

The **WITNESS**

CHICAGO, JUNE 16, 1927



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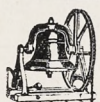


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— PHOTOS, DESIGNS AND ESTIMATES UPON APPLICATION —

ESTABLISHED 1905.



THE WITNESS

A National Paper of the Episcopal Church

Vol. XI. No. 43

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; BOOK EDITOR, REV. CHARLES L. STREET; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, REV. FRANK E. WILSON, REV. A. MANBY LLOYD, REV. H. P. ALMON ABBOTT, BISHOP STEVENS, REV. W. A. JONNARD.

Entered as Second Class Matter at the Postoffice at Chicago, Illinois, under Act of March, 1879.

Published Every Week

EPISCOPAL CHURCH PUBLISHING CO.

6140 Cottage Grove Ave., Chicago

BLEACHER CRITICS

Don't Be A Pop-Bottle Thrower

BY BISHOP JOHNSON

THE religious situation in the United States is in a curious state.

It is as though one had an orchestra in which each player was trying sincerely to make music, but more concerned with impressing the public with the tones of his own instrument than intent on blending his instrument with those of other performers.

The mantle of the Pharisees seems to have fallen upon the descendants of the Puritans, with the result that each group of Christians is convinced that it is right and despises those who differ from them.

The result upon those without is that they esteem Christ and His religion greatly but look askance at the ecclesiastical performances of His disciples.

We have confused blare of instruments rather than a harmonious symphony and a great deal of buck passing as to where the responsibility for the discord may lie.

In order to get any head or tail to the controversy one must define terms. The confused chatter of religious controversy usually proceeds from a vague conception of the primary elements in the discussion. So let us lay down certain very fundamental assertions for consideration.

FIXING RESPONSIBILITY

First, who is responsible for religion, good, bad and indifferent though it may be?

I think that the only rational answer to this question is that I am. In the world in which I live I am responsible for what I do and don't do; for what I believe or don't believe; for what I do or leave undone.

There is no individual or collection of individuals upon whose shoulders

I can place the responsibility for my commissions or omissions. I cannot exonerate myself from responsibility because some one else has failed to carry out an ideal that he may have been pledged to carry out.

It is not rational to say that the Church has misrepresented the ideals of Christ and therefore I may ignore any share which I may have in doing that which the Church ought to do.

"The Church" is a bogey which may not be invoked to become the scapegoat of my own inertia.

To say that you accept religion but not the Church is like saying that you are for steam but not for engines, because engines waste 85 per cent of the steam that is delivered to them.

Steam is a very valuable thing if you use engines, but it is just a fog bank if you discard the instruments through which it acts.

It is quite the fashion to confuse ideals with performances. The ideals of Christ may be set down as one hundred per cent; the performances of Church members may be set down as fifteen per cent; the performances of those who refuse to act because the last percentage is no greater may be set down as no per cent.

It is very easy to sit in the bleachers and criticize the team but it is impossible to sit in the bleachers and win the game. It is the function of the cheer-leader to intoxicate the bleacherites so that they may aid the team to win by encouragement, but there his function ceases. He cannot win the game with his expert criticism.

SIN OF INERTIA

Second, who is responsible for the failures of the Church wherever that failures is demonstrated?

The chief factor in the failure is the inertia, stubbornness of all human nature. But insofar as I am concerned in the problem it is my inertia and my stubbornness that should be given my attention and not the inertia and stubbornness of others.

Why on earth should a critic, like Sinclair Lewis, for instance, assume that some one else ought to be doing something because he is not a church member, while he himself is not lifting one little finger to help on the very curious ground that he does not belong.

Who exonerates him from discharging the responsibilities that he claims that the Church member avoids? Does becoming a Church member suddenly fix a single responsibility on the shoulders of any human which he did not have before? One gets sick and tired of these bellying calves, who have grown beyond the heifer stage, who call out reproachfully to the other heifers to give milk when they have a duty in that direction themselves to perform. Does a heifer assume responsibility to give milk only when she has been registered?

The failure of the Church is due to every able bodied man who misrepresents its ideals, if within it; and who merely criticizes its ideals if he is on the outside.

FAILURE OF MINISTERS

Third, who is to blame for the inefficiency of ministers?

We are confronted in the Mississippi Valley with an epochal flood which baffles the skill of engineers. Are the engineers individually to blame? Or is it fair to assume that where all the engineers fail we are confronted with a problem which is,

at least for the present, beyond their powers?

In every profession there is a limit marked by the limitation of the human mind.

I have known freaks who said that there was no such word as "can't," but I have always noticed that what other people can't do they seldom attempt.

I am inclined to believe that a general inability of mortals to meet a situation adequately is rather due to the limitations of human power than to the deliberate hypocrisies of human pretense.

Ministers have the hardest stuff to handle of any professional men. They handle human critics, each of whom is persuaded that he himself is right and despises those who would attempt to show him that he is wrong.

My knowledge of ministers convinces me that they are as a whole equal, or nearly equal, in average mentality, morality and motivation to other groups of men. And you can no more generalize about them than you can about bankers, grocers or novelists. I also know that those ministers who do make a success of their ministry could command three times the salary and four times the adulation that they now receive if they had passed the buck of going into the ministry to some of their Pharisaical critics.

Cheerful Confidences

RETROSPECTION

By Rev. George P. Atwater

THERE is an experience common to us all that we call retrospection, or the practice of looking back. Too much retrospection is detrimental to the spirit of progress. But a little retrospection is soothing.

I am rather of the opinion that many of us enjoy certain books, or pictures, or phrases, or songs, not because they have any special appeal in themselves, but because they recall early happy associations and experiences.

Take reading the Bible for example. If, as a child, one became familiar with the Bible, and it became associated with pleasant experiences, with fascinating Sunday School socials, with enjoyable groups, or with home and mother, then in mature years the hearing of the Bible, or the reading of it, is accompanied by a genial reminiscent glow that is thoroughly agreeable.

