


# *The* **WITNESS**

CHICAGO, AUGUST 23, 1928

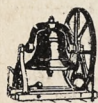


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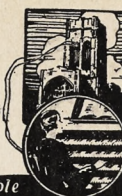


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# THE WITNESS

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## SPEND OR SAVE

### *The Gospel According to 1928*

By

REV. G. A. STUDDERT KENNEDY

THE world in which we restless modern people live changes so rapidly that it is impossible for our theories to keep pace with our acts. We are always leaping before we look. We are doing, without in the very least understanding what we do. One of the perplexing features of our post-war life is that we seem to live better in bad times than we did in good ones. Times are bad, and in places almost desperate. Trade is depressed and unemployment figures high, and yet, to judge by appearances, the majority of people seem to spend much more than they did when I was a boy.

God knows there are people in desperate straits today, and I know it well. And yet in all parts of the country the people appear to be living better than their grandfathers did.

Sometimes I suspect it is only an appearance. It is a brave face put on a bad business. People cram the cinemas because there is no room for them in congested, overcrowded houses. They walk the streets because they have nowhere to sit down. They are gay because they dare not be gloomy. They are keeping their spirits up. But there is anxiety and uncertainty behind it all. We are growing into a people who live from hand to mouth, and are content to do so, or trying to be content.

#### THE DAYS OF THRIFT

It is said that after the war of 1870, France was saved by the peasants' stocking. But our stockings are made of artificial silk, and we put nothing in them but our legs.

They are very nice legs and very nice stockings, but I doubt if they can save us from much.

They may serve as a flag for the new age, but they will not do for its foundation.

They are flags of freedom from old restraints and dead conventions, symbols of a widely popular revolt against the drab and dreary ugliness of other days.

In that revolt I am all with the rebels. I would not go back to the clogs and shawls, the dim lit streets, the cheerless clothes that memory brings back to me. But sometimes I wonder whether the modern army of good cheer is sound at the base, upon which, in the end, all victory depends.

The mass of the people before the war had pitifully little to spend, and they did not spend that. Out of their pittance they even put away pennies that slowly and to their great delight amounted to pounds. They took their cue from their "betters," and saving was part of their religion. A "good" man was a man who saved; a "bad" man one who spent.

I was brought up in that atmosphere, and my mind goes back to it easily now. It was a hard, unlovely life. Silk stockings would have been regarded as shameful and extravagant, and very largely shameful because they were extravagant. They would have been condemned not merely because they showed too much leg, but because they cost too much money, and the one would have been regarded as being as wicked as the other.

#### SAVING NO LONGER A VIRTUE

That was the Gospel according to 1887—when the good Queen had her Jubilee, and looked exactly like the

England that she ruled, solid but not beautiful. But now all that is changed. The Gospel according to 1928 is the Gospel of Spending. The symbol of success is not a big balance about which there is a mystery, but a Rolls Royce about which there is no mystery at all, as it blows its owners' glittering trumpet through the streets. Saving both public and private is unfashionable. It has ceased to be a virtue and become almost a vice. A certain amount of it may be a disagreeable necessity, but we want no more of it than we can help. The upper class standard of life has gone up by leaps and bounds, and the masses as usual struggle after it a best they can.

#### THE GREAT CHOICE

The dresses of the well-to-do may dwindle like their dividends, until they almost threaten to disappear, but they cost more and last not half as long. Pleasures that were rarities, and marked red-letter days, have become a part of life's machine. Then the travel habit, the week-end in the country habit—all expensive habits, tend to grow upon our people, and all classes indulge in them according to their means and, to all appearances, to the utmost limit of their means.

People who used to live over their shops now live over their incomes.

There has been a real revolution in our social habits which has come about well within the memory of a middle-aged man. My father, I feel sure, would have mounted the prophet's rostrum and denounced the change as wholly bad. He believed in the Gospel according to "Saint Save," the patron saint of the Victorian era. I cannot do that. I can-



not get my tongue round the denunciations.

In some ways, as I have said, I find the change a happy and a wholesome one. And yet I am not certain about our new patron saint, "Saint Spend." I am not sure whether he is a saint or a scoundrel. He is a cheery, jovial sort of card, and much more attractive than the grim, hard-faced St. Save. But I do not trust him. He promises well, but then so do politicians.

It is true that our British family does not increase as rapidly as it

used to, but it grows, and our adverse trade balance grows with it. We cannot go on like this; we must pull up, those of us who have anything to pull up on.

We must not kill St. Save, for our children's sakes. He may have a hard face, but he has a kind heart, and he sees into the future. That great choice between the two—the jolly St. Spend and the grim St. Save—is the gravest and most momentous choice that faces us as a nation, and it must be made by millions of individual men and women

of every class. It is a choice that should not be made carelessly and without thought.

Let us remember always this: neither the one nor the other can give us happiness. Only the sense of duty honestly performed can do that. But in that great choice there is a balance between the two which it is the public and personal duty of every man to keep. Let us try to find and keep it.

Only so can we find Peace!

—Reprinted by arrangement from *The Torch*, organ of the Industrial Christian Fellowship.

