D.—doubtless improved penal conditions and a new penology would be the result. The prospects for this, however, are uncertain. The jails need exactly this attention. They are overlooked—forgotten—and in their neglect, hide hideous conditions."

Father Lathrop has done a striking work in republishing Bernard Shaw's "sober, serious, completely earnest" essay on *Imprisonment*, with a special foreword by the author. Brentano's are the publishers but copies may be had at the Church Missions House, and we hope that there will be need for numerous reprintings.

Society's dealings with the imprisoned presents an outstanding problem, and the Church is fortunate in having one who may be called an expert in prison reform in charge of its social service work; for Father Lathrop, it will be recalled, was responsible for some of the best things done along these lines in California.

ACKNOWLEDGMENTS

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ENVOY

(To FR. HARRISON, O.H.C., August 15, 1925)

O faithful servant,  
 Would Christ have bid you go  
 Should you not also find Him  
 Nearer, so?  
 The Master, though He lends His cross awhile,  
 Leaves us His smile.

O friend beloved,  
 Would He have sent you far  
 Were Love not always present  
 Where you are?  
 The Master, as He whispers, "This, then, do,"  
 Is home for you!

LILLA VASS SHEPARD.

CHRIST is not merely a Truth to be believed, but a Way to be trodden, a Life to be lived. We get to know Christ as fellow travelers, fellow workers, fellow soldiers, get to know one another—by mingling their lives together.—*Apples of Gold.*

THE NATIONAL YOUNG PEOPLE'S CONFERENCE

VERY important step forward in the Young People's Movement has been taken in the calling of a National Young People's Conference for August 27th to the 30th at Taylor Hall, the National Center for Devotion and Conference, at Racine, Wis. The Conference is assembled by the call of the Department of Religious Education of the National Council but, though it is the second National Conference for leaders of the Young People's Movement, it is the most significant meeting, as the Young People themselves have had a part in calling it.

In October, 1924, at the Racine Conference of Young People, at which twenty-two Dioceses and five Provinces were officially represented, a resolution was passed petitioning the National Council to foster a National organization of Young People. Miss Mary Belle Conway, of Mississippi, Mr. Walter Ray, of Michigan, Miss Dorothy Means, of Minnesota, and Mr. Linden H. Morehouse, of Milwaukee, were elected as a committee to represent the Young People at a meeting with representatives of the National Council. The joint committee meeting was held in New York City on March 18th and 19th. Mr. Lewis B. Franklin, Vice-President of the National Council, presided at this meeting and each Department was represented. A resolution was drawn up providing for an annual National Conference, the first one to be called at or before the time of General Convention, and a National Commission of Young People to be comprised of one young person from each Province, the Executive Secretary of the Department of Religious Education, a Secretary of Young People's work, and four other advisors, to be appointed by the National Council. The resolution was presented to, and approved by, the National Council at its May meeting.

The Department of Religious Education thereupon appointed as the committee on arrangements: Mr. Linden H. Morehouse of Milwaukee, chairman, Mr. James Rex, Jr., of Chicago, Mr. Edward Sargent, acting secretary of the Department of Religious Education, the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, the Rev. Harwood Sturtevant, of Racine, Wis., Mrs. George Biller, of the National Center for Devotion and Conference, the Rev. G. P. T. Sargent of Grand Rapids, Mich., and Mr. Walter Ray of Detroit, Mich.

All arrangements for the Conference, to begin Thursday noon, August 27th, have been completed. Letters have been sent to all Dioceses (and many replies are being received) explaining that the official representation will be one young person from each Diocese or Missionary District, the President of each Provincial Young People's organization, and one advisor from each Province. Visitors will be welcomed and given a voice on the floor, but the vote is limited to the delegates.

Speakers and leaders at the conference have been admirably chosen. The Rt. Rev. Henry J. Mikell, D.D., Bishop of Atlanta, is to be the chaplain, and the list of speakers includes the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, the Rev. Dr. Frank E. Wilson, of Eau Claire, Wis., the Rev. Robert N. Spencer, of Kansas City, Mo., and the Rev. Dr. M. B. Stewart, of Nashotah, Wis. Reports of the work throughout the country are being prepared to be read and discussed by the provincial representatives. It is anticipated that the Young People's Movement will be finally established at this conference by the adoption of a constitution.

Mr. Lewis B. Franklin, Vice-President and Treasurer of the National Council, recently very aptly described the Young People's Movement, and especially its relation to this Conference:

"Beyond question, the Youth Movement is one of the most important factors with which organized religion has to deal today. It is representative of the growing and inquiring thousands of young people in a restless age, who will be leaders of religious thought in the years just ahead. Naturally, they not only want to know for what the Church, with which they are asked to identify themselves, stands, but they seek a voice in its councils. Personally, I have little patience with the blanket indictment against the youth of today, which sets them aside as frivolous, irreligious, worldly, and the anomaly among all the ages. The fact that our young people are seeking an opportunity to serve the Church is sufficient refutation of this. They may have advanced views, but this is an advanced age. One of the things this National Conference aims at is to give them an opportunity to give full expressions to these views. Under sane leadership great good will, undoubtedly, come out of it."



# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

## READINGS FROM THE BOOK OF THE ACTS

*August 16: Tenth Sunday after Trinity*

ST. STEPHEN'S ANSWER TO BLASPHEMY

READ Acts 7:1-30.

**T**ILL the time of the appointment of the seven deacons, the Church might have been regarded as purely Palestinian, and a spiritual movement within the Jewish Church. The first apostles were Jews, as were also their converts. That fact secured the Church a certain protection, and a degree of toleration. The appointment of the seven was a step in the direction of the formation of a new organization. Young and eager men were entering the ministry of the Church, some of them proselytes, whose devotion to traditional Judaism might readily be questioned. At all events it was the preaching of Stephen the Deacon which precipitated the determined conflict of the Jewish rulers with the Church. He was charged with blasphemy. Stephen's answer pointed out that all Jewish life and history had been preparative and anticipatory, and that it demanded the fulfillment which the disciples had found in Christ. If there had been blasphemy, it lay in which the Jewish rulers, past and present, had been wilfully deaf to the leading of God. It was they who had resisted the Spirit of God.

*August 17*

ST. STEPHEN THE CHURCH'S FIRST MARTYR

READ Acts 7:31-60.

**T**HE accused had turned accuser. Stung by the rebukes of St. Stephen, the council lost all semblance to a court of justice. Decency was thrown to the winds, and the crowd hurled itself upon the speaker. Seizing stones they crushed him to death in their anger. The Church's first martyr died in the spirit of his Master, calling for divine forgiveness upon those who slew him. With him began the long and bitter record of the Church's persecution, and from him many a subsequent martyr caught the courage and indifference to death which so amazed the persecutor. The secret of that courage lay in the certainty which men felt in the immortality which Christ held in His hands, reaching it to them from the further bank of death. For them to die was to enter into the life, and into the presence of Jesus Himself.

*August 18*

SAUL'S PERSECUTION; THE CHURCH IN SAMARIA

READ Acts 8:1-25.

**T**O those who saw St. Stephen fall crushed and bleeding to the ground the event could only have seemed a hideous, meaningless tragedy, and the precursor of other evils. Yet this very persecution was to prove a blessing to the Church in the end. It hastened the liberation of the Church from Judaism, which must inevitably have killed the new spiritual movement. The break had to come, for there was nothing in common between the contemporary legalism and the spirit of Christ. Within the atmosphere of the Jewish Church the creative energy of the Christian disciples must have languished. There was a second beneficial result of this early persecution. It drove many of the disciples from Jerusalem. Every refugee went as a missionary. He must necessarily proclaim the convictions which he held, and he was forced to choose by accident a new audience. Such a missionary was Philip the Deacon who found in Samaria a field for his work which had been denied in Jerusalem, and, as it happened, a far more fruitful field.

*August 19*

THE CHURCH SPREADS TO ETHIOPIA

READ Acts 8:26-40.

**I**T is questionable whether the universal nature of the Church might have been so soon recognized if that belief had not had to accommodate itself to actual facts. The apos-

ties at Jerusalem were content to work in and through the medium of Judaism; younger and newer men were forced into wider contacts, and applied the Gospel under conditions such as they found, caring less and less whether Christianity was or was not founded upon the basis of orthodox Judaism. They boldly accepted the truth that the Gospel must be spread wherever men would accept it, be they Jew, Greek, or Barbarian. They found in men of the religiously inquiring First Century eager listeners, such as Philip discovered in the Ethiopian; for it was an age of the decay of old religious beliefs, and the search for new.

*August 20*

SAUL'S CONVERSION

READ Acts 9:1-19.

**T**HE conversion of Saul was a great moment in the life of the early Church, for it gave to the Church its most enterprising missionary, its most fearless and original thinker. How did it happen, we ask, that such a conversion could take place, that so complete a revulsion could be accomplished in a man's life? The fundamental answer is that it was God's work. When God needs a man He lays hold of him and uses him despite his past. Yet God breaks no law of human life; rather, he uses it. There is a law that energy is never lost. That holds good with moral energy. But energy can be diverted into different channels and put to other uses. The outstanding characteristic of Saul is moral energy. He speaks, in his later letters, of the zeal for righteousness which consumed him. It was moral conviction which, perverted, made him a persecutor. He believed that he was doing God service. Here Saul counted without Christ. No man can touch Christ without finding his ideals altered, and his life shaken, if he touches Him with any earnestness.

*August 21*

SAUL BECOMES IMMEDIATELY AN ACTIVE DISCIPLE

READ Acts 9:20-31.

**I**T was not in St. Paul's nature to be inactive. One convinced of the truth of Christ, he must work for Him. So sincere a man as he would not let his new convictions remain in doubt, and he must declare himself. St. Luke, looking back over the years of the apostle's strenuous ministry, feels naturally that it must have been begun at once, and doubtless it would have done so to the extent that St. Paul openly declared his new discipleship. But the apostle himself tells us in his letter to the Galatians of a period of quiet in Arabia, where, doubtless, he fought out the implications for his own life of his new profession. Conversion may alter the current of life, but it will not reconcile all its difficulties. God does not do all a man's thinking for him, even after He has decided the direction of his life. We rightly distrust any easily-found path to faith.

*August 22*

THE CHURCH AT REST

READ Acts 9:32-43.

**T**HE persecution which arose over St. Stephen was the result of an impulse of hatred; it had not yet settled into a definite policy, and the reaction came quickly. This breathing space gives St. Luke time to tell of the more quiet, normal incidents of the Church's growth, preaching tours to the villages about Jerusalem, and works of mercy, and the spread of the influence of the Church. For a time the writer's attention is centered upon St. Peter, the typical apostle, and apparently the most influential of the twelve. St. Luke is hastening to the story of his great hero, St. Paul, but he pauses to relate how St. Peter, widening by degrees the range of his preaching, comes at last to the conviction, which is the master-passion of St. Paul, that Christ is the Saviour of all men.



# TRAVEL PICTURES—SERIES VII.

By Presbyterian Ignotus

WHAT a figure of transitoriness is the end of an ocean voyage! On board, the passengers are bound together; and in that bond find an ever-increasing community of interest. The vastness of brine encircling them brings that home: "My boat is so small and the sea is so great," we well may make our petition for safety. "The unplumbed, salt, estranging sea" is almost as empty as when we first sailed on it, and one is always struck with the infrequency of signs of life outside one's own vessel—from pilot to pilot, scarcely half a dozen ships in the busy North Atlantic lanes. (I saw a little bird in mid-ocean, and wondered whether it had floated out from land, or had perched upon the masts for part of its journey. The albatross, they say, spreads his wings and sails with the wind for days, making true that splendid word of Walt Whitman's:

"Thou who hast slept all night upon the storm,  
Waking renewed on thy prodigious pinions."

But, once harbor is reached, diversity of interest is immediately manifest, and the little commonwealth breaks up into tiny fragments, shattered as if by some centrifugal force. Each is impatient to get through the customs and off about his own affairs; there is scarcely time to bid a hasty good-bye to the people with whom one has been associated for a long week. If they meet again, well; if not, such is life!

The *douaniers* at Havre were much more civil than those in our own beloved native land. I wonder why it should be so. At any rate, they passed my luggage unopened. The two special trains whirled most of our people off to Paris. Americans are, for the most part, wild to get to Paris or London at once, it appears. Some, more fortunate, came with their own cars, and set out for far destinations with a freedom the less privileged were forced to envy. Others were bound for little places in Normandy or Brittany, and a few of us meant to sail across from Havre to Southampton at midnight. That gave us a long day to wait on French soil.

HAVRE is a bustling town, newish, measured by European standards, and with perhaps two hundred thousand inhabitants. The old quarter is gathered round the church of Notre Dame, a Fifteenth Century shrine masked by a much more modern west front of pseudo-classical style. On a hill, reached by a funicular railway, are handsome modern mansions. But one who knows France will find nothing to detain him in Havre; he will make haste to Ste. Adresse, up by Les Phares, or, further, to Etretat. Ste. Adresse is a picturesque village nestling down behind great bluffs facing the sea; and on their summit two great white lighthouses uplift their beams far above the beach at their feet. It is startlingly fine, and one can enjoy a superb prospect from the top, where pleasantly unpretending inns spread hospitable tables under the trees.

But Etretat is really notable. It is a little fishing village, whose beach lies between two mighty cliffs, worn and pierced by the beating of the waves. Now it is transformed into a fashionable *plage*, crowded with English and French, but not having lost its character altogether. There is a painful casino, with a "jazz" orchestra uttering doleful dissonances and abominable cacophonies while young Americans (alas!) make pretence to move rhythmically, as the jungle noises break upon their ears. But the little pilgrimage chapel far up on the cliff hears only music of another character; and in the narrow street of the village an elderly gendarme, ringing a handbell, proclaims: "Lost; one bathing costume for a three-year old child! Reward for its return, five francs."

The road to Etretat passes through characteristically Norman fields; thatched cottages, half-trimmed houses, walled farmsteads set in clumps of woodland, little prim villages gathered close along one street, and cider everywhere in evidence as to local drink. There are names reminding one of

William the Duke and his conquering army, nine centuries ago conquered by the Conqueror of all. But now all is peaceful; and the great naval demonstration off the coast is all a gesture of friendliness across the channel.

THE franc, measured in American terms, has reached pretty near low water; less than five cents. Yet, though increases have kept time pretty much with decreasing value, prices are still extraordinarily low. On the coast, at St. Jouin, is a very pleasant *pension* where inclusive rates figure out at ninety cents a day. And luncheon at the best hotel in Havre is less than a dollar. I confess to hoping that the franc will not come back to par until I return to America; selfish, isn't it? Yet it was good to board the English steamer and find a sweet-voiced smiling young English steward to greet one and make one's cabin ready with a deftness and homeliness quite unequalled. I love France—none better; but I am at home in England!

HOW fantastically absurd tariffs and passports are, in times of peace at least! I don't believe they collected a penny from all the passengers at Southampton; yet we were all held up while the officials made pretence of examining our luggage; and we were warned solemnly to register if we proposed to stay in England over three months! (I suppose visitors to America have an even harder time. One young friend of mine over here has deferred her going to America from September to March, by reason of quota regulations!) At last, however, we were clear.

MY first point was Bournemouth, an hour away. A "health resort," pleasant enough, though with the depressing appearance of all such towns as exist for invalids. Less than a century old, there is nothing historic about it, of course. But I went there to see that dear old college friend of whom I spoke here some weeks ago, lying bravely patient for a year and a half in a nursing-home there. I hoped that I might bring a breath of invigorating Green Mountain air to the invalid; and I was not disappointed.

Weymouth, on the Dorset coast, has a fine shady beach, a great many hotels and boarding houses, and a beautiful background; it is not quite so peaceful as Exmouth, for instance. One feature of the front, which strikes an American drolly, is a statue, with a floridly grateful inscription, erected by George III, on his fiftieth year of reigning, with praise for all the blessings due to his wisdom! One of those "blessings" will be particularly remembered by posterity; but there may be a question as to who should be grateful for that.

Five miles back there is a sleepy little village with a fine old church on a hillside, above a spring much frequented as a "wishing-well."

The grave of a Grant of Grant lies near the entrance to the churchyard, inscribed with a Christian "R.I.P." I wonder how that scion of a chiefly Highland house found his way to that rural place of burial.

I WRITE this at Peterport in Guernsey, four hours by fast mail-boat from Weymouth. The epidemic of jazz rages with peculiar virulence here at the Royal Hotel, where it is impossible to find rest before midnight, so much do Lancastrian mill-owners and other plutocrats, who abound, enjoy dancing. So I stop my ears as much as may be, and find pleasure in considering delights now renewed for the second time, "*là-bas, dans Vile.*"

Of Guernsey itself I have written at length two years ago; so I spare you repetition. St. Stephen's is a fine new church on the hill top in Peterport, where there was a sung mass with incense yesterday, and a sermon to which I listened with edification. It was on Love towards God, for which we had prayed in the collect, and it was illustrated by St. Vincent de Paul



and his works. I wondered what the preacher meant when he said:

"If our Kalendar had not been so sadly mutilated, we should be keeping St. Vincent's feast today."

The lamentable "mutilation of our Kalendar" was considerably more than a century before St. Vincent died, if my dates are in order.

Doubtless it was well to quote St. Teresa and Father Faber; but I could have wished that he had found some English apostles of Divine love to mention. (It would have been too much, of course, to expect any recognition of American sanctities.)

As you know, the small farmers here speak a curious patois of old Norman-French mixed with English; and many of them understand no other language. Here is an example, cut from a Guernsey paper of last week:

"A Madawm Marie Le Marais (*dauve la permission de Moussieu l'Editeur*).

"Chière Madawm,—N'ya pas d'soin chicque Mess Le Ray dis otourre de vou, vos lettres sont les miyeurres que jé acore lu. Seyai pas dequorajie. Jaimrais que vou nous ecirètte otourre vot jenne tens; comchèque vou vou griètte; aiyouc vou trouvite vot gayiar, etèche a l'ecole du Desmanche? Et chicque vou disé quen shté vot serras a sorti; shconte que vous avète du pyaisi. Et shute serras la quen y vou dee: "Marie ma ptite chière, shtaime ju, dis mé don que tu m'aime." Caw!! Disai nou tout otourre, et nou fra en colle [c] tie pour vou, pour que vou ponvai acatai en neu shappé.

"Je reste,

"Vot fille de compognee,

"MARIAN DE LA VERTERUE.

"Le Valle, Jernesii."

HERM and Jethon, two little islands, lie just off the harbor. On the latter lives Compton Mackenzie, the novelist, isolated from his fellows. The former was the home of Prince Blucher up to recently; but now a very new baronet leases it, and has multiplied regulations of more than Prussian rigidity. *Verboten* and *am strengst verboten* find equivalents there which outdo "Marshal Vorwärts" himself. I have just returned from an afternoon spent there, not very profitably! Sand, bracken, furze, gorse, flies, and golf-links are the chief products; but I mustn't omit a shell-beach where the Gulf Stream washes up millions of sea-shells from far waters. Herm looks picturesque seen from Guernsey; but closer inspection is not advised.

TOMORROW morning I go to Alderney, if the weather permits, just for the sake of adding another island to my list. And in the evening little Esmè, whom you may remember, is to play with me.

### THE RT. REV. CHAS. FISKE, D.D., LL.D.,

Bishop of Central New York

AN APPRECIATION

BY ONE OF HIS PRIESTS

ON the Feast of St. Michael and All Angels the Diocese of Central New York will honor itself by celebrating the tenth anniversary of the consecration of its beloved Bishop.

The whole diocese will participate in the celebration, which is to be quite a big event, and it will take place in the city of Syracuse, in which the Bishop lived for eight years before he moved to Utica to take possession of Bishopstead. During those years he learned to love the city, and he endeared himself to the people of all walks of life and of all faiths, to such an extent that, if he would only be willing to return, they would almost offer him the city itself on a golden platter.

Most of your readers know our Bishop. His wonderfully valuable books are on every Churchman's table, and as a preacher, with personality plus, he is known favorably throughout the land. We are so intensely proud of him that when Lent comes we like to loan him to such cities as Boston, New York, Philadelphia, Providence, Chicago, so that other Churchmen may enjoy him as well as we. And wherever he goes he is always received with open arms.