If, as a lad, you studied the story of David with the fair-haired girl beside you, whom you thought to be an angel from heaven, and whose parents you thought to be thrice

On the Cover

THE photograph on the cover is of a statue of the Madonna and Child that is in the Dix Memorial Chapel, Trinity Church, New York, and is considered one of the most beautiful of the priceless art objects that are to be seen in this historic parish. It was modeled in the studios of Irving & Casson—A. H. Davenport Co., of New York and Boston. The Chapel is a Memorial to the Rev. Morgan Dix for many years the rector of Trinity Church, and one of the outstanding clergymen of the Church in America.

blessed because they could enjoy her company three times a day at meals, then in later years you listen to that story with an interest which would not be aroused if you heard it in manhood for the first time.

I am quite sure that Henry Ford is rehabilitating the school house to which Mary's lamb followed her, not because of any exceptional interest in education, or to help to reconstruct the scenes of the past, but because the process of rebuilding that school revives early associations of those days on the farm, when he first heard those words, days when, with his neighbors, the MacDonalds and the MacFarlands, he enjoyed the simple pleasures of rural obscurity.

If you want to get a real thrill visit a school room today, and hear the alert teacher instructing the children in the very subjects which you labored over when young. I am always tempted to enter a schoolhouse when I happen to be near one, for the sake of the romantic association.

Consider the point of view of the traveler. I once met in Europe, a group of students on their way, in a Ford car, to visit a village in which had been laid the scene of a story they had read, in German, in college. What were they doing? They were trying to revive the glow of college associations.

I can never pick up my college textbook containing Homer in the original, without thinking at once of the bare pleasant classroom, in which I sat on wintry mornings, with the park outside mantled in snow, pondering over the Greek words with the thought in my mind that I was half owner of a bobsled, and that in the afternoon I should be gliding down the historic hills of our classic grove. I sometimes pick up that Homer, not to read the Greek, but to recall the sensation of coasting.

He who visits London or Paris without some happy associations con-

nected with the very words, has lost an experience that is very alluring.

All of which leads up to a perfectly obvious lesson. It is this. Let your reveries become auxiliary power to move forward, not brakes to impede progress.

Young Peoples Column

By Rev. W. A. Jonnard

WHILE preparing for camps and summer conferences, although I know that most programs are already arranged, I should like to suggest a special feature which may recommend itself to those in charge. I refer to the very popular "indoor sport" or pastime, "Ask Me Another," which this summer has taken the place of the Treasure Hunt fad of last year.

Of course, the "Question Box" has been used before. That is really what it amounts to, called by a new name. It has seemed to prove popular in church school classes and young people's organizations. In my Bible class of high school girls and post graduates, and in my Friday morning Woman's Bible class, this feature has proven of great interest, as well as affording considerable opportunity for information and instruction.

"What are the questions young people would ask?" you might inquire. You'd be surprised—just try! In any group of young people in camp or conference I have encouraged this Question Box feature, and I have always felt that the results justified its place upon the program of such gatherings.

Here are some of the questions that have come from young people at Sewanee, Racine, Sioux Falls, Kentucky, and other places, and they range from the simplest to the most abstruse:

"What does 'social' mean in Social Service?"

"What does the 'Kingdom of God' mean?"

"Explain about Jesus' brothers and sisters."

"Why did our Lord choose Judas if He knew he was going to betray Him?"

"What is meant by 'The Body' in the term 'Resurrection of the Body'?"

"Where did Cain get his wife?"

"Why do we use candles on the Altar?" (and once):

"Why don't we use candles on the Altar?"

"What is the difference between High Church and Low Church?"

"Why don't the Baptists baptise babies?"

"Why does one parish do a thing one way and another just the opposite—even say just the opposite things?"

"What did our Lord mean when He said, 'Greater miracles than these shall ye do'?"

(And one girl breezily asked):

"Explain the Book of Revelation."

All these questions and many more have been asked, and I have given above the exact words of the young people themselves. Of course, Jonah and the whale, and the age of Methuselah, and such questions as "How old

was Adam when he died?" as well as evolution, and the Holy Spirit come in for their share. One boy wanted to know what "ghost" meant in "Holy Ghost," and the next question that followed was, of course, "Do you believe in ghosts?" which gave a wonderful opportunity to swing the discussion into a talk on the spiritual values in life.

Other questions, such as Resurrec-

tion, life after death, heaven and hell, and a variety ranging in between all these gave opportunity for discussion and teaching that proved most helpful.

Needless to say, a great deal depends on the natural ability and common sense of the person selected to answer the questions, but almost any priest of the church can do it to a tremendous advantage for the church.

THE PLACE OF THE BIBLE

In the Christian Religion

BY CANON JAMES ADDERLEY

I THINK what kept me off from finding a use for religion for a long time was thinking that the Bible was no good. To begin with I never understood half of what we were taught in school at the Scripture lesson.

I have already mentioned that the curate used to come in and teach us sometimes, and though I did not take it all in at the time, I came to see later on that he had made us learn a good deal that was useful. But that was when I went to a church school. When I was about 13, my parents sent me to the Council School, and there the religion they taught us was not very interesting. I have since been told that the teachers are not allowed to do more than teach the Bible as a book, and that they must not say anything to the children about going to church or saying the creed or the catechism. Well, of course some of the Bible stories are rather jolly, but I knew as a boy that there were lots of other stories which interested me more. I could not see why it was any good learning all about the kings of Israel, and in fact I never liked the Jews much, and did not want to know about them. Then, as I grew a little older, I used to go and listen to the lecturers in the park, for I should say that when I left school I went up to London to an office. It was rather a good place which the squire got for me.

BALAAAM'S ASS

On Sunday afternoons I used to go to the park and listen to a chap who, as I thought, demolished the Bible altogether. By the way, I very seldom went to church in those days. I was too old for Sunday School, at least I thought I was. The consequence was that when I heard this chap saying that the world could not possibly have been created in six days, and that Balaam's ass could not talk, I thought that was an end of all religion. I never became an Atheist. I just settled down to a sort of comfortable attitude like sit-

ting in an armchair over the fire. I was not going to bother myself about religion. The Bible was no good, and that was the end of it. It was not until I met a young padre in the war, the one who lent me a prayer book, that I began to think about the bible again. He was not the only padre who helped me. I met two or three others, and they all had something to say which has given me a use for religion. But it was this one especially who explained to me what the Bible is. In the first place he made me quite happy about Balaam's ass and all the things the chap in the park said. He told me that the Bible was not one book but a number of books written at different times over a long period, and that it never professed anywhere to teach us science. The story of the creation was a very old story giving an explanation of what the writer thought was the beginning of all things. The object of the Bible was to teach us about God and goodness and spiritual truth, not to anticipate the great scientific discoveries of later times. He told me that the book of Genesis helps us to understand that God is the source of all goodness, and that He wanted the world to be beautiful and man to be good, but that through our sins, especially our pride and our selfishness, we have undone God's work and brought a lot of misery into the world. If we loved God and loved our neighbors, as the Bible tells us to do over and over again, there would be no wars or quarrels, and probably not half so much disease as there is.

