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The Witness

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Hundreds of Students Gather for Conference

The Church is Well Represented at the Y.M.C.A. Conference at Lake Geneva

From June 17 to the 27th, eight hundred students—representing one hundred and nine colleges of the middle west—gathered at Lake Geneva, Wisconsin, for the annual Y. M. C. A. conference. A finer lot of young fellows is seldom got together, for these men represent the potential leadership of the coming generation.

Our Church, realizing the opportunities that await it at such an encampment, sent representatives there to serve in any way possible. There were fifteen churchmen amongst the students. Of course, this number is very small in proportion to the number from other groups, but it is a beginning. Our College Chaplains still have to realize the significance of such conferences. It is to be hoped that as the years pass, our group of students will increase. Within the Episcopal group there were two Chinese students, one Russian (Greek Orthodox), one young man of Italian parentage, and one Roman Catholic Philipino visitor.

The Rev. Le Roy Burroughs, representing the Department of Education, was the official leader of the Church students. He was ably assisted by the Rev. Frederic Randolph, students' pastor at Columbus, Ohio; the Rev. Henry A. McNulty, Principal of our Church Academy at Soochow, China (representing at the conference the Board of Missions), and Dr. Y. Y. Tsu, Professor of the Chinese language at St. John's University, Shanghai, China. It also so happened that the official representative of the Young Women's Christian Association to the camp was Miss Stuart of Chicago, a faithful Church woman. Mr. Snow of the Milwaukee Y. M. C. A. was also at the camp and he helped greatly during the conference.

Amongst the small group of Episcopalians we found that there were three men considering the ministry as a life work, one planning on teaching in the foreign fields, two (Chinese students) planning to make the Christian teaching the predominating influence in their regular work, one man who plans to go to Italy as an engineer but with a definitely altruistic intention to help the people there, and two men who are preparing to be physicians and who are therefore willing to consider foreign service. For this much Christian service to be offered out of as small a number as fifteen men is remarkable, and no one would be willing to say

City Mission Officers Meet at Milwaukee

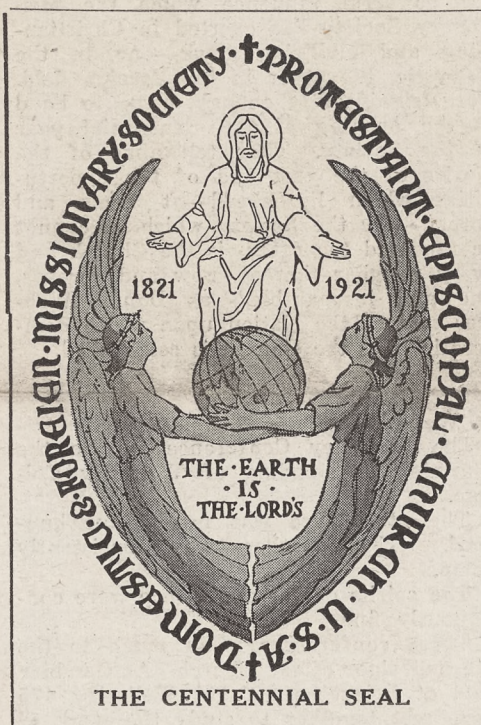
Point Out the Opportunity of the Church to Serve in America's Cities

The National Conference of City Mission Executives and Allied Agents was to have been held this year at Richmond, Va. An effort of Dean Lathrop to combine this conference with that of the Social Service Workers failed, so that no City Mission Conference this year was held. However, it was found at the Church Conference of Social Service Work that at least nine city mission organizations were represented by their executive officers so that an informal meeting was held during the sessions of this Church conference.

Archdeacon Romilly Humphries, of Baltimore, vice-president of the City Mission Conference, acted as chairman of the informal meeting. It was decided by this informal gathering that the City Mission Conference should meet next year in conjunction with the Church Conference on Social Work. It was also resolved to ask Dean Lathrop, Executive Secretary of the Department of Christian Social Service, to make plans for including city mission work on his program, and also to use his office and organization for the extension of city mission organizations wherever possible throughout the country, calling up any of the present city mission executives to assist him in this extension work.

City mission work was ably presented at the conference by the Rev. L. E. Sunderland, Superintendent of the City Mission Society of New York City. Various phases of hospital chaplaincy work, work in the correctional institutions, homes for the aged and sanatoria, were presented, showing the exceptional opportunity for religious and social service ministration to the dependent, defective and the delinquent.

Apart from the fundamental questions involved in a discussion of industrial relations, there is no field that offers so large an opportunity for real Christian service as the field of city mission work. At the present time there are no less than twenty-three city mission organizations in the Church where men on whole time are doing this work. Many are the stories of partially ruined and wrecked lives that have been turned to see and know the power of Christ to help and save, and many a restored life today looks back with grateful heart to the time when some city mission chaplain gave him or her a new vision and a new hope.



that it was a waste of time for our priests to be present at the camp.