He has a message and an appeal which arrest attention, and get beneath the skin of his hearers. There is a breeziness about the Bishop's personality that reminds one of the West, with its sweeping prairies, its winds, its mountains, its big trees; but it is always a polished breeziness which satisfies and invigorates.

When I was moving into the diocese a few years ago one of our western bishops said to me: "You will like Bishop Fiske: he is one of the coming men." It was a double prophecy, and it has been fulfilled. We love the Bishop, and he has already "arrived."

He is one of those men we cannot help loving. His gracious and winning personality radiates and inspires love. Young men are devoted to him, and the many colleges around us are always asking him to come to them. Last November, when he was lying critically ill in a Baltimore hospital, the president of one of these colleges wrote me that he was expecting the Bishop to address the boys just before the Christmas recess, and he was terribly disappointed when I informed him of the Bishop's condition, and of his inability to keep that appointment.

Speaking of Baltimore reminds me that the only time we find it necessary to criticize our Bishop is when he tells us of those adorable friends of his in Baltimore, to whom he gave so many devoted years. It makes us very jealous, naturally. And yet we love him the more for his loyalty to their memory, and we are trying all the harder to be as kind and tender and generous and appreciative as they were. And he knows and admits that we are succeeding.

The diocese is three fourths rural, and there are to be found in it all those problems which belong to our rural fields. But the Bishop is a deep thinker, and he has a large vision; and with the help of his devoted suffragan, Bishop Coley, and of his incomparable archdeacon, the Ven. H. W. Foreman, he is solving those problems to an extent that is scarcely duplicated in any other diocese.

The Bishop knows what he wants, and he goes after it until he gets it—for he always gets it. He is a stalwart Churchman, holding firmly to the Catholic Faith, knowing that all that is true in modern research will be found to harmonize with it.

In all his relations with his clergy, he is the embodiment of kindness, sympathy, affection. Let me illustrate:

A new priest came into the diocese. The Bishop opened his home and gave a dinner for him and his family and invited all the clergy of that city and their wives to that dinner, so that they might get acquainted.

A priest was sick early this summer in a neighboring city to that in which the Bishop lives. The Bishop was the first person to visit him, and to help him arrange for a long vacation. "If your parish cannot afford a supply," he said, "I will pay for one." In leaving he said a prayer, and gave the priest his blessing. A few days later he and Mrs. Fiske sent him a large box of exquisite flowers. These facts could be multiplied indefinitely. Do you wonder that we love and delight to honor our Bishop?

He is a real father-in-God, a shepherd, not a wolf, he feeds and does not devour them. He holds up the weak, heals the sick, binds up the broken, brings back the outcasts, seeks the lost—as he vowed to do at his consecration.

So we are justly proud of our Bishop. May God spare him to us for many, many years!

### ON A QUOTATION FROM FATHER CONGREVE

O Jesu, glorious, beautiful!  
Desire of every heart—  
For glimpse of Thee my soul doth yearn;  
Oh, bring me where Thou art!

I'd fly to Thee on swallows' wings—  
On swallows' pinions fleet;  
I'd fly to Thee and cast me down  
Adoring at Thy feet.

But on swift wings I may not soar—  
An earthbound creature I—  
So I shall go on plodding feet  
To reach Thy throne on high.

And when my weary feet at length  
Refuse to carry me,  
Upon my hands and knees I'll creep  
And, creeping, come to Thee.

RUTH E. LONGWELL.



# A Pennsylvania View of the Church's Finances

By Reynolds D. Brown

Executive Secretary of the Diocese of Pennsylvania

IT occurs to us here in Pennsylvania that your readers may be interested in the following resolution which was adopted by our Diocesan Convention on May 5, 1925.

"Whereas, it appears from the report of the Treasurer of the National Council that with contributions from the Dioceses of \$2,601,906.45 for the year 1924, there was an estimated deficit for that year of \$136,000.00; and

"Whereas, it is reasonable to expect that the other items of contribution towards the expenses of the Council including interest on trust funds, United Thank Offering, and legacies available for appropriations, will hereafter amount to as much as in 1924;

"Resolved, that in the opinion of the Diocese of Pennsylvania it is better policy for the National Council not to apportion for collection from the dioceses for each year of the Triennium beginning in 1926 more than \$3,000,000.00;

"Resolved further, that the deputies of this Diocese to the General Convention be requested to do all in their power to accomplish this result at the meeting of the General Convention in October."

In order to understand the significance of this resolution, it is proper to review briefly the history of the amounts apportioned to the different Dioceses and Missionary Districts in recent years. The amounts so apportioned each year and the amounts received as against the amounts apportioned were as follows:

	Quotas for all Dioceses and Missionary Districts	Received from all Dioceses and Missionary Districts
1920	\$ 8,177,347	\$3,049,987
1921	8,182,347	2,793,608
1922	8,182,347	2,533,734

Pausing at this point to survey the situation as it appeared at the date of the Portland Convention of 1922, as against a sum of over \$8,000,000 apportioned to the Dioceses and Missionary Districts of each year of the Triennium, contributions had been received varying from \$3,049,987 in 1920 to \$2,533,734 in 1922. True all these figures were much larger than the figure of \$1,508,256 contributed in 1919 before any such quotas had been assigned, in other words the Nation-wide Campaign had approximately doubled the amount contributed for missionary purposes. On the other hand, the amount contributed during that Triennium had averaged only about 35 per cent of the amount apportioned.

The Convention of 1922 took two important steps. First, it reduced the amount to be apportioned, and secondly, it divided it under two distinct heads; (1) the Budget for Maintenance and (2) Priorities. The following table shows the apportionments and contributions for the Triennium beginning in 1923:

	Apportionments of all Dioceses and Missionary Districts for Maintenance	Apportionments of all Dioceses and Missionary Districts for Priorities
1923	\$ 3,486,725	\$2,660,334
1924	3,700,000	2,800,000
1925	3,900,000	3,600,000

	Contributions of all Dioceses and Missionary Districts for Maintenance	Contributions of all Dioceses and Missionary Districts for Priorities
1923	2,660,334	269,516
1924	2,601,706	147,341
1925		

This table shows that it is not practicable to apportion large sums for so-called Priorities among the different dioceses—certainly not until the Budget for Maintenance is fully met. Hence the National Council proposes substantially to reduce the figures for Priorities (hereinafter to be called Advance Work) during the next Triennium. It is generally recognized that the figures now and hereafter assigned to the Dioceses and Missionary Districts for Advance Work are not obligatory, and the question of just what figure is to be assigned is therefore not one that is likely to receive much attention at the New Orleans Convention in 1925.

The figures to be assigned for Maintenance for the next Triennium are, however, a very live subject of discussion in different Dioceses. The National Council has notified the different Dioceses that it proposes to recommend to the General Convention that the sum of \$3,900,000 be so apportioned during each of the three years of the next Triennium. This figure, it will be noted, is the same figure which is apportioned for the year 1925, and somewhat larger than the figures apportioned in 1923 and 1924. In 1923, when \$3,486,725 was apportioned, the Treasurer's books showed that \$2,660,334 was received; in 1924, when \$3,700,000 was so apportioned, the Treasurer's books showed that \$2,601,706 was received. In other words, though the Budget for Maintenance assigned to the different dioceses in 1923 and 1924 was reduced to approximately \$3,500,000 in one year and \$3,700,000 in the other, the total contributions towards such figures were a little over \$2,600,000 in each year, or approximately 70 to 75 per cent of the sums so apportioned.

Again, comparing the total contributions with the contributions during the preceding Triennium, it appears that the contributions in 1923 and 1924 averaged a little less (approximately \$100,000 less) than the contributions during the preceding Triennium.

The question which is thus squarely raised, is whether in the light of five years' experience showing that the average contributions for Missions from all our Dioceses and Missionary Districts are about \$2,700,000, it is wise to plan to apportion during each year of the next Triennium a figure of \$3,900,000. The resolution adopted by the Diocesan Convention of Pennsylvania expresses the view that it is not wise, and on the contrary that it would be wise to restrict the sum to be apportioned each year to \$3,000,000—which is approximately \$350,000 more than the average of the first two years of the present Triennium.

THE first natural inquiry that is raised in the minds of those who think about the subject is—how far such a decision would affect the present Missionary work of the Church; we should all regret to see any reduction in such work.

One might expect that a reduction in the total apportionments from \$3,900,000, as proposed by the National Council, to \$3,000,000, as proposed by the Diocese of Pennsylvania, would necessarily result in a substantial reduction in the work actually done. Curious as it may seem to those who have not followed the figures, *such reduction in the figures to be apportioned would not result in any reduction at all in the work to be done.* This is due to the fact that, in addition to contributions from the different Dioceses and Missionary Districts, the National Council has available for its missionary work other large sums, namely interest on trust funds, United Thank Offering, and legacies available for appropriation. It would complicate this statement too much to itemize these figures but it will be sufficient to say that they are substantially growing, the total of the three having been as follows:

In 1922, approximately	\$ 604,000
In 1923, approximately	872,000
In 1924, approximately	965,000

True, some of these items, like legacies, are uncertain, though even this item has grown steadily during the last six years. The important fact is that supplementing other contributions by these three items, the National Church has during the five years beginning in 1920 maintained an average expenditure for missionary purposes of about \$3,500,000 and the net deficit for the five years has been only just over \$100,000 or about \$20,000 a year.

In the last year, 1924, when the Budget expenditures were



at their largest, namely, \$3,703,360, there was a deficit of only \$136,000; in that same year, as above pointed out the total receipts from all Dioceses and Missionary Districts was \$2,601,706, so that if in that year the National Council had apportioned \$2,738,000 and this sum had been contributed, there would have been no actual deficit during the year. It is quite clear, therefore, that, assuming that the other sources of income above enumerated are not likely to decrease, the present work of the National Council could be carried on if a total of approximately \$2,738,000 was assigned to the different Dioceses during each year of the next Triennium; if the work were not increased, an apportionment of \$3,000,000 would leave a surplus of about \$262,000 each year of the Triennium applicable to making up the accumulated deficit.

Of course, no one contends that the Church is giving all that it could, or all that it should, for Missions. The only question is really whether it is likely to give more for missionary work in the next Triennium if a total of \$3,900,000 is apportioned among the Dioceses and Missionary Districts, than if a total of \$3,000,000 is so apportioned. It is submitted that the foregoing figures show plainly that the Church is not giving more each year during the recent five years because larger figures have been assigned to it, nor was the reduction in the present Triennium sufficient to induce any larger givings. One main reason undoubtedly is (and it would apply during the next Triennium if the \$3,900,000 figure is adopted) that many of the Dioceses, particularly the large ones to which the larger sums are apportioned, would feel, as they feel now, that the figures apportioned are so far beyond their reasonable possibility of achievement, that they will not make a serious effort to reach them. Without entering upon the vexed question whether the present method of apportionment among the Dioceses is just, it is quite obvious that the larger Dioceses are meeting only a relatively small part of their Budget for Maintenance.

In 1924, for example, 25 Dioceses and Missionary Districts paid 100 per cent or more of their Budget for Maintenance, but among those were only three that had a Budget figure of \$50,000 and upwards.

Of the others that had a large figure for Maintenance:

Ohio with a figure of.....	\$ 91,000	paid 82%
Washington with a figure of.....	57,000	paid 80%
New Jersey with a figure of.....	78,000	paid 72%
Massachusetts with a figure of.....	259,000	paid 71%
Connecticut with a figure of.....	163,000	paid 62%
New York with a figure of.....	360,000	paid 61%
Pennsylvania with a figure of.....	316,000	paid 60%
Chicago with a figure of.....	169,000	paid 58%
Pittsburgh with a figure of.....	81,000	paid 58%
Newark with a figure of.....	180,000	paid 57%
Central New York with a figure of.....	85,000	paid 55%
Albany with a figure of.....	67,000	paid 52%
Bethlehem with a figure of.....	86,000	paid 49%
Long Island with a figure of.....	174,000	paid 37%

In other words, 14 of the large Dioceses only paid from 82% down as low as 37% of their Budget for Maintenance.

We in Pennsylvania are quite familiar with our own experience, which may be enlightening to other Dioceses.

For 1922 the Diocese was apportioned \$677,047 (covering Priorities as well as Maintenance); it contributed \$194,812. In 1923 it was apportioned for Maintenance \$299,108; as the result of a special drive which realized \$61,175.29 it contributed \$234,705. In 1924 it was apportioned for Maintenance \$316,920; it contributed for Maintenance \$193,125. Obviously the fair deduction is that apart from a special drive in 1923 (which can hardly be repeated) it gives for the work of the National Church, in spite of a very genuine effort to do our full share, an average of less than \$200,000. Yet in 1925 the Diocese has been apportioned for Maintenance \$334,880, and presumably, if the recommendation of the National Council is accepted by the General Convention, there will be apportioned a similar figure for each year of the next Triennium. In other words, a sum is now apportioned for Maintenance, of which experience shows that so far we have only been able to raise less than 60%. The figures for recent years having been approximately \$300,000 and upwards, and our contributions having been less than \$200,000, the situation has never been one where we could call on our people to make up a reasonable difference between the amount requested and the amount given; the difference has been too large.

Now suppose that the suggestion of our Diocese is accepted by the General Convention, the sums apportioned to the differ-

ent Dioceses would be reduced from a share of \$3,900,000 to a share of \$3,000,000, or approximately 23%. This would reduce the sum asked from this Diocese for Maintenance from \$334,000 to approximately \$267,000. Even this figure is far beyond what the Diocese has been able to reach so far, but it is not so far beyond but that with a moderate growth each year we might hope to approximate it towards the end of the next Triennium or soon after. It is certainly true that there would be a distinct tendency on the part of the larger Dioceses to try to realize sums which do not seem hopelessly large, whereas at the present time it appears that the figures named are so large that there is not a serious effort to meet them.

If it be urged against this argument that the proposed plan would reduce the figures assigned to all the Dioceses and would therefore be a temptation to those that are now giving 100% to fall off from their present figures, the answer may be found in the experience in our own Diocese where exactly the same process of reducing the figures has been carried out with reasonable success, and with the result that those parishes which were originally giving their full share are still giving substantially the same amounts, or often a slight increase, in spite of the fact that some other parishes are given much smaller figures than they were originally.

It is respectfully submitted, therefore, that it is possible for the Church to take this step without, on the one hand, reducing its actual missionary work, and, on the other hand, with probability of inducing the larger Dioceses to make substantially larger contributions.

This article is written in the hope that it may bring the matter prominently before the mind of the Church prior to the General Convention in New Orleans, when it must be settled.

SINCE preparing the foregoing, the writer has had the opportunity for a full conference about the whole matter with Mr. Lewis B. Franklin, the Treasurer of the National Church; it seems worth while to summarize the chief points covered at such a conference.

First, as to the essential difference involved between the National Council's program of asking the Dioceses for \$3,900,000 a year as contrasted with our suggestion of \$3,000,000 a year: The National Council's program allowed about \$440,000 a year on account of extinguishment of the debt; our suggestion allows nothing, except to the extent that any surplus may be available for the purpose.

Again, the program of the National Council counts on nothing whatever from undesignated legacies; these amounted to \$336,000 in 1923 and \$395,000 in 1924. Of course, they may fluctuate in the future, and of course, we would all prefer that they did not have to be used for current expenses; and yet, as between the alternative of using them and apportioning more than the Dioceses find themselves able to meet, it would seem as if the former were preferable.

Again, the program of the National Council is based on its Budget, and the familiar system of lapsed balances recognizes that some such sum as \$200,000 will easily be saved each year from the budget figure. It is hoped that this brief summary will bring out quite vividly the factors which help to decide which is the wiser program for the General Convention to adopt.

In the second place, Mr. Franklin pointed out that, as against the larger sums that might fairly be expected from some Dioceses if our suggestion were adopted, smaller figures would probably be received from others; he points to the fact that, when the Budgets were reduced in 1922 so that a much smaller figure for Maintenance was assigned to all the Dioceses than had previously been assigned for Maintenance and new work, a number of Dioceses which had had a pride, in living up to their Budget figure, promptly fell back to the smaller figure then assigned to them. There is doubtless real force in this side of the argument, but, inasmuch as the table above used shows that in most of the larger Dioceses a relatively small percentage of their shares of the Budget is now contributed, it would seem as if the increase that might be expected from this important group as a whole ought far to outweigh the decrease from the group above referred to. Further, as discussed in the following paragraph, there is nothing immutable about the present basis of apportionments, and it would seem possible to adopt a system by which the Dioceses, which at present give their one hundred per cent, will be asked



to give similar amounts even if other Dioceses are reduced in their figures; I may add that this system (which we call in Pennsylvania the system of "Expectations") has worked successfully here.

IN the third place, the preceding paragraph naturally leads to, and, indeed, requires, some reference to the system of apportionment among the Dioceses, as contrasted with the total to be apportioned. The present system, based on long experience, of course, has, as its foundation, the sums reported by the various parishes and missions in each Diocese as being spent by them for certain strictly parochial purposes, including salaries, heating, lighting, etc.; the theory, of course, is that Christians should give for Missions in proportion to what they are able to spend for their own necessary maintenance. This theory may be the best available theory, despite the fact that manifestly there are great differences in giving ability between different congregations who may perhaps have, by reason of historical accidents, the same maintenance charges. But, even if so theoretically, the practical difficulty is that reports from the various churches are likely to be either inadequate or incorrect, and, human nature being what it is, there is even danger of intentional diminution of such figures in the reports, when the self-interest of each parish obviously favors the minimizing of such figures, as the smaller the report the smaller apportionments will follow. Possibly in every diocese those familiar with the problem could point to what seemed to be gross inequalities in the returns of the different churches. It has been suggested in this Diocese that it is well worthy of the consideration of the Church at large to revise this basis of apportionment and to substitute as such basis some uniform figure per communicant. As it happens that there are about 1,100,000 communicants, the sum of \$3 per communicant apportioned to each Diocese and Missionary District would manifestly produce a figure of \$3,300,000, if paid. As a matter of fact, the figures suggested by the National Council for the next triennium, when reduced to per communicant figures, produce results varying from less than \$2 per communicant in certain dioceses, to over \$5.30 per communicant in the Diocese of Pennsylvania, which happens to be the largest per communicant figure in the entire list. It is a striking fact that this calculation shows that all the larger dioceses have large per communicant figures, running from approximately \$4 to \$5.30, whereas, of course, many other dioceses would come near the average which is about \$3.50 per communicant, and a considerable number would fall below, down to an average of less than \$2. There is certainly food for thought in the fact that it is those dioceses with a large per communicant average that fall, at present, farthest below their quotas; this, at least, suggests a large possibility that these dioceses are called on for relatively too large a share. If, on the other hand, it should be argued that you cannot subtract from the sums expected from the larger dioceses without adding to the sums expected from the rest, while admitting that this is true, we suggest that the fact, that this other group, as a whole, has come much nearer to meeting their quotas, indicates that it is possible not only that the larger dioceses have been assessed too much per communicant, but also that the other group have been assessed too little. Possibly, in cases of many of the smaller dioceses and districts where the total figures are not large, it might be found that a few people of means reside in the Diocese who would be both able and willing to make up their share in the increase.

It would seem as if this possibility of a per communicant apportionment for each diocese and district is well worthy of serious consideration and might help to solve the whole problem of missionary apportionment, if approached in a broad spirit.

Finally, I had the pleasure of a full discussion with Mr. Franklin as to possible new methods or applications of old methods which might materially increase receipts during the next triennium. Two such methods, or applications, seem to us, here in Pennsylvania, to be of special value, and may perhaps, if patiently worked out, substantially increase missionary givings—and by such substantial increase, I have in mind the dioceses which, at present, give in full, as well as those less fortunate ones which are, at present, only giving in part. These two are: First, the treating of the diocesan apportionment as a diocesan obligation which, to the extent that it is not met by contributions from the different parishes, may be met by a diocesan effort, preferably also by laymen of means and devo-

tion; it is doubtlessly true that our present system of parochial quotas and weekly pledges has resulted in the diminution of gifts to the regular missionary offerings by people of means in many places, and the precedent of the Diocese of Ohio seems to show that it may be possible to get together a group of consecrated laymen who, realizing the ability of their fellows to give liberally, will supplement the givings of the various churches.