THE NEW TESTAMENT

Then he showed me that the New Testament was much the most important part of the Bible because it tells us all about Jesus Christ Who gave men a new idea of God. The Old Testament was good, too, because it told us the story of a nation that really believed in God, though it often forgot Him and disobeyed Him. It showed us what a religious nation could be. He also explained to me

that the Old Testament gives us different ideas of God at different times. Things attributed to "God" were really things that people thought God did, just as nowadays people say that God brought on the war which, of course, He did not do at all. I took to reading the Bible after this, and I found all sorts of good things in it which I had never thought of before.

I am still studying the teaching of Jesus Christ in the Sermon on the Mount and His wonderful parables. If that was carried out by everybody in the church the world would change. Then I like reading about the disciples and what they did when Jesus went away, how they believed His Spirit was with them still, and how they started the church. Then there is St. Paul who seems to me to have been the greatest of them all. If we had a few more like him the church religion would begin to hum.

THE VERY TOP

Yes, the Bible is a splendid book, the greatest book in the world. A man who sees no good in it seems to me like a man who takes upon himself to say that Shakespeare was not a great man. A very large part of the human race has agreed to put the Bible at the top of all the literature in the world. I got the Koran out of the Free Library the other day, but I could not read it as I can read the Bible. You see I know now the difference between one part of the Bible and another. I still don't care much about the kings of Israel, but I don't think that matters. I can get poetry, of which I am very fond, in the Psalms. I can get a sort of drama in the Book of Job. I can read the Prophets with much greater interest now because I am not always looking out for prophecies of future events which, perhaps, did not come true. I see that men like Isaiah and Amos had a kind of vision of a world that had come to believe in a righteous God. They were not afraid to

tell the Jews that they were selfish and brutal to the poor, and the words they used are words that might be applied to the oppressors and selfish people of the present day. The Bible seems to me quite a modern book. Parts of it might have been written yesterday. For all this I should not really have found a use for the Bible if I had not at the same time found a use for the church. The church has accumulated all the wisdom of centuries, and can explain the Bible to us.

BIBLE AND CHURCH

There is a friend of mine who believes in the Bible but not in the church. He says he can get all the religion he wants out of the Bible by himself. The consequence is he belongs to a little sect which seems to consist of himself, his wife and family. They have little meetings on Sunday in their parlor. It is much more reasonable to use the Bible and the Church together. The church had been going on for about 200 years before the New Testament was put together. They seemed to have got on all right so long as the apostles and their successors were alive. Then, when the Bible was put together, Christians always had it to refer to and see if they were carrying out Christ's commands and observing the old customs. So now, while I can get much good from reading the Bible by myself, it is much better to have the church and the clergy who study and meditate on the Bible to help us to live the Christian life together. Yes, the church teaches us the Christian religion, and the Bible proves to us that what the church teaches has been handed down from Christ and the first disciples. Now that I go to church I can see how splendidly the Prayer Book arranges that we should hear some of the Bible read every Sunday in the lessons and the Epistles and Gospels.

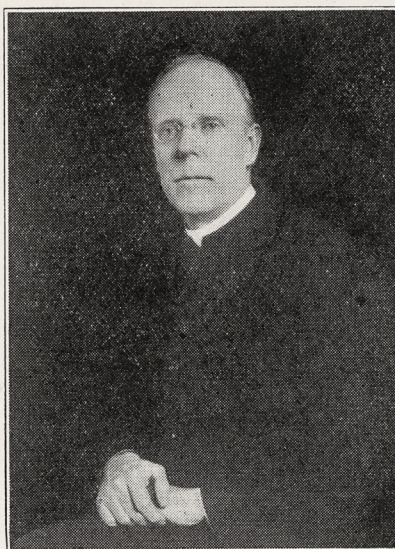
Then the sermon explains the Bible to us. But I shall have more to say about that later on.

(Reprinted by arrangement from the Torch, organ of the Industrial Christian Fellowship.)

About Books

THE IMITATION OF CHRIST translated and edited from a newly discovered manuscript by Albert Hyma. Century Co. \$2.50.

This new edition testifies to the lasting helpfulness and popularity of the *Imitation*. It is distinguished by an introduction which gives an account of the life and the times of Thomas à Kempis, and of the authorship of the book itself. Dr. Hyma believes that the *Imitation* is made up of a collection of writings by "The Brethren of the Common Life," and



REV. ARTHUR B. BUDD
Canon of Washington Cathedral

that Thomas' part was little more than editorial.

C. L. S.

* * *

THE SON OF MAN AND OTHER POEMS AND ESSAYS by John Bernard Kelly. Doran Company. \$1.50

In this book of poems and essays Father Kelly shows himself a worthy member of that ever inspiring group of poets who belong to the Roman Catholic Church and give expression to its spirit. But perhaps the most interesting thing in the book is the essay on Joyce Kilmer, poet and martyr. An altogether charming saint he shows him, and to have known him as Father Kelly knew him must have been a rare privilege.

C. L. S.

* * *

MESSIAH OR BASTARD: WHICH? by Herbert W. Magoun, Ph. D. Hamilton Brothers, Boston. \$2.50.

In Hyde Park, London, are frequently encountered men on soap boxes debating the merits and demerits of religion. The speakers are deadly in earnest, but the gaping crowd is more interested in the forensic ability of the debaters than in the subject debated. No one is particularly enlightened or convinced. It is a futile method!

This book of Dr. Magoun's with its arresting and infelicitous title has much of the Hyde Park spirit, and leaves one with the same feeling of futility. Ostensibly, it is written as a defence of the Virgin Birth; in reality, it is intended to vanquish what the author describes as a "godless" book, "The Man Nobody Knows." There is a great parade of learning, but no contribution to scholarship. The same streak of

coarseness evident in the title runs through the entire book. One would desire a more reverent handling of this most delicate theme.

