



Vol. VIII. No. 47

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By Rev. George Parkin Atwater, D.D.

KENYON COLLEGE CELEBRATES ITS ONE-HUNDREDTH ANNIVERSARY

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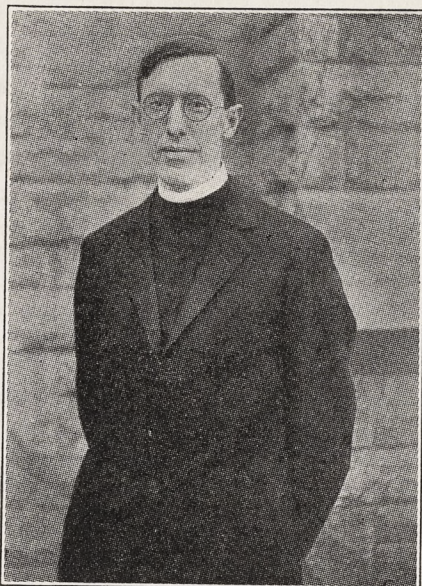
The Centennial celebration at Kenyon College was inspiring. It marks the beginning of a new era in the life of the college. The new dormitory, Leonard Hall, was dedicated. It is a superb building. It is named in memory of Mrs. Leonard, and in honor of Bishop Leonard of Ohio. It makes it possible for the two hundred and fifty students at Kenyon to live on the campus, in the three dormitories. A new Science Hall was given to the college at Commencement, by Mr. Dalton of Cleveland. It is to be called the "Samuel Mather Science Hall." This is a notable gift and will permit Kenyon to complete its building program, undertaken a few years ago.

Too much credit cannot be given to Dr. Peirce, the president of Kenyon College for twenty-eight years. He is the third founder of Kenyon. Together with Bishop Leonard, and with Mr. Samuel Mather, the chief benefactor of Kenyon, and together with a fine body of trustees, a splendid faculty, and a loyal group of alumni, Dr. Peirce has rebuilt Kenyon materially and educationally. If Bishop Chase when he climbed the hill and said a prayer, actually prayed for some one to carry on his work, that prayer was answered when Dr. Peirce, more than thirty years ago climbed the same hill, and undertook his duties as a teacher in Kenyon.

Another notable event of the Commencement was the appearance of the Centennial book entitled "Kenyon College: Its First Century." It was written by Dr. George F. Smythe, for many years chaplain and professor at Kenyon. Dr. Smythe is a real historian. He has done careful work with original documents. The result is a most interesting book, superbly printed at the Yale Press. Every person who ever set foot on Gambier Hill should have this book. It may be obtained for \$5.00, by sending a request to Kenyon College, Gambier, Ohio.

There were many splendid addresses and speeches at the various gatherings. Some were a trifle extended. The two utterances, of which I heard the most praise, were the sermon of Dr. Peirce, on Sunday evening, and a short address of Senator George Wharton Pepper, delivered to the graduating class of the college. The address of Senator Pepper fairly electrified the great audience.

Before Senator Pepper spoke it was known that he was upon the platform. I have no doubt that if you had asked many of the audience to pick him out, they would have made a choice without hesitation. Surely that elderly gentleman, with a portly figure, and a fine gray beard, was no less than a United States senator. What a surprise they must have had, when Senator Pepper was introduced, and a tall, athletic, almost youthful looking man appeared, clean shaven and distinguished looking, with clear eyes and intelligence, earnest-



Rt. Rev. W. G. McDowell, D. D.

ness and culture in every feature of his face.

I wish we had Senator Pepper devoting all his time and great ability to the Church.

The dignity of a Kenyon Commencement is very striking. Each candidate for a degree is presented to the President by a professor who uses the Latin language for the presentation. The president gives the diploma, and invests the candidate with a hood, also using Latin for the formal words that accompany the act.

Due probably to a difference of opinion and practice as to the most acceptable system of pronunciation of the Latin language, the speeches were all in English. This was probably just as well, owing to the lateness of the hour.

Lord Kenyon will no doubt take back the message to England, that a college commencement in America has for its motto, "Eat, speak, and be weary." It was an ordeal to attend every function and social affair. But it was worth the effort.

One of the bishops gave me a bit of excellent advice. It was to see the motion picture entitled, "The Fighting Coward." I have followed his advice since my return to Akron.

As usual, one of the delights of the whole occasion was the greeting of college mates and old friends. Everywhere on the campus were little groups, talking and recalling the scenes of long ago. The memory of Kenyon's hundredth year will long linger in the memory of those who enjoyed the great occasion. The gratitude of every visitor should go forth to those who made the centennial such a thorough success.

CONSIDER THE WIFE OF THE PARSON

Clergymen's wives are to have special courses, including art and labor saving methods, at the annual rural church conference to be held next month at the University of Wisconsin. Mrs. Nellie K. Jones, state leader of home economics extension, is in charge of the new school, which also will include courses in nutrition in the home and house management.

The Council's Work

By Alfred Newbery

THE SOLITARY PLACE IS GLAD

Recently a horse fell into an excavation in the street of a large Eastern city and before he had been extricated, traffic had been stopped for hours, a part of the street torn up, and the surface car rails removed. In terms of financial loss the traffic delay, the torn street, the severed rails represented a good round sum.

It would have been cheaper to shoot the horse and drag out the carcass.

But if anybody thought of that, it was not mentioned. I shall leave to others the philosophy of this incident, good or bad, but I want to draw out its testimony to a spirit among us, a spirit that does not count cost in relieving suffering, in aiding distress.

You will find something of the same nature in the parable of the lost sheep.

It is that spirit which keeps the Church in Alaska today. In 1920 there were less than 55,000 people in Alaska, though the territory covers more than two times the state of Texas. That population consists of some permanent white settlers, many seasonal or floating laborers of a not too desirable type who come to the canneries, the mines or the railroads and the native Indians and Eskimos. Transportation is difficult. Days stretch into weeks, and weeks into months, when freight starts on its way to some of our missionaries. It is a lonesome spot. I remember hearing from a missionary how his departure by boat from his station was delayed a year because the only time the ice broke up and made navigation possible, the "open season," lasted this particular year just a few hours! Then it closed in again to remain solid for another twelve months.

Why bother with a population that would make a town smaller than Northampton, Massachusetts? Why bother with wretched half-starved natives, or roving whites who perhaps have moved on before you can see any marks of your influence?

There is a spirit that answers for us, a spirit which leaves the ninety and nine and seeks the lost one, a spirit which recognizes its field of operation wherever there is distress, at whatever distance accessible under whatever difficulties, at whatever expense.

It is something to build a club where railroad men may have games, and fellowship and books as their recreation rather than faro and vice.

It is something to teach people whose almost exclusive diet was fish how to raise potatoes and turnips and other vegetables. It is something to widen the horizons of boys and girls by teaching them to read and write, to make them contributors to the common life by teaching them a trade. It is something to minister to the tubercular native, the man whose axe has slipped, the man whose fingers and toes are frozen black. It is something to make thrifty housewives, to teach the elements of nursing.

All this your missionaries, your Churches, your schools and hospitals are

doing today. Instead of filth, cleanliness, instead of the rule of the medicine man, self government, instead of the dread of baleful spirits, Christian serenity—this is the contrast.

Decent recreation, the friendly visit to the isolated prospector, leadership for the right things in villages and camps, the saving of life and limb for the maimed—these are what the missionary stands for in Alaska. And there as everywhere else the line of contact between white and native has been one of exploitation and degradation. That is a debt our race owes to the native, a debt the Church has been trying to pay and has been helping others of the same mind to pay.

But it is not merely a message of relief. It is not merely the binding up of wounds, the washing off of filth, the promotion of agriculture, the establishing of community centers. It is primarily a spiritual message of which these are the necessary accompaniments.

These people have a right to know God as revealed in Christ or to have that knowledge confirmed. They are dear in His sight. They have souls. They need the knowledge of eternal life. They need sacramental strength.

The little church one hundred and fifty miles north of Fort Yukon built by the natives of their own volition and without aid, the Christian character and loving gratitude of living memorials to Archdeacon Stuck, testify to the vigor of Alaskan Christianity. To see the vested choir at St. Johns-in-the-Wilderness at Allaksket, seven miles north of the Arctic circle is to realize that Christianity is not American or English or French but universal, that the Light that illumines us is the Light that lighteth every man, and that where man has gone, there must the Gospel go. And how shall it go unless we who believe take it there?