SECONDLY, the suggestion that the results of the ordinary parish canvass may in most cases be substantially increased, both on the parish and on the missionary side, by a deliberate consideration of the pledges on the part of the vestry, and a personal request by the vestry to certain members of the congregation to increase their offerings by a designated sum in order to meet the figures required both for the expenses of the parish and also for its missionary quota; the policy adopted in many churches of treating the pledges as confidential has the absurd result of leaving the vestry, who are responsible for their church's finances, ignorant of whether the members are responding somewhere near their means. It would seem as if a business-like survey of the pledges made each year by the vestry or by a committee of the vestry, followed by an appeal to the members at the ensuing canvass to give a definite sum suggested by the vestry in order to meet the figures required, would have immensely more weight with the average Church member than the system now generally used, namely, of having a canvasser, not too well posted, calling on a person whom, in many cases, he does not know, and simply asking him for his pledge; it is hardly to be wondered at that many persons under this system do not give in accordance with their ability; indeed, they do not know, in many such cases, what their share is, even if they do know that the total given by the church is not large enough. We believe that there is merit in these methods, and we hope, in this Diocese, to be able to make use of them, but, despite the hope that they may result in increased givings during the next triennium, we still feel that it is wiser to aim at a more moderate figure of \$3,000,000, leaving it to the General Convention of 1928, in the light of the additional three years' experience, to determine whether substantial additional figures will be justified at that time.

#### THE COMMUNITY CHURCH MOVEMENT

SO MANY of our people fall for this modern institution [the Community Church] and do not realize that they are helping to close the door to their own Church and greatly aiding one particular denomination to get a strong hold. At first it is a union church or a community church, but in time it simmers down to a church of a particular type. Here is a concrete illustration: At one of our summer resorts, a year ago, a drive was on to raise a large sum of money for a community church. The glamor of the name caught every one, and all gave, even those who did not believe in "so many churches." It was opened this year, a high dignitary of a certain Church graced the occasion with his presence, and, assisted by one of his own faith, dedicated it. And the list of preachers so far announced for the season is all from that particular denomination. There are two Sundays not filled. The result is everybody indiscriminately has helped a particular denomination to build a large and well ordered church. And now if we should attempt from our own resources, i.e., by the aid of Church people only, to build a house for worship for the comfort of those who enjoy the Prayer Book services and the Sacraments, we would be regarded as intruders. Sometimes I need no further proof that the Church is divine than to think of her progress and vitality in spite of the treatment she often receives at the hands of her own children.—The Ven. A. M. DUNSTAN, in the (New Hampshire) *Church Fly-Leaf*.

THE SUN shines over all the world in turn, and God's grace will shine in and from you wherever you are, for I am sure you will be looking to Him always. The dust of our feet is not forgotten. If we are true to Christ, the path of divine light is being made bright by every step of holy obedience, as it were with diamonds.—*Fr. Benson*.

IF WE HAVE the Eucharistic penitence, if we take the Eucharistic gift, if we live in the Eucharistic strength, let us by no means rest in these things; but let us go on to claim our full share in the Eucharistic praise, the echo here on earth of that song which in the heavenly places is never silent.—*J. Neville Figgis, C.R.*



# The Church Army Summer Campaign in New England

Some Impressions

By Captain B. F. Mountford

ON the eve of Whitsuntide, twenty-four laymen of the Church Army of England were blessed and sent forth on a great Crusade of Witness, by Bishop Manning, from the Cathedral of St. John the Divine, New York. From that point the men went forward day by day to parishes and towns and cities, quietly, joyously, convincingly telling their story, bearing their witness, in street and factory, in public park and private drawing room, in Cathedral and welfare center, in clubroom and parish church, on seashore and by radio. More than eighty towns and cities have been visited in the dioceses of New York, Connecticut, Rhode Island, Massachusetts, New Hampshire, and Maine.

These radiantly happy fellows have steadily won their way wherever they have gone. While not claiming to be preachers, yet they have shown themselves to be not unworthy of that particular office. Day by day, and night by night, they have drawn together all sorts and conditions of folk. The very large number of *men* in all the gatherings has been very marked, and scarcely a service has been held at which there have been no renewals of allegiance to the Faith.

The message of the crusaders has been no narrow party gospel. These men are above party. They stress the evangelical note. All that is best is included in that evangelical note which lies at the heart of the Catholic gospel of the Church. Again and again, at the early week-day celebrations, priest and crusaders have had the joy of seeing men and women ratifying their decisions at the service of the altar.

Evangelism is the art of helping men in their quest for a complete life, and this complete life is realized only in conscious friendship with the Lord Jesus Christ; a friendship sustained and enriched by sacramental union. Back to the Author of Life Divine have the Crusaders of the Church Army urged men to return.

This is but the portal; the romance lies beyond. What is to be the outcome of this demonstration of Lay-Evangelism?

\* \* \* \*

WE have fallen in love with New England. We like the people. Our admiration for the clergy is great. The quiet dignity of the services of the churches makes worship easy. The INSIDER is well provided for.

Said one of the most delightful priests I have met, "We have twenty-two separate and distinct organizations in our parish, and *all are functioning well*; but I long for time for more directly spiritual work." Your clergy undertake herculean tasks. Their organizing abilities leave us blinking. Their efficiency is beyond praise. But with all that we have seen in the excellency of parochial organization, we are surprised to find how small a place the trained, full time laymen have in your scheme of things.

You have dioceses: Maine, for instance, as large as England itself; a diocese with less than forty priests to meet the needs of the people. The neighboring diocese of New Hampshire has even fewer priests.

Our itineracy has taken us to towns where there is just one Episcopal church; just one keen, missionary-hearted, splendid priest in a town of 4,000 people, and having the spiritual oversight of at least four other towns with populations of from two to six thousand people, two of those towns having *no Episcopal Church or building of any kind*; and another town of about five thousand souls, 45 miles away from the rectory, and just one clergyman with no lay-assistance for the whole group. How *can* the Church laymen of America allow such conditions to continue?

\* \* \* \*

An Old Testament word says, "Because the priests were too

few, the Levites (i. e., the unordained) did strengthen their hands for the work."

The priests will always be too few. It is for the laity to strengthen their hands.

For a little less than half a century, the Church Army has been seeking to serve the old Church of England by training the laity, evolving their powers of witness, and sending them forth, under the direction of the bishops and archdeacons and rural deans to be "workers together" with the clergy, supplementing, never supplanting, the work of the higher ministry.

For thirty-three years, the Church Army Caravan has been a recognized feature of diocesan organization. On these mission vans, two or three unmarried Church Army evangelists live. They perambulate the rural parts of the land and have been of untold help to lonely clergy. Some vans are horse-drawn; others are motor-propelled.

The Church Army is prepared to staff and maintain a small fleet of motor mission vans for work in New England, and set them to work in areas where the Church has but a slender hold. Already there have been promise of money help towards the cost of these, from Church people of vision, should the scheme materialize. But we are a *Church Society*, not a group of free lances, and we can only take up this work when the invitations comes from those in authority in your Church.

The Church Army is a lay society of trained, tested men; loyal Churchman, convinced Episcopalians; men used to discipline; men in love with the order and faith and practice of the Church of England. The Episcopal Church of America is awakening to her need of lay help. Of that there is no doubt.

The Commission of Increased Lay Activities, which is to present its report to the General Convention at New Orleans in October, urges that "the adequate solution of the problem of maintaining and increasing the active and effective interest of the laity in the work of the Church is essential to the continuance of the life of the Church itself. . . . Without the enlistment of the active enthusiasm, without the release of the spiritual zeal, and without the employment of the missionary impulses of the laity, the Church must inexorably live a maimed and halting life. There can be no denial, first, that the Episcopal Church has not actively and intensively gone about the task of organizing and inspiring and applying the energies of its laymen as a whole for the work of the Church as a whole; and second, that both by reason, by history, and by unanswerable examples of other communions, a vast source of beneficent energy has been neglected alike for the enrichment of the spiritual life of the individual layman that serves, and of the corporate Church that is so supported."

If the experts and specialists of the Church Army can be of any assistance in initiating and developing lay work in America, and in calling forth the latent gifts of the laity, and in evolving their powers of witness, on behalf of Prebendary Carlile, and the Executive Board of our Society, we would invite any who are interested to communicate with Captain W. R. Davey, Secretary of Church Army Short Missions Department, 55 Bryanston St., Marble Arch, London, W. I.

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THIS summer demonstration has been an expensive piece of work, and, though headquarters in London is prepared to foot the bill, one feels sure that many Churchmen will not wish that British money alone shall meet the cost of this campaign.

We sail for England on September the second. As a token of the American Church's appreciation of this effort, may I have the honor of taking back to our founder and chief (nearly eighty years of age) your substantial money help? Checks and gifts may be addressed to Capt. Mountford, Diocesan House, 416 Lafayette St., New York.



# A Simple Statement of Faith, I.

By Harriette R. Shattuck

THE LIVING CHURCH presents this week the first part of a remarkable paper by Mrs. H. D. Shattuck, whose previous contributions over the signature "H. R. S.," have been appreciated by our readers.

In this article, Mrs. Shattuck gives the reaction of an intelligent woman, brought up outside the Church, to the Catholic Faith. It is for that reason we print it. Mrs. Shattuck would probably last of all set up as a theologian, or wish her paper to be regarded as a contribution to that science; but, as a human document, as the experience of an intellect in religious matters, the paper should receive the close attention of every thoughtful reader.

## I. MY EARLY EXPERIENCE

IT may possibly be helpful to some other seekers for truth to set down, as simply as I can, the results of my own religious experience. I was an unbeliever, brought up in Unitarianism, or "free religion," as it was called in Boston in the 1870's and 1880's. I was not satisfied—for I found nothing to stand upon. Now, I hasten to say that I have no criticism of the ethics of Unitarians, but for Unitarianism as a religion—well, have you ever been on the top of a very high mountain, 'way above "timber-line," and tried to find a foothold there? I went to the top of Pike's Peak once; and when I descended from the train and put down my foot towards the ground—it wasn't there! So with the other foot! There was a sort of hazy something below there, but no foothold. My feet weren't anywhere! Neither was my head! And this symbolizes my experience as a Unitarian. I was scuffling around in a slough of despond, a maze of doubt and uncertainty.

And so, blindly at first, but no doubt led by the Spirit of Truth, who helps all earnest seekers, I sought enlightenment.

## II. THE TRINITY

MY first insight came while a student at the Concord Summer School of Philosophy early in the 1880's. I attended this famous "school" several summers and sent voluminous reports of lectures on many philosophical and literary themes to the *Boston Evening Transcript*. And it was here that I took my first step upward.

The most profound teacher at the Concord School was Professor William T. Harris, afterward United States Commissioner of Education, and his lucid explanation of the doctrine of the Trinity convinced me that a Triune God is the only possible solution of the mysteries of creation, chief of which is the existence of evil in the face of a perfect God. Only the divine Three in One solves this overwhelming problem.

To state the question philosophically, as Professor Harris taught us: One perfect God could not create imperfection. But a Triune God—Three Persons in One—explains the existence of evil, i. e., the difference from perfection: One perfect God, in whom thought and act are one, in thinking Himself, thinks, and, in thinking, creates (for His thinking and creating are one) another like Himself, another God; and in this process of differentiation between the First (the Creator) and the Second (the Created) reside all the possibilities of difference from perfection. These differences are at once surmounted in the creation by the First Person of the Second Person, who is also perfect, but difference has been created, and in this difference from perfection lie all the possibilities of imperfection, from the triumphant conquest of imperfection as shown in the Christ, to the total yielding to imperfection as seen in Satan. And man stands all the way between.

Again, the Trinity is the only solution of the age-long difficulty as to how can God be above the world and yet in the world, transcendent and yet immanent. The First Person is above us, our Father; the Second Person is beside us, our Saviour; the Third Person is within us, the Holy Spirit; the union (may one say the hand-clasp?) of the Father and the Son, making the Two into Three and the Three into One.

Perhaps this philosophical view is "hard to be understood," but, when once seen, it explains the greatest problem of the world, the creation of evil. In other words, the Trinity is the reconciliation of the two otherwise irreconcilable ideas

of God: 1, that God is outside the world, apart from His creation, and 2, that God is within the world, at one with His creation.

## III. MY CONVERSION

HAVING become convinced of the necessity of a Triune God, I could no longer honestly remain in a Unitarian Church, and I began to seek for light elsewhere. My first step upward had been taken, but this was intellectual. I had yet to gain the spiritual conviction that the Second Person in the Triune Unity is the Jesus Christ of history. Led, I believe (though unconsciously), by the Spirit within my unworthy soul, I read many books and listened to the preaching of eminent Trinitarians, of whom the most inspiring was Phillips Brooks, then rector of Trinity Church, Boston.

And, at last, on one never-to-be-forgotten day, in the autumn of 1885, while reading, quietly and alone, at home, I was "converted." A sudden flash of inner light illumined my consciousness and convinced me, in a moment and without a shadow of a doubt, of the Deity of Jesus Christ—that the Second Person in the Triune Godhead was, and is, Jesus of Nazareth. I have never lost that certainty. The conviction has stayed fixed without any effort of my will to strengthen it. It has stood the test of years. And if my testimony may help some one else, yes, if even one person in the whole world should be led, through these words of mine, to seek and find the Light, I shall die content.

## IV. THE OPEN MIND

MAY I begin with a warning? The first essential in seeking for light is the open mind—a mind receptive to all impressions and unprejudiced by all preconceptions, a mind that is a blank so far as arguments *per contra* go and, therefore, open to all truth. This open mind will mechanically reject error and recognize truth; and the view thus attained, if it is the truth, will become a settled conviction. This receptive mental attitude, reinforced by earnest prayer for light, will bring light.

As an illustration: a Unitarian friend of ours was converted to Trinitarianism by prolonged and conscientious attendance at a Unitarian church, where he listened to the eloquent preaching of one of Boston's most famous pastors. He was seeking for light, with the open mind. After a while, he began to detect the illogical processes and consequent erroneous conclusions of the preacher's theology, and became convinced of the opposite, the Trinitarian explanation. The preacher himself? He was born and bred and married into Unitarianism, and his mind had become too tightly sealed—automatically, so to speak—to be open to any other view.

To return: I have named the initial difficulties in the way of my conversion to Christ's divinity or, to state more definitely (for the term "divinity" is liable to misconstruction), to the Deity of Christ. These were, first, inheritance, and, second, education. There was also, third, prejudice (most powerful of all, perhaps), and, as an instance of this, I relate an incident of my girlhood. When in grammar school, a Scotch Presbyterian schoolmate tried to interest me in Jesus Christ. I laughed her to scorn! But I never forgot it. Neither have I forgotten her name, which, most appropriately, was Mary Knox.

Being brought up a Christian is, no doubt, the chief asset for the great majority of us; but for one not so brought up, conversion is the surest road to the Truth. For, while precept and example may fail you, the experience of conversion is permanent; it renders one forever immune from the modernistic mania.

## V. THE TWO PROBLEMS

AND now for the problems that met my inquiring mind when I began to argue the *pros* and *cons* of the doctrine of the Deity of Christ. There were two leading obstacles: First, If Jesus was God, why did He not appear to us as Almighty God and not as a human child? and second, Why was He not



born in the same way as all other children, with a human father as well as mother? I was not then, and I am not now, so "advanced" as to question the straightforward gospel narratives of Saints Matthew, Mark, and Luke, and their spiritual interpretation by St. John, whose personal pupil, Polycarp, handed down these facts to his pupil, Irenaeus, and thus made them to become recorded facts, in direct historical line. These facts, personally known to them, supplemented by the inspired teachings of that greatest convert to Christianity, St. Paul, and by his successors, who for nearly three hundred years suffered the terrors of martyrdom, seemed to me, and now seem, enough to convince any open-minded seeker. I am, therefore, not speaking to Modernists—even if it were of any use so to do. I am speaking to the seeker for truth, who accepts the gospel teachings, "for the sake of the argument," let us say, and who, while keeping the open mind, yet may be troubled by the difficulties which troubled me. And further, if any one thinks that the wonderful teachings and miracles of Jesus Christ are imagined and chronicled by any of His followers, let him ponder these words: "It would take a Jesus to invent a Jesus."

#### VI. GOD IS LOVE

TO return to my two problems: First, Why did not God come to us in a blaze of glory, riding upon the Seraphim and holding aloft the sceptre of a King, thus compelling our allegiance at the risk of our eternal damnation? Why? Because God is Love, as well as Power and Thought, and He had to reveal Himself in His completeness. He did not wish to compel our allegiance, but to win our love; and because He is our Father and loves us as His children, He had to do for us the greatest act of love of which a father is capable, give us His only Son to die for us, so that we would love Him as He loves us. Any true human father knows that this is the supreme act of self-sacrifice. He would far rather give himself, than his child. As a certain convert to Christ once said: "Ah! I could not do that; I could give myself. Yes! but not my son!" And so the Father, that could give His Son, showed Himself to be the God of infinite Love. Oh! how can we help loving Him in return? And that Only Son who came at His bidding and showed us what love is? So, it would have been easier for God to have come to us riding upon the Seraphim with the flaming sword in His hand, but He could not have shown His love that way. "God so loved the world that He gave . . ."

Before God came to us in His Son, He had revealed Himself, in part, through human beings. The "thus saith the Lord" of the Hebrew prophets, the ethical teachings of the Greek philosophers, the dreams of the Oriental mystics—these were all God's ways of revealing His will. But none of these was complete. No mere human mediation could suffice. He had to come. There is a beautiful story of a boy and his mother that illustrates this truth. At the top of a flight of stairs stood the mother, while at the foot stood the boy, stamping and screaming in wilful rebellion. Instead of admonishing, threatening, or even pleading with him from the height, this mother gently descended the long flight of stairs and took her child into her loving arms. She came down to him; so God came down to us.

He shows us God as the God of Love. To quote from Browning's poem:

"The very God! Think, Abib, dost thou think?  
So, the all-great were the all-loving too—  
So, through the thunder comes a human voice  
Saying, 'O heart I made, a heart beats here!  
Face, my hands fashioned, see it in myself!  
Thou hast no power nor may'st conceive of mine,  
But love I gave thee, with myself to love  
And thou must love me who have died for thee!'"

Yes, He loves us and He wants us to love Him. And how can we help it when once we see this wonderful vision? This is why men and women give up all for Christ; why they go to the uttermost parts of the earth to spread the glad tidings; why they live for Him; why they are glad to die for Him. And the hope that, some day, they will, even for a moment, look upon His face, or even touch His garment's hem, illumines every step of their earthly pathway. Meanwhile, they try to do His will, whether it means to "post o'er land and ocean without rest," or "only [to] stand and wait." For they know that He is right there beside them, waiting for them to come to Him.

[To be Continued]

## "IT IS MORE BLESSED"

BY PEARL H. CAMPBELL

HERE comes a time, in the life of everyone of us, when the family circle is broken and friends scattered far and wide. Most of those we love, and who love us, wait in the Other Room. Not for us any longer in this world is the happiness of which we dreamed as children, and knew in later years. But if we have learned well the lesson life has tried to teach us at every turn, the lesson of service and sacrifice, the lesson that began in the Manger at Bethlehem, and reached its culmination in the Cross on Calvary's summit, there remains something better for us than the happiness that was purely selfish, the joy of giving. No one is so poor that he has not something he may share. And only he is a pauper who has not a gift of the spirit to bestow on a needy soul. So the chill of our declining days may be warmed with the mellow glow from grateful hearts. And so may we find, like Sir Launfal, in feeding the ragged beggar, we have fed the Christ.