I. Goddard.

Ask Me Another

The questions and answers this week have been written by Mr. Wright B. Haff, of New York City, to whom a copy of *Cushioned Pews*, by Bishop Johnson, has been sent. Send in your list; they will be printed in the order received, and we will call a halt when we are flooded.

1. Over what missionary districts or diocese do the following Bishops have jurisdiction: Bishop Bennett, Bishop Barnwell, Bishop Dallas, Bishop Juhan, Bishop Stevens?
2. Who are the Bishops in charge of the following missionary districts: Panama Canal Zone, Honolulu, Anking, Haiti, Liberia?
3. Name two Japanese Bishops of the Anglican Communion?
4. Where is the next General Convention to be held?
5. Name two dioceses of the Episcopal Church that are building Cathedrals at the present time?
6. What is "The Church at Work"?
7. What have the following men in common: John W. Wood, Charles B. Lathrop, R. Bland Mitchell, G. Warfield Hobbs, Lewis B. Franklin?
8. Give the next line after "O happy band of pilgrims."
9. Who wrote "The World Call to the Church," and "The Search for Peace"?
10. How many provinces are there in the Protestant Episcopal Church?

Let's Know

DEACONESSES—NOW

By Rev. Frank E. Wilson

IN THESE days when social service is proving so very attractive to many of our best young women, the opportunities offered to a Deaconess ought to be more powerfully emphasized than ever. Secular social service workers are realizing more clearly every year the need of a spiritual impulse in their work. Such a combination is happily effected in the office of a Deaconess.

At the present time there are four Deaconess Training Schools in the Church—one each in New York, Philadelphia, Chicago, and Berkeley, Cal. There are more than two hundred Deaconesses in active service.

The Order of Deaconesses is the

only sphere of professional women's work formally recognized by the canons of the Church. Canon 24 provides that—"A woman of devout character and approved fitness, unmarried or widowed, may be admitted a Deaconess by any Bishop having jurisdiction in this Church. Her office is vacated by marriage." She is required to take no vow of celibacy, but in the event of her marriage she relinquishes her official position.

Her duties are "to teach the unlearned, to instruct youth, to care for the sick, to comfort the afflicted, to supply the wants of the poor and needy, and to labor in all ways for the extension of the Church of Christ." She must be at least twenty-five years of age and must have passed satisfactory examinations in Holy Scripture, Church History, Christian Missions, Doctrine, Ministration, Religious Education, and Social Service. She must have had at least nine months of field work under competent supervision or the equivalent.

The field of the Deaconess' activities is varied. She may serve in some diocesan capacity under appointment of the bishop; she may be a parish worker under appointment of the rector; she may do settlement or other institutional work or may be appointed on a City Mission staff; she may work in a diocese or in the mission field, domestic or foreign; there are a few deaconess communities, but for the most part they live wherever their work may happen to be.

A deaconess passes through two years of preparation as a candidate and is then formally admitted to her office by the bishop. At the last General Convention an authorized service for such admission was introduced for inclusion in the revised Prayer Book, but was referred back to the committee for certain changes.

Here is a field of service rich in opportunities for the ability of any young churchwoman. If she has a penchant for social service, she can find any variety of it; if she is interested in teaching, she can do that; if she wants institutional work, it can be found; if she wants missionary service, the door is open. Our deaconesses are becoming more and more recognized in social service circles as expert case workers and specialists in their various lines. They have the support of the Church behind them though much of their work extends beyond the limits of our own constituency. They do come, and ought to come, from all ranks of churchmanship and they are working in parishes of all types. No young woman with a desire to expend her energies in service for others need look beyond the Church for an open-

ing. It is no holiday diversion. It is hard work. One cannot become affluent in it but one can make a living. And it is all done in the name of Christ, who alone gives currency to our charitable instincts.

Preacher, Pulpit and Pew

By E. P. Jots

There were two Browns in the village, both fishermen. One lost his wife and the other lost his boat at about the same time.

The vicar's wife called, as she supposed, on the widower, but really

upon the Brown whose boat had gone down.

"I am sorry to hear of your great loss," she said.

"Oh, it ain't much matter," was the philosophical reply; "she wasn't up to much."

"Indeed!"

"Yes," continued Brown, "she was a rickety old thing. I offered her to my mate, but he wouldn't have her. I've had my eye on another for some time."

And then the outraged woman fled.

* * *

Here is another ASK ME ANOTHER. "What is a dry dock?" Answer: "A physician who doesn't write prescriptions."

Life Insurance

as such, needs no supporting argument. Insurance on your life is as accepted a necessity as insurance on your house. The problem is the cost and its effect upon the amount of insurance you can maintain on your life.

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

GREAT doings in Montgomery, Alabama, recently when opening services were held in the newly completed Church of the Ascension, pictured above. The services were continued through an entire week, with Bishop McDowell, the Rev. Oscar de Wolf Randolph, the Rev. Charles A. Stakely, local Baptist pastor, and other visiting preachers. The first unit of the church, the nave, was finished in 1910. In 1922, under the direction of the present rector, the Rev. Peerce N. McDonald, the second unit was completed, and the remainder of the construction was terminated last month.

The church is unquestionably a distinct contribution to ecclesiastical architecture in the South. The building was designed by Mr. Ralph Adams Cram and built entirely of Indiana Limestone, even the chancel having been finished in this finely pointed stone. The chancel is furnished in beautifully hand-carved oak, executed in the workshops of Irving & Casson—A. H. Daven-

port Company of New York and Boston. The organ, an exceptionally fine instrument, was made by the Moller Organ Company.

Last Sunday a stained glass window, pictured elsewhere, was dedicated. The details of ornament for this window were taken from the famous stained glass at Chartres Cathedral, the figure drawing being typical of the 12th century; the colors being rich reds and blues, with lighter tones running through the window. The window is in three panels, the subject of the central panel being the Ascension; in the left panel are the figures of St. Paul and St. Peter, done in conventional style of treatment, and in the other panel are the figures of Magdalene and St. Veronica. The work was designed and executed at the George Hardy Payne Studios at Paterson, New Jersey. The Rev. Mr. McDonald took charge of the parish in 1919 and under his leadership it has grown greatly spiritually and numerically. He has quietly led his people to the

completion of this church, meanwhile not allowing any neglect of diocesan or National Church obligation.