Besides the excellent program arranged by the Y. M. C. A., including Bible discussion groups (two of which were led by our priests), platform lectures on social and personal religion, life work meetings, and special study classes (one on city ministry, one on rural ministry, and another on the Church)—there were two denominational meetings, thus giving each Church a chance to make its own appeal for men in the home and foreign fields, one informal party for Churchmen, daily eucharists, and numerous informal interviews of our men with the various priests present at the camp.

Degree for Louisville Dean

At the recent commencement exercises of the University of Alabama, Dean Richard Lightburne McCreedy of the Cathedral in Louisville, Ky., had conferred upon him the Litt. D. degree.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Indian Priest

Welcomed Bishop Tuttle

When Bishop Tuttle first entered Denver, Colo., June 11, 1867, it was on the "deck" of a stage coach, with a rifle resting across his knee as protection against the hostile Arapahoe Indians, who were then on the warpath. When, June 10, 1921, fifty-four years later, he entered Denver, it was in a Pullman coach, and now Rev. Sherman Collidge, a full-blooded Arapahoe and priest of the Church, was there as the spokesman of civilization to welcome the visiting prelate.

The contrast was striking enough in itself as representing the triumphs of the Domestic and Foreign Missionary Society of the Church, whose Centennial anniversary is to be observed this year. Bishop Tuttle went forth in 1867 to carry the Word into a region where Force, guided by Passion, was Law. He returned fifty-four years later to find in full flower that civilization which is only possible when rooted in the doctrine of the Christ.

The story of service which the Missionary Society has to tell in this Centennial Year was written here in the contrasting conditions to which Rev. Mr. Coolidge gave point when in welcoming Bishop Tuttle, he said:

"In obedience to your sense of duty to God and His Church you first came to our beloved city and state fifty-four years ago on your way to your field of labors as the Missionary Bishop of Montana, with jurisdiction in Idaho and Utah. You had just been elevated to the highest office of the Church and forthwith banished to the savage desert regions. Your long journey was made partly on the railroad and partly by stage coach. When you finally reached Denver in 1867 you arrived with a rifle across your knees and a generous supply of ammunition to protect your party against the hostile Arapahoes and Cheyennes who infested the country. Most of those old warriors have passed away and we are living under new conditions and facing new problems.

"Today you could have come in an automobile or in an aeroplane, but you chose to come all the way on the train; one can easily do that because our great country is now one vast network of railroads over which travels unchecked the iron horse of commerce carrying the wealth of nations and the products of distant climes in his trial.

"Fifty-four years ago, sir, you brought the light of the Gospel to the West from the East. It was our greatest need then; it is our only hope of salvation in this new age of reconstruction. The world war has shown the fatal danger of materialism, the awful calamity of a period of destruction; it has also given us a vision of the world's need of the spiritual and of the value of the realities of the world invisible. The demand is insistent that co-operation and the brotherhood of man eliminate selfish competition and cruel strife; that democracy shall supercede autocracy; that the spiritual shall dominate and glorify the ma-

terial; that 'peace and happiness, truth and justice, religion and piety may be established among us for all generation.'"

It is not without significance that, within the same month that this contrasting picture of the "then" and the "now" was being drawn in Denver, in cosmopolitan New York there was being consecrated as Bishop Suffragan of Liberia, the Rev. Theophilus Momolu Gardiner, who within the fifty-fours embraced in the Episcopate of Bishop Tuttle, was born a member of the Vey tribe of native East Africans, spent his early boyhood in the jungle, but through the agencies of Protestant Episcopal Missionaries was rescued from savagery and has now risen to the highest dignities of the Church.

Here are two concrete illustrations of the powerful influence which the Missionary Society has exerted in Christianizing and civilizing work—one in the Domestic, the other in the Foreign field. Both, significantly enough, come to hand at the opening of the Centennial year of the Society. They tell alike of the glories of the past and of the opportunities which lie ahead—at home and abroad—for the Society which, it cannot be repeated too often, is the Church and every member thereof, now and forever, one and inseparable," as Daniel Webster said of the Nation upon which democratic lines the Church is established.

Many Young People at Wellesley

The Wellesley Conference met in the charming surrounding of Wellesley College.

The attendance was nearly five hundred. The weather was consistently damp.

The spirits of the conference were continuously fine.

These conferences mean much to the life and vigor of the Church. At Gambier 250, at Princeton 200, at Wellesley 475 have met together to study the work of the Kingdom and to think through the problems of the Church.

There is nothing so hopeful for the Church that there are those who seek to love God with their minds as well as with their hearts.

More than one hundred young people were in attendance at Wellesley. This fact is significant.

Brotherhood Camps

Open Season

The initial Vacation Camp-Conference of the season at Camp Bonsall and Camp Houghteling opened July 5th.