CELEBRATION AT HISTORICAL PHILADELPHIA CHURCH

On Sunday last an unusual programme appeared as part of a church celebration at Gloria Dei, or Old Swedes' Church, Philadelphia, which served a dinner in the churchyard, under the trees. This is the oldest church in Pennsylvania. It came before Christ Church and Independence Hall was built a generation later. The church was dedicated July 2, 1700, and for 130 years its pastors were sent from Sweden, the last Swedish pastor being Rev. Nicholas Collin, who died in 1831. In 1845 the congregation was admitted into the Protestant Episcopal Church of the diocese of Pennsylvania. The present rector is Rev. Addison E. Ewing.

ST. JOHN'S IS FIFTY YEARS OLD

St. John's University, Shanghai, China, under Episcopal auspices, on its fiftieth anniversary in 1929 will receive an endowment fund now being started by alumni. Its celebration will be eight years later than the semi-centennial of China's other church college, Boone University.

Our Bishops

William George McDowell, Bishop Coadjutor of Alabama, was born August 22, 1882, at Lexington, Va. He was graduated at Washington and Lee University, Virginia, with the degree of B. A. in 1902, and at the Virginia Theological Seminary in 1909, in which latter year he was ordained deacon by Bishop Tucker and priest by Bishop Randolph. He was rector of Meherrin parish, Greenville Co., Va., 1909-1913, then of Emmanuel Church, Staunton, Va., 1913-1918. He served as chaplain in the army, 1918-1919, after which, in the latter year, he accepted the chain of Alabama missions embracing Auburn, Opelika, Tuskegee. Auburn is the seat of the University of Alabama, and Mr. McDowell has been efficient in student work. He is one of the recognized Student Inquirers of the Department of Religious Education in the national administration of the Church, and is the Alabama member of the National Student Council in the Province of Sewanee. Dr. McDowell was consecrated Oct. 20, 1922.

The Truth of Spring

By Rev. G. A. Studdert-Kennedy

Through Him all things were made.—St. John i. 3.

If He, the Christ, went down into the dust of death,

Then is this fragrant first sweet breath Of Spring a lie,
And all this golden world a trust betrayed.
If He could die, then all must die;
Love only flames to fade.

There is no promise in the primrose,
No hope in budding trees,
Life is a senseless stream that flows
Into the silent seas of nothingness at last.
There is no Whence, no Whither, and no Why,

Thought is the final mockery;
A chance bye-product of the brain,
As blank, as purposeless and vain,
As all the rest of this mad scheme of things.
Its shining wings bear mortals to their death,

As, after witless wandering flight,
The moth is burned up in the light,
That through the darkness lured him to his doom.

If Jesus died,
Nought but the winter and the gloom
Remain.

But Jesus lives!
Then all creation swell the strain,
Shout and sing ye golden flowers,
Principalities and powers
Resurrexit! Resurrexit!
God's green Spring is true again.
Thunder out the glad refrain,

CHURCHES UNITE FOR EDUCATION

Eight Protestant churches in New Britain, Conn., have united to form a council for religious education. The president of the council is Louis Bruemmer, who has been a worker in the Hartford Y. M. C. A.

A STRONG ITALIAN MISSION

One of the most heartening pieces of Church work anywhere in the country is that carried on by the general missionary among the Italians in the Diocese of Erie, the Rev. S. J. Noce. Let him tell about it in his own words, now at the end of the second year.

"The first year of our work in Farrell was spent in making acquaintances and taking people into the Church as fast as we could, until additional pews and chairs were needed to accommodate the constantly growing congregation and Church school. The second year found us busy strengthening the work already accomplished and looking after the Church building which was in urgent need of attention. Four bare walls, rather blackened by smoke, and a beam ceiling would not do for people used to beautiful churches and colors. So the necessary sum was pledged and various extensive repairs and enlargements were made. The total cost was about \$1,900, which is being faithfully paid by the almost generally very poor congregation.

"Statistics, in mining and steel towns, where people are continually on the move, are necessarily a poor source of information, but we can safely say that at present we have about 150 families, reliable and faithful. A good number of those who have moved have been accounted for by other Episcopal churches, and where there are no churches (as often happens in small mining centers) they do their best with the aid of a Prayer Book and leaflets.

DIocese OF OHIO ORDINATIONS

In the College Church of the Holy Spirit, Gambier, on Trinity Sunday, June 15, 1924, Messrs. Lane Wickham Barton and Roy Judson Duer, graduates of Bexley Hall, were ordained to the Diaconate by Rt. Rev. William A. Leonard, D. D., L. L. D. Preacher, Rt. Rev. Thomas F. Gailor of Tennessee; Presenter, Rev. D. F. Davies, D. D.

DEATH TAKES SON OF BISHOP LLOYD

The Reverend John Lloyd, son of the Right Reverend Arthur Selden Lloyd, died on June 9th at Colorado Springs, in the thirty-fifth year of his age.

A NEW KIND OF DESERT

Rev. Arthur J. Gammack, rector of Christ Episcopal Church, Fitchburg, and Mrs. Gammack, who have just celebrated their silver wedding anniversary received a solid silver bowl containing nearly \$400 in gold pieces.

RALPH ADAMS CRAM HONORED BY NOTRE DAME

Ralph Adams Cram, the famous ecclesiastical architect, was given an honorary degree last month by Notre Dame University, a Roman Catholic Institution in Indiana.

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The Wrong Way

By Bishop Johnson

"You can't do the right thing in the wrong way. That's as bad as doing the wrong thing, if you're going to keep the state together."

These are words attributed to Abraham Lincoln by Mr. Drinkwater in the play.

It was an adhesion to this principle which caused both Washington and Lincoln to contribute so much to the solidarity of their country; and it is the lack of this principle which is producing chaos in our national administration.

When men permit personal prejudice and private interests to interfere with the public good, they help to scuttle the ship that they are sailing in.

St. Paul enunciates the same principle when he bids us not to do evil that good may come.

If this is true in the nation, it is equally true in the Church, and we will never keep the Church together until we learn more completely that the value of each part is dependent upon the strength of the whole.

You cannot eventually have strong and effective parishes in a weak and dishonored whole.

No good American would put ward politics before national honor, and yet that is just the trouble with Congress today.

No good Churchman would prefer the prosperity of his parish to the integrity of the whole Church, and yet that is just the trouble with the Church today.

Petty parochialism is based upon a false premise as to God's intelligence and justice.

God's justice is a fundamental attribute of His goodness. In a sense He is umpiring the game of life, and He has time and again given decisions to those who are His enemies rather than give an unfair ruling in favor of those who called upon His name.

It is all right to prate about orthodoxy, and your knowledge of the rules, but if you do not keep the rules, you cannot expect God to decide in your favor.

Of what advantage is it to claim an intimate relationship with Jesus Christ, if you do not support His passion for fairness. "If you claim to love me, then show it by

keeping my commandments" is the constant plea of the Master. And His constant commandment is never to abuse the possession of power in trying to achieve His will by methods which He would never tolerate.

As ministers of His, we are under obligations to observe the rules by which He bade us to administer His Church.

It is so easy and comfortable to plead a personal complex for failing to play the game.

It is a shame and disgrace that over a million prosperous and intelligent churchmen should feel no stigma that the organization to which they belong is nearly a million dollars in debt. It is due to the fact that we are carrying so many officers and men who do not care, and who, because they do not care have found alibis perfectly satisfactory to themselves for refusing to support that which they feel no shame in criticizing.

The excuses are these:

We do not approve of the way in which the money is spent.

We have so many local needs that we can take no share in the general burden.

We have a peculiar theology in our parish which prevents our supporting that of which our conscience does not approve.

Piffle! You are willing to carry the name, to share the benefits, to be married and buried under the auspices of the Church.

Then support its administration or cease to benefit from its ministrations. I presume there is no church in the nation that carries so much deadwood as ours, and by deadwood I mean those who want to ride in the boat but are not willing to pull the oar enough to carry their own weight.

A comparatively small percentage of the whole is rowing the boat in order that a multitude of profiteers may enjoy the ride.