## CHURCHMEN IN THE BRITISH CABINET

IT IS AN interesting fact that an unusual number of Cabinet Ministers in the new Baldwin Government happen to be Churchmen, and Churchmen in much more than name. "Watchman," writing in the *Church of England Newspaper*, assembles their various histories, and from his notes the following facts are culled. The Prime Minister himself is an earnest Churchman. His remark when he succeeded Bonar Law as Premier—"I need your prayers, not your congratulations"—was typical of the man. All his life Lord Salisbury, who becomes Lord Privy Seal, has been closely identified with Church affairs, and is one of the representatives of the St. Albans Diocese in the Church Assembly and a former chairman of the old Canterbury House of Laymen. Several are sons of the parsonage. Lord Curzon's father, the Rev. A. N. Holden Curzon, Fourth Baron Scarsdale, was for many years a rector of Kedleston, Derbyshire. Mr. W. C. Bridgeman, First Lord of the Admiralty, is another parson's son—the Rev. and Hon. J. R. O. Bridgeman, late rector of Weston-under-Lizard. The Church Assembly has already claimed others. Sir W. Joynson Hicks, Home Secretary, for years closely identified with the Evangelical Party, and president of the National Church League, represents the Diocese of London in the House of Laity. Another member of the House of Laity for the Diocese of York is Mr. E. F. L. Wood, Minister of Agriculture. He is the eldest son of Lord Halifax, for many years president of the English Church Union. Still another member of the House of Laity for London Diocese is Sir Samuel Hoare, Secretary of State for Air. Mr. Austen Chamberlain, Foreign Secretary, was brought up a Free Churchman, but for several years has been a member of the Brompton Parish Church, of which Prebendary Gough is vicar. Lord Cecil has accepted the post of Chancellor of the Duchy of Lancaster, and his work for the Church and the League of Nations is well known. Viscount Wolmer, who becomes Parliamentary Secretary to the General Post Office, is known throughout England in connection with his work on behalf of Church reform, one of the pioneers of the Enabling Act and a great force in the Church Assembly.—*Canadian Churchman*.

## THE CHURCH AND BUSINESS ETHICS

THE QUESTION whether the minister can be of assistance to the business man in improving business ethics was discussed at a conference held some time ago by the Boston group of the Church League for Industrial Democracy. Professor A. D. Sheffield, of the *Inquiry*, who was present, sums up the deliberations as follows:

"The discussion of the evening ended with a strong sense that representative men of the business community had thought their way through at least one measure by which the Church could count in the developing of specific right standards. There was a clear conviction that the better way of life in modern industry must be found by industrialists for themselves, but that they would make the quest most hopefully under the stimulus of a spiritual fellowship.

"It now falls to Churchmen who read this proposal to justify the faith of its makers. If in ten churches the ministers and business leaders will make the trial of small fellowship-groups as ethical test-tubes, they may find themselves the creators of a new resource for the life of the spirit in our industrialized society."

THE WAY to be comfortable is to make others so; the way to make others so is to appear to love them; the way to appear to love them is to love them in reality.—*Paillettes d'Or*.



# Novels and Our Religion

## IV.

MR. Compton Mackenzie has written much about matters connected with the Church. He has written with more accurate knowledge of what we may call the Catholic party in the English Church than any previous novelist, so far as I am aware. Mr. Mackenzie's treatment of Church matters is apt to be distasteful to those who detect in it an accent of levity and irreverence. Perhaps there is some justice in this complaint. Perhaps those good people are right who are disturbed by something which seems to them objectionable in these books, in which not only religion, but also sin, is occasionally treated too lightly and carelessly.

Another criticism which might be brought against these novels is that they are only intelligible to a very limited circle of readers. Perhaps it is true that what Mr. Mackenzie has written about the Church and the clergy is interesting only to a few priests who happen to have been ordained in England about twenty years ago, or to persons who, like Mr. Mackenzie himself, were, at about that period, concerned chiefly with Oxford and London.

There is yet another reason which prevents members of our Communion from regarding these novels as satisfactory from an ecclesiastical and religious point of view. I believe that Mr. Mackenzie, with all his knowledge of the English Church, has left it, and is now a Roman Catholic.

In the recent series of three novels, in which is described the life of an English priest who from infancy to middle age had been a Catholic in the Church of England, the hero, Mark Lidderdale, at the end of the third volume, becomes a Roman Catholic.

For many who read these books, such facts as these which I have mentioned deprive what he has written of the value which Mr. Mackenzie's real knowledge and understanding of Anglican Catholicism would otherwise have given to his work.

So far as Roman Catholicism is concerned, if we try to trace in his writing the movement of Mr. Mackenzie's own mind, it seems possible to discern a shifting of interest, not so much from Anglican to Roman Catholicism, as from the Church to the world; it seems possible that he has become more and more absorbed in the drama of human life, and less and less inclined to attempt to write adequately about religious and spiritual matters; he sometimes seems to have abandoned the effort to maintain a position so little understood by the world at large as is that of Anglican Catholicism.

It seems possible to suppose that the mind of that large world which is so interesting and amusing to Mr. Mackenzie represents a point of view with which he feels it impossible to contend, and that, in obedience to popular prejudice, he has at last assented to a popular pronouncement concerning Catholicism. And so Mr. Mackenzie has not done quite that work for the Church which many of his friends once hoped that he would do.

We can imagine that four or five years ago, some of Mr. Mackenzie's friends may have begged him to cease to write novels like farces, and novels like moving picture plays, and to fulfil the promise of more serious work which his long, early novel, *Sinister Street*, seemed to make. We can imagine that he really tried to do this, and consequently wrote another long novel in three parts about the English priest, *Mark Lidderdale*. The result of this effort has not been quite what the admirers and advisors of Mr. Mackenzie may be supposed to have hoped. Perhaps Mr. Mackenzie's breezy humor really suits his genius better than the kind of thing which his more religious-minded admirers have sometimes looked for in vain.

Having said all this to show that we may not claim for Mr. Mackenzie's books that they provide an adequate presentation of our Church and of our religion, I have to admit that I have found them extremely interesting and amusing, and that they seem to me to describe the religious world in which we lived from 1899 to 1916 much more truly than any other novels that I ever read. It is surprising to a priest that any layman should be able to describe so accurately as Mr. Mac-

kenzie does, experiences and points of view which can only belong to the life of a priest. I know of no other novels in which this has been done as Mr. Mackenzie has occasionally done it, especially in *The Altar Steps* and *The Parson's Progress*. On one point, however, in this connection, Mr. Mackenzie is mistaken. He suggests that young girls especially offend in making long, tiresome, introspective confessions. *This is not true.*

In Mr. Mackenzie's novels there is a mingling of the comic and the serious, a recognition of what is funny in human experience, which is often applied to persons and things connected with religion.

To some people this seems objectionable. I admit that, as it is made in these books, I like this mixture. In real life there is no separate compartment for the comic; it mingles agreeably with almost every phase of human experience.

Mr. Chesterton and Mr. Bernard Shaw, by their use of humor, in dealing seriously with serious subjects, have helped to bring literature into conformity with life. Mr. Mackenzie has made his description of matters connected with religion to be all the more life-like by causing them often to be very funny.

One of the best of Mr. Mackenzie's novels is *Carnival*; a story in which the Church hardly appears at all. This story is about a London girl on the music-hall stage. Though this book does not deal with religious subjects as some of the others do, it does make us feel how much was missed by poor little Jenny Raeburn through her life having never been enriched and supported by an adequate religion. Mr. Mackenzie does, in one place, suggest that the Catholic religion, if it had been within her reach, would have furnished her with exactly that which she sorely needed. In this novel, and in others which he has written about the stage, Mr. Mackenzie is dealing with a world with which he is even more intimately familiar than with the Church.

There is another novelist who has written well about Catholicism as it is to be found in our own part of the Church, Miss Sheila Kaye-Smith.

In speaking of Mr. Mackenzie, I have explained that, while he is much more well-informed with regard to Anglican Catholicism and much more intimate with the minds of our clergy than writers of novels ordinarily seem to be, yet we cannot really trust him or approve of him as a writer about the Church, for we have reason to think that his sympathy does not reach the point of personal allegiance, and, in a writer who is to be regarded as presenting our religious position fairly in fiction, any test of sincerity which falls short of personal allegiance is too slight. We need have no such misgivings about Miss Sheila Kaye-Smith.

She does not merely observe us with interest and amusement, and describe us with tolerable accuracy, I am sure she goes further and really belongs to us in heart and soul. In Miss Kaye-Smith's novels we do not find the absurd humor which some of us enjoy in Mr. Mackenzie. Sometimes in her later books we may feel that she is inclined to describe things in the Church in colors a little too glowing. In certain moods, some of us can more easily recognize things which have become familiar in our experience when they are jocosely portrayed by Mr. Mackenzie than when they are set before us shining in the glamour of this gifted lady's genuine devotion.

I do not mean that Miss Kaye-Smith lacks humor—far from it—and certainly we owe her gratitude rather than complaint, if her pictures of us and of the things we care for do glitter a little with the radiance of love. It is certainly quite a new experience for us. Besides, Miss Kaye-Smith is by no means lacking in real knowledge or in sound judgment about Church matters, or even—now that I come to think of it—about Mr. Mackenzie. As I write this, it comes to my mind that the best and truest estimate that I have seen of what Mr. Mackenzie has written about the Church was in an article by Miss Sheila Kaye-Smith herself.



In the writings of these two novelists I think we can without much difficulty trace the gradual movement of the writers' minds. If we try to do this, I believe that we may find that, as far as religion is concerned, their minds, or rather their hearts, have moved in reverse directions. I have already described what seems to me to be the truth about the movement of Mr. Mackenzie's mind. Miss Kaye-Smith seems to have moved from being a friendly observer of the Church to being a zealous apostle. Whether this change may be said to enhance the value of the fiction which she writes, regarded as literature, I cannot say. We may certainly be thankful that so good a novel-writer is using her talent, as she is using it, for our Blessed Lord and for His Kingdom.

[THE END]

## GREAT PREACHING

BY THE REV. JOHN H. YATES

IN the March number of the *American Church Monthly* appears a brief editorial in answer to the question "Have we no great preachers?" The subject is an interesting one and is very well treated in the editorial referred to. I would like to say a few words by way of supplement to the remarks in the *Monthly*.

In any art, technic, while indispensable, is secondary to conception. An artist is more than a technician. It is here that most preaching fails, i. e., in conception. I have heard many sermons well worked out and very acceptably delivered which were so unoriginal in conception that the men of the Middle Ages, or of the First Century for that matter, would have found them trite. The message is the most vital thing in preaching. But it may be said the message is given, that it is contained in the Bible, and cannot be altered, and that the preacher's concern is simply to pass out an already given message. Such a view makes preaching as a great art impossible. The message is given indeed just as the material of, let us say, a painter is given. Nature supplies the painter with his material. He must paint landscape or portrait or something composed of such material; but this does not say that a Raphael, a Murillo, and a Turner must all paint alike; that their conceptions must be the same. Not at all. So it is with preaching. The great preacher has a new message. He must have this. It is interesting to study the underlying principles in the thought of great preachers. Such a study is far more important than the study of technic, than reading books on preaching. Take, for example, the sermons of St. John Chrysostom and find out what was original in his thought; how it differed, for instance, from the thought of St. Paul. That it did differ, you may be sure, or his fame would not have outlived his death. Or take Phillips Brooks. Phillips Brooks' sermons are great, not primarily because of a great technic—his technic was in many respects faulty—but because he had a convincing message which was immediately intelligible to his age. His thought was neither hackneyed, nor was it subversive of the Gospel. It was both new and old.

To preach well a man must work out for himself the fundamental principles of his message, must think them through, and be satisfied of their truth. Otherwise he will not be convincing and he may have to fall back for subject matter upon the latest book of theology or even a novel. Most sermons are not only second-hand in this way; they are third or fourth hand, because most preachers, unless I am much mistaken, do not go for their material to the sources, that is to the Bible or the original thinkers of the world, but are content to fill their minds on the second hand thought of writers of very mediocre ability. Let a man study the Bible and add thereto Plato, Aristotle, Spinoza, and some of the great poets. Then let him, having grounded himself well in idealism, dig a little into Darwin, a little into modern biology and psychology. Let him think till his faith totters and he has, in self defense, to erect a bulwark against the hosts of doubt, and then, if he has any ability and any vitality, he will at least be an interesting preacher, and if he has a touch of genius, he will be a great one. Not that he should neglect technic any more than any other artist should. Let him master his technic and, if he can, the technic of some other art, to some extent at least. Only I say that technic will not save him if he has no message;

whereas the message will save both himself and others, if it be a living and true message, and this though he bungle in its delivery horribly.

This critical age has so far disrupted thinking that it has driven most men, it would seem, into one or the other of two opposing camps. In one camp religion is entirely discounted. In the other, science is either scoffed at or avoided. Here, as elsewhere, there is strength in union and there can be no great preaching in this age without this union. No preaching can be great which fails to face squarely the thought of its age, which does not throw some light upon men's deepest perplexities and help to solve their intellectual and ethical and religious problems.

Finally just as in other fields there are many artists of considerable ability (perhaps not great geniuses, but men of no small degree of talent) who are little known, so must it be with preachers. Two conditions are necessary if preachers are to receive the sort of encouragement which will benefit themselves, the Church, and mankind. One is a public which can appreciate their preaching, and the other is a Church which does so. In every parish there are usually a few people who know fine preaching when they hear it; but they may be few indeed and so, while enjoying a very limited reputation, the preacher may not be known outside of his own parish. This condition is inevitable. But there is another condition which is not, or ought not to be, inevitable. It is that wherein preaching is held throughout the Church to be so important, so valuable, that nothing else in the priest, save goodness and love, will be esteemed higher. What should be more honored? Should we honor administrative ability above the preaching of the word of God? or social standing, or wealth, or tact, or amiability? No doubt there are many fine preachers in the Church who are not known, and no doubt many men in high positions in the Church are not fine preachers.

"But above all things," say some, "give us a safe man." This remark must give infinite satisfaction to the devil! How he must shake with amusement when he hears it! Yes, let us have safe guides by all means, for with them we need have no fear for organization, for reputation, nor for material profit. Our only fear then need be the fear of being most safely conducted to hell. The true preacher is never "safe" in his remarks, although he is always sane. The Master must be our model here as in everything else, the Master and those who have most nearly approached the perfection which was in Him. Supreme was His courage, supreme His insight, faultless was His technic; and, out of the old material of a passing dispensation, He welded the new Kingdom that shall never have an end.

## SQUABBLINGS

FROM VARIOUS directions comes the request that the rector "take sides" on the squabble recently widely discussed and emanating from Dayton, Tenn. He flatly refuses to do so; it is all a tempest in a tea pot and a very foolish and futile tempest at that. A writer of a century ago once said that he was utterly convinced of the kind-heartedness of God, because He permitted so many crack-brained people to live; from the experience of a fairly long and studious life, the rector recalls no day when so much illogical and seemingly unreasoning, and useless, discussion has filled our papers. And certainly never a time when Holy Scripture has been so ignorantly misquoted. He refuses to "take sides," because he has done so long ago and all of his people ought to know where he stands. It does not matter an iota how God made the world and worlds, and man, and men, or how long He took. The only thing matters is that He *DID* make them, and is still behind them. Nor does it matter *HOW* the Bible was written or by whom. But what does matter is whether it helps us to be better in every way. Another wise man once said that, until an improvement upon Christianity presented itself, he meant to stick to the old faith, "Because it is the best working hypothesis that I have ever discovered." The rector's counsel to all who profess to be seriously puzzled about such things is seriously to ask the Holy Spirit to guide them, and then get up from their knees and try to live as though they felt that He was so guiding them. For a great many years he has had a Latin text over his desk which meant "What would Jesus do?" And (although far be it from him to hold out himself as an example) this he can truly say, that, when he answered that question honestly to his own soul, he was saved from many errors and not a few actual sins.—*Grace Church (Port Huron, Mich.) Record*.



# The Church Mission of Help and Training

By the Rev. Pryor McN. Grant

THE Church Mission of Help is, of course, confronted with problems of administration and extension, of creating interest and of finding necessary facilities with which to work. But behind all these secondary and comparatively unimportant matters is the real problem of dealing with human beings at a time and under conditions that demand the wisest, humblest, most patient and loving service one to another. The work of the Church Mission of Help is a difficult work, but it is also worth while. And it is appealing. To some people such work as the Church Mission of Help attempts seems hopeless and discouraging. They feel that it represents a mistaken emphasis. Their plea would be prevention, not rescue. Not the expenditure of energy after, but before, these terrible situations come about. And theoretically no one can quarrel with them. The philosophy of social work everywhere and in all fields is on their side. But, as long as human nature is what it is, and society is organized as it is, rescue work in its best and widest sense must still be done. And surely, if we profess to follow in the footsteps of Jesus of Nazareth and essay to work in His name, as the Church Mission of Help does, we shall do that kind of work. We shall deal with people after they have been led astray, after they have illustrated the results of a lack of home life, a lack of education and recreation and economic opportunities, as well as before. A better organization of living conditions is not the fundamental solution of social problems, from a Christian point of view. The beginning and goal of Christian life includes that, and no one for an instant would disparage it. But life is something different from that. It is human nature itself that is at point, the giving to people a change of heart, a faith, a hope, a life. It is what we all need. It is because this is true that we are compelled instinctively, as well as by a conscious theory of ethics, to deal with people in need of help on a plane of equality with ourselves. No one of us has the slightest difficulty in being able, in imagination, to put ourselves in the place of the girls and boys involved in our problems. We all know that deep in us is the consciousness that we are capable of the same things, and that we have not done what they have done, if indeed we have not, chiefly or solely because certain people and certain things entered into our lives for the better. Time after time those of us who have to deal with Church Mission of Help girls find ourselves wondering if we could do as fine a job and put up as plucky a fight as some of them do if we had to meet the things they have to meet, with the same background and equipment.

The question I am asked to answer in part is: Who shall do, or be permitted to do, Church Mission of Help work? Properly, training includes what one is, as well as what one knows. But we have no way of measuring beforehand what one is, or to define precisely the method by which one is to become what one should be! that is, speaking from the point of view of a social agency. This work lies back in the home, and the school, and the parish church. But we can have standards and ideals. We can say that definite spiritual and moral qualifications should be had by workers. Else there is very little to the plus that the Church can give to social work. These things may be vague. They may be intangible. They may even defy demonstration. But they are real, and they make a great deal of difference.

But we do not have to over-emphasize this point. What we need to insist on most, and what constitutes the Church Mission of Help's greatest contribution to the Church's effort in the social work field, is the maintenance of the best scientific and intellectual standards. The case work method, and the knowledge of the facts which the use of that method necessitates, are the distinctive and crucial things for which the Church Mission of Help stands. The Church Mission of Help is interested in more than girls. It is interested in seeing the social case work method used by every organization and person in the Church dealing in human relationships. When that is done, then it can begin to hope for the time when

it will not have any maladjusted girls to work with. This is the Church Mission of Help's field of preventive work.

I feel that the Church Mission of Help, in trying to establish standards in Church social work, should not acquiesce in any lower standards than prevail in agencies outside the Church. The work is spreading over the country, and the temptation is to answer calls and establish offices with just what material is available. It seems to me better to go slow and do a good job. It is harder to change to higher standards at some uncertain time in the future than to begin now on the right plane. New offices ought to have the best workers. It is not too much to hold the entrance requirements to a professional school of social work, and to have a minimum of a year's work in such a school. As I said before, it seems to me more important to maintain these standards now at the beginning of things than later on, even though the need of extension is great.

IF I were to make an outline of qualifications for workers I would say something like this:

## PERSONALLY

1. Sensitiveness, that enables them to understand intuitively the thoughts and feelings of other people.
2. Imagination, enough to enable them to see what the Golden Rule applied would look like.
3. Love for people. Not just a love for humanity; that, indeed, but also a love for people one by one. And in this connection to remember that there is no such thing as love without sacrifice, whereby self and convenience come last.

## MORALLY

1. A tremendous sense of the sanctity of human life and a belief in the infinite value of every human soul in God's sight.
2. A belief that every person has a place in God's plan and purpose, which no one else can fulfill.
3. A realization of the suffering that must ensue from a disregard of the value of life in God's sight and a thwarting of God's plan for the individual, together with a conception of suffering that displays the dignity of human life and indicates the essential holiness of God's character.
4. An appreciation of the tremendous potentialities for good in human life, and of the awful possibilities of disintegration when sin is allowed full reign.

## SPIRITUALLY

1. A consciousness of God, and the practice of the realization of His presence.
2. A surrender of self to God so complete that there results an identification of one's will with God's will, and one's service to others as His service to them.
3. A faithful use of all the sacraments of the Church for food, for refreshment, and for equipment.