A month or two ago when the management was working untiringly to complete preparations, there were moments when it seemed that a good deal of faith was needed to trust in the ultimate success of this big undertaking. But just as a useful article sells itself without undue advertising, so the good word was spread about that every church boy who was given the opportunity to attend one of these camps would do well to take advantage of it. With last year's precedent behind it and this year's promise before, Camp Bonsall is over-registered,

filled to capacity, while Camp Houghteling has slightly exceeded its 1920 record. And the boys who attend the camps are not just church boys. They are embryo leaders, picked fellows chosen as the most promising material for future lay leadership in their prospective parishes.

From the National Headquarters of the Brotherhood of St. Andrew in Philadelphia on the morning of July 5th, over a hundred boys started for Downingtown, Pa., for Camp Bonsall, while at the same time, from the Milwaukee boat landing in Chicago the Camp Houghteling group started for Lake Amy Bell.

Indications point to Camps Carleton and Camp Tuttle, which are to be held July 25th to August 6th, being equally successful. Camp Carleton will be situated on Lake Erie, while Camp Tuttle will be in the beautiful Missouri Ozarks near Elk Springs, Mo.

Each of the four camps has on its staff a representative from both the Department of Religious Education and the Department of Christian Social Service, while lecturers representing Church Work among the foreign-born are scheduled to present this important topic.

Improvements at Christ Church, Savannah

Extensive alterations in the basement of Christ Church, Savannah (the Rev. John D. Wing, D.D., rector), were begun July 1 so as to provide greater facilities for the Church school, which has closed for the summer. The basement will be converted into individual classrooms, and new wiring and a modern ventilating system will be installed. The ventilating system will provide a constant current of pure air in all of the classrooms. There will also be a chapel. The improvements will cost a considerable sum, and the \$1,500 contributed by the Parish Aid Society at Easter from proceeds from the Colonial luncheon will be devoted to this cause.

Ordinations in Georgia

Mr. Manning Mason Patillo was ordained to the diaconate on St. Peter's Day in Christ Church, Savannah. The preacher was the Rev. John Durham Wing, D.D., who also presented the candidate. The Litany was said by the Rev. S. B. McGlohon. The Holy Communion was celebrated by the Bishop. Mr. Patillo studied at Johns Hopkins University and at the University of the South before completing his theological studies at the Episcopal Divinity School in Philadelphia. He served the world war with a unit of Sewanee students. Mr. Patillo will go as a missionary to Cuba August 1.

Daily Vacation Bible School

Rev. Charles B. Ackley, rector of St. Mary's, has completed arrangements for a D. V. B. S. which will open July 5 and run to August 5. Children from five to twelve years of age are admitted. They will receive instruction in the Bible, in music and in handiwork for

both boys and girls. The board of the Sheltering Arms, whose grounds adjoin those of the parish, have very kindly opened them for the use of the school every afternoon. Here the children will be under the direction of a trained play leader.

Successful Summer School

The most successful summer school of the Diocese of Northern Indiana yet held was that conducted from June 20th to June 26th.

The new hotel at Lake Wawaree was used as headquarters. Services were held at All Saints' Chapel.

The courses were all directed by national leaders and were highly satisfactory. The attendance was over 100, the largest yet recorded.

A missionary service, with the Rev. B. T. Kunmerer, the Venerable Charles G. Reade of Cincinnati and the Rev. Charles T. Bridgeman as speakers, was the mid-week feature.

The Diocesan Young Peoples' Society had a day devoted to their interests. Mr. Henry Hull of Kokomo is the new president.

The committee which has so successfully built up this work was continued for another year under the Diocesan Board of Religious Education.

It is hoped next year to interest enough people in the Diocese to take over the whole hotel for the week and so prevent the "overflow" which took place this year.

Dr. de Blois Surveys Religious Conditions in Boston

After the completion of ten years of service in Boston, Dr. Austen K. de Blois, pastor of First Baptist church, becomes the dean of the Baptist ministry of the city. In a sermon that reviews the conditions in Boston during the past ten years he offers some interesting information concerning his kaleidoscopic city. His report is summarized thus: "Every creed and cult is represented here. Unitarianism has gone backward; Congregationalism has made no perceptible advance; Methodists have gained in the suburbs; Episcopalians are stronger; Roman Catholics control the city; Christian Science is losing ground; the various cults are about the same way; the Christian associations are doing a much greater work than ten years ago; the Baptists are not gaining much apart from Tremont Temple.

Famous Missionary Retires

The retirement of the Reverend John Roberts, after thirty-eight years of service to the Indians of Wyoming, removes from the list of active workers in the District, the senior priest and one of the most beloved characters of Church history in Wyoming. It is a cause for utmost congratulation that Mr. Roberts remains on the Wind River Reservation, where his remarkable influence and deep affection will ever surround the people to whom his noble life has been given.