The money is spent by those regularly appointed to spend it and they are a group of gentlemen regularly elected serving for nought, who are far above the average churchmen in intelligence and devotion.

They have assumed a burden in which every churchman has a share which, if he doesn't carry some one else must carry for him.

We have thousands of prosperous people who would resent an offer to pay their grocery bills and yet they are permitting those less able, to pay their church bills in order that they may be buried in accordance with their fancy.

As for our peculiar theology it is worthless unless it teaches us to play the game according to the rules. No man has any right to claim the privileges of an organization unless he is willing to share its responsibilities, and if he refuses to pay his dues, he should be expelled from the club; for that is what it becomes when actuated by theological prejudice. In short, unfairness will be the death knell of any organization and it is time that the odium of an present deficit should be brought home to those who have caused it, namely the person who refuses to support that which he publicly acclaims.

We put the flag before the town in our national life; let us be equally generous in our church life or confess that religion is a cloak for unfairness.

The church is right, but her people have a wrong attitude toward her claims upon their support. You are not baptized into a parish, and if your religious responsibility ends with the parish, do not expect that a just referee is going to accept your excuses. God is a just umpire at any cost.

No one would dream of belonging to a golf club or a lodge unless he met his obligations, nor would he be permitted to do so long.

In religion the act is voluntary. Surely we are not willing to play a gentleman's game in the spirit of a tramp.

It is simply bad sportsmanship to belong to an organization whose obligations you repudiate.

It is entirely decent that men carry their own weight if they are going to ride.

It is the wrong way, when we enjoy **the privileges of an institution** which we **refuse to support**.

The minister who encourages his congregation to side-step its general obligation is unworthy of his office and the layman who so sidesteps, of his heritage.

HONORARY DEGREE FOR KYOTO RECTOR

The Rev. Takaharu Takamatsu, rector of St. Mary's Church, Kyoto, was among the recipients of the degree of Doctor of Divinity at the recent Commencement of the University of the South, Sewanee, Tenn. Dr. Takamatsu acted as interpreter of Bishop Gailor's addresses and sermons on several occasions during the Bishop's recent visit to Japan. He is one of the most brilliant of the Japanese clergy, a graduate from St. Paul's, Tokyo. He studied at Harvard and then entered the Cambridge Theological School, whence he returned to his native country where he has been one of the leaders in the development of the Japanese Church.

It was regarded at Sewanee as a happy circumstance that in the strained relations which have arisen between Japan and the United States in consequence of the exclusion law, the University was privileged to confer this honor upon a Japanese who is representative of a Christian organization in Japan which can interpret to the people of that country sentiments of brotherhood shared alike by Japanese and Americans.

Washington Cathedral

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THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Education, Charitable, for the benefit of the whole Church.

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ON BEING A GOOD CURATE

BY REV. CHARLES THOMAS HULL

"He profits most who serves best."

One of the greatest opportunities and privileges that may come to a man in training for the priesthood is the work that he may enjoy as a Curate. For without the labor of building up a large Parish, even a young man may have the pleasure of serving in and being a part of one. There he sees the Church as a large, successful, active, organism. His first perception of church work as a clergyman is a rightly proportioned view. No matter where he may go in the years to come, he knows what a good Parish is like; how it runs and why. He may never serve in so large a Parish again. But he will never work blindly without an ideal.

That is very important. The ship without a port, the life without an ideal, the college course without a major subject, are all kin to the Parish whose Rector does not know his goal. The Priest who has been a Curate will never, except from sheer stupidity, become such a Rector.

This brings us to another thought, more intimate and important. No matter what we call him, by whatever title, he is above and before all the Rector's Assistant. This should be grasped most thoughtfully. The Rector is sailing the ship. The Curate is there to help. He may even take the wheel at times but he will sail a course mapped out for him. He may run the Church School but he should never forget that it is the Rector's School, not his own. He may write and preach his own sermons but he will preach and be heard as the Curate, not the Rector.

Surely there is no question about this but there is an important lesson in it. Loyalty is a quality that all men admire and appreciate. The communicants of a Parish will admire and see the quality of loyalty in a Curate more quickly and sincerely than any other personal trait.

The primary consequence, of course, is that the Assistant is loyal in his thinking. For him, "the King can do no evil." The Rector, for at least the duration of the Curacy, should become his assistant's ideal. He finds so much more of good and excellence in his employer than he does of any other ingredient that the flaws are passed over in his enthusiasm for the perfections. No man should accept a curacy where he feels this happy condition cannot arise. Divided loyalty and half hearted enthusiasm are mental conditions that no man can endure in an assistant.

There is so much that grows so naturally in the soil of untainted loyalty.

The Rector, himself, can do his best work. No matter what the task may be; whether it is putting life into a Parish Supper, or preaching a sermon on Sunday night, the Rector feels the presence of a fellow laborer who knows the goal and appreciates the cost in time and effort. If the Assistant allows moments of merit to slip by without words of deserved praise he should know that he has lost immeasurably. He will feel of course that all he

can say will be only the praise of a Curate but they are the words of a clergyman at that. They will never be words of flattery at least, for clergymen know better.

Then the valuable lessons of loyalty, which the Curate may instill in the people of the Parish. If his thoughts are loyal, his words and actions must be. There will be many times when he will be present and the Rector not. His words of appreciation and praise will soon stop even the desire to criticize. His life can lift, if need be, the life of the whole Parish on to a higher plain of loyal service.

Then too, there are the children. Curates come and go but Rector's remain to reap. Years after a curate has quit the Parish, the Rector will be reaping in the hearts of loyal children the harvest a curate sowed.

There will also be found many excellent effects in the life of the Curate. For if he is heartily enthusiastic about the man with whom he serves, he will unconsciously acquire that man's excellencies. For if he hears almost no one preach but the Rector, the most virile originality in the world will not save him from storing up some of that homiletical power. Imitation, moreover, is not only the "Sincerest flattery" but the most powerful influence in mental development that education knows.

Imitation in a curate is not something to be fought with and conquered but encouraged and guided.

Of course we have all heard how young men copy elder men's faults. But there is a reason for that. If one man constantly dwells in his thought upon the faults and failings of another, there may be some danger that in thoughtless moments he will fall into the same misfortune. But if on the other hand a curate frankly admits that his Rector is human, passes over his faults with a frank admission that they are unfortunate to an enthusiastic study of those qualities that have made this Priest not only a rector but the Rector of a parish large enough to require and support a curate, he will never regret it. He will not copy the Rector's faults.

More than that he will learn by the same experience to see that a successful Priest comes finally to the place in life where he bears in his own character veiled tracteries of the Matchless Life of our great High Priest. The growing Assistant will learn without being told that his leader and friend, tho he seem most original and unique, is after all a sincere follower and image of a greater Teacher and Priest in whom even a Curate may find a perfect and safe pattern. For there is no experience in all Church Life, except the Holy Communion, that is so richly suggestive of the life which Jesus and the Apostles led, as the companionship of a good Rector and his Assistant.

Another side to the picture must not be left out. Every curate must know that being a rector's assistant means also being

ready to make unstinted sacrifices. The United States Steel Corporation may accept the eight-hour day, but the Church never can. We enter Her ministry because such service offers a great opportunity to do the world a great kindness. Christian Kindness knows no hours. The Church is a beautiful Mother that ever leads us on; sometimes with tears; often with glad smiles of triumph, always to serve Her children; never to think of the time put in. This is as true for the Rector as the Curate, but the Assistant's time is the Rector's, not his own. No one who will not gladly face this challenge should ever put his hands to this plow. It is only for those who are willing to give unstintingly of their best.

Friendships, too, will be limited. For the Assistant will put in his work in certain carefully defined fields of the Parish's endeavor. To these given tasks he will devote himself no matter how much he might long to jump the fence and go romping in some other portion of the vineyard. There is no finer discipline that can come to a man than this. He learns to find his friendships in most wholesome and unexpected places. He learns to be happy where he is.

To be specific, if the Curate is asked to devote the major part of his energy to the Church School, as he usually is, then the Church School and Church School families become his parish. If he ever leaves that wonderful little vineyard to go calling on families who have no children and can never be of service to the Church School, he must know that he is wasting precious time and energy. Such calls may be pleasant but are not constructive. There may be exceptions, but that proves they are not in the class we are discussing. The curate who makes a call that has no constructive value might wisely be called into the Rector's study for a helpful chat. He needs it.