## INTELLECTUALLY

1. A philosophy of life which faces fully and frankly all the facts of life and brings such a sense of security and peace that the possession of it by others becomes a part of one's objective for them.
2. A knowledge of human nature and of facts and methods necessary for efficient and successful adjustments of people and situations.

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EACH SOLITARY kind action that is done, the whole world over, is working briskly in its own sphere to restore the balance between right and wrong. The more kindness there is on the earth at any given moment, the greater is the tendency of the balance between right and wrong to correct itself, and remain in equilibrium. Nay, this is short of the truth. Kindness allies itself with right to invade the wrong, and beat it off the earth. Justice is necessarily an aggressive virtue, and kindness is the amiability of justice.—*Frederick William Faber.*



# LITERARY

## BY AMERICAN CHURCHMEN

**SACRAMENTS AND SOCIETY:** a Study of the Origin and Value of Rites in Religion. By Allan Worthington Cooke. Boston: Richard G. Badger, 1924.

This work, originally a Ph.D., dissertation at the University of Chicago, (1915), is an interesting essay on a fascinating subject. The author's thesis is that "doctrine itself is of secondary importance and the really necessary thing is the mystic ritual of the Sacraments" (page 6, preface) which he presents in the context of the need for "corporate reunion of the various religious organizations which constitute Christendom." He is convinced that "the disunion of Christendom . . . has dethroned the Sacraments, . . . and that no other force but these same Sacraments can ever bind the sundered members into one 'body' again" (page 223). Dr. Cooke has demonstrated to his own satisfaction "that any and all doctrine is wholly secondary to the continued use of the rite itself" (page 207) as in the case of the "Eucharist" round which . . . controversies have raged" which "have no *necessary* connection with the rite itself, and so have no particular interest for us in our study, which is devoted to the *continuous use of the Rite itself* in spite of these doctrinal disputes" (page 206).

The first two-thirds of the essay is psychological in its approach, but, as Dr. Cooke pointed out, ". . . At this point . . . the paper surrenders the psychological point of view. From here on the story is mainly historical and exegetical" (page 6). Dr. Cooke's thesis may be described as follows. He argues that the priority of rite over doctrine bespeaks a position of superior authority for the former, resting ultimately in the expression of human religious need. Hence religion is naturally and historically "rite": Christianity is integrally and structurally dedicated to the satisfaction of those time-honored and permanent religious cravings of men. This is the common element it shared in its earliest history with the "mystery cults," and the *institutive* factor which, if rightly recognized, will lead to the happy consummation of a realized universality and a world-wide reunion of sundered parts.

There are many shrewd observations. He parts company with Frazer on many points. Myth, for example, "was not originally legend, in the strict sense of the word, at all, but audible rite, if such a term is permissible" (page 30). "A ceremony is a mysterious thing. It 'grips' you. A ceremony is always a *social* thing, for it is a method that persons have of dealing with persons or things, which are nevertheless treated as persons . . . It is, furthermore, socialized habit . . . It is the expression of *one* idea and springs naturally out of the common life of a group of persons who make up some sort of social unit (page 53). Perhaps the most penetrating definition is that of "magic" which "appears to be the deliberate use of a traditional rite for the purpose of mysteriously enforcing the will of the operator upon the 'object'" (page 65). It is the more unfortunate therefore that the writer does not perceive the essential unlikeness between "magic" and "sacrament." Sacraments exist professedly because God in Christ *willed* them, and they fail of their operations according to their divinely-constituted purpose if human *will* interposes itself in opposition. That distinction should be clearly drawn.

On the whole there is so much that is of value—the concrete illustrative material which abounds throughout, the author's relentlessness in defining his terms, his sympathetic understanding of alien types of religion, his ordered acquaintance with "comparative religion," so called, and several specific matters distinctly out of the ordinary, such as the treatment of Acts 15 (pages 149, ff.) the whole of Chapter XI, The Doctrine of the Sacraments—that it is to be regretted that the author has not availed himself of the documents bearing on the relation between early Christian sacramental practice and contemporary Judaism. Frequently Dr. Cooke has made precarious assumptions (as in Chapter XI): "Enough has been said to prove that, down to the middle of the Third Century, the seven sacred rites which are commonly called the Sacraments were in constant use," etc. (page 155), but he has always competent opinions to back up his own. It is a pleasure to find Fr. Waggett so cordially appreciated.

As to the chief thesis of the dissertation opinions may vary. It is hard to see why people should go on using sacraments unless they are convinced that *they are so*. The "priority of

rite" may be a fact; but the continued use of the "rite" rests not only upon social usage but as well upon rationalized deductions and dogmatic affirmations—explicit as well as implicit—so that "doctrine" becomes inevitable. Certainly that emphasis on "doing" as a means to come to "understand why" is useful; certainly the corporate quality of rite is valuable as against the vagaries of individual belief; and it may be that the author is approaching a fundamental question by a different channel than that of the Church. It is a valuable, useful, and telling book which should come to be widely recognized.

**CREATIVE TEACHING:** Letters to a Church School. By John Wallace Suter, Jr. New York: The Macmillan Co. \$1.

This series of letters on religious education, charmingly written, pedagogically sound, clearly expressed, is the work of the newly appointed head of the Department of Religious Education of the National Council. Just because it is so excellently done on the pedagogical side, and even more because his easy and interesting method of presentation is bound to insure a wide use, Churchmen must regret that the author (perhaps with a view of extending its influence and assuring it a reading outside the bounds of the Church) was led to reduce the Christological and sacramental teachings of the book to the terms of liberal Protestantism. The book is harmless enough in the hands of the well grounded Churchman, who looks to the book for its real aim, to learn *how*, not *what*, to teach. But we fear that many young teachers who will be charmed by the style of the book and helped by its excellent pedagogy, will not so easily discriminate between the wheat and the chaff.

The author takes a supposed teacher (we suspect, a leisured, cultured young woman) through a year's teaching of a class of boys in what would seem to be an exceptionally well-equipped, well-organized, well-to-do Church school of any one of the more liberal Protestant communions, perhaps even of a suburban parish of one of our eastern dioceses. The suggestions given are practical (though a few are limited in practicability to the type of school presupposed by the author) and very ably presented. The problems raised are real issues for most teachers and the solutions suggested are pedagogically sound.

T. J. W.

**FOURTH REPORT OF THE JOINT COMMISSION ON THE BOOK OF COMMON PRAYER.** Appointed by the General Convention of 1913. New York: The Macmillan Co. \$1.25.

It is difficult to summarize in brief form the terse resolutions embodied in the first part of this Report, and The Schedule (Part A., pages 17-26; Part B, pages 27-116). The whole deserves the most careful consideration in connection with the Third Report, with a special examination of each several recommendation. Schedule A has to do with specific amendments to the previous (1922) recommendations. Schedule B. "contains those sections of the Third Report not yet acted upon by General Convention." The personnel of the Commission and the consistently high order of its work give rise to the expectation of excellent recommendation, justified by its Report. Every Churchman keenly interested in the affairs of his Church should familiarize himself with both Reports.

**STORIES OF AFRICAN LIFE.** By the Rt. Rev. W. H. Overs, Ph.D., F.R.G.S., Bishop of Liberia. New York: Edwin S. Gorham. \$1.

Although Bishop Overs had boys and girls in mind in writing this book, as he states in his foreword, he has succeeded in making it interesting for adults as well. Written out of his long experience in Africa, the book is filled with information about missionary work in the so-called Dark Continent. He tells of the forests and the animal life therein, of the people, their customs and superstitions, and of the things that a sympathetic missionary may accomplish among them. The book is an important addition to the Church's literature of Missions.



# Church Kalendar



AUGUST

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

- 16. Tenth Sunday after Trinity.
- 23. Eleventh Sunday after Trinity.
- 24. Monday. St. Bartholomew.
- 30. Twelfth Sunday after Trinity.
- 31. Monday.

## KALENDAR OF COMING EVENTS

- August 27. National Conference for Leaders in the Young People's Movement, Taylor Hall, Racine.
- August 30. Minnesota Summer School, Shattuck School, Faribault.

## APPOINTMENTS ACCEPTED

COLE, Rev. A. ELLISTON, rector of Christ Church, Bowling Green, Ky.; to be rector of Trinity Church, Bloomington, Ind., September 1st.

LEACH, Rev. F. BARNBY, assistant to the Superintendent of the Seamen's Church Mission of Philadelphia; to be Superintendent of the Seamen's Church Institute of Tampa, Fla., with address at 404 S. Hampton Ave.

SIDDERS, Rev. A. W., rector of Trinity Church, Trinidad, Colo.; to be rector of St. James' Church, Texarkana, Tex., September 20th, with residence at 819 Wood St.

SMITH, Rev. OLIVER DOW, superintendent of the Department of Social Service of the Diocese of Michigan, Detroit, Mich.; to be rector of St. Paul's Parish, Saginaw, Mich., September 1st, with address at 416 North Washington St.

## SUMMER ACTIVITIES

BOLTON, Rev. RICHARD, of the Mississippi Associate Mission, Como, Miss.; to be in charge of Christ Church Cathedral, New Orleans, La., during the month of August, with address at 2805 Carondelet St.

LEGGE, Rev. CLAYTON MACKENZIE; to be in charge of St. Stephen's Church, Hollywood, Calif., during August.

TEDEMAN, Rev. KARL, rector of St. Peter's Church, Ripon, Wis.; to spend the summer in Europe.

WHITE, Ven. D. CHARLES, Archdeacon of Ogdensburg, N. Y.; officiating at St. John's Chapel, Upper Chateaugay Lake, Merrill, N. Y., during August.

## ORDINATION

DEACON

DULUTH—At St. Paul's Church, Virginia, Minn., on the Seventh Sunday after Trinity, July 26, 1925, the Rt. Rev. G. G. Bennett, D.D., Bishop of the Diocese, ordained to the diaconate, PALMER ROMAINE BOWDISH, M.D. The candidate was presented by the Rev. Wm. Elliott, and the Rev. R. A. Cowling assisted in the service. Bishop Bennett preached the sermon.

The Rev. Dr. Bowdish has accepted appointment as Superintendent of Indian Missions in the Diocese of Duluth.

## DIED

EASTMAN—Entered into rest after long suffering on August 2, 1925, in Toronto, Canada, Mrs. B. EASTMAN, mother of the Rev. Frederic S. Eastman, rector of St. Peter's Church, Akron, Ohio.

RHODES—The Rev. DUDLEY WARD RHODES, D.D., entered into eternal life August 3, 1925, at 10:45 P.M., at his residence, The Auburndale, Cincinnati, Ohio. The burial was August 6th in Spring Grove Cemetery.

ROCKWELL—Entered into rest at Locust, N. J., on August 2, 1925, ELLEN E. MOWE, widow of Dr. W. H. ROCKWELL, and daughter of the late Robert and Phoebe Ann Mowe, of Eastport, Maine.

"Lord all-pitying, Jesus blest,  
Grant her thine eternal rest."

## CAUTION

ATKINSON—Caution is suggested in connection with a young man giving the name of ATKINSON, who has recently been located in Kansas City and is travelling, trying to get churches interested in certain advertising calendars or church directories. He is about six feet tall, slight of build, blond, and claims to be a Canadian. Further information may be obtained from Rev. L. A. CRITTENTON, 606 Washington Avenue, Cairo, Ill.

## MAKE YOUR WANTS KNOWN

THROUGH  
CLASSIFIED DEPARTMENT  
OF  
THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

## POSITIONS OFFERED

CLERICAL

WANTED AT ONCE—PRIEST, SINGLE, conservative Catholic for *locum tenency* in mid-west city. Address M-454, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHOIRMASTER-ORGANIST WANTED FOR parish forty miles from New York, in town of 5,500. Boy choir, Catholic service. Stipend \$520 per year. Splendid opportunities for outside work in the town. Address Box 433, LIVING CHURCH, Milwaukee, Wis.

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—CHRISTIAN WORKER AS matron for Rescue Home for girls. Reply with references to Mrs. SAMUEL D. OLIPHANT, 837 Edgewood Ave., Trenton, N. J.

WANTED—IN A SCHOOL FOR GIRLS, near New York, a lady to assist in chaperonage, sewing and household duties. \$30 a month and home. Address SCHOOL-451, care LIVING CHURCH, Milwaukee, Wis.

WANTED — ORGANIST-CHOIRMASTER for suburban parish fifteen miles from Chicago. Address, with particulars, J. C. WILSON, 129 6th Ave., La Grange, Illinois.

## POSITIONS WANTED

CLERICAL

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, 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.

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.

MISCELLANEOUS

LADY, WITH LONG EXPERIENCE AS A trained librarian and four years' experience as translator from six languages in the U. S. War Department, would be glad to devote herself to some form of research or other work connected with the Episcopal Church. At present in a library position which is permanent, but would prefer the other form of work. Cannot use a typewriter. I am chief Cataloguer in the library but have been considering for some time devoting myself more directly to some form of Church work. I am 48 years of age. Address T-452, care LIVING CHURCH, Milwaukee, Wis.

DEACONESS, CATHOLIC, DESIRES PARISH work in the East. Mature and experienced—present rector recommends. Box 434, LIVING CHURCH, Milwaukee, Wis.

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

ORGANIST AND CHOIRMASTER desires change. CHURCHWOMAN. Received training in New York City. Best of references. Address B-453, care of LIVING CHURCH, Milwaukee, Wis.

POSITION AS COMPANION TO ELDERLY lady, by clergyman's daughter. Exceptional references. Address G-450, care of LIVING CHURCH, Milwaukee, Wis.

## 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.

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

## VESTMENTS

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

CHURCH EMBROIDERIES, ALTAR 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.

## FOR SALE

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

## SISTERS OF THE HOLY NATIVITY

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



## HEALTH RESORTS

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

## SUMMER RESORT

**CANTERBURY PARK, MICH. (NEAR LUDINGTON).** 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.

## 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 CONFERENCE

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 Shattford, 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.

## CHURCH SERVICES

Cathedral of St. John the Divine  
Amsterdam Ave. and 111th Street

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

St. Agnes' Church, Washington, D. C.  
46 Q Street, N. W.

Sundays: 7:00 A.M., Mass for Communions  
" 11:00 A.M., Sung Mass and Sermon  
" 8:00 P.M. Choral Evensong.  
Daily Mass at 7:00 A.M. and Thursday at 9:30.  
Friday, Evensong and Intercessions at 8:00.

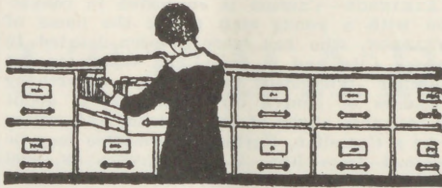
Church of the Incarnation, New York  
Madison Avenue and 35th Street

Rev. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8 and 11 A.M.

Gethsemane Church, Minneapolis, Minn.  
4th Avenue South, at 9th Street

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

## 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 *Moorhouse Publishing Co., Milwaukee, Wis.*]

The Abingdon Press. New York, N. Y.

*Europe Turns the Corner.* By Stanley High. Price \$2.

D. Appleton & Co. 35 West 32d St., New York, N. Y.

*The Problem of the Future Life.* By A. H. McNeile, D.D., regius professor of Divinity in the University of Dublin, chancellor of St. Patrick's, and Fellow of Sidney Sussex College, Cambridge. The Moorhouse Lectures, 1925.]

The Bobbs-Merrill Company. Indianapolis, Ind.

*Evolution for John Doe.* By Henshaw Ward. With Foreword by Lorande Loss Woodruff. Illustrated. Price \$3.50.

Boni & Liveright. New York, N. Y.

*Silence Since Lenin Died.* By Max Easton. Price \$1.50.

Christopher Publishing House. Boston, Mass.

*Have Faith in Calvin Coolidge.* By Thomas T. Johnson. Price \$1.

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

*Women and the Labor Movement.* By Alice Henry. Price \$1.50.

Funk & Wagnalls Co. 354-360 Fourth Ave., New York, N. Y.

*How to Live.* Rules for Healthful Living based on Modern Science. Authorized by and prepared in Collaboration with the Hygiene Reference Board of the Life Extension Institute, Inc. By Irving Fischer, professor of Political Economy, Yale University; and Eugene Lyman Fisk, M.D., medical director, Life Extension Institute, Inc. Eighteenth edition, completely revised. Price \$2 net.

Houghton Mifflin Co. Boston, Mass.

*Henry Cabot Lodge.* By the Rt. Rev. William Lawrence, Bishop of Massachusetts.

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

*Taxation and Welfare.* By Harvey Whitefield Peck. Price \$2.50.

S. P. C. K. London, England.

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

*The Council of Nicca.* A Memorial for its Sixteenth Centenary. By A. E. Burn, D.D., dean of Salisbury.

Yale University Press. New Haven, Conn.

*The Crisis of European Democracy.* By Dr. Moritz J. Bonn. Price \$1.25.

## PAPER-COVERED BOOKS

S. P. C. K. London, England.

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

*Little Gidding and Its Founder.* An Account of the Religious Community Established by Nicholas Ferrar in the Seventeenth Century. By Henry Collett. With Four Illustrations.

## PAMPHLETS

The Lincoln Press Co., Inc. Dayton, Ohio.

*Letters to Jesus.* By a Jewess. Price 25 cts.

Roscoe Coomler, Peru, Ind.

*The Second Coming of Christ.* By Roscoe Coomler. Price 50 cts.

*False Prophets.* By Roscoe Coomler. Price 50 cts.

*The Millennium.* By Roscoe Coomler. Price 50 cts.

Society for Promoting Christian Knowledge. London, England.

*How to Meditate.* Methods and Material. By Paul B. Bull, C.R. Little Books on Religion. No. 31.

## PENNSYLVANIA

## COLONIAL FOUNDATION

MORGANTOWN, PA.—The recent consecration of St. Thomas' Church, Morgantown, by the Most Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, assisted by his coadjutor, the Rt. Rev. Frank W. Sterrett, D.D., was an event of more than usual interest, because St. Thomas' is the oldest parish in the Diocese of Bethlehem.

The church was founded by the will of Thomas Morgan, Esq., in 1740. The first church building and public school and a one-acre burial ground, were located on the hill directly south of Morgantown. The dedication of the first church took place on August 4, 1765, by the Rev. Thomas Bartin, the missionary of the London Society for the Propagation of the Gospel in Foreign Parts. The church was chartered by Act of the Assembly of Pennsylvania at Philadelphia, March 6, 1786, and shortly thereafter the church building was removed to and erected on the present site. This ground, together with a parsonage lot south of the church lot, and a church garden immediately north of the church lot, was willed to the church by Col. Jacob Morgan, who died November 11, 1792, and is buried in the church graveyard.

The original stone church was erected on the present site in 1824. The public school building, adjoining the church was erected by the members of St. Thomas' Parish in 1827.

The church was destroyed by lightning in May, 1918, and was rebuilt in 1923, using the same walls, and window and door openings. The church was re-opened for divine worship on July 19, 1923.

The rebuilding operations cost a total of \$17,300 including the cost of the handsome memorials. All except \$3,700 of this sum was obtained through the devoted generosity of the members and friends of this old historic church.

Many beautiful memorials were dedicated at the same time. All the windows, thirteen in number, are memorials, as are all the pews, the chancel rail, and the altar. A Presbyterian minister noticed that a font was missing, and raised \$200 for one.

## LABRADOR MISSIONS VISITED

QUEBEC, CANADA—Archdeacon Scott has just returned from an extended visit to the Labrador coast where he has been visiting the Anglican Church missions. He is accompanied on his return by the Rev. W. H. Cheverton, of Harrington, Labrador, who drew the attention of the authorities to the starving condition of the inhabitants in that region a year or so ago, and who rendered considerable assistance in distributing the food and clothing that were sent from Quebec for the benefit of the unfortunate people who were in such a bad way at that time.