* * *

The annual convocation of the district of North Dakota is always an inspiring event, due to the splendid leadership of Bishop Tyler, who never allows it to become merely an occasion for routine business. This year rural work was emphasized, with the Rev. H. W. Forman in charge of rural work for the National Council leading the conferences. There were also conferences on foreign born work, religious education and field work, the conferences being led by Miss Frances Withers, Mr. Percy Knapp, both of "281," and the Rev. Harwood Sturtevant of Racine, Wisconsin.

* * *

Three thousand children from a large proportion of the parishes and missions of Long Island were present at the Cathedral at Garden City for the annual festival held recently. Held on Saturday and *not* on Sunday,

which perhaps partly explains the throng, for there were running races and ball games and a picnic luncheon as well as processions, banners and bishops; the idea apparently of the Rev. Charles H. Ricker of Manhasset, in charge of arrangements. If so he should be reappointed.

* * *

St. Mark's, Jackson Heights, Long Island, which is eventually to be one of the finest churches in the east, is to lay the cornerstone for the new church on Sunday next. The Rev. Raymond Scofield is rector.

* * *

Even a flood can accomplish some good. Recently there was held at Alexandria, Louisiana, a thanksgiving mass meeting for escape from the flood, which brought together Romanists, Jews, Baptists, Presbyterians, Methodists, B'nai Brith, Ku Klux Klan, Knights of Columbus, and if the report that I have received is reliable, Episcopalians.

* * *

DuBose School, Monteagle, Tennessee, has just received from the will of J. D. and S. B. Patten of Cleveland, Tennessee, the sum of \$2000 toward the endowment. The school recently received \$50,000 for a new building.

* * *

The Wellesley Conference is to be held from June 27th to July 7th. On the faculty; Dean Wells of Sewanee; Dr. Richardson of Burlington, Vermont, chaplain; Miss Florence Newbold of the Girls Friendly; Miss Grace Lindley, Woman's Auxiliary; Professor Hodgson, General Seminary; Rev. N. B. Groton of White-marsh, Pa., on Young People; Rev. Gardiner L. Tucker, of religious education fame in the South; Professor Montgomery of the Philadelphia Divinity School; Professor Easton of General; Mrs. Wright B. Haff, secretary of the Woman's Auxiliary, New York; Professor Yerkes of Philadelphia Divinity; Mr. John C. B. Kwei and Mr. Alfred K. Chiu, both librarians, who will lecture on China. In the department of religious education we have Miss Elizabeth L. Hopkins of the province of New England; Rev. Vernon Losee of Christ Church, Springfield, Mass.; Rev. Charles Lancaster of Reading, Mass.; Miss Evelyn Withers of St. Peter's, New York; Miss Mildred Brown, pagentry expert; Professor Boynton of General; and Miss Laura Boyer, expert of the discussion method. In Social Service: Miss Dorothy Coe of "281"; Bishop Booth of Vermont and Professor Vida Scudder of Wellesley, who is to give a special course of the Social Gospel according to St. Francis. The department of Church music is in charge of Messrs. Thompson Stone of the Advent, Boston; Walter Williams of St. Stephen's, Provi-

dence, and Winfred Douglas and Wallace Goodrich of the commission on Church Music.

* * *

The Racine School of Religion will begin its third year on July 12th and end on August 2nd, 1927. In the summer of 1926 men and women came for the purpose of studying theology. Within the group there were wide differences of conviction and custom in religious thinking and living. Seventeen dioceses were represented within the membership of twenty-five, and almost as many schools of thought as dioceses, but this is normal in the Episcopal Church, and in no way prevented a strong feeling of fellowship.

The School does not exhibit a stiffly academic atmosphere nor a rigorously conventional one. The students come for the purpose of work, and the three weeks are well spent. In addition to the intellectual and spiritual opportunities, the Racine Campus is a perfect place in mid-summer, and it could be considered as a sort of a vacation.

A vital part of the School is the

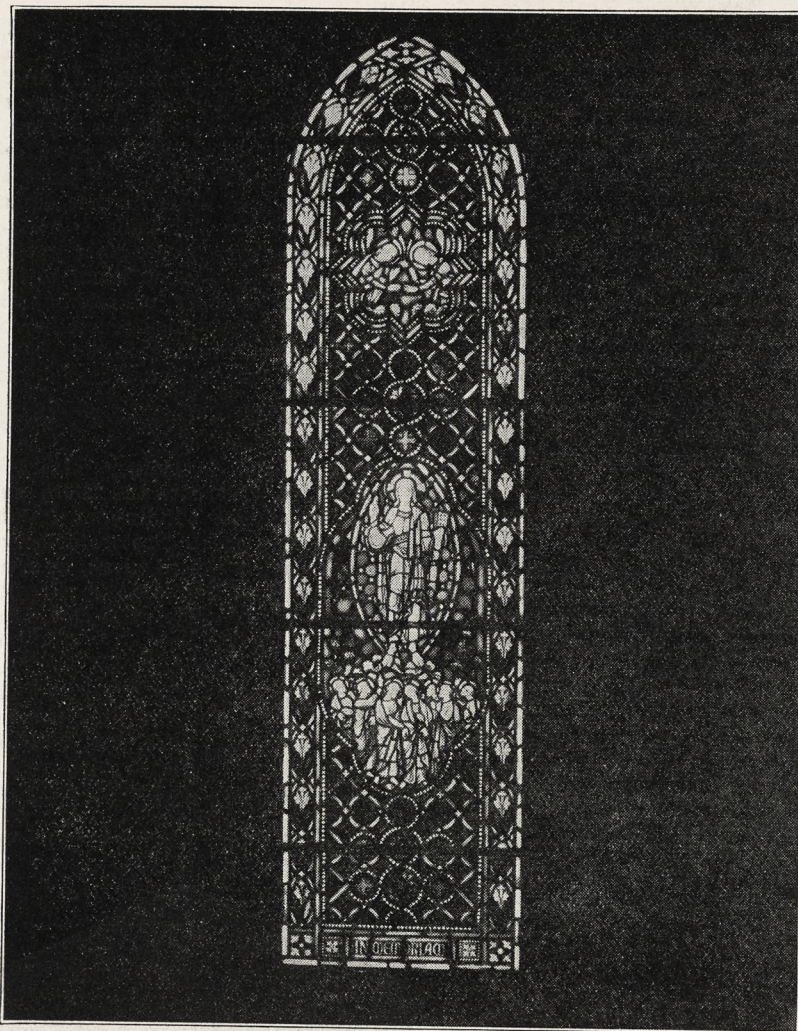
intimate personal contact with the faculty. There is always a time and a place for personal interviews, for recreation and friendly conversation. Every day is full of activity without a too exhaustive program. One has the happy privilege of choice for the whole afternoon, and the student body chooses plenty of time for serious reading and study, in response to its inspiring leaders.