In February, 1883, Mr. Roberts was sent by Bishop J. F. Spaulding, to minister to the Arapahoes and Shoshones on the Wind River Reservation. The story

of his accomplishments may well impress the reader. In addition to his labors amongst the Indians of two tribes, he established the Government Boarding School which he superintended for many years; and organized missions and built churches at Fort Washakie, the Shoshone Agency, Wind River, Lander, Milford, Hudson, Riverton, Shoshone Thermopolis and Dubois. In 1890 Mr. Roberts took charge of the Shoshone Mission School. This school was built by Bishop Talbot on land given to Mr. Roberts by the noted Chief Washakie of the Shoshones. The school has been Mr. Roberts' particular charge, ministering each year to about fifteen Shoshone girls, and, through them, to their families and their tribe. In 1902 he relinquished his work among the Arapahoes, after directing the translation of the Gospel according to St. Luke, into Arapahoe, which work was published in 1903 by the American Bible Society.

It is utterly impossible to portray in words the love and gratitude felt toward this man of gentleness, modesty and self-sacrifice, by all who are privileged to know him. Nor, in an appreciation of this stalwart soldier and saint of the Church, must be omitted his family. Mrs. Roberts, a most lovable English character, gave up her girlhood home in the West Indies, to come to Wyoming and help her husband, step by step, in his labors for his adopted people. Their daughters are filled with the same spirit which has upheld Mr. and Mrs. Roberts, and are carrying on the notable work begun by them.

The Reverend Royal H. Balcom, Superintendent of St. Michael's Mission to the Arapahoes,—an outgrowth of the early work of Mr. Roberts,—writes as follows:

"Rarely, in these days of restlessness and change, does one find a ministry extending over so long a period. * * * Not for many years has Mr. Roberts ministered to the Arapahoes, yet in many an Arapahoe camp, in the stillness of the night or before the breaking of the dawn, prayers are offered for him who, in his daily walk with God, has revealed God to a simple people. Only those who have lived among the Arapahoes and Shoshones can realize the veneration with which Mr. Roberts is regarded. That feeling they have in common with their white brothers. Gentle, kindly, wise and understanding, no one can come from the presence of the Reverend John Roberts without the benediction that his presence gives. May he live long to bless us with that presence, and may he feel increasingly the joy that comes of work well done!"

Convocation of North Dakota

The annual convocation of the Church in North Dakota convened in Gethsemane Cathedral, Fargo. At Holy Communion the Bishop was assisted by the Rev. Messrs. Alexander Coffin, N. E. Elsworth, W. M. Walton, and H. H. Welsh. The Bishop read his annual address at this service.

In the afternoon a largely attended conference of the delegates to convocation and the Woman's Auxiliary and guilds was led by the Rev. B. T. Kemerer, who showed in a clear and convincing manner that the forerunners in the Nation-wide Campaign had seen a vision absolutely necessary if the Church was to maintain her position

and do her redeeming work. The great war had proven that if the Church was to go forward in her work she must realize as never before her world-wide task, she must mend, inspire, and vitalize her agencies. Although the campaign has been in operation little over a year, unmistakable evidences are manifest of new life stirring the Church. Parochialism and diocesanism are being broken up into a great national and world-wide consciousness. The latent power of the laity has been aroused as never before, and a high hope is filling the breast of the Church.

At 8 o'clock, after evening prayer, Mr. Kemerer made a stirring address on the Church at work.

Miss Alice Wright, one of our missionaries from Alaska, gave an interesting account of her work.

Next the Archdeacon told of his 'Travels as an Ecclesiastical Hobo,' which had carried him over 15,000 miles by railway, auto, horse, and afoot.

The Bishop, speaking of a number of improvements throughout the district, said that the outstanding accomplishments in 1920 had been the building of All Saints' Church, Minot, at a cost of almost \$50,000; the enlargement and reconstruction of the parish house in Grand Forks; the rebuilding of the rectory at Cannon Ball; and erection of St. Paul's Chapel for the Indians at Fort Berthold Reservation.

During the year, the salaries of all the clergy but two were increased.

Last, and greatest of all, is the increasing realization of duty in the extension of the Kingdom.

Another Bishop for Africa

Our Bishop Gardiner is not the only new Bishop for Africa. On St. Peter's Day, in Bloemfontein, South Africa, Walter Carey was consecrated for the South African English diocese of Bloemfontein. Bishop Carey is widely known and loved in the United States for his books, especially "Have You Understood Christianity"? one of the most popular small books on Christian fundamentals.

The same day saw the consecration of Bishop La Mothe for Honolulu.

Religious Education in Evanston

The Board of Education of District 76, Evanston, Ill., has adopted the Evanston Plan of Week-day Religious Education and will excuse children two hours a week for definite religious instruction in churches near the schools. Dr. George Craig Stewart is president of the group of clergy and laymen of the district who are carrying out the program of religious instruction.

Church School Commencement

The church school commencement in St. Luke's, Evanston, included a theatre party on Saturday morning, June 18th, with luncheon afterward in the Parish House, a program at 9:30 Sunday morning followed by a special service in the church 11 o'clock, with Junior and Senior Choirs, and a sermon by the rector.

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THE IRISH QUESTION

By Bishop JOHNSON

An Irishman is a human being who believes that he is guided by a belligerent guardian angel, who is always for him, and his opponent should be guarded by policemen to confute his favorite argument.