## The Bishop of Southwark Discusses Difficulties of Prayer Book Revision

### A Miniature Reunion—Three Choirs Festival—Japanese Hospital Chapel

The Living Church News Bureau  
London, July 31, 1925

THE BISHOP OF SOUTHWARK, IN THE current number of his *Diocesan Gazette*, addresses the Diocese concerning the difficult task which confronts the House of Bishops in drawing up the revised Prayer Book. In brief, this is what Dr. Garbett says:

"There are three points which should be kept clearly in mind. First, by far the greater part of the proposals will be non-controversial. There is general agreement that the Prayer Book requires enrichment and adaptation; the majority of Church people are prepared to welcome or to acquiesce in changes in the daily offices and occasional services. It may therefore be wise, as a matter of convenience and procedure, to deal first with that which is uncontroversial.

"Secondly, to postpone indefinitely or to refuse to deal with the controversial matter would mean failure to accomplish the main purpose for which the 'letters of business' were granted. The work of revision was commenced to bring to an end serious irregularities in our worship, especially in connection with the Holy Communion. To refuse to touch the Holy Communion Service would be a confession of our inability to deal with the problem. It would grievously disappoint a large number of perfectly loyal Churchmen who have desired for years past to secure the revision of the Communion Service for both liturgical and devotional reasons. It would greatly increase the difficulties of the bishops in restoring order. This is especially true in connection with the reservation of the Blessed Sacrament. In our great town parishes this is often essential for the reverent and frequent communion of the sick: it is not within the bounds of practical politics to forbid the custom of reservation which has spread rapidly during the last thirty years; the right policy (as a matter of principle and not of expediency) is for our Church frankly to authorize reservation for the sick, but to safeguard it from abuse by whatever regulations it may feel wise to insist upon. . . .

"Thirdly, it seems to be quite necessary not only to repeat again that these changes will be permissive and not compulsory, but to urge that some security should be given that they are not forced upon unwilling congregations. It is not only the incumbent who should have the power of choosing whether he uses the Holy Communion as it now stands or in the proposed form; his freedom might become coercion to the congregation; the laity, through their Church Council should have the power to prevent changes to which they are strongly opposed. . . . It is sometimes rightly urged that the Bishop should always act with the counsel of his clergy and the assent of his laity; it is at least equally right that the incumbent should act with the approval of his Bishop and the assent of his laity.

"The position is difficult because party prejudices and passion have been aroused. Men often allow themselves to be swayed by their emotions to such an extent that the voice of reason is unheard. . . . In the spirit of prayer we should try quietly to look at the changes which we ourselves may dislike; we should do our best to see as clearly and as charitably as possible the position of those who advocate them or object to them; and we should do our utmost to go as far as we can in meeting the wishes of our brethren who in the

same Church are serving the same Lord and Saviour."

#### A MINIATURE REUNION

A "reunion of Christendom" on a miniature scale took place in London last Friday week, when Dr. R. C. Gillie presided at an informal gathering of the distinguished American preachers now visiting England. The gathering, a friendly little luncheon, was arranged by the Council on the Interchange of Preachers and Speakers between the Churches of Great Britain and America. Among the guests were Bishop Oldham, Dr. A. McColl, of Philadelphia, Dr. Boynton, of Brooklyn, Dr. Wishart, of Ohio, Dr. Hough, of Detroit, the Bishop of Kensington, the Rev. T. G. Brierley Kay, vicar of Christ Church, Marylebone (who, two years ago, visited the United States), the Rev. C. J. Sharp, and Mr. F. E. Potter.

Dr. Gillie, expressing indebtedness to the visitors from America, said that the whole idea of the council was that they should not only know one another, but should understand one another better.

Mr. D. Campbell Lee, joint chairman of the executive, and himself an American, told his fellow countrymen that they could go back home with this thought in their minds: "Here is a body of Christians who believe in goodwill, and who believe in putting goodwill into international relations."

Bishop Oldham, of Albany, said he was inclined to hope and believe that the American preachers had done some good. The contacts that he had made had been most helpful to himself, and in some instances he had been able to dispel certain "limitations of knowledge" about America. The countries of the world had got to be linked together, not for selfish purposes or aggrandisement, but with the determination to serve other nations.

Dr. Boynton paid a tribute to the British spirit of "sturdiness and grit," and gracefully acknowledged the cordial relations now existing between English and American Churchpeople.

#### THREE CHOIRS FESTIVAL

It is announced that the Three Choirs Musical Festival will this year be held at Gloucester, beginning with the usual opening service in the Cathedral on Sunday afternoon, September 6th. Nine new works will be introduced, of which four are instrumental, four are choral, and the remaining one is a song-cycle of Irish airs arranged by Dr. Herbert Brewer, the conductor of the festival.

The new choral works to be sung in the Cathedral include two unaccompanied motets: *The Evening Watch*, by Holst, and *Glory and Honour*, by Charles Wood. A new work for chorus, tenor solo, orchestra and organ by Sir Walford Davies is a choral suite entitled *Men and Angels*; a new accompanied motet by Dr. Basil Harwood is called *Love Incarnate*.

The larger choral works to be performed during the festival are Mendelssohn's *Elijah*, Elgar's *The Apostles* and *For the Fallen*, Parry's *Job*, Stanford's *Stabat Mater*, Bach's cantata, *Give the Hungry Man Thy Bread*, Verdi's *Requiem*, and Handel's *Messiah*. The tercentenary of the death of Orlando Gibbons will be observed by the performance of a motet by that composer each day of the festival.

Whatever one may be inclined to think concerning the "concert" atmosphere which is imparted to our cathedrals on these occasions, there is no gainsaying the fact that the Three Choirs Festivals afford excellent opportunities of listening to the works of our finest composers in ideal surroundings.

#### JAPANESE HOSPITAL CHAPEL

A most interesting item of news from Japan was the consecration of June 4th last by the Bishop of Kyu-Shyu of the Church of the Advent in the Hospital of the Resurrection of Hope, Kumamoto. The hospital is for lepers, and is conducted on remarkable self-governing Christian lines by Miss Riddell. The church is not attached to any of the American or European missions, but is connected with *Nippon Sei Kokwai* (the Holy Catholic Church of Japan). Miss Riddell has herself designed the church, and has not hesitated to take as her model the old Japanese architecture. To this characteristic Japanese building there have been given certain distinctive Christian features, such as the large plain crosses at the ends of the church room and the tiny crosses burned in all the prominent roof tiles. There is here, surely, a moral for Christian missionaries, who too often tend to stamp the Christian religion as an alien thing by the erection of churches and mission schools designed in what must always appear to the native eye a foreign style of architecture.

#### YORK MINSTER ANNIVERSARY

Plans are already being made by the Dean and Chapter of York for the observance in 1927 of the thirteen-hundredth anniversary of the foundation of the Minster. A general committee has been formed, with the Archbishop of York as chairman. This may seem somewhat premature, but the committee, in its laudable desire to make the celebration worthy of the occasion, is anxious to make the fullest use of historical research and scholarship, and the Northern Universities, in the persons of leading scholars, are to give their help in the work of preparation. On Easter Day, 627, Eadwyne, King of Northumbria, was baptized at York by St. Paulinus in a little wooden chapel erected upon the site of the present glorious Minster. Eadwyne eventually replaced the wooden chapel by a stone church, which has become one of the most famous shrines in Western Christendom. The commemorations at York will begin on St. Peter's Day, 1927, because the Minster is dedicated to St. Peter, and on each day of the week following the ceremonies of the thirteenth centenary will be allotted to a particular group. There will thus be a people's day, a civic and industrial day, and days for children, Freemasons, the diocese, the cathedrals of the province, and the parish churches and their choirs.

#### WESTMINSTER ABBEY RESTORATION

Much hidden beauty in the fabric of Westminster Abbey is gradually being revealed by the workmen engaged in restoration work, and visitors are finding that the transformation of the building from its present soot-covered condition into a state in which the original cream-colored stone may be seen, gives a new grace to the architectural beauties of the edifice. The portion of walls which has so far been cleaned is on the southern side of Henry VII's Chapel, near the entrance to the Poets' Corner.

Progress is also being made with reno-



vation work in the interior of the Abbey, and the work of cleaning the Chantry of Henry V is more than half finished.

Bishop Ryle, the much-loved Dean of Westminster, who has been ill for a long time, is lying in a very serious condition at the Deanery, and not much hope is entertained of his recovery.

#### STOCKHOLM CONFERENCE

The representatives of the Church of England at the forthcoming Universal

Christian Conference on Life and Work to be held at Stockholm include the Bishop of Winchester, the Bishop of Lichfield, and the Bishop of Plymouth. Among the few Anglo-Catholics who are going are Fr. Bull, Canon J. A. Douglas, and Fr. Tribe (Society of the Sacred Mission). The Industrial Christian Fellowship is well represented, and there will be a fair sprinkling of those who may be said to stand for "safe middle Churchmanship."

GEORGE PARSONS.

## Eastern Ecclesiastics Complete their Visit to English Church

### The Liverpool Cathedral—A Mothers' Union House—John Newton of Olney

The Living Church News Bureau  
London, July 24, 1925

LAST FRIDAY, THE TWO EASTERN PATRIARCHS, accompanied by the Archbishop of Jordan and the Archimandrite Calliopios, were taken by Fr. Fynes Clinton to visit the headquarters of the Church Army, in Bryanston Street, W.

They were received by Prebendary Carhile, and introduced to the chiefs of departments, who explained the various activities of the Church Army to them. After luncheon, the Patriarch of Alexandria addressed the assembled workers and catechists, saying he was present, not as a Patriarch, but as a fellow-worker in the Gospel of Christ, and warmly commending their work. Prayers and singing followed, and the two Prelates gave their blessing. They were then shown the dormitories, workshops, and the chapel connected with the men's and boys' homes, and visited a party of men at work. They spoke kindly to them of the elevation of toil, gave them their good wishes for the future, and blessed them. That same afternoon, the party proceeded by invitation to the Temple, and were received by the Master—the Rev. W. H. Draper—at the old Church of the Crusaders, consecrated by the Latin Patriarch of Jerusalem in 1185. After inspecting some of the noble buildings they were entertained at tea in the Benchers' Room.

The Russian Orthodox prelates concluded their visit on Friday, and left England early on that day.

On Saturday the Eastern Patriarchs visited Canon Hicks privately at Brighton, and on Monday were received by the King at Buckingham Palace. On Tuesday, the Patriarch of Alexandria left with his suite for Paris, but the Patriarch of Jerusalem will prolong his stay in England for some days in order to complete certain business in connection with his Patriarchate. Officially, however, the visit of the Patriarchs to the Anglican Church may be regarded as completed, and now that it is over we shall begin to realize that it has been an historic event which will mark the opening of a new chapter in the movement for reunion.

#### THE LIVERPOOL CATHEDRAL

On Tuesday last was celebrated the first anniversary of the consecration of Liverpool Cathedral with befitting ceremonial. Solemn services were held, both in and out of the Cathedral, to inaugurate the breaking of the ground for

the foundations of the western transepts and the tower.

The work of construction on the main building has been virtually at a standstill since the opening of the first completed portion a year ago, but within a month from now there will be a resumption under the terms of the new contract. The use of the word "tower" does not mean that the great tower which will ultimately be the dominating external feature of the Cathedral is to be raised at once. Its foundations only are to be laid, together with those of the western pair of transepts. Six years is suggested as the period of the work now put in hand. The completion of the central space will no doubt involve the removal some years hence of the temporary brick wall at present closing the west end of the Cathedral.

#### A MOTHERS' UNION HOUSE

On Tuesday last, Princess Mary Viscountess Lascelles opened the Mary Sumner House, the new central headquarters of the Mothers' Union, in Tufton Street, Westminster. The Archbishop of Canterbury dedicated, on the same afternoon, the chapel which is attached, and on Wednesday morning the Bishop of London celebrated the first Eucharist there.

The Mothers' Union is the biggest women's society in the Empire, and has a membership of over 428,000. A Church Society, founded in 1876 in the small country parish of Alresford, in Hampshire, by Mrs. Sumner, it has now over 8,900 branches actively operating in all parts of the world. Its ideals are summed up in the following objects:

(1) To uphold the sanctity of marriage (the Christian principle of permanence of the relationship between husband and wife).

(2) To awaken in all mothers a sense of their great responsibility in the training of their boys and girls—the fathers and mothers of the future.

(3) To organize in every place a band of mothers who will unite in prayer, and seek by their own example to lead their families in purity and holiness of life.

The Mary Sumner House lectures and theological courses are well known, and the literature issued by the Union has a very wide circulation. The new house will provide room for larger audiences at the central lectures, and its library will allow the present 3,000 volumes or so available for lending to expand to 12,000 as soon as possible. It will permit, too, of a greatly increased circulation of book-boxes among country people.

Since 1917 the central work of the Union has been carried on in a small house in Dean's Yard, Westminster, but

for a year before that date the need had become pressing for suitable headquarters. Mrs. Wilberforce (then the central president) inaugurated a scheme for collecting £50,000 to build a permanent home for the organizing of its world-wide activities. The new building is the outcome of that scheme. It has cost approximately £54,000, of which £11,000 was paid for the site. Most of this large sum has been provided within the Society itself—a striking proof that its work and influence are appreciated.

The Mary Sumner House is imposing in design. There is a great assembly hall in the lower ground floor, which will hold 300 people, and on the first floor is a magnificent library, which will house both the permanent and the circulating libraries. On this floor also are the administrative offices, and on the upper floors, in addition to a refectory, there will be ten hostel bedrooms. The third floor will, for the present, be let to other societies, but later on it will be absorbed.

Throughout the fifty years of its existence the Mother's Union has had only four central presidents. The first was the founder, Mrs. Sumner, who retired in 1909. She was succeeded by the Dowager Lady Chichester, who held office until 1916, and achieved the incorporation of the Mothers' Union. Mrs. Ernest Wilberforce held office during the difficult war years from 1916 to 1920. She was succeeded by Mrs. Hubert Barclay, who is still in office.

The foundation stone of the new building in Tufton Street was laid by Mrs. Gore-Browne, the daughter of the founder, on July 16, 1923. The chapel will not be complete with promised gifts of altar, reredos, etc., for some months, and the fittings from the little chapel in Dean's Yard will be used in the meantime.

#### JOHN NEWTON OF OLNEY

The recent sexcentenary celebrations at Olney parish church, Bucks, have revived interest in John Newton, the joint author, with William Cowper, of the Olney Hymns. The two-hundredth anniversary of the birth of John Newton is being celebrated today (July 24). When Newton sought ordination at the hands of John Gilbert, Archbishop of York, in 1759, his Grace, little dreaming that the applicant would be ever gratefully remembered by all Church people by reason of at least two hymns, replied with "the softest refusal imaginable," being—as his secretary wrote—"inflexible in supporting the rules and canons of the Church." The inevitable result was to drive Newton, already thirty-three years of age, into Non-conformity. He even ministered for three months, in 1760, in a Congregational church at Warwick. But though he had much in common with the Dissenters—especially his "enthusiasm"—he was destined to remain with them only a few years. Dr. Young (of "Night Thoughts" fame) encouraged him to seek orders, and, in 1764, Bishop Green, of Lincoln, ordained him to the curacy of Olney.

On Newton's appointment to Olney it is recorded that "the church became so crowded that a gallery was added," and in order to be near him, there came, in 1767, William Cowper, the poet, who lived with him at the vicarage, eventually settling at Olney. The deep and tender friendship which lasted between the two men while Cowper lived was not an unqualified blessing to the more unfortunate of them, but it gave us the Olney Hymns,



which include such well-known favorites as Oh, For a Closer Walk with God, and among the two hundred and eighty from Newton himself, How Sweet the Name of Jesus Sounds, and Glorious Things of Thee are Spoken.

John Newton is buried, with his wife, at Olney, their bodies having been removed, in 1893, from St. Mary Woolnoth, London, where Newton had been vicar for nearly twenty-eight years.

#### DR. BOYNTON'S ADDRESS

The second International Religious Conference concluded its sittings on Friday last at St. Martin's-in-the-Fields. Among many thoughtful addresses during the week, that of Dr. Nehemiah Boynton, of Brooklyn, created great interest, as expressing American views of social reform. Dr. Boynton said that people could not understand America in her relationship to the rest of the world unless they interpreted it in the terms of the youth which was still hers. America was a combination of adolescents and optimists. Three great fundamentally important subjects were engaging the attention of America today. The first and the greatest of them all was religion; next to religion was education; and then there was internationalism. They had 154 different types of religion, and a federation of Churches by virtue of which thirty-three millions of their people were banded together in a great effort to represent the true spirit of religion. A great religious influence in America was the work of the wonderful organization known as Faith and Order. The principle of education was particularly dear to American hearts. A tremendous provision had been made for the training and development and education of the young life of the country. After this principle of education there was the principle of internationalism. They were the children of internationalism; but only in the last few years had they come to a new appreciation of what it really meant. They were an adolescent nation, an optimistic nation, and a nation of good fellowship and good friendship; and even if they were not in the League of Nations, principally for political reasons, there was a spirit in America which was so strong that, before many years were past, it would bring the country into that international fellowship.

#### MEMORIAL TABLET

A bronze memorial to Dr. Yeatman-Biggs, the first Bishop of the revived Diocese of Coventry, was unveiled on Monday last in Coventry Cathedral. It is the work of Sir Hamo Thornycroft, and represents the late Bishop holding aloft a replica of the Cathedral as signifying his offering of the new See to Almighty God. The Bishop of Coventry, the Bishop of Gibraltar (who delivered the address), Canon Lacey, from Worcester Cathedral, and a large company took part in the ceremony of unveiling and dedication.

GEORGE PARSONS.

#### RESIGNS WORK AMONG MINERS

SPRINGFIELD, ILL.—The Rev. F. P. O. Reed, after a faithful service of several years in the very hard and difficult field among the coal miners in the southern part of the Diocese of Springfield has resigned, much to the regret of his Bishop, Fr. Reed gave himself and his best service to this work and Bishop White desires to commend him most highly to any bishop or parish needing a splendid servant of God, and a faithful and devoted priest.

## Canadian Rector Celebrates His Fiftieth Ordination Anniversary

### Parish House Corner-stone—Miscellaneous News Items

The Living Church News Bureau  
Toronto, July 31, 1925

**A**N EVENT OF MUCH MORE THAN ORDINARY interest took place when the members of the churches comprising the Parish of Caven met in the parish hall of St. Thomas' Church, Millbrook, Ont., to congratulate their rector, Canon Allen, on the fiftieth anniversary of his ordination to the sacred ministry, the Bishop of the Diocese being present to join with the congregation in their felicitations. The Rev. Mr. Williams, the assistant priest, took the chair, and, after a few well chosen introductory remarks as to the purpose of the meeting, called upon Mr. A. J. Fallis, M.P.P., the rector's warden, to read an address appreciative of the splendid and long continued services of Canon Allen in this extensive parish.

At the close of the address the Bishop of Toronto, on behalf of St. Thomas', St. John's, Christ Church, and Trinity Church, presented Canon Allen with a well filled purse, and, in his characteristically happy vein, expressed his own appreciation of the work so ably carried on by Canon Allen in succession to his revered father, the late Archdeacon Allen. Canon Allen, though obviously not fully recovered from his recent severe illness, made a most appropriate and feeling reply.

Subsequently Mr. Williams, on behalf of the choir, presented Mrs. Allen with an electric table lamp, as an expression of appreciation of her valuable and indefatigable efforts in the musical part of the services of the church, to which she made a suitable response.

On the following Sunday special services were held at St. John's Church in the morning, Christ Church in the afternoon and St. Thomas' Church at night, at all of which eloquent and powerful sermons on the preparation for and the work, purposes and ideals of the sacred ministry were delivered by the Bishop.

The Parish of Cavan is now 106 years old, and for over seventy years of this period the rectorship has been held by father and son, a circumstance surely without parallel in this country.

#### PARISH HOUSE CORNER-STONE

For the fourth time the same trowel was used in connection with the laying of corner-stones at St. John's Church, Woodbine Avenue and Kingston Road, Toronto. The original corner-stone for the church was laid in 1892; stones for extensions were laid in 1907 and in 1915, and now it was the corner-stone of a fine parish house, at the laying of which the Bishop of Toronto officiated. The new building will cost in the neighborhood of \$60,000, and will be capable of housing 1,200 children. This year the church is observing its seventy-sixth anniversary.