* * *

In the West Des Moines High School the students have from time to time a Character Conference, with sessions on three days, at which commissions meet, discuss previously determined questions, and later report their findings to the whole group. On some commissions there are both girls and boys, and some have boys alone or girls alone.

A recent conference took for its theme Character Building, with Commissions on Leisure Time, Social Life, Honesty, Loyalty. Among the findings are:

That one should desire to spend from three to five hours at home each



A MEMORIAL WINDOW
In The Ascension, Montgomery

day in an effort to know better the entire family, as the years which one can spend with them are few.

That petting makes the finest relationships between boys and girls impossible, and leads to such serious consequences that it should not be indulged in.

That dating with a bunch eliminates the desire to pet.

That the ideal girl to go with (this from the boys' conference) is charming, unselfish, a good mixer, well-mannered, sincere, and self-respecting.

That both the parents and the student should more earnestly strive for sympathetic understanding.

* * *

Bishop Bratton of Mississippi, writing on May 20th, says:

"It is quite impossible to estimate accurately the losses sustained in the flood area. For example, I was in Yazoo City on Sunday last where we held our service in the Elks Club; I took a skiff, landed on the top step of the Church which had been flooded more than a foot in water but was then about six inches out of water, and the floors had been pretty thoroughly cleaned (as must be done be-

cause the mud, hardening, sticks like putty), the furniture of the nave cleaned and in process of drying. Just what cracking, buckling and splitting will result in the drying no one can tell. We saw enough to know that a thousand dollars at least will be needed even if no further damage results. What the walls will do as the plaster dries we cannot yet tell. This one sample is sufficient to illustrate the difficulty of making estimates which may require another ten-day period, depending on the weather. I am quite sure that we shall need some outside help."

* * *

Christ Church, Quincy, Massachusetts, is to celebrate the 200th anniversary of the building of its first church this week. Pastors of several local churches are to speak, as is also the bishop of the diocese, Rt. Rev. Charles L. Slattery. The Rev. H. K. Bartow is rector.

* * *

A total of \$546,642 for the 1927 Lenten Offering was announced at the service in Philadelphia, June 5th, marking the Fiftieth Anniversary since the first Lenten Offering was taken.

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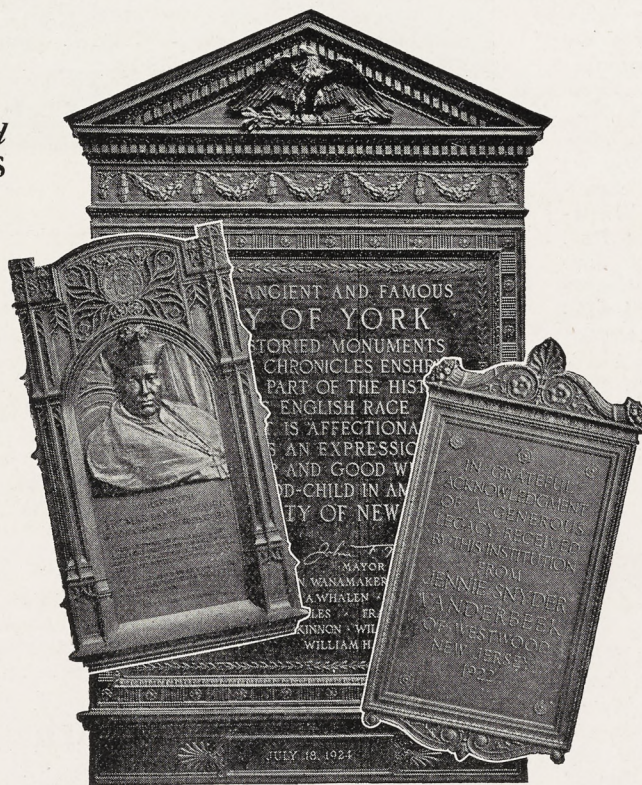
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Reports were read, either by diocesan representatives or by Miss Withers, from every home diocese and district except Southern Virginia, and from every district overseas except China, Japan and Brazil. Mexico, \$705, and Liberia, \$500, were among the striking reports. Pennsylvania was well in the lead with \$79,000. The total is roughly an eleven per cent increase over last year.

The Academy of Music was filled for the inspiring service and as a large proportion of the congregation were children, their voices in the many hymns were delightful. An altar-like table on the stage held a cross and two jars of peonies of a splendid Whitsuntide red.

On the stage were twelve or more bishops, a number of clergy, and several choirs, aided by the Fireman's Band in the orchestra pit. Dr. Patton's Negro singers from Fort Valley and Lawrenceville were a credit to themselves and their schools. Members of the Pennsylvania Brotherhood of St. Andrew served as ushers. Bishop Garland welcomed the gathering to the diocese in which the offering was originated by John Marston. Bishop Murray made the principal address, emphasizing the personal responsibility of us all to carry forward what had been begun and carried on so well. Bishop Overs brought

to mind the little Liberian children who earned their offerings by shooting the birds all day long off the rice fields, and told many stories illustrating not only the need, but the great possibilities of the total offering.

* * *

The Acolytes Festival with 297 acolytes in line, 45 priests, and a congregation of a thousand, was held at the Atonement, Chicago, last Sunday evening. The Rev. Alfred Newbery is to be instituted rector of the parish next Sunday.