If he plays baseball or football, he wants a full team and the umpire; if he goes into politics he wants everything from mayor to policeman and if he takes to religion he wants one that is infallibly dogmatic and essentially militant and exclusively damnatory.

In times of peace he is witty, companionable and obliging and in times of dispute he is unreasonable, bellicose and vituperative.

If in the prosecution of his mission he must needs kill someone, it is an act for which he should be canonized, but if someone in defense or reprisal kills his comrades, such a man is a murderer and a pariah.

He is no silent martyr who patiently endures wrong confident that his cause is just, but he proclaims his wrongs from the housetops and vociferously demands that his virtues shall be recognized.

It is characteristic of the Irish cause that its leaders should not desire to consult or to arbitrate. This leads one to suspect that he is not quite clear in his own mind what he wants.

It is beginning to dawn on the world that what he really wants is to harass Britain and it is beginning to dawn on advocates of Irish freedom, even those who acknowledge that Ireland has suffered much, that the only demands which will satisfy Sein Feiners is the one thing that England cannot possibly grant.

If England could widen the Irish sea she might without risk grant autonomy to Ireland, but she cannot violate her instincts of self-preservation by erecting a hostile government at her back door, while facing hostile Europe at her front door.

The very fact that the Irish, as a nation, are inconsequent and inflammatory makes the problem doubly difficult for England, and especially for those loyal

subjects of England whose life and property are immediately concerned.

It is a well-known fact that in Irish elections, it is not safe to have political views contrary to the prevailing view of the particular precinct.

It would be about as easy for the United States to set up an independent republic of I. W. W.'s in Long Island as for England to have an independent republic in Ireland. For the attitude of the Irish mind toward English ways is about as conciliatory as that of the I. W. W. toward Wall Street.

It would not be nice to live in Wall Street if there were such a republic in Brooklyn.

It is characteristic of the Irish that they demand that the United States should drop its own economic and diplomatic troubles and become Irish.

Just why we should become Irish rather than Armenian or Siamese one doesn't exactly see, for after all an American would rather oppose the Turks or the Japanese than the English, but such is their temperament.

They never did know how to riot privately, but insist upon their friends participating in the row.

Moreover, it is somewhat difficult to tie up the cause of personal freedom with the Italian curia. England has had some experience with that experiment.

If the Italian curia were conspicuous for confining itself to purely spiritual matters one might feel indifferent, but even in this land of the free we note that politicians in Washington are not oblivious of the fact that there is an Irish vote and that it is tied up with Italian representatives. The present personnel and attitude of Roman Cardinals is not reassuring, and one wonders whether the present Cardinals have received their decoration for the same kind of qualities that were honored in Cardinal Gibbons; and we also wonder how far the presence of the Italian Apostolic Delegate in Washington is concerned with matters purely spiritual.

The question of Ireland's future is somewhat like that of Mexico. It is much easier to criticize the status quo than it is to tell what ought to be done.

I am inclined to think that the most cruel thing that Lloyd George could do would be to ask the Irish to settle the whole question themselves, merely assuring Ireland that England would see that every man would have perfect liberty of settlement in the expression.

Frankly I am glad that Admiral Sims said what he said, even though he may have to suffer for it officially.

It was said bluntly and not in accordance with the ways of politicians, but it was time that someone said something that would tell Great Britain that the United States is not yet an Irish republic. Perhaps Admiral Sims merely followed

the lead of Mr. Harvey in making impolitic utterances to the British public. I presume if an ambassador could speak for an American Congress that an admiral might speak for the American public.

And isn't it about time that someone reminded someone German-Americans are not the only hyphenated Americans. What, pray, are Irish-Americans but hyphenated disturbers of our national peace?

If a Roman Catholic Archbishop can justify a mob in assaulting a gentleman's club because a British flag was visible, why couldn't a Protestant minister justify a demonstration against an Irish flag?

It is the same old queer kind of consistency that calls assassination one thing when it works one way and another thing when it works another way.

I think most of us are disposed to sympathize with the wrongs to Ireland, but that does not mean that we will sympathize with the wrongs done by Ireland in reprisals any more than we sympathize with the reprisal of these wrongs by more reprisals. And yet just how is one to deal with a mob of angry Irishmen? Certainly not by reason nor by conference nor by force. They are all equally ineffective. And yet these are the only ways known to man by which constitutional difficulties can be settled.

It is a curious thing but you never read anything in the newspapers nor see anything in the movies hostile to the Roman Hierarchy, the Christian Science cult or the Masonic fraternity.

Not that there is any resemblance between these three. Nothing could be more dissimilar, but just because it is not profitable for the press to attack them.

The first because it means a riot, the second because it is unprofitable and the third because it isn't done.

There is a certain advantage in being closely knit together in a common interest, but there is also a great danger lest one take advantage of such immunity.

The Never-Old

They who can smile when others hate,
Nor bind the heart with frosts of fate,
Their feet will go with laughter bold
The green roads of the Never-Old.

They who can let the spirit shine
And keep the heart a lighted shrine,
Their feet will glide with fire-of-gold
The green roads of the Never-Old.