Finally, the wise Assistant will prove that he is one by remembering always that he is working on a building that other hands have founded and other lives must complete. He cannot alter the design, or rebuild the foundation. He must lay the bricks, row upon row, stone upon stone. Others will come after him.

This seems hard at times. It seems to cramp one's initiative, to hamper one's originality, to limit one's growth. But there are many compensating opportunities for the development of all these. The Curate will probably know nothing at all about the doings of the vestry, but he will likely attend many meetings of the officers and teachers of the Church School. If he learns to handle those meetings well, he will be better fitted to cope with a vestry when the time comes.

The Rector's Assistant may never be asked to solve the financial riddle of the Parish and may often wonder how it is done, but he will be responsible for economy in the Church School budget. If the Rector has to cut that budget for him, he may be glad that a Vestry was saved a similar

task. What a blessing it is for the Church that many Rector's were Curates first.

So it is that the man who would be an able Rector, learns first to be a careful and conscientious Assistant. He takes the structure of the Parish as he finds it, the plans as they have been drawn, and gladly does his best where it is expected. "For," he always remembers, "the seeds we plant today will bear fruit after we have gone. We may go, but The Church must stand forever." We must build therefore, with a carefulness and a workmanship of which we may never be ashamed. For the one be but a Curate, he must by every thought and deed, be a helpful assistant to the Rector.

CHURCH IN NEW YORK A TOWN HALL

Christ Church, Bronxville, N. Y., serves the community as a town hall, that structure having been declared unsafe. Since Rev. W. C. Robinson became rector of this church has had a more rapid growth than any other in the diocese. Bishop Manning speaks of it as affording a remarkable exhibition of healthy growth.

EPISCOPALIANS JOIN IN OUTDOOR SERVICES

Six Episcopalian clergymen are on the list of those who are to preach at the big outdoor services held Sunday afternoons throughout the summer on Boston Common. One trade union official is also on the list as a speaker at one of the services, which are held under the auspices of the Greater Boston Federation of Churches of which the Rev. George Paine, an Episcopalian, is secretary.

CROWDS BESIEGE BISHOP FOR BLESSING

London was treated to an unusual sight today when throngs of ardent Anglo-Catholics besieged St. Paul's Cathedral to secure the blessing of their beloved leader who had entered the Cathedral a short time before as a Librarian of Pusey House—plain Father Carpenter - Garnier — and now emerged the Lord Bishop of Colombo clad in the robes of his office and the Apostolic authority conferred upon him by the laying on of the hands of His Grace, the Archbishop of Canterbury, the Lord Bishop of London and others. So dense was the crowd kneeling upon the steps of St. Paul's and in the street in front of the church that the Bishop was more than twenty minutes

getting down the steps to the street.

The Bishop of Colombo is the author of "Mental Prayer" in the Anglo-Catholic Congress series of books and is the second Anglo-Catholic leader to be raised to the Episcopate within the past few months. The other was Father Frere, the noted authority on the history of the Prayer Book, who was Superior of the Community of the Resurrection at Mirfield, and was recently enthroned as Bishop of Truro. The Bishop of London is himself strongly identified with the Anglo-Catholic Congress and was President of the Congress held in London last summer when sixteen thousand delegates packed Albert Hall, the largest hall in London through the hottest week in the year.

What the Church is Doing



ALFRED NEWBERY is the Assistant Secretary of the Department of Christian Social Service of the National Council, a position which he took after several years' work for the Church in China. He is in close touch with the great things being done by the National Church, and his intimate accounts of events and movements has made his column one of the real features of THE WITNESS.


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Loyalty to Christ in Time of War

By Rev. Ernest Fremont Tittle

Pastor, First Methodist Episcopal Church, Evanston, Ill.

To the question, "What is your supreme loyalty?" there is only one answer which we would be willing to give. One after another, would we not promptly and unequivocally answer, "My supreme loyalty is to Jesus Christ?"

We cannot but repeat after Jesus Himself that searching saying: "He that loveth father or mother more than me is not worthy of me: And he that loveth son or daughter more than me is not worthy of me." Nor can we fail to see that although in this saying only two great human relationships are mentioned, others are implied. He, for instance, that loveth his university more than Christ is not worthy of Christ. He that loveth his country more than Christ is not worthy of Christ. Are not these admissions also involved? And who among us would hesitate to make them?

When Jesus said: "He that loveth father or mother more than me is not worthy of me," He was, of course, thinking of Himself not merely as a human individual but as a spiritual symbol of the kingdom of God. Supreme loyalty to Him meant supreme loyalty to the kingdom of God in heaven and on earth. And let us keep steadily before us the important fact that when a man pledges supreme loyalty to the kingdom of God, far from surrendering any lesser loyalty, he glorifies every other loyalty.

But for increasing numbers of persons—a peculiarly torturing fact—the higher loyalty and the lesser loyalties do sometimes seem to clash. In our heart of hearts we really want to be supremely loyal to Jesus Christ. But we are dwelling in the midst of a civilization that is semi-pagan. We live and move and have our being in a world that does not, on the whole, accept, much less practice the principles of Jesus. We are citizens of a state that is less than Christian. How, then, is it going to be possible for us to discharge the duties of citizenship in a less than Christian state; to live and labor in a world where hideously unchristian deeds are not only done but commanded to dwell in the midst of a semi-pagan civilization, and maintain through everything our loyalty to Christ?

This moral problem becomes excruciatingly difficult when a Christian is ordered by a less than Christian state, in a semi-pagan world, to take up arms against his fellows. I do not happen to know anything about the officer in charge of the submarine which discharged the torpedo that sank the Lusitania. But let us suppose that in his heart of hearts he wanted to be loyal to Jesus Christ. He received an order from his government to sink a ship carrying munitions—and women and children. What should he have done? In time of war, a man who really desires to be loyal to Jesus Christ may be ordered to bomb a city, or to explode poison gas shells over it, or to foul its water supply, or to cut off its food supply, or (it is now hinted) to release disease germs in it, or in some other fiendish way

to inflict suffering, not only upon men, but upon women and children. What, under such circumstances, should a Christian do? When Christ says, "Treat every man as a brother," and the state says, "Treat certain men as your enemies"; when Christ says, "Maintain toward every man an attitude of goodwill," and the state says, "Goodwill toward enemies is not permissible," what should a Christian do?

Now this is a question which every modern disciple of Jesus ought to be putting to his own soul. It is a question which, in my judgment, cannot longer be evaded. And it is a question which every follower of Christ will have to answer for himself. You cannot answer it for me. I cannot answer it for you. No man may answer it for his brother. If some disciple of Jesus comes to the conclusion that, in the event of another war, there is but one thing for him to do, and that is to serve his country by bearing arms, it is not for me, nor for any other man, to say to him that in that case he will cease to be a Christian. And if some disciple of Jesus comes to the conclusion that, in the event of another war, he must, in some way, serve his country, but that he cannot, under any circumstances, consent to bear arms, to kill, to inflict suffering upon women and children, it is not for me, nor for any man, to say to him that in that case he will cease to be a Christian. Certainly, let me add, it is not for the Christian Church to discourage any of her sons or daughters who are making earnest, and even agonizing efforts to be loyal to Jesus Christ. Whatever attitude the state may feel obliged to take toward the "conscientious objector," the Christian Church ought not to make more difficult his already terribly difficult path. If the state decides that in the interest of public safety he should be sent to jail, the Church cannot keep him out; but the Church can, and should, let him feel that he possesses her profoundest respect for his brave allegiance to what seems to him to be the command of Christ.