## THE YOUNG BOY—HIS OWN SCHOOL

### *The Story of the Freehold Military Academy*

MANY years' experience has demonstrated that it is injudicious and positively wrong, to allow boys under fifteen to mingle with boys their senior by several years. The Freehold Military School was established by Major Duncan in 1901 as a semi-military boarding school for select young boys—a place where they will be surrounded by all the conditions necessary and favorable to their mental, moral and physical growth and where everything that might injure or contaminate will be excluded and where, at an early age and before bad habits are formed, boys will be properly trained to obedience, respect and manliness.

The school has adopted just enough of the military system to inculcate habits of obedience, respect, promptness, cleanliness, orderliness and manly self-reliance; habits which at an early age and before others are formed, become permanent and great factors in whatever the boys' work may be in the future.

The once prevalent idea that military schools were designed especially for unruly or bad boys is no longer true. Major Duncan will not admit a boy known to be vicious or bad or, in case such a boy should succeed in entering, allow him to remain after his nature has been discovered.

The teachers instruct, control and guide, not only in the school and class rooms, but also on the playgrounds or wherever the pupils may be.

The instructors and students meet together for meals, prayers, and recreation as one family. By this constant association, teachers, knowing the peculiarities of a boy's nature are able to curb the too exuberant, encourage the diffident and correct the many unpleasant habits, mental, physical and social, the result of the carelessness of childhood.

The school is situated in Freehold, the county seat of Monmouth. Freehold is a beautiful incorporated town of nearly seven thousand inhabitants. Freehold is almost midway between New York and Philadelphia. Distance from New York, 42 miles via C. R. R. of N. J., distance from Philadelphia, 66 miles via P. R. R. The main buildings are constructed of brick and stucco.

It is distinctively a home school, where thorough teaching and firm discipline—yet not severe—are combined with a refined family life. The boys go to the matrons with their wants and ailments just as they do to their mothers at home, and every effort is put forth to make their school life attractive and pleasant. Boys are taught the difference between right and wrong—not by mere arbitrary, dogmatic statement of it, but by careful explanation of the duty we owe to God, their parents, teachers, fellow students and themselves. Great pains are taken by precept and example, as well as by constant and patient correction of blunders, to teach boys good usage of English. This is done so kindly and yet so persistently that they will grow up to speak their native tongue purely and idiomatically. A parental relation is cultivated and appeals are constantly made to affection, conscience and the sense of humor and manliness for the inculcation of right principles of conduct.

The discipline is firm, but not harsh or severe; it appeals to a boy's understanding and sense of justice. The military duties are so arranged as not to encroach upon the time set for scholastic work or study. The military life of the cadet does much to increase the feeling of responsibility. He learns to respect his teachers, officers and himself; to sacrifice his own personal feelings for the

more important good of the many; he must train his faculties to obey his will; in a word, he must be thoroughly awake in mind and body. Only teachers are allowed to assign punishment or give demerits. Cadet officers report the cadets under their charge to the commandant for any disorder or neglect. No cadet is punished for any offense until he has had an opportunity to make an explanation direct to Major Duncan.

The military department of the school is conducted as nearly as possible after methods in use at the United States Military Academy at West Point, without partaking however, of the more rigid and unsympathetic features. This department is under the immediate supervision of Major Duncan, who has had many years of experience in dealing with boys.

The school is most healthfully located. This, together with complete sanitary precautions and utmost care and watchfulness, has kept the institution free from dangerous diseases. A well appointed infirmary has been provided, which is completely isolated from the other rooms. There is also an "isolation hospital" in case of contagious or infectious diseases. However, the records show that this hospital is seldom used, due to preventive methods. Cadets who are not well enough to perform their regular duties, are required to report to the infirmary, where they will be under the constant care of the resident nurse. Cadets are not, therefore, permitted to be "sick" in bedrooms. The nurse holds three clinics a day and reports to the doctor, on his daily visit to the school, such cases as require his personal attention.

The boys are taught "how to study"; nothing can be more important than this. Learning how to



study is of vastly greater importance than the mere memorizing of names, dates and facts. It is the aim of the school, therefore, to develop the power of thinking rather than that of memorizing. All lessons are studied and prepared in the class rooms, under the supervision of teachers; studying in bedrooms is not permitted.

The course of study covers the eight grades of the grammar school and the first year of high school. The work of Senior I, Senior II and Senior III is equivalent to that done in the corresponding grades of the Junior High School. Students completing the course are prepared to enter such standard preparatory schools as Andover, Exeter and Lawrenceville. The diploma of the school is awarded only to students who complete in a satisfactory manner the prescribed work of the course of study.

Contrary to the usual custom of schools, the Freehold Military School does not develop one team to compete with other schools. It is felt that every boy should be given equal chance of development and training. Therefore, the school is divided into three divisions—Reds, Whites and Blues, and each of these into three subdivisions—Seniors, Juniors and Midgets. This arrangement enables each subdivision to play a series of games with boys of equal physical development. These "teams" compete also in scholarship and deportment thus creating more interest and an incentive to study and good behavior. The standing of these teams is published weekly. In June prizes are awarded to the cadets who reach a certain standard and, on a large silk Red, White and Blue pennant, the year is inscribed on the field of the winning team.