For the ceremony there was a very large attendance of members of the congregation and friends of the rector, the Rev. Canon W. I. Baynes-Reed. The clergy present included Archdeacon Warren, Canon W. J. Brain, Canon Morley, Rev. Walter Loucks, Rev. Dr. Cotton, Rev. A. M. I. Durnsford, Rev. P. G.

Powell, Rev. Burgess Brown, Rev. Richard Seaborne, and Rev. W. H. Mackie.

Special addresses were made by several of the clergy and by T. I. Church, M.P., and Joseph Harris, M.P. The rector and congregation were congratulated by the Bishop on the growth of the parish and the spirit which prompted the erection of the parish house, which will meet a great need in the district. The new parish house adjoins the church proper.

#### MISCELLANEOUS NEWS ITEMS

The Rt. Rev. Bishop Owen, of Niagara, laid the cornerstone of the new parish hall of St. Thomas' Church, St. Catharines, using a silver trowel presented to him by Mr. T. Jones. The new building will represent an outlay of \$40,000.

By the will of the late Major C. O. Fairbank, Christ Church, Petrolia, receives a generous benefaction to the value of \$5,000. Christ Church owes its existence largely to the enterprise and liberality of the late Major Fairbank's mother, and he himself was a loyal member and supporter for several years. He died in California in February last.

Canon Heeney, rector of St. Luke's, Winnipeg, has been elected rural dean of Winnipeg in succession to Canon Loucks, who has removed to Toronto.

#### A MEMORIAL WINDOW

YORK HARBOR, ME.—A beautiful transept window, in memory of the late Thomas Nelson Page, the noted author and one-time ambassador to Italy, and to Florence Lathrop Page, his wife, was unveiled and dedicated Sunday, August 2d, in Trinity Church, York Harbor. The Rt. Rev. Benjamin Brewster, D.D., Bishop of the Diocese, and the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York, took part in the ceremony.

The window is of English glass, and, in its several panels, represents Faith, Hope, and Charity, together with New Testament scenes in the lower openings that illustrate these virtues.

Many member of the families of Mr. Page and of Mrs. Page were present at the service, some of them having come from a distance.

#### TOURS TO MEXICAN MISSIONS

NEW YORK, N. Y.—Arranged for the benefit of friends of Hooker School and of the Church in Mexico generally, two tours to Mexico are being planned and are approved by the Department of Missions in New York, the American Consul General in Mexico City, and other authorities. The first tour starts from New York by steamer about September 16th, going to Havana and Vera Cruz, and from there by rail to Mexico City. A week will be spent there, and the return trip made to New Orleans by way of San Antonio, Tex., arriving just before General Convention opens. The second tour leaves New Orleans on October 26th, and reverses the above order. This makes a convenient opportunity for all who can do so, not only to visit a land of beauty, romance and history, but also to inform themselves first-hand as to a difficult mission field, and to hearten our representatives there by a friendly visit. Particulars may be obtained from Mrs. Earl Harding, 34 Gramercy Park, New York City.



## Boston City Mission Maintains Well Attended Vacation Schools

### Other Summer Work—Picture of a Canon—The Cohasset Carillon

The Living Church News Bureau  
Boston, August 10, 1925

SIX HUNDRED BOYS AND GIRLS ATTENDED the vacation schools, maintained by the Episcopal City Mission during the past five weeks from July 1st to August 7th. The schools were in eight strategic centers among the Greater Boston parishes, as follows: St. Luke's, Chelsea; St. John's, Charleston; St. Cyprian's, Boston; St. Francis of Assisi, Boston; the Church of the Ascension, Boston; St. Mary's, East Boston; St. John's, East Boston; and the Church of the Redeemer, South Boston.

Four or five trained teachers were in charge of each school. The entire work was under the able direction of Miss Ethel Spurr, a graduate of Radcliffe and a Master of Arts of Columbia University.

The schools bring to the lives of boys and girls in the various churches a program that includes work, play, and study. They have a fascinating appeal to the children, because all the necessary routine is presented in the spirit of play. In several instances little brother and sister brought with them younger members of the family two or three months old, thus tremendously lightening the burden of tired mothers, who otherwise would have had no let-up from the uninspiring duty of scolding Johnny about trespassing on a neighbor's garden or dodging a speeding automobile.

As a fitting close to the summer's service, the teachers in the vacation schools last Friday gave delightful picnic outings to the six hundred appreciative youngsters.

#### OTHER SUMMER WORK

During this month a boys' camp is conducted by the Episcopal City Mission at Mothers' Rest, Revere Beach. In the rear of Mothers' Rest are four shacks, each shack accommodating six campers and a counsellor, twenty-eight altogether. The camp is made as wholesome for them as possible. Swimming, of course, is the great feature, but other elements are added to the program that prove of interest to boys, who in many instances get their first camp experience at Revere Beach. During July forty-eight girls attended the camp for girls at this same place, coming in two groups for two weeks.

Under the wise and kindly direction of Mrs. Frances M. Groves, matron, Mothers' Rest is giving a refreshing vacation to many women who are physically and nervously exhausted. Freed from the household cares and from the routine that makes life monotonous for so many mothers, these women have derived from the few days spent there health and hope for the life and work ahead.

A mother's work is not all the time inspiring. Sometimes it is far from this. For instance, the more efficiently she washes her boy's face, the less has she to show for her work.

#### PICTURE OF A CANON

The Hon. Robert Washburn, brother of Dean Washburn, has written a delightfully refreshing portrait of the Rev. Lyman H. Rollins in last week's *Transcript*. Mr. Rollins was formerly rector of St. Michael's Church, Marblehead. He was

the most famous World War chaplain that Massachusetts produced. Happily his reputation at home is just as enduring as that abroad. He has recently been called to become a canon at the National Cathedral at Washington.

In his delightful sketch of Massachusetts' famous war chaplain and popular rector, Mr. Washburn writes:

"A canon is one of the big guns of the Episcopal Church. So is Rector Rollins, in our estimate. He sees his goals and jumps at them, sometimes wading in over the tops of his rubber boots. He sometimes forgets form, never substance. When some of the clergy dissipate their intellectual and spiritual energies in determining the right ribbon for their stoles when they read the eighth commandment, Rector Rollins is in the streets with the cold and hungry. He welcomes all when some of his associates have a cheerful tentacle for the Reveres and the Bunkers only. He is essentially a crusader. He makes religion palatable to practical people. Further, he is the only one of his sort we know. He is the Rollins type. We saw him when he went across the seas with Eddie Logan's 26th. Here in the first line he was a consolation to all alike, Jew, Protestant, and Catholic, indifferent to their creeds. He told us he was never so hard-hurt as when he buried with his own hands the mangled bodies of three boys whom he had induced to enlist. Here he was gassed. His body was gassed, but never his high spirit.

"We saw Rector Rollins on the hustings in Essex. The campaign was the Andrew campaign. It was prosecuted with much heat, so much so that one virile and estimable lady of Hamilton intimated, in her own patois, that she would 'knock the block off' the said Andrew did he not step more carefully. When our most refined females seize the tomahawk, then it is high time for the ministry to intervene. Then appeared Rector Rollins. Who drafted him into the campaign? It was none other than a fisherman of Nova Scotia, home port Haverhill, Mr. Jacob Otis Wardwell. In a versatile career this was his most unique move. He dug up Rector Rollins for an atmosphere new to him. It was a far step for Jacob, from the check-lists, where he had tramped the grass brown, to the chancel where his footprints were not quite so fresh. Rector Rollins honored his trainer. When politician and priest combine, it is high time for all to capitulate. Rector Rollins made a deep dent on the district. On the stump he stood preëminent even in Essex, where politicians eat more raw meat than puffed rice. The Rollins rallies were symbolized by noise and silence, the concomitant symptoms of a perfect exhibit. Men, children, and particularly refined women, in which Essex abounds, came to hear Rollins and to listen and to yell. Nervous invalids were towed out of his wake unless courageous enough to risk a cure in the tonic of his atmosphere. Of such is Rector Rollins. It is to be hoped that he will say 'Yes' to Washington. The same energies that he has thrown into the Church, the war and the politics of Essex, he will throw into the District of Columbia. There is no field more fertile with souls to save."

#### THE COHASSET CARILLON

In a leading editorial of the Boston *Herald*, the following appreciative words were written about St. Stephen's carillon:

"The carillon at Cohasset has strengthened its appeal to the point where Tuesday night saw assembled there 2,800 automobiles, by actual count, indicating approximately 14,000 people had come to

hear the concert. The managers have arranged with Mr. Lefevre to cancel his engagements at Malines and Bruges, in Belgium, during August, and to remain here in order to give a concert every Sunday afternoon and every Tuesday night during the month. The evening concerts will come between 8:30 and 9:30, while those on Sunday afternoon will be given between 3 and 4, a change in time on which especial emphasis should be placed.

This treat, made possible through the public spiritedness of Mr. and Mrs. Hugh Bancroft, is something of which the music-loving element of the community may well take advantage."

Happily the tremendously large audience outside does not detract from, but seems rather to enhance the appreciation of the services within St. Stephen's Church. Though four services are conducted each Sunday in the summer, all are generously attended. In speaking of the attendance in July the rector, the Rev. Charles C. Wilson, said:

"During the last month it has been necessary to bring in extra chairs from the parish hall every Sunday for the eleven o'clock service. There have been no special features of particular interest at these times, just simply the Prayer Book service. And this service at eleven o'clock, is the third service of the morning. It is an experience in our parish history and full of meaning and encouragement for everyone who loves the Church."

RALPH M. HARPER.

#### GYMNASIUM FOR VIRGINIA SCHOOL

TAPPAHANNOCK, VA.—St. Margaret's Church School for Girls at Tappahannock-on-the-Rappahannock, Va., is one of the chain of Church schools which are doing such admirable work for education and for the Church in the Old Dominion State. At the recent commencement a new gymnasium building was dedicated. The building was given as a memorial by Mrs. Alfred I. Dupont, of Wilmington, Del., on behalf of her parents, Thomas Ball and Sally Gresham, late of Epping Forest, one of the ancestral homes of Tidewater, Va. With an ideal location, St. Margaret's exemplifies the tradition for culture which comes from long generations back in this Tidewater section. A few years ago an ante-bellum mansion, delightfully situated on the bank of the river, was bought, enlarged, and remodelled for the purpose. A new dormitory of nine rooms and four baths; and now a gymnasium building for athletics with auditorium for plays and entertainments, have been added to meet the requirements of a modern school. Miss Fowler, the principal, is deeply concerned to impart religious instruction, and her examinations in Church history have the quality of scholarly comprehensiveness.

#### MISSIONARIES TO AFRICA

NEW YORK, N. Y.—The Rev. Herbert Hawkins, O.H.C. and the Rev. McVeigh Harrison, O.H.C., sail from New York August 15th to take up the work of the Holy Cross Mission in Liberia. All first class mail for them should be addressed in care of the Holy Cross Liberian Mission, via Pendembu, Sierra Leone, West Africa, and should be fully prepaid at the rate of five cents for the first ounce and three cents for each subsequent ounce.

Fr. Hawkins, so far as can be ascertained from competent medical authorities, has recovered from the illness that sent him home from the Liberian Mission, last December.



## New York Rectors away on Vacation; Prominent Bishops Summer Preachers

**Bishop Gailor on Scopes Trial—Dr. Stires at Synagogue Corner-stone Laying—Bishop Roots on Chinese Situation**

The Living Church News Bureau  
New York, August 7, 1925

MIDSUMMER IN NEW YORK SEES practically every rector absent from his parish on vacation. The closed church is, happily, a rarity. The Church of the Ascension at Fifth Avenue and Tenth Street happens to be the only one known to the writer. That there will be no services until fall, is due, perhaps, to the fact that this is, for that parish, a time between rectorships, and the successor to Dr. Grant, the Rev. Donald B. Aldrich, will not take charge of his new work until after the summer. As was mentioned in this letter some weeks ago, the centrally located and better known of the metropolitan churches are favored on these Sundays with large congregations, and it is clear that the importance of such attendances is evident to rectors, for many of them have provided bishops to preach during these vacation months.

For Sunday, August 16th, the following preachers are scheduled: Bishop McCormick of Western Michigan at the Cathedral; Bishop Johnson of Missouri at St. Bartholomew's; Bishop Mann of Pittsburgh at St. Thomas; and at Trinity Church the Rev. Dr. William Way, rector of Grace Church, Charleston, S. C.

### BISHOP GAILOR ON SCOPES TRIAL

The Rt. Rev. Thomas F. Gailor, President of the National Council, has recently expressed his opinion of the notable and extraordinary Scopes trial which took place at Dayton, Tenn. Bishop Gailor's remarks have more than ordinary interest for Churchmen because he is, in addition to his presidency of the Council, the Bishop of the Diocese in which the trial was held.

He is quoted as saying that "one of the most painful impressions of the recent spectacle at Dayton was the venomous animosity exhibited by so-called intellectual men toward those who merely differed with them in opinion."

The Bishop made these remarks in a sermon, for a text for which he used: "Whosoever shall say to his brother, 'Thou fool,' shall be in danger of hell-fire."

Further quotations include the following:

"Surely, all men of every shade of thought are ready with their lips to praise the gospel of love, and yet professors of religion never said harder things about each other than they are saying today. And as for the reformers, the uplifters, some of them seem to have forgotten the very name and idea of charity toward their neighbors."

### DR. STIRES SPEAKS AT SYNAGOGUE CORNER-STONE LAYING

For his first public appearance outside his parish since his election to be Bishop Coadjutor of Long Island, the Rev. Dr. Ernest M. Stires made a choice decidedly unique and one that is, we may believe, prophetic of the episcopate soon to begin. The event was the laying of the corner-stone of Temple Beth-El at Glens Falls, a town in the Diocese of Albany, on Sun-

day, August 2d. It was the occasion for a manifestation of community spirit of splendid type. Participating in the ceremonies were a Roman Catholic Supreme Court Justice, the Rev. Dr. Stires, a Wesleyan Methodist, and a Presbyterian clergyman; the Protestant places of worship omitted Sunday evening services to honor their Jewish neighbors.

Dr. Stires said in part:

"We are debtors to the Jews and we have honored ourselves by coming here this afternoon to confess that debt and to wish them God-speed in this sacred enterprise.

"They are Americans, they are loyal Jews. There is, in the great realm of religion, the largest amount of common ground between the Christian and the Jew and that is gratefully acknowledged by our presence here this afternoon.

"Glens Falls has done something more wonderful than it realizes in the attendance of the people of this community at the laying of this corner-stone. Never, I venture to say, has the cause of pure religion, of honest sincere response to the influence of Almighty God, been so successfully manifested here as upon this occasion."

### BISHOP ROOTS ON CHINESE SITUATION

The Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow, who preached at Grace Church last Sunday, issued a statement the day previous from Church headquarters at 281 Fourth Avenue, touching on present conditions in China.

Bishop Roots stated that the confidence and trust formerly reposed in America and Americans by reason of our friendly diplomacy is giving way to suspicion and charges of imperialism. We are coming to be rated with all other nations, save Russia, as selfish and unfriendly. Russian propaganda has borne fruit and the generosity with which that country has treated China has won the confidence of the great mass of the people. Extraordinary concessions have purposely been made by the Soviet representatives and their efforts have not been in vain. Bishop Roots advocates the showing of sympathy by our government which will help to deal with banditry, militarism, and the opium question; the increase of authority for our diplomats and consuls to deal with undesirable Americans in China; and, to meet present imperfect social and economic theories with better theories.

### ADULTERATED CHRISTIANITY

Preaching at the Cathedral of St. John the Divine, on Sunday, August 2, the Bishop of Delaware referred to the oft-quoted fact that America is much interested in Christianity as evidenced by the front-page space given to religious topics, events in Church circles and the activities of prominent ecclesiastics. Such a display should be examined, thinks Bishop Cook. And, if an analysis be made, he contends we shall see that the best description of us is that "we are mildly Christian." Something of the Christian spirit is to be found in almost everything among us but:

"It would be found adulterated and in a mild form. Our morals are mildly Christian, the press is mildly Christian, business is mildly Christian, education is mildly Christian, industry is mildly Christian, politics is mildly Christian. Most of us are mild Christians and we bring this mildness into the Church. . . Our efforts usually end in compromise.



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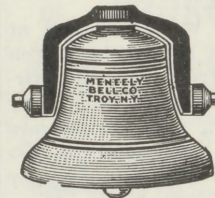
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While the Bishop warned that we should not undervalue the imposing achievements

of the present day yet we must recognize that there are larger and more insistent problems to be solved.

"We do not know as yet how to provide for a fairer and more equitable distribution of wealth and all the privileges it carries with it. We have not learned how to work out the problems of a divided Christendom and present to the One Shepherd one fold and to the world a united Christian force."

## Promising Vacation Bible School Held by Chicago Colored Church

The Wolcott Family—Sign-board  
at St. Mark's—Memorial Chalice  
and Paten

The Living Church News Bureau  
Chicago, August 8, 1925

ONE OF THE MOST PROMISING OF THE vacation Bible schools in the city of Chicago was opened by St. Thomas' Colored Church on Monday morning, July 6th. It is in charge of two well qualified teachers, Mrs. O. C. Kyle and Miss Cora Pemberton. The school is for boys and girls from four to fourteen years of age. Instruction is given and entertainment provided for three hours daily on five days a week for the four weeks that the school is being held.

Another encouraging work initiated at St. Thomas' recently is a branch Church school at Sixty-fifth Street and St. Lawrence Avenue, Woodlawn. The school now has thirty-two children and six officers and teachers. Popular entertainments are held each month to provide an income for the support of the new school. Miss Vera Noyes, the diocesan supervisor of religious education, has made two visits to the school, and has reported most favorably on its progress.

### THE WOLCOTT FAMILY

Four hundred members of the Wolcott family had a remarkable reunion in Chicago on August 12th, when they were formally welcomed by Mayor Dever at the Hotel Sherman. It was the occasion of the twenty-first reunion of the descendants of Henry Wolcott, who came to this country in 1630 from his home in Somersetshire, England, and settled in Windsor, Conn., near the present city of Hartford. He became the first magistrate of the colonial settlement.

There are, at present, seven hundred members of the society living in this country. The Rev. Dr. P. C. Wolcott, rector of Trinity Church, Highland Park, is president of the Wolcott organization, which was incorporated as a national body in 1905.

Researches in the offices of the English College of Heralds trace the lineage of the emigrant ancestor through fifteen generations, making the family one of distinguished record in England previous to the emigration. The coat of arms, still worn by the family, was given by King Henry V to Sir John Wolcott, knight, after the French wars and the battle of Agincourt.

### SIGN BOARD AT ST. MARK'S

St. Mark's Church, on Drexel Boulevard, has recently installed a very attractive and useful sign board, which cannot fail to arrest the attention of the passer-by. It has been well called a way-side pulpit. It is electrically illuminated, and flashes out its welcome message by day

and by night. These messages are prepared by the rector, the Rev. W. H. Simms. Here are some of them:

"We cannot think failure and be successes"; "God gives us always strength enough and sense enough for what He wants us to do"; "It is far more honorable to black shoes than to blacken character"; "Taking the line of least resistance is what makes rivers—and some men—crooked"; "He who takes the wrong road must make his journey twice"; "The straight and narrow path is wide enough for its traffic."

Each day hundreds of passers-by stop and read the short message, says the Rev. Mr. Simms, and each night many automobilists stop.

### MEMORIAL CHALICE AND PATEN

The rector of Emmanuel Church, La Grange, has recently blessed a beautiful Gothic chalice and paten, designed by Spaulding & Co., Chicago. The set was given by one of the parishioners, Julian Tilton, son of the architect of the original Emmanuel Church, and brother of the present associate architect, John N. Tilton, and is a memorial for Edward Larrabee Tilton, at one time choir boy at Emmanuel, who died at the age of thirteen years. He was named after his uncle, the Rev. Edward A. Larrabee, who for so many years was rector of the Church of the Ascension, Chicago.

### PERSONAL NOTE

David McClintock, organist and choir-master for St. Alban's School and St. Peter's Church, Sycamore, has taken over the organ and choir of sixty voices at Grace Church, Port Huron, Mich. The organ at Grace Church, Port Huron, is being rebuilt and greatly enlarged.