As for the Church herself, I, for my part, feel very sure that she ought never again, in her official capacity, to bless war. She cannot dictate to her sons and daughters how they shall solve their moral problem. She must not, in my judgment, attempt to legislate in respect of a matter which concerns so vitally the individual conscience. But this one thing she may do. She may refuse to call holy that which is hideous. She may refuse to call right that which is wrong. She may humbly confess her own share of the awful failure to prevent war. But by what kind of moral hocus-pocus may she justify her shame? Let the Church never assume a holier-than-thou attitude, but, in the name of truth, let her never again say that black is white. And,

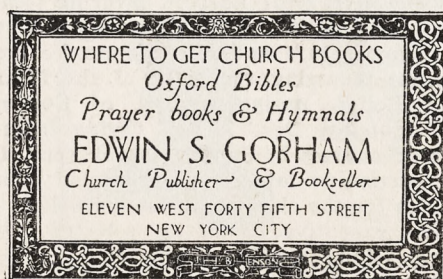
in the name of Christ, let her never again officially participate in an orgy of killing and hate. Let her keep herself in some truly and nobly Christian sense "above the battle"—above the massacre and the madness—so that anguished men and women on both sides of the conflict may know that there is, in a mad-house world, at least one great organization that is keeping sane and calm and kind and Christ-like; and by that knowledge be comforted and sustained and filled with hope. If, in the event of another war, the Church should maintain an attitude such as this, is it not at least possible that, at the close of the war, she could influence for the good of all the terms of peace?

Let us return to the thought with which we started, that our supreme loyalty is to Jesus Christ. If our profession of Christianity amounts to anything, each of us in his own way, but each of us in some way, must strive to crown Him Lord of all. It is hardly to be expected that we shall all choose the same way of trying to rid the world of its greatest existing curse—the curse of war and of the whole war system. But in Christ's name, let us choose some way! How dare we, as Christians, remain passive while forces are generating to hurl the world into another catastrophe unimaginably awful? How dare we let governments blunder along into another abyss through lack of moral initiative? Is it not for Christians, of all people, to furnish moral initiative? To take with respect to war a position in advance of the average conscience, and then by unsleeping educational effort bring the long-suffering (because uninformed) masses of mankind to the point where they will demand that war be placed in the same category with dueling, piracy, and slavery?

Then, but not until then, will loyalty to Christ no longer clash with loyalty to Caesar. For then Church and state will together stand at the feet of Jesus and crown Him Lord of all.

NO LET UP HERE DURING SUMMER

During the summer the work of the chaplains of the Episcopal City Mission in Boston is to be carried on without interruption by the regular chaplains, Rev. George P. Bentley, J. Edward Hand, Frederick A. Reeve, and Howard S. Wilkinson. The latter gives special attention to the hospitals for the veterans of the late war in and around Boston. The need for such visitations is even greater in summer than in other seasons for so many volunteer workers are away that the patients have many hours of loneliness unrelieved by friendly visitors.



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President Bell Hits at Jingo Patriotism and Our Super-Patriots

Two Lively Forum Meetings Held in Conjunction with the Wellesley Conference. Enrollment of Over Four Hundred

By Rev. B. I. Bell, President of St. Stephen's College

"It is time for us to take the flags out of the churches. The Church cannot be national. We have enough super-patriots waving flags without the Church joining in with it." This statement and others like it, started the ball a-rolling at the open forum meeting last Sunday afternoon at the Wellesley Conference. The subject under discussion was "Christian Foreign Policy." President Bell made the principle address in which he traced the development of the unity between peoples. First the family, then the clan, then the state, then the nation, with a world union as the next step. He said that it was bound to come . . . that people would demand it as they came to know one another and that, further, economic necessity would bring the nations into some sort of a world alliance. "I fail to find any reference to that virtue 'patriotism' in the New Testament. Jesus Christ has had a lot of virtues tacked on to him in the course of the last few hundred years that he never possessed." President Bell then paid tribute to the rector of St. Mary the Virgin Church in New York City who had refused to allow a flag to fly in the church, even during the period of the war.

Dr. Bell's address was followed by a lively discussion. Several expressed themselves as opposed to Dr. Bell's ideas. Dr. Grant of Trinity Church, Chicago, felt that there was such a thing as a good patriotism which was expressed by the flag in the chancel. Mr. Franklin of the National Council said that he was very happy to state that he had gotten over an idea he once held of "My country right or wrong." "Wrong is wrong wherever it is and the Church must be against it whether it is in one's own country or elsewhere." He did feel however that Dr. Bell had been extreme in his statements. Mr. Spofford of the Church League for Industrial Democracy then contended that there would never be an end to strife until we got at the economic roots of the difficulty. "Last month I heard a very well informed business man say that we would have social anarchy in America if we do not develop our foreign markets. And I think he is right, for he doubtless meant by social anarchy simply social and industrial changes, which we have been committed to by the last General Convention. All nations, that are developed are trying to stave off that change by developing foreign markets. This means ruthless competition and inevitable war. There is but one way to correct it and that is to produce good for use instead of for profit."

Dr. Jefferys of Philadelphia took exception to this and a rather lively session

resulted over the question as to whether or not co-operative production was necessary in order to prevent war. The final speaker was Prof. Vida Scudder of Wellesley who urged all present to join organizations that are making for a better understanding between the nations.

A second forum session was held on Monday night when the subject was **Human Relations in Industry**. The leader was the Rev. W. B. Spofford who outlined the experiments being tried in several factories, with especial emphasis on the clothing industry. He told of the agreement there between the firms and the union of the workers and claimed that it had brought the industry, in a very few years, from one of the most sweated industries in America to one of the best. He concluded by referring to the resolutions that were passed at the General Convention in 1922 which went far beyond anything being tried in this country. A lively discussion followed as to the value of unions, whether or not the Church was justified in supporting them, whether or not a strike was ever justified, etc.

More than 400 people registered for the conference. The mornings were crowded with courses, the early part of the afternoons were given to recreation, with mass meetings each evening at eight. Among the evening speakers was Prof. Vida Scudder of Wellesley College who spoke on "Social Righteousness from a Christian Point of View"; Father Huntington of the Order of Holy Cross who spoke at the twentieth anniversary celebration; Mr. Lewis Franklin and Dr. William C. Sturgis who spoke on the Church Program, and Bishop Blair Roberts who told of the work of the Church in South Dakota.

FOR PEACE AND PROHIBITION

The World Sunday School Association convention meeting at Glasgow, adopted a resolution declaring that the delegates view "with profound concern long continued national jealousies and racial antagonism and called upon the Sunday schools through the world to promote the coming of that kingdom which can alone secure peace on earth and good will toward men."

Resolutions were adopted favoring total abstinence and the complete prohibition of the manufacture and sale of intoxicating liquors; indorsing the work of the Near East Relief, urging support of Golden Rule Sunday, Dec. 7, and urging inclusion of courses in Sunday school work in the curriculum of schools preparing candidates for the clergy and mission fields.

The executive committee selected Los Angeles for the 1928 convention.

BISHOP JONES CONFIRMS CLASS IN CENTRAL NEW YORK

Bishop Paul Jones spent Sunday, June 22, with Rev. A. L. Byron-Curtiss, preaching, administering and confirming in the latter's parish at Willard, N. Y. At 8 a. m. the bishop celebrated the Holy Eucharist and administered First Communion to the class he confirmed in the evening. This was followed by breakfast in the parish house, participated in by those who had been at the early service. Among them were doctors, employees and nurses from the state hospital at Willard. Bishop Jones gave a short address at the breakfast hour. Later automobiles were taken by the choir and the clergy to a neighboring mission where the Eucharist was celebrated by Rev. A. L. Byron-Curtiss and the bishop preached. In the evening in the parish church he administered confirmation to a class of adults, all employees of the hospital. A noteworthy feature was the fact that the sponsor for the women of the class was Mrs. A. T. Elliott, wife of the superintendent of the hospital, and the sponsor for the men of the class was John Engle, the chief engineer. The idea of sponsors for confirmation classes is a novelty in our church, but Rev. A. L. Byron-Curtiss has used it for years, as he deems it more democratic to have someone representing the congregation as well as the rector to participate in the ceremony of bestowing the Apostolic rite. He has them repeat the formula of presenting the class to the bishop, with the rector. The custom was highly commended by Bishop Fisk, who said he wished it might be followed everywhere.

At the evening service, in the chancel were clergy from Auburn, Ithaca, Geneva and other places of the Finger Lakes region who had come to do honor to Bishop Jones.

CONFERENCE PLANNED FOR YOUNG WOMEN

A conference on the Christian law of love in human relations is to be held at Adelynrood, South Byfield, Massachusetts for three days in September. It is to be especially for young women in business, industry, college and the home. The leaders are to be the Rev. Stanley M. Cleveland, Student Chaplain at the University of Wisconsin, and Miss Emily Morgan, companion in charge of the Society of the Companions of the Holy Cross.