* * *

Bishop Darst, chairman of the national Commission on Evangelism, informed the House of Bishops at its meeting in New York on June 2nd that it would be impossible for him to accept the proposition which had been made by the Commission that he continue actively in charge of the follow-up campaign of the Bishops' Crusade during a period of four years. Bishop Darst said that he was inclined at first to give favorable consideration to the plan, but that after consulting with members of the House of Bishops and with the leaders among the clergy and laity of his diocese, he found that the work of his diocese absolutely precluded the possibility of his separating himself from it for so long a period. The Bishop has consented, however, to

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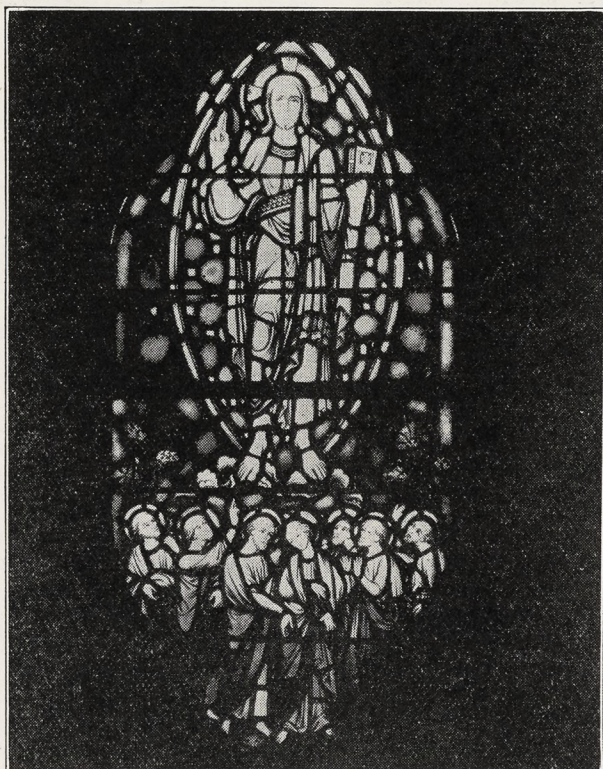
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continue actively in charge until the meeting of the next General Convention in October, 1928, and following that, to give as much of his time and counsel as he finds possible. The Executive Committee of the Commission in the meantime will endeavor to work out their plans in accordance with this decision.

* * *

Another acolytes service was held the same week at St. Luke's, Kalamazoo, Michigan, for the diocese of Western Michigan. The Rev. Hiram K. Douglas, rector of the Messiah, Detroit, was the preacher.

* * *

Four men were graduated from St. John's, Greeley, Colorado, in St. Chad's Chapel, May 30th. During the past year thirty-four men have been enrolled in the school, taught by a faculty of five resident professors. The school is now raising an endowment.

* * *

The Rev. Charles N. Lathrop, executive secretary of the department of social service of the National Council, was one of the speakers at a meeting held in a public school in New York City on June 9th. About a year ago a number of organizations styling themselves "patriotic" protested against the schools being used for any meetings held under the auspices of the American Civil Liberties Union. This was the first meeting to be held under their auspices since the matter was fought out before the Board of Education. Dean Lathrop spoke on "Population and Housing." Other speakers were Congressman La Guardia and Professor Harry F. Ward of Union Seminary.

* * *

Nothing like having a cheerful and optimistic treasurer like Mr. Franklin. We are \$64,000 behind last year but he says: "Everything's going to be all right." Here's his letter to you: "No records broken this year up to June 1st, but nothing to be ashamed of. The total to June 1st last year, \$1,102,814.30. The total to

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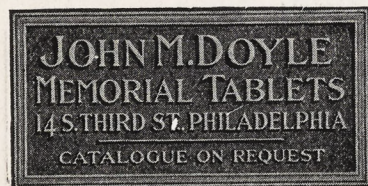
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June 1st, this year, \$1,038,500.34 Decrease, \$64,313.96. Last year 44 dioceses and districts had paid the full proportion of their budget quotas to date; this year 42 are on the honor column.

"With this good start let us make special efforts to educate our people as to the necessity of taking care of their church obligations during the summer. Some parish treasurers need a reminder also.

"A good summer to you all."

* * *

Every summer the district of Eastern Oregon brings out young men from the theological seminaries to assist in the missionary work of the district. This year Mr. Norman Schwab of Virginia and a graduate of Yale is to give his summer to this important and needy field.

* * *

Commencement at the Divinity School in Philadelphia was held for the first time in its new and beautiful chapel on June 2nd. The sermon was preached by the Rev. Dr. Flinchbaugh, rector of St. Stephen's Church, Wilkes-Barre, Pa. The commencement was marked by a number of important announcements; the endowment of six stalls each providing for the education of one student; the

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endowment of two professor's stalls, announced by Dr. Flinchbaugh. One of these is the gift of Mr. F. M. Kirby of Wilkes-Barre, who sent his check for \$100,000; the other to be raised in Bethlehem by popular subscription under the guidance of Dr. Flinchbaugh, and is to be called the Ethelbert Talbot Chair of Biblical Learning. Vacancies in the governing board of the school were filled

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by the election of Bishop Thomas as an overseer, and Mr. F. M. Kirby and Mr. Monell Sayre as trustees.

* * *

An active bit of flood relief work was done in the south by the women of St. Andrew's, Jackson, Mississippi. They were organized into a relief group by the rector, the Rev. Walter B. Capers, at the first cry for help, and have been on the job doing all sorts of necessary work ever since. The fact that during the past week the group has received hardly any calls for help is taken as a sure sign that the flood is at an end.

* * *

Perhaps the most interesting announcement at the commencement at Philadelphia was of the acceptance by Bishop Thomas of the position as canon of the chapel of the school. Before going to Wyoming Bishop Thomas has for years been an instructor. When it became known, a month ago, that he was to resign as Bishop of Wyoming his friends in Philadelphia at once determined to ask him to give his interest and his gifts to the work of the school. A tentative proposal was made to him, which, after his resignations was accepted by the House of Bishops last week, he accepted. He will take up residence on the campus of the school in October.

* * *

A class of 27, of whom 14 were men, was confirmed by Bishop Lloyd at the Messiah, Rhinebeck, N. Y., the Rev. Gabriel Farrell, rector. There were four women in the class, the oldest of whom is seventy-nine.