They who can put the self aside
And in Love's saddle leap and ride,
Their eyes will see the gates unfold
To green roads of the Never-Old.

—Edwin Markham.

NEWS LETTERS FROM NEW YORK AND LONDON

THE LONDON LETTER

By Rev. A. Manby Lloyd

That great and gifted man, Canon Scott Holland, founded a six-penny monthly magazine, "The Commonwealth," which, like Charley's Aunt, is "still running." It was the organ of the Christian Social Union, which seems to have fizzled out, the right wing merging possibly into the Life and Liberty movement, and the left into the "Church Socialist League." But the paper has survived. It is as uncompromising as ever.

The editor does not mince matters in regard to the coal strike (which has now run for three months and no sign of settlement). He refers to the common cant that the strikers are "ruining the country." Ruin, he says, may possibly be the best thing that can happen to a country. It may be the greatest of blessings. The life of a country may be so rotten as positively to need ruin. English history is full of such ruinings. It was ruined at the Great Pillage, and on many other subsequent occasions. True, not every one deemed it to be so! Henry VIII, for instance, would have stoutly denied that in breaking the monks he was breaking England. Naturally; for the question of ruin depends entirely upon the angle of observation. It depends upon what you mean by England. If England is, as many suppose, for the favored few, Mr. Thomas is indeed a traitor to his country. If it is for all Englishmen, then the treachery lies elsewhere.

In the same journal Lady Leconfield gives some interesting reminiscences of seventy years ago, when as a child of seven she heard Dr. Summer, the Archbishop, preach in a village church. They sat round the four sides of a square pew; the singing was confined to the Venite and the O Be Joyful rendered by school children grouped round a barrel organ in the gallery. The three-decker pulpit was then universal, Morning Prayer and Litany being said in the middle portion, the clerk beneath making the responses.

Some rather strange customs attended the introduction of the early morning celebration in some places. In her country parish (in Kent) it became usual to begin the service with the offertory sentences, omitting Collect, Epistle and Gospel! She once complained of this to a country neighbor. "Yes," she replied, "it makes the service so long." She asked her what she meant, and learned that in her parish church the custom was to begin with "Ye that do truly and earnestly repent, etc." No one is so strictly conservative as the ordinary English churchgoer. "Those amens are creepy things" was the remark of a faithful old servant of hers when a new hymnal was introduced. In a village church in Sussex the congregation left the church in a body when a lectern was first used.

Surplined choirs began to be introduced about 1858, and the clergy made conscious efforts to restore prayer-book teaching. Children were publicly catechised after the second lesson at Evensong, and Holy Baptism was administered at the same time. It was quite common

for a mother to be "churched" in the face of the congregation. But Confirmation and marriage ceremonies were woefully lacking in reverence; for the latter, no one entered a seat or knelt down. It was Bishop Wilkinson, when he came to St. Peter's, Eaton Square, who first made a stand against this.

* * *

In those days Bishop and clergy often preached in kid gloves. Today the gloves are off with a vengeance. The fact that some of the Bishops have refused to side with the coal owners and have demanded an impartial inquiry, has aroused Lloyd George to fury. Speaking this week at the General Assembly of the Calvinistic Methodists of Wales he sneered at certain "very highly-placed divines" for having dared to discuss the coal strike. He had the impudence to warn the churches (by which he meant the clergy of all denominations) that industrial questions and Ireland were outside their province, but it was their duty to interest themselves in Temperance and Peace at all costs. It is doubtful if even his most ardent supporter, Dean Inge, will accept this pompous dictum.

A London paper has asked some leading ministers to reply to this. Canon Barnes of Westminster Abbey has taken the eloquent Welshman seriously and says, "The churches must condemn murder and outrage. The P. M.'s claim to exclude from Christian censure the scandal of Irish misgovernment cannot be admitted." Dr. Selbie, principal of Mansfield College, Oxford, says, "Whenever moral issues are involved the churches have a voice and should utter it fearlessly. Many more write in the same strain. The most telling reply is from the Bishop of St. Alban's, who knows his man, and has some notion of the connection between wit and brevity. He says, 'I think the churches ought to feel deeply grateful to Mr. Lloyd George for so kindly allowing them still to interfere with the question of temperance.'

There is something to be said for keeping politics out of the pulpit where the preacher is privileged and cannot be answered. If the Prime Minister means more than this he is destined to experience a rude awakening.

The Honor of the Country

One day after dinner Mr. Milne was talking with some of the officers of his regiment about the problems of reconstruction. The Colonel's idea seemed to be that whatever happened there must be conscription. The one thing the war had taught was that a country must be prepared for eventualities. "I asked him," says Mr. Milne, "why we must have a large army."

"How else can you—can you defend the honor of your country?" answered the Colonel.

"There is the navy," suggested Mr. Milne.

"The Navy! Pooh! The Navy isn't a weapon of attack; it's a weapon of defense."

"But you said 'defend,'"

"Attack," put in the Major, "is the best defense."