CHURCH CALLED IN TO HELP IN POLITICAL MUDDLE

A deadlock has developed in the senate of the state of Rhode Island. It has become very bitter and very nasty. Both the Republicans, who represent the small communities, and the Democrats who represent the cities, are "standing pat." The result is no appropriations even for state institutions. Everything has been tried to settle the matter without avail. As a last resort Bishop Perry has been called upon to head a citizens committee to tackle the mess.

Fifty Seminary Students Out to Convert the City of Fitchburg

Cambridge Seminary Students Combine with Students from Other Institutions for a Weeks Campaign of Street Preaching

Here's news. Fifty seminary students are to descend upon the city of Fitchburg, Massachusetts, in September and try to bring the city back to God. The plan has been in the process of development for six months, and here's the story.

Mr. Gifford Simmons, a wealthy manufacturer, came to the rector in the city, the Rev. Arthur J. Gammack, and told him that he wanted to do something for God and his city but that he had nothing to offer but money. They talked it over and at first a preaching mission was proposed. Soon after that time Mr. Gammack was thrown into contact with a number of students from the Episcopal Theological Seminary in Cambridge and it occurred to him that it would be a great thing not only for the city but for the students to bring them into contact with the real problem a church is up against in a city like Fitchburg. He therefore arranged for Mr. Simmons to meet with the students at a conference which was held last April in St. Paul's Cathedral, Boston. A number of students from Boston University were also present at this meeting. The group went over the proposition very carefully and then adjourned to think and pray over it.

A later meeting was called and it was then decided to bring fifty seminary students into the city for intensive work for a week in September. Mr. Simmons then picked out five students to come to Fitchburg for the entire summer to make a religious survey of the city. These men, three of whom are from the Cambridge Seminary, and in Fitchburg at the present time. They are going to make a thorough canvas of the city, calling at every home, going into the factories and into the rural districts, to find out whether people have church connections, how many of them attend churches regularly, how many children attend Sunday Schools, etc., etc. These men who are carrying out this part of the work are being paid by Mr. Simmons for their time.

The preaching mission is to open on September 14th and is to be preceeded by a retreat of three days, when the fifty students will go off into a quiet place, with leaders, to prepare themselves for their tasks. They will then march into the city fifty strong and will take their places on street corners, in the factories, in the schools and urge the people of the city to surrender themselves to God. During the week a big mass meeting is to be held each evening at which Dean Brown of the Yale School of Religion will be the speaker.

After the week of intensive effort a follow up program is planned so that the families that have been reached by the students will be linked up definitely with

the church of their baptism, or the church of their preference.

Mr. Gammack is not quite sure, he says, as to what will come of it all. "I am not going into this thing thinking that it is going to make a heaven out of our city. One can't tell what it will do. I do believe that it will be a good thing for the boys and it won't hurt the people who hear them. And God may use them to bring about really remarkable changes in the life of our city. And wasn't it fine of Mr. Simmons. Here is a man, not a very good church goer himself, who wants to do something for God. He says that he has only one thing that God can use and that is money. So he is paying those boys over there this summer, and he is going to pay for the entire undertaking."

HONORARY DEGREES CONFERRED BY HOBART COLLEGE

The ninety-ninth commencement of Hobart College, marking the termination of one of the most prosperous years in the history of the institution, was celebrated on Monday, June 16th. First, degrees were conferred upon seventeen members of the senior class, and honorary degrees were given to five distinguished representatives of the Church, Education and the Press.

The recipients of honorary degrees were: Rt. Rev. Frank William Sterrett, Bishop Coadjutor of the Diocese of Erie, who was for one year a student at Hobart, LL. D.; Benjamin Ficklin Finney, President and Vice-Chancellor of the University of the South, LL. D.; Rev. Roeliff Hasbrouck Brooks, Archdeacon of the Diocese of Albany, S.T.D.; Howard Rollin Patch, Hobart 1910, Professor of English at Smith College, Litt. D.; Herbert Bayard Swope, Executive Editor of the New York World, L.H.D. Dr. Swope, as the commencement speaker, delivered a brilliant address on "Journalism, an Instrument of Civilization."

Announcement was made during commencement week that Hobart had received by the will of the late Beverly Chew, of

Geneva, a graduate of the College, in the class of 1869, a gift of \$50,000 for the endowment of a professorship of English literature. It was announced also that Dean William Pitt Durfee was about to begin his first vacation since his appointment to the faculty in 1884. Leave of absence for the coming year was recently voted to the dean by the board of trustees.

ST. JOHN'S COLLEGE IS BUILDING

Commencement at St. John's closed the most successful year in the history of the college. The day began with a Corporate Communitn at 6:45 Dean Bonell was the celebrant. At 10:30 at Trinity Church Dr. Johnson was the celebrant. Dr. Bonell preached the sermon and conferred the degrees. Five men finished at St. John's this year, three of them receiving B. A. degree.

Extensive improvements are being made during the vacation. St. Hugh's Hall is to be made over and four new rooms added to accommodate the increased enrollment in September. A new commons and larger lecture rooms provided. The first faculty cottage is in course of construction.

The city of Greeley presented St. John's with fifty trees. These were set out by the students.

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The class of "24" presented St. Chad's Chapel with a silver wafer box.

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ABOUT FOUR HUNDRED AT WELLESLEY

Nearly four hundred people have enrolled as members of the Wellesley conference. The program consists of about fifty courses besides the special afternoon conferences and the mass meetings which are held each evening.

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Continuing the Muddling Process in England

By Rev. A. Manby Lloyd

"Make everybody live in the slums; that is your Socialism," exclaimed Mr. Ormsby Gore, a member of Parliament from Stafford.

Mr. Wheatley: "Perhaps if you lived for a week in the slums we would soon get the problem solved."

On a former occasion he had been accused of treating the House to sob stuff, "I am not going to talk sob stuff today," he said. "I won't be guilty of the offence," he added bitterly, "of assuming that Conservatives have souls instead of pockets."

Mr. Wheatley then went on to explain his housing scheme, in what was admittedly a great speech, in which he owned that it was much easier to deal with a ring (of brickmakers) than to deal with an unfettered private enterprise. The former kept their word in spirit and in letter. The latter forced up prices. He was followed by Sir W. J. Hicks, the English Mussolini, who said the points on which the House would have to be satisfied were that the finance of the scheme was sound, and that the necessary labour could be obtained. He was amused at the idea of Mr. Wheatley asking that the law of supply and demand should be suspended. "I don't think he is clever enough to do that," he remarked; "I wonder he doesn't tackle the laws of gravitation." He reproved Mr. Wheatley for his reference to the souls of the Conservative Party. It was not worthy of what was a good speech.

"The Conservative Party were as keen to see slums removed, and knew as much about the conditions under which the people lived as the Labour Party did."

This is a typical picture of a parliamentary debate. To understand English politics and the Church of England it is necessary to remember the remark of Aristoxenus, the pupil of Aristotle, that states, like all great works of Art, are either *Apotolistic*, (that is symmetrical), like sculpture, architecture and painting, which speak for themselves; or *Music*, (or rhythmic), like music, poetry and dancing, which need an executant. It is the old conflict between Athens and Sparta. The former aimed at symmetry. The latter at rhythm.

Britain is a Spartan constitution; its politicians are great actors, from Pitt and Palmerston down to Lloyd George. Disraeli and Gladstone were gladiators in an arena. There is a temptation to play to the gallery. In England it is not the institutions and their corresponding officials that really decide matters; it is, as everybody knows, the personality of a

given bishop, judge, M. P., editor etc.

We have no written Constitution, no Declaration of Independence. We live from hand to mouth. We muddle through. Great men have pulled us through in the past, but the great men have all gone. Asquith is the noblest of our politicians, the men with the grandest style, and he is aged. It was his humour, character and eloquence that checked the Liberal rebels who had their chance of destroying the Labour Government not many days ago.

It is this lack of great man, this dearth in personality, that has given labour its chance. It aims to convert a *music* state into an *apotolistic* one. We are becoming more and more bureaucratic. You cannot change the rhythm of a nation, but you can aim at symmetry.