* * *

M. Briand's proposal for the outlawry of war between France and the United States was heartily endorsed by the Administrative committee of the Federal Council of Churches at their last meeting. A great deal said in their resolution about the good will created by the flight of Lindbergh. A great lad, that; extraordinarily sane. But keep on with your prayers; he needs them now quite as badly as he did when flying over the Atlantic. A high commission in the army, a military

uniform, and the adoration of pretty women is quite as much a strain on the character of a man as 2,500 miles of open sea. It is Lucky Lindy, smiling boyishly in plain civilians, whom the world adores. It will be a shame if they ruin it all by insisting that he dress up in braids and feathers.

* * *


The Rev. H. R. Hole, rector and missionary in charge of the seven parishes and missions composing the Northern Field of the Diocese of Michigan, will have three assistants during the summer. Miss Ethel Elliot is the efficient year-round worker among the women, children, and

young people of the mission congregations. Mr. Charles Hawtrey, a student at Nashotah House, is working out a scholarship provided by the National Division for Rural Work by actual experience in this field during his seminary vacation, in preparation for the rural ministry. The Rev. Frederick C. Grant of Western Seminary has accepted the appointment of assistant minister in Trinity Parish, Mackinac Island, for the summer.

* * *

Annual meeting of the Guild of the Ascension was held in Trinity Chapel, New York, May 31st. The aim of the guild is to encourage system in the devotional life, which was

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made the subject of the address given by Rev. J. Wilson Sutton. The Rev. Charles E. Hill of Buffalo was re-elected head of the guild.

* * *

Annual meeting of the Woman's Auxiliary of Long Island was held at Richmond Hill, May 31st. Bishop Stires preached. In the afternoon the Rev. Mr. Murakami of Japan told of his work in Japan. The attendance was close to five hundred.

* * *

St. John's, Oakland, California, the Rev. John Barrett, rector, is to celebrate its diamond jubilee this week. It is the oldest parish in the city.

* * *

There is to be a summer school in Arizona this year for the first time, to be held at the Mesa Ranch School. Miss Mabel Lee Cooper, Archdeacons Porter and Jenkins, the Rev. E. L. Freeland and Mr. E. C. Clark are among the leaders.

Answers

1. Duluth, Idaho, New Hampshire, Florida, Los Angeles.
2. Bishop Morris, Bishop La Mothe, Bishop Huntington, Bishop Carson, Bishop Campbell.
3. Bishop Motoda and Bishop Naide.
4. In Washington, D. C.
5. New York, Washington.
6. An official publication of the National Council, published four times a year.
7. These men are Executive Secretaries of the various departments of the National Council.
8. "If onward ye will tread."
9. Miss Laura F. Boyer, Assistant Educational Secretary of the Woman's Auxiliary to the National Council.
10. Eight.

Clerical Changes

BAILEY, Rev. Charles, rector of St. Paul's, Gainesville, Texas, has accepted a call to St. Matthew's, Enid, Oklahoma.

BURRILL, Rev. Harold St. George, Grace Chapel, New York City, has accepted the rectorship of Emmanuel, Newport, R. I., where he succeeds Mr. Rudd, now canon of Washington Cathedral.

DOUGLAS, Rev. Richard M., assistant at St. Mark's, Shreveport, La., accepted rectorship of Holy Cross, Harrisburg, Texas.

FERGUSON, Rev. Lawrence C., rector of St. Simon's, Chicago, has accepted election as assistant at St. Luke's, Evanston, Illinois.

JOHNSON, Rev. Frank M. Jr., Christ Church, Eagle Lake, Texas, has accepted a call to St. Andrew's, Houston, Texas.

KNAUFF, Rev. Grant, of Pensacola, Florida, has accepted appointment as priest-in-charge of St. Andrew's, Carbondale, Ill., and associated work in the diocese of Springfield.

LOVETT, Rev. Benjamin B., assistant at Emmanuel, Baltimore, has been called to the rectorship of Memorial Church, Baltimore.

PAGE, Rev. Herman R., assistant at St. Paul's Cathedral, Boston, has accepted a call to be the rector of St. Paul's, Oakwood, Ohio.

SPRENGER, Mr. Lester R., graduate of Garrett Biblical Institute, candidate for Orders, has accepted appointment as lay assistant at St. Luke's, Evanston.

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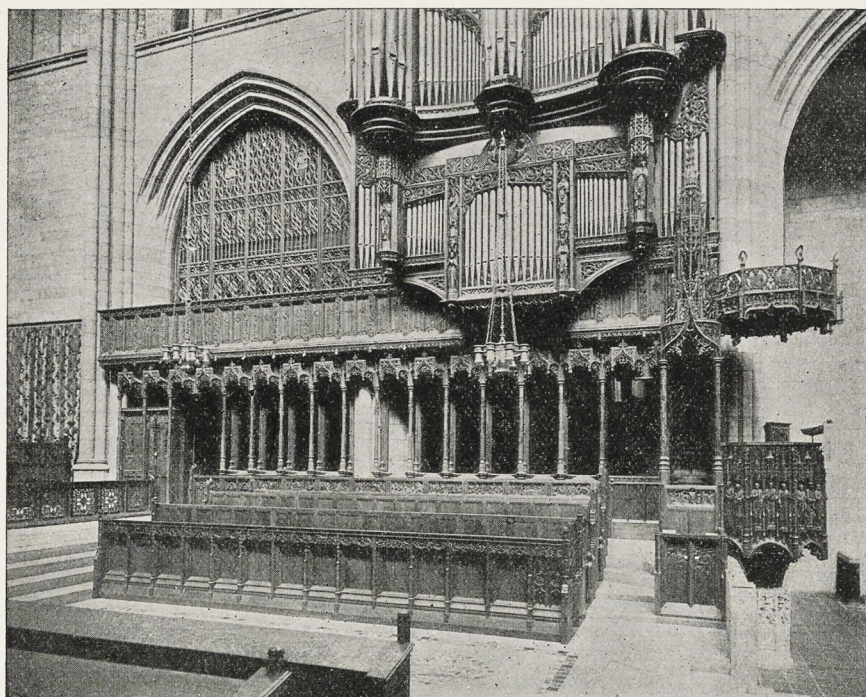
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