At this Mr. Milne shifted his ground a bit and asked what the Colonel understood by the national honor, and what he considered to be a sufficient insult to the honor of one's country to justify the maintenance of a large army for national defense! This is how the conversation went:

"Well, supposing," the Colonel said, "that fifty English women in Madrid were suddenly murdered, what would you do?"

"I thought for a moment, and then said that I should probably decide not to take my wife to Madrid until things had settled down a bit."

"I'm supposing that you're Prime Minister," said the Colonel, a little annoyed. "What is England going to do?"

"Ah! . . . Well, one might do nothing. After all, what is one to do? One can't restore them to life."

"The Colonel, the Major, even the Adjutant, expressed his contempt for such a cowardly policy. So I tried again. 'Well,' I said, 'I might decide to murder fifty Spanish women in London, just to even things up.'

"The Adjutant laughed. But the Colonel was taking it too seriously for that. 'Do you mean it?' he asked."

"Well, what would you do, sir?"

"Land an army in Spain," he said promptly, "and show them what it means

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to treat English women like that.

"I see. They would resist of course?"

"No doubt."

"Yes. But equally without doubt we should win in the end?"

"Certainly."

"And so re-establish England's honor?"

"Quite so."

"I see. Well, sir, I really think my way is the better. To avenge the fifty murdered English women, you are going to kill (say) 100,000 Spaniards who have had no connection with the murders, and 50,000 Englishmen who are even less concerned. Indirectly also you will cause the death of hundreds of guiltless Spanish women and children, beside destroying the happiness of thousands of English wives and mothers. Surely my way—of murdering only fifty innocents—is just as effective and much more humane."

"That's nonsense," said the Colonel shortly.

"And the other is war."

Then Mr. Milne deftly turns the tables on the Colonel by asking him:

"But suppose this time England begins. Suppose we murder all the Spanish women in London first. What are you going to do—as Spanish Premier?"

"Er—I don't quite—"

"Are you going to order the Spanish fleet to sail for the mouth of the Thames, and hurl itself upon the British fleet?"

"Of course not. She has no fleet."

"Then do you agree with the—er, Spanish Colonel, who goes about saying that Spain's honor will never be safe until she has a fleet as big as England's?"

"That's ridiculous. They couldn't possibly."

"Then what could Spain do in the circumstances?"

"Well, she—er—she could—protest."

"And would that be consistent with the honor of a small nation like Spain?"

"In the circumstances," said the Colonel unwillingly, "er—yes."

"So that what it comes to is this. Honor only demands that you should attack the other man if you are much bigger than he is."

"We're talking of nations," said the Colonel gruffly, "not of men. It's a question of prestige."

"It's a funny thing, honor," I said, "and prestige."

Is It Worth While?

Approximately three hundred older Church boys are being trained in camps this summer by the Brotherhood of St. Andrew along definite lines of leadership.

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The Story of St. Faith's

The story begins in 1890 when Miss Eleanor Shackelford of New York City gathered together a small group of girls who needed both home care and a Christian education and took them to Saratoga Springs. There, in a small cottage, began the work which became our first Provincial School for Girls. On St. Faith's Day the work was blessed by the Rev. Joseph Carey, D. D., and at his suggestion received the name of St. Faith's School. The school continued to grow. Friends were found who helped in the teaching, and who gave funds for building and equipment. Mention should be made of Miss Beatrice Sands, who was associated with Miss Shackelford in the management of the school, and of Mrs. Nathan Baldwin, of New Haven, whose generosity in giving funds was second only to that of Miss Shackelford herself. From the beginning the school was a Church school, in which the festivals and fasts of the Christians were observed, and in which all the members received definite instruction in the Faith.

St. Faith's, like other Church schools, has had its ups and downs, but throughout it has remained uncompromisingly a Church school; and until the beginning of the World War its rates were never more than \$275 per year. There has been furthermore a continuous development in the intellectual side of the work. Requirements for graduation have been raised year by year and for some years the school has been sending its graduates to leading colleges.

In 1903 St. Faith's was moved from Saratoga Springs to Poughkeepsie, but this move, which at first seemed a wise one, brought about unforeseen difficulties, and in 1910 the school returned to its old home in Saratoga Springs. Because of impaired health, first Miss Sands and then Miss Shackelford retired from active management of the school, and in 1912 the present Rector and Principal, the Rev. H.

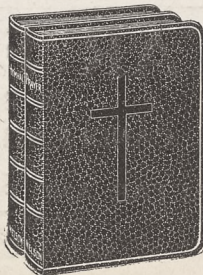
C. Plum, took charge. Under his administration each year has witnessed a slow but steady growth in numbers and influence. By strict economy charges have been kept low. Scholarships have been given to needy girls, and an average of over \$3,000 yearly has been placed in improvements and extensions to the property. Today the school owns a splendid property of twelve acres of ground with five buildings, all heated by steam and lighted by electricity. There are sixty-five boarding pupils; for the past three years there has been no time when the school has not had a waiting list, and every year a large number have been refused entrance for lack of room.