Great architectural changes cannot be made in *apotolistic* nations without a revolution. Solon, Blisthenes, Pericles made architectural changes and Athens underwent eleven revolutions. The French acquired new symmetry at the cost of the most gigantic revolution in modern times. The elasticity of the English constitution and the vagueness of the Church of England made quiet peaceful revolution possible.

This is only a rough generalization, but it may help to an understanding of our times. America is symmetrical, but it has large foreign elements that live by rhythm. Hence the conflict—your Irish, Italians, Poles and Jews. A wise nation, like the Roman Church, will cater for both kinds.

and combine its regulars and seculars in one common loyalty. The same task lies before Ramsay MacDonald. That is why all talk of revolution seems absurd. As long as labour is content to mould the constitution—well and good; we shall not notice the change, but let it try to change the habits of the people—let it try to stop racing and sweep-stakes and turn us

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PICTURES

IN the early fall we plan further improvements in The Witness. In this improved paper we hope to feature each week a large photograph of some memorial-stained glass window; pulpit; reredos; lectern, etc., with a short description of it. The management will appreciate hearing from clergymen in whose churches such furnishings have been recently installed—or where they are being planned.

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CHICAGO

into pussyfoots—and the fat will be in the fire. We live by rhythm.

* * *

That is why we excel in poetry and the French in prose. Mr. Thomas Hardy, our veteran poet and novelist, who is 84, received a visit from the choir of a Dorchester Church on the night of his recent birthday. They were welcomed by Mr. and Mrs. Hardy, and in the drawing-room they sang "God is a Spirit," and then, at Mr. Hardy's request, they sang his favorite hymn, "Through all the changing scenes of life." The touching little service ended with "Glory to Thee, my God, this night."

Dear me, and I remember the time when Thomas Hardy was not strictly proper and his books were on the ecclesiastical 'index,' and his name was mixed up with Bradlaugh's.

Two prison officers have been dismissed for smuggling articles by Horatio Bottomley to the Press, and giving Horatio facilities to keep a diary. Mr. Tom Shaw, the Labour Minister, refuses to intervene in a threatened railway strike because, he says, "as the railways are not nationalised, obviously it scarcely becomes our business to maintain the service." If you won't have symmetry you shall have rhythm!

The Church of St. Pauls, Brighton, famous by reason of its first vicar, Arthur Wagner, has refused to receive a new vicar who had made arrangements to come. But the announcement of his forthcoming marriage was a shock to the Brighton people, who threatened to leave the Church *en masse*. I understand the title deeds contain a clause making the choice of a celibate priest conditional. The celibate life

is certainly more symmetrical. But the English are rhythmic. Perhaps this is why the married priest fits better into our parochial life.

CHINESE GIRLS SET THE PACE

Can our college girl match this? On Commencement at St. Mary's, Shanghai, the senior class held a meeting at which every girl pledged herself to do some social service work during the year, to report at the next commencement.

The following up of such ideals and ambitions in its graduates is a difficult but important work in a mission school. It is obvious that there must be great loss if the newly graduated, fresh from the school's standards and ideals, are not put in touch with parishes, aided in adjusting themselves to their community, and if some outlet is not found for their hard-some helpful service for those who have free time. The girls can of course be of real help in mission Sunday schools, day schools and kindergartens, and hospitals.

At St. Mary's an attempt is made to do this sort of thing. It means a greatly acquired social and religious zeal, and amount of work, calling and writing, learning in detail each fall what the girls are doing and can do, becoming an unofficial employment bureau (in which the Y. W. C. A. has been of great assistance), visiting the sick, which often makes a marked impression on the girl's family, lending books, to feed the love of reading instilled by the school. The girls at home have more time, but few books or none. There is much need for a good circulating li-

brary for English-speaking Chinese in Sanghai, which the Chinese themselves could support.

This follow-up work, a part of mission activity of which we hear little, extends to other Chinese cities and to other countries, where, so far as possible, a welcome is found for the girls among Church friends. One non-Christian graduate of St. Mary's, going to Rio de Janeiro, found such a welcome in the church there that when she and her husband were in Paris they promptly looked up an American church.

LARGE ATTENDANCE AT CONCORD CONFERENCE

The Church Conference at St. Paul's School, Concord, N. H., opened on Saturday, June 28th with a large attendance. Most of those attending are young people. Courses are given by Rev. William T. Hooper of Hartford, Connecticut; Miss Lucy Sturgis of Boston; Miss Sarah Cadoo of Grace Church, New York; Deaconess Helen P. Lane of Massachusetts; Dr. Sturgis of the Education Department of the National Council and Rev. Frederick Lauderburn of Pittsburgh.

NEW ITALIAN WORKER FOR BOSTON

At the Chapel of St. Francis of Assisi, one of the mission churches of the Episcopal archdeaconry of Boston, Miss Antonietta Barbante is taking up her duties as parish worker. Miss Barbante is a native of southern Italy, although her grandparents were North Italians, so she combines the characteristics of the people of both sections, which enables her to be a medium between the two.



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CHICAGO

PACIFIC SYNOD WINS TRIBUTE FROM THE PRESS

In connection with the recent Synod of the Province of the Pacific, held in San Jose, one of the most outstanding features was the fine spirit of welcome and fellowship extended by the whole city. This was evidenced in one way by the streamers which were stretched across the main streets bearing the Cross of Jesus Christ. It was evidenced also by the welcome to all the various clubs, etc., and by the various complimentary dinners and receptions given to the visiting delegates. It was evidenced in a most telling way by the welcome extended to the pulpits of the different denominations to visiting Bishops and clergy.

One of the most impressive and significant ways in which the Synod was welcomed was by the full reports and publicity given by the press of San Jose. We reprint below an editorial from the San Jose Mercury-Herald, extending a welcome to the Synod.

"The church is not only a religious force. Irrespective of its spiritual influence it is an institution which builds citizens and fosters the principles of integrity that distinguish the better American and the finer American city. It matters not whether you are an Episcopalian, or an ardent minded citizen of San Jose to appreciate churchman, you need only to be an open-minded citizen of San Jose to appreciate the attendance here of the Pacific Province Synod, and to bid the laymen and clergymen who compose it welcome.

"The conference brings to San Jose two hundred delegates, among them an unusual number of eminent bishops and dignitaries. Although they have come to transact purely provincial business their presence here is a stimulus to other ecclesiastical bodies and to the progression of good citizenship.

"The Episcopal Church is one which in this age of shifting religion dogma has found its platform sufficiently flexible to meet the new requirements of a changed civilization and sufficiently well founded to maintain also its old and principal tenets. The constant increase in the ranks of its supporters is due to its breadth and its successful endeavor to hold to the best of the old and to progress steadily with the new. The accomplishment is too rarely performed and too little appreciated.

"It is a fact that the church of today have too often stooped to bitter controversy of creed and undignified wrangling

over disputed doctrines. The Episcopal Church has maintained throughout the clamour an admirable and wise dignity. There is no room in its precepts for petty and personal bickerings. Its clergymen are scholarly, intelligent gentlemen who though they may differ will not forget the common aim of brotherhood and the consideration of others' viewpoints.

"But whether all churches, or only a few, are broad or narrow, in this country all are entitled to equal protection. There should be no place for religious intolerance. There should be no estrangement of neighbors and friends because of religious differences. Too often denominational zeal breaks over the bounds of tolerance, separating communities and even families. It is as impossible in this or any other country to achieve perfect religious unity as it is to have perfect political unity. Among the most tolerant leaders of liberalism the Episcopal Church holds a high place. To have the Synod here is a distinction that San Jose could scarcely have expected, and we are sure that nothing will be left undone to entertain the delegates and send them back to their homes with pleasing memories and kindly impressions of San Jose and its people."

YOUNG PEOPLES CONVENTION IN KANSAS

Every June following the closing of Bethany College, the Diocesan School for Girls at Topeka, Kansas, Bishop Wise invites the girls and boys of the Diocese to be his guests at the camp, which is held for four days on Bethany grounds. For five years girls and boys have assembled at Camp Wise and returned home better informed in Church matters and more fully understanding the value of time set aside for such training in the life of every girl and boy.

Nineteen twenty-four has been declared the most successful year of all, and since each camp has been called more successful than its predecessor, we are looking forward to 1925.