H. B. GWYN.

### WYOMING STUDENT WORK

LARAMIE, WYO.—Mrs. Harriet Balch, of Laramie, has given Bishop Thomas her residence as a club house for University students. The property is valued at \$25,000 and is ideally located for that purpose. Work among students at the University of Wyoming at Laramie was begun last year in the appointment of the Rev. Samuel E. West as student chaplain, and this munificent gift will ensure a center for this important work.

Plans and specifications for the athletic field for Sherwood Hall, the Cathedral School for Boys, Laramie, have been made and the contract let for \$3,737. Contract has also been let for the Bill Nye Cottage, which will hereafter be known as Voorhis Cottage, where the Bill Nye Club of Sherwood Hall will have its club rooms. The contract for repair and overhauling of this historic building, where Bill Nye lived while editor of *The Boomerang* in the '60's has been let for \$3,198.

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**CONSECRATION OF DR. WING**

BETHLEHEM, PA.—The Presiding Bishop has taken order for the ordination and consecration of the Rev. John Durham Wing, D.D., as Bishop Coadjutor of the Diocese of South Florida, as follows:

Time and Place: the Festival of St. Michael and All Angels, Tuesday, September 29, 1925, St. Paul's Church, Chattanooga, Tenn.

Consecrator: the Rt. Rev. Cameron Mann, D.D., Bishop of South Florida.

Co-Consecrators: the Rt. Rev. Frederick Focke Reese, D.D., Bishop of Georgia, and the Rt. Rev. Thomas Frank Gailor, D.D., Bishop of Tennessee.

Presenters: the Rt. Rev. Henry J. Mikell, D.D., Bishop of Atlanta, and the Rt. Rev. William G. McDowell, D.D., Bishop Coadjutor of Alabama.

Preacher: the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee.

Attending Presbyters: the Rev. C. B. Wilmer, D.D., Sewanee, Tenn., and the Rev. C. T. Warner, St. Alban's Church, Washington, D. C.

Reader of the Litany: the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky.

Reader of Consents of Bishops: the Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida.

Reader of Consents of Standing Committees: the Rev. G. Irvine Hiller, Lakeland, Fla.

Reader of Testimonials of Election: the Hon. Hilton S. Hampton, Tampa, Fla.

Reader of Certificates of Ordination: the Hon. S. B. Strang, Chattanooga, Tenn.

Master of Ceremonies: the Rev. Arthur H. Noll, LL.D., Memphis, Tenn.

Deputy Registrar: the Ven. James G. Glass, Archdeacon of South Florida.

**CHRIST SCHOOL, ARDEN, N. C.**

ARDEN, N. C.—On the Feast of the Transfiguration, August 6th, the twenty-fifth anniversary of the founding of Christ School, Arden, was celebrated in a very memorable way. Those gathered for the occasion assembled in the beautiful chapel, built of native rock, for a service which will be long remembered for its mystic solemnity and inspiration. The Rt. Rev. J. M. Horner, D.D., Bishop of the Diocese, with several of his clergy were in the chancel. The celebrant was the rector of the school, Father Harris. The sermon was preached by the Rev. S. B. Stroup, who was, twenty-five years ago, the first pupil of the school. He said that faithfulness in following the leadership of Christ had been the inspiration of Christ School during the quarter century of its life; and told how the founder of the School, the Rev. Thomas Wetmore, had felt that no other name than Christ School could be given to the School.

After the service about two hundred men, women, and children gathered on the grounds of Mrs. Wetmore's home, where a luncheon was served.

After this, the whole company, composed of people from various parts of the Diocese, from the nearby towns of Asheville, Biltmore, and Hendersonville, and from the immediate vicinity of Christ School, stood or sat on the grass in the shade of the ancient trees to hear the speakers of the occasion.

The chief speakers were Col. H. Pratt and Dr. C. E. Waddell, of Biltmore, Colonel Pratt spoke on Coöperation and Community Spirit, and Dr. Waddell told of how the pioneer work begun in this section was so apparently bearing fruit

in the economic and religious achievement today. Having been closely associated with the work at Christ School since its inception, he spoke feelingly of the founder, the Rev. Thomas Wetmore, and expressed the belief, that he knew of and rejoiced over an occasion like this which was connected with a work so dear to him. Mrs. Wetmore, who was called upon to say a few words, spoke of the benefactors of the School and stressed the fact that Christ School endeavored to do everything well, keeping in the forefront of progress. Bishop Horner bespoke the hearty and substantial support of people for the School.

**DESIRES BISHOP'S PORTRAIT**

SHANGHAI, CHINA—At a meeting of the Synod of the Diocese of Kiangsu (the Missionary District of Shanghai), the Rev. F. L. H. Pott, D.D., President of St. John's University, presented the Rt. Rev. F. R. Graves, D.D., Bishop of the Diocese, with \$1,000 gold and requested that he have a portrait of himself painted while in the United States at the General Convention so the Diocese of Kiangsu might have it as a perpetual memorial of him.

In making the presentation Dr. Pott said, in part:

"It has seemed to us all highly desirable that such a portrait should be secured. I need not enter into all the reasons. A few outstanding ones are as follows:

"Your episcopate has extended over the long period of thirty-two years and is much longer than that of any of your predecessors.

"Your episcopate has been a most eventful one. The one Diocese has become three Dioceses. The Church in China has been established. The work of the Church in the Diocese of Shanghai has been greatly extended. When we compare the statistics of the Church in the Diocese of Shanghai today with those of the whole Missionary District of Shanghai and the Lower Yangtse Valley when you began your episcopate, we cannot but be struck by the extraordinary growth.

"Your episcopate has been marked by single-mindedness and devotion and by caution and wisdom during a critical time in Chinese history."

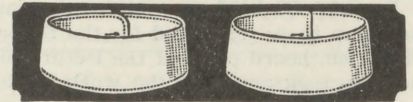
Bishop Graves reports 382 confirmations from April 5th to June 7th.

**MADISON SCHOOL OF RELIGION**

MADISON, WIS.—The University Summer School of Religion, held in connection with the University of Wisconsin, at Madison, was closed August 5th, after a session of five weeks. This School of Religion was conducted by a representative of the Church, the Rev. Frank Gavin, Th.D., of the General Theological Seminary, New York, under the auspices of St. Francis' House, a representative of the Methodist Church, Prof. J. H. Farley, under the auspices of the Wesley Foundation, and Rabbi Solomon Landman, of Cincinnati, under the auspices of the B'nai B'rith Hillel Foundation. Dr. Gavin reports, as dean of this school, that the work can be carried on without the slightest compromise or apprehended difficulty of any kind. The combined Summer School of Religion had a total registration of seventy-five, Churchmen and Methodists numbering about the same, with a smaller number of Jews. Dr. Gavin gave four courses, Prof. Farley three, and Rabbi Goldman one.

There were 244 Churchmen registered as students at the University Summer

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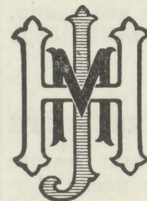
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School, that was being conducted at the same time. A third of these registered at St. Francis' Club House. Many persons, other than those registered for the School of Religion, heard parts of the lectures or otherwise took notice of the work of the School of Religion. It was estimated that the combined School of Religion reached a circle rather more than fifty per cent beyond the group enrolled.

#### OXFORD LECTURES TO CLERGY

OXFORD, ENG.—After a lapse of eleven years, the long vacation Lectures to Clergy have been most successfully revived at Oxford. During the week ending July 18th, ninety-four clergymen, including representatives from South Africa, Ceylon, Canada, and the United States, including a bishop and an archdeacon, were entertained at Keble College.

The lecturers included Dr. Goudge, Regius Professor of Divinity, on *The Apostolic Gospel*; Professor Guillaume, of Durham, on the *Servant Passages in Isaiah*; Dr. Watson, the Regius Professor of Ecclesiastical History, on *The Friars*; the Rev. K. E. Kirk, Fellow of Trinity, on the *Problems of Conscience*; the Rev. E. Graham, Fellow of Oriel, on *Christian Marriage*; the Rev. L. W. Grensted, Fellow and Chaplain of University College, on *Christian Science and Christian Healing*; Dr. Turner, Dean Ireland's Professor, on *St. Peter in the New Testament and in the Early Church*; and Dr. B. J. Kidd, Warden of Keble, on *The Great Schism in the Church, East and West*, taking the place of Dr. Brightman, Canon of Magdalen College, who was unable through infirmity to lecture.

The clergymen of the American Church who were present were especially warm in their expressions of gratitude "for this opportunity of coming into contact with eminent representatives of British scholarship who, by their courage and sanity, inspire the confidence that is instinctively felt for sound learning."

#### DETROIT HOME FOR DESTITUTE

DETROIT, MICH.—An important feature of the reorganization of the Social Service Department of the Diocese of Michigan will be the establishment of a fully organized City Mission, with headquarters at Mariners' Church, where, for some years, pioneer relief work of a most valuable kind has been carried on under the leadership of Mr. Wayland D. Stearns.

At the head of the new work will be the Rev. Henry J. Pearson, who is now rector of the Church of SS. Philip and Stephen, Detroit. Mr. Pearson has had wide experience of the type of work which it is intended to carry on, having worked two years in a slum parish in Bristol, England, and having been also on hospital duty during the war.

"One of the most crying needs of this great industrial center is a refuge for the young man who comes destitute from the Receiving Hospital, the House of Correction, or one of the State Prisons," says Mr. Pearson. "It is not merely a matter of a hand-out to the old rounder, or hobo, but there is an opportunity here for a man to have time and help to reconstruct his life."

The interior of the church (which has not been used for services for many years) will be altered so as to allow accommodations for fifteen or twenty men, with offices for the staff, and a chapel for services. It is a cheering thought that Old Mariners' thus becomes again definitely and publicly a house of prayer.

Miss Wyona Green, a trained nurse and experienced social worker, will have charge of the work among the women and girls.

Mrs. Adele Page, formerly attached to the Social Service Department of the Diocese of Michigan, is now the Social Service Worker in charge of that department at Christ Church, Detroit.

#### APPRECIATION FROM GREEK CHURCH

LITTLE ROCK, ARK.—The Bishop of Arkansas has received officially from the Archbishop of the Greek Orthodox Church in North and South America an expression of gratitude and appreciation for services rendered to members of that communion in Arkansas through the good offices of Bishop Winchester. "The members of the Holy Synod and myself learned," says the Archbishop, "with great pleasure of the interest and sentiments of your Grace toward the Greek

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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

(With Portrait of Rev. Geo. C. Stewart.)

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

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As being a popular discussion of the issues growing out of the Dayton (Tenn.) trial, the tract should be liberally distributed in churches.

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Church and people, and I was asked to express to your Grace the appreciation and thanks of the Holy Synod of our Church in America." In his reply Bishop Winchester expressed his great gratification at the opportunity of working in this way with the Greek Orthodox Church, and especially with its faithful priest in Little Rock.

**G. F. S. CENTRAL COUNCIL DATES**

PHILADELPHIA, PA.—The meetings of the Central Council of the Girls' Friendly Society in America will be held in Cincinnati, Ohio, from October 28th to November 2d, instead of at New Orleans immediately after the General Convention.

The *Record*, the official publication of the Society, in making this announcement, says:

"This change was made because, at the last meeting of the National Council, it was decided to ask all the clergy and laity to remain at General Convention until October 24th, as very important business was scheduled for that last week. This definite closing date for General Convention would have prevented the rectors and bishops of the entertaining diocese for Central Council being present during the entire period, and made it impossible to secure a preacher, as well as necessitating our closing our own work at General Convention a week before the end, and more particularly, our seeming to consider our own Central Council before the National meeting of the Church of which we are a part. The members of the Executive Committee, G. F. S. A., decided, therefore, to change the dates of Central Council and have the opening meeting on Wednesday, October 28th."

**JAPANESE HEALTH CONFERENCE**

TOKYO, JAPAN—Japan has been having a Conference on Public Health and Social Service Work, held in the Bankers' Club, Tokyo, and attended by about six hundred delegates from all parts of Japan. Dr. Teusler reported that, during the first five months of the year, St. Luke's Hospital received 215 applications for admission to the maternity ward which is run in conjunction with the municipality. There were 125 applications for the foundling infant ward, also conducted as a service to the city, but only twenty-three could be accepted, owing to lack of space. Dr. Teusler says that all through Japan there is a very noticeable interest in the theory of social service and social betterment.

**AN HISTORICAL MEMORIAL**

PROUT'S NECK, ME.—On the first Sunday in July a service, under the direction of the priest in charge of St. James' Church, was held at what was probably the site of the first services of the English Church in what is now the state of Maine. A large boulder has been moved to this site and on it is a brass tablet with the inscription, "Site of the first English church, on the Cammock Patent, erected prior to 1658, destroyed by the French forces of Count Frontenac 1690." A large congregation was present, and an historical address was delivered by the Hon. Augustus F. Moulton. The ground on which the church stood is now the property of the Prout's Neck Country Club, and is on the golf course, near one of the tees.

St. James' Church was opened for the season on the last Sunday in June, at which time there was blessed a litany desk, given in memory of the late Samuel

Vaughn Merrick, a worshipper at this summer chapel for many years, by his widow.

The summer congregation has suffered a great loss in the recent death of Mr. John R. Meeker, of Montreal, Canada, who had been for thirty years the treasurer and one of the trustees of the church.

**THE LETCHER MEMORIAL**

NEW YORK, N. Y.—In the spring of 1923 the staff of the Church's mission in China, and especially the faculty of St. Mary's Hall, Shanghai, were distressed because the new buildings for the school were approaching completion, but no money had been given for the erection of a chapel. They felt that the chapel of a school like St. Mary's is the heart of the institution.

Just at that time, Mr. John D. Letcher offered to give \$10,000 to the building fund in memory of Mrs. Letcher, who had recently died. This gift, with others of smaller amounts, made possible the erection of the chapel that binds all the other St. Mary's buildings together, and interprets the reason for their existence. The

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chancel of the chapel is given by the Woman's Auxiliary of the Diocese of Central New York in memory of Mrs. Charles T. Olmsted, wife of the late Bishop Olmsted.

Within a short time, a tablet commemorating Mrs. Letcher will be unveiled. Mrs. Letcher's life was one of devoted and effective service for others, and especially for the missionary work of the Church abroad. Through her influence and sympathetic counsel many of Virginia's young men have volunteered for the Christian ministry.

The tablet reads:

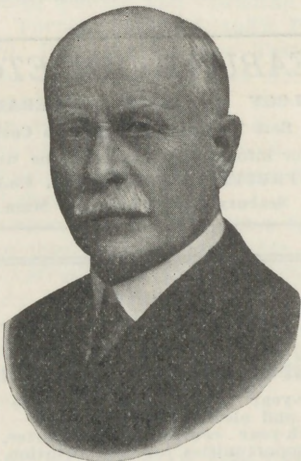
"The nave of this Chapel is dedicated to the glory of God and in loving memory of LOUISA TAYLOR LETCHER, of Norfolk, Virginia, U. S. A. An humble servant of God, a faithful officer of the Woman's Auxiliary, and a leader of youth in the service of Christ.

"A thousand million lives are hers, who holds the world in her sympathy and love."

#### DEATH OF

#### REV. ANDREW D. STOWE, D.D.

MINNEAPOLIS, MINN.—The Rev. Andrew David Stowe, D.D., a veteran priest of the Diocese of Minnesota, died at his home in Minneapolis on the morning of August 3d,



THE REV. ANDREW D. STOWE, D.D.

and was buried from St. Mark's Church on the 5th, the interment being in Waterville, Minn.

Dr. Stowe was born in Readsboro, Vt., April 21, 1851. He came in early childhood to Minnesota, where his father, Lewis Stowe, occupied a position in the Indian Service. He graduated from the Shattuck School at Faribault, and from the Seabury Divinity School, and was ordained deacon and priest in 1880 by Bishop Whipple. He was made Doctor of Divinity by Seabury in 1920.

Dr. Stowe's entire ministry was exercised in the Diocese of Minnesota, and was largely given to missionary work. From 1880 to 1888 he was rector of Trinity Church, Anoka, and associated missions; from 1888 to 1900 rector of the Church of the Ascension, Stillwater, with associated missions; from 1900 to 1913 priest in charge of Christ Church (the Bishop Whipple Memorial), Minneapolis, also with associated missions; and from 1913 until his death was again in charge of Trinity Church, Anoka, and four other churches along the line of the Great Northern Railway.

Dr. Stowe is well known to the American Church as the editor of *Stowe's Clerical Directory*, that most useful directory of the clergy of the American Church, three editions of which appeared in 1917, 1920, and 1924. He was the chaplain of the Senate of the State of Minnesota for

a number of terms, and also served at several sessions of the General Convention as one of the assistant secretaries of the House of Bishops.

A GRANDSON of Mary Baker Eddy was recently confirmed by Bishop Burleson.

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DEATH OF

REV. D. W. RHODES, D.D.

CINCINNATI, OHIO—The Rev. Dudley Ward Rhodes, D.D., rector emeritus of the Church of Our Saviour, Cincinnati, died at his residence at The Auburndale on the evening of August 3d.

Dr. Rhodes was born in Marietta, Ohio, February 25, 1849. He was graduated with the degree of Master of Arts from Cornell University in 1869, and received the degree of Doctor of Divinity from Marietta College in 1892. He was ordained to the diaconate by Bishop Talbot, and to the priesthood by Bishop Bedell in 1874.

Dr. Rhodes was for two years assistant at St. Paul's Church, Cincinnati, and, in 1876 he went to the Church of Our Saviour, Cincinnati, where he was rector for twenty years. Accepting a call to the Church of St. John the Evangelist, St. Paul, Minn., he remained there four years, after which he went back to the Church of Our Saviour. Dr. Rhodes was the author of two books, *Creed and Creeds*, and *Dangers and Duties*.

NEWS IN BRIEF

BETHLEHEM—The town of Schuylkill Haven celebrates the 175th anniversary of its first settlers from September 3d to the 6th, the last day being church-going day and a reunion of towns-people who have gone away to other parts of the country. St. James' Church, Schuylkill Haven, is soon to celebrate its one hundredth anniversary.

CENTRAL NEW YORK—Several gifts have recently been made to the Church of the Redeemer, Watertown, the Rev. W. R. Courage, rector. They include a fine flag, given by Messrs. H. Palmer and F. Smith, a Prayer Book for the reading desk, in memory of the Rev. D.D. Waugh, and a white stole, given by the Daughters of the King.

A PORTUGUESE edition of the Book of Common Prayer is being made in Porto Alegre for the use of the Church in Brazil. Only an abbreviated form can be hoped for at present. It is greatly needed.

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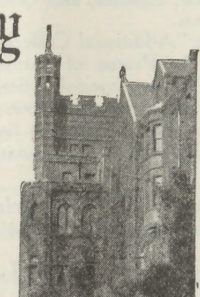
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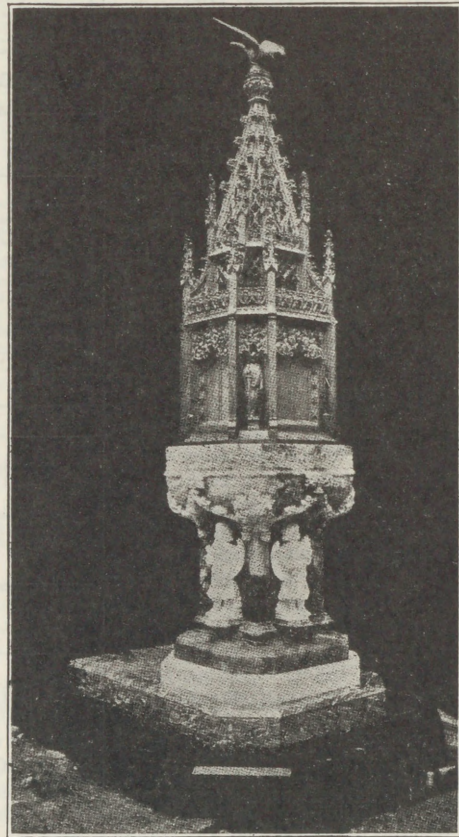
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