Since 1892 the school has held a charter from the University of the State of New York. This means that its courses of study, its equipment and its standard of instruction must be approved by the Regents of the University. Regents' examinations are given at the school, and recently two of its graduates have received University Scholarships because of their high standing in these. Girls, who were prepared for college at St. Faith's, are holding their own at Vassar, Smith, Barnard and other colleges. Domestic Science and Business Training are provided, and a strong music department has been developed.

The charge for tuition, however, has not been raised to cover the increasing excellence of instruction and training. On the contrary, if it is measured by the cost of food, fuel and service it is no higher today than it was in 1890. For the policy of the school has always been that of its founder, Miss Shackelford, to provide at lowest possible cost for the Christian training of girls with limited means. Others have had the same vision. The late Dr. Mackenzie, for example, after a careful survey of the Church's educational work recommended to the General Convention in 1916 that each Province establish and support schools for boys and girls, whose charge should not exceed \$300 per annum.

The Rector of St. Paul's was much impressed by this recommendation by Dr.

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Mackenzie. Parents of his pupils were already suggesting a higher charge for tuition. It was not easy to keep tuition charges low, and yet they must not be raised if the school were to remain true to the ideals of its founder. Then, too, he felt that permanence of the work would be better assured by an official connection with the Church. So he consulted with the Trustees of the school and with the officials of the Department of Religious Education. After very careful consideration the Synod of the Province of New York and New Jersey in November, 1918, adopted St. Faith's as an authorized School of the Province. This Province was thus the pioneer in authorizing Schools and St. Faith's was the first school so honored. The Synod is represented on the Board of Trustees and thus has an effective control on all the policies of the school. The Synod Trustees are: The Rev. B. W. Rogers Taylor, D. D.; Prof. Henry N. Ogden, C. E.; and Mr. Frederic J. Bowne.

This connection with the Synod has been an advantage to the school in that it has brought the school into closer touch with the clergy and laity of the Church. Many of these had never heard of St. Faith's until it became a Provincial School, but they are now recommending it to parents who wish to place their daughters in a moderate priced Church school. It has also stimulated local interest and has opened up a vision of larger possibilities. Broad minded men and women are offering their help, and provision is being made for a larger number of pupils. The character of the school has not changed. It is still distinguished by its wholesome home life. The pupils share in the lighter household duties, the Rector and his wife are known as Father and Mother, the teachers are just big sisters to their pupils. It is still a school where simplicity of dress and thrift and a sense of stewardship are insisted upon. It is still marked by that genuine democracy which led a prominent educational leader in the Church to make it his choice for his own daughter.

The secret of St. Faith's success is to be found, we believe, in the fact that from the very beginning it has been a missionary work. No thought of profit nor even of adequate money compensation has ever prompted the management of the school. The constant aim has been to keep charges as low as possible, to depend more upon personality than upon buildings and equipment, to bind teachers and pupils into a self-conscious group working together for the best interests of the whole group, and above all to make the Chapel the heart of the school. The measure of success achieved by St. Faith's has been due, moreover, in large part to the unselfishness of many who have taught there for longer or shorter periods. Believing in the possibilities of such a work as St. Faith's they have gladly given their services for less money than they could have commanded in other positions. Today many of the former pupils and graduates look back to their example of unselfish devotion with gratitude. From a worldly standpoint the teachers of such a school as St. Faith's are underpaid. The work is hard. It lacks the glamor of adventure which glows around some other form of Christian service. They are subject to great nervous strain. Some pupils are ungrateful, many

unresponsive. Friends and acquaintances tell them they are foolish to waste their lives in such unremunerative work. But they are willing to be fools for Christ's sake because they feel keenly the need of their country for Christian men and women, because they know that the boys and girls of today are the citizens of tomorrow, because they hear the Voice, "Inasmuch as ye did it unto one of the least of these, ye did it unto Me."

Others are seeing the untold possibilities of a helpful ministry in low-priced Church boarding schools. Others are learning that such work is also missionary work and social service work. From California to Virginia the Church is taking official notice of the need, and the day, God grant it, is not far distant when every Province, yes every Diocese, will have its low-priced boarding schools, each with its own individuality, but each carried on in the same spirit which has made St. Faith's

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At an adjourned meeting of the board of trustees of Nashotah House, held at the Bishop's House in Milwaukee on June 24, the Rev. Benjamin Franklin Press Ivins, M. A., rector of St. Luke's parish, Kalamazoo, Mich., was elected Dean of the House in succession to the Rev. Edward A. Larrabee, D. D. The degree of doctor of divinity, honoris causa, was granted to him to be conferred formally at opening of the Seminary in September. Dr. Ivins has accepted his election and will enter upon his new duties on September 1st. The Rt. Rev. John N. McCormick, D. D., Bishop of Western Michigan, was elected as a member of the Board of Trustees. It was resolved that the chair of Dogmatic Theology be hereafter known under the title of the "William Adams Professorship."

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