A BIG CHURCH HOSPITAL IN CHICAGO

St. Luke's Hospital, Chicago, under Episcopal auspices, will be the largest in the country when the nineteenth story addition, for which it is beginning to collect \$750,000, is completed.

At Camp this year there were sixty-two girls and fifty-five boys, besides about twenty-five councilors. The girls were housed in Bethany while the boys were assigned to tents. These girls and boys came as guests of Bishop Wise, to receive spiritual education and to participate in good, clean recreation.

Each morning was given over to instruction by Miss Stone of Philadelphia, Rev. Francis J. Clark of the National Council, and Miss Nellie Smith. The girls' meetings were held in Bethany Study Hall and the boys' in the Guild Hall. Miss Stone was very instructive in her lectures on the Ways of Living, and Mr. Clark held everyone's attention with his talks on Japan, China and Africa. Miss Smith talked about the Five Fields of Service and also on the possibility of installing a Young Peoples' Service League in each Parish.

In the evening, Deaconess Gilliland, of Trinity Parish, Atchison, instructed the members of the camp on the Life of Christ. Her discourses were indeed helpful. Following these short talks, "Military Retreat" was held and after this pageant

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practice. Later in the evening we had illustrated lectures by Dean Ludlow on the terrible condition of Japan as the result of the earthquake, and by Archdeacon Smith on the different Parishes in the Diocese of Kansas, with slides of many of the churches, both old and new.

Although athletics were not the main feature of Camp, they occupied a great deal of thought in everyone's mind because of the "Bishop's Cup," which is annually awarded to the Parish having the most points in conduct, neatness of room or tent, and those gained through excellence in athletics. The cup was won this year by the Delegates of Trinity Parish, Atchison. The three most important athletic events were tennis, swimming and foot-races. The swimming champions of the boys were Myron Kennedy and Max Foresman of Lawrence, and of the girls, Millie Green of Atchison and Alice Sherbon of Lawrence. In tennis the champion was Jane Rockwell of Junction City.

Saturday evening a dance was held in Bethany gymnasium, immediately after which Bishop Wise talked to us a short time and told us how pleased he had been with the Camp this year and in what way we could please him still more. This way was to make the pageant "The Great Trail," a success.

Sunday morning at Seven-thirty a Corporate Communion was held in the Cathedral. At the eleven o'clock service The Rev. Mr. Clark preached the sermon and The Rev. J. C. Boyce (a former Presbyterian minister) was ordained Deacon. At three-thirty a Pageant, "The Great Trail," under the direction of Mrs. Minturn, the Bethany Elocution Director, was pre-

sented. Each parish was represented in a speaking part and the four main parts were given to four Haskill Indians, who were trained by Miss Deloria. This pageant was one of the most successful things ever done in the Diocese.

Much of the success of Camp was due to the excellent food provided by Mrs. Wise and her corps of assistants.

Since the Camp has become fully established Bishop Wise thought it time to inaugurate some form of Student Government. Therefore, from the delegates five members were chosen, who under the direction of two senior members of the Camp and the supervision of Bishop Wise, drew up the following recommendations:

First—The name should be the Young Peoples Diocesan Convention.

Second—That this organization should consist of not more than four members, two boys and two girls from each Parish, chosen from High School grades.

Third—One Councilor, above the age of twenty, for every group of five.

Fourth—That this Council should undertake to regulate the details of the Camp, under the Bishop's supervision, in order to lift from his shoulders much unnecessary responsibility.

A NEW SCHOLARSHIP AT SEWANEE

At a memorial to their son whose death occurred recently two Dallas Church people have endowed a scholarship at Sewanee for the education of a candidate for the ministry.

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Daily Services, 8:00, 11:00 and 4:00.

ATLANTIC CITY, N. J.

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Rev. H. Eugene Allston Durell, M. A., Rector.
Sundays: 7:30, Eucharist; 10:30, Matins;
12:00, Eucharist; 8:00 P. M., Evensong.
Daily: 7:30, Eucharist; 10:30, Matins, Monday, Tuesday, Saturday; Litany, Wednesday, Friday; Eucharist, Thursdays and Holy Days.

NORTH ADAMS, MASS.

SAINT JOHN'S
The Rev. Arthur Murray, Rector
Services, 8 and 11 A. M. 7 P. M.
Church School 10 A. M.
Saint's Days, 10 A. M.

BUFFALO, NEW YORK

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The Rev. Charles A. Jessup, D.D., Rector.
Sundays: 8 and 11 A. M., 4 and 8 P. M.
All Week Days: 8 A. M. and Noon.
Holy Days and Thursdays: 11 A. M.

CHICAGO

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Week days: 7:30, 9 and 5.
Thursdays and Holy Days: 9:30.

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CHURCH SERVICES

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Holy Days: 10 A. M.

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Saints' Days: Holy Communion, 10 A. M.

OUR FIRST PERMANENT CHURCH OPENED IN DOMINICAN REPUBLIC

Less than a year ago, a note appearing in *The Spirit of Missions* for August, 1923, from the Rev. A. H. Beer of the Dominican Republic, made special reference to a mission chapel much needed at Consuelo, the largest sugar estate in the district of Macoris. The little church, St. Gabriel's, is now all but complete and was to be opened with much rejoicing and deep thankfulness on the First Sunday after Trinity, June 22. It is our first permanent church in the Dominican Republic.

This is the outcome of countless patient weary hours of work, and prayer and hope deferred. Mr. Beer reached a point where he dreamed about it at night, but he is now rewarded by the accomplishment of what no one would have believed possible, knowing the conditions first found there.

When he went out to Consuelo in 1920 it was to find the people being exploited by negro agitators, and "following any old way of living." He set up a very temporary altar and held services. The people were drinking rum and swearing, with no regard for the things Christian people love. There are some three or four thousand English-speaking Negroes.

Eventually he had more than a hundred people worshipping, under an old tin roof, with boxes for seats on a mud floor, but in an atmosphere of reverence, with no one who was not respectably dressed and taking an intelligent part in the service. A chapel became a necessity.

The sugar centrale provided the land and material, the latter amounting to some \$2,000 in value. It was necessary to secure gifts of about \$750 for building and putting in the altar, pews, etc., etc. This was done, though the painting has still to wait until money can be found for it.

The centrale managers have cooperated from the first, and are much pleased with the little church; so, needless to add, are

the missionary and the friends whose gifts built it.

In spite of local needs the people have not been unmindful of others, and have sent special gifts for Porto Rico and for Japan, as well as their Lenten offering for the general Church.

YOUNG PEOPLE MEET IN ALABAMA

The second annual council of the Diocesan Young People's Service League of Alabama was held at Magnolia Beach, Post Office, Fairhope, Alabama, on the eastern shore of Mobile Bay, June 11th to 18th inclusive. The attendance was practically double what it was last year, and the reports of the officers and of local league showed a definite and pronounced advance during the past twelve months.

There was a daily administration of Holy Communion, three conference courses each forenoon, except the last day, which was devoted entirely to the business of the Council. Supervised recreation oc-

cupied each afternoon and every evening there was a Young People's Service League devotional meeting, led by one of the young people.

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A new chapter of the order of the Fleur de Lis at St. Mary's Episcopal Church, Newton Lower Falls, Mass., has chosen the name of Priscilla in accordance with the Pilgrim ancestry of many of its members. Miss Dorothy Stanley has been chosen queen. The coronation exercises will not be held until the opening of the fall season. Many members of the order are to spend a part of the summer at Camp O-At-Ka, the national camp of the orders of both Sir Galahad and the Fleur de Lis.

CONNECTICUT RECTOR RESIGNS

Rev. E. B. Schmidt, for twenty-four years rector of Christ Church (Episcopal), Ansonia, Conn., has resigned and asked to be released, Sept. 1. Mr. Schmidt has been in ill health for over a year. He tendered a resignation in January, but the vestrymen held it in abeyance, hoping that he would regain his health and continue his work for the church. For several months past the acting rector has been Rev. E. B. Dean.

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Mary Everett Ladd, B. L., Headmistress

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EVERY FAMILY IN AMERICA spends about 25c a week for the privilege of having in the home a newspaper — frequently causing, as Bishop Johnson recently said, a serious moral infection by its putrid news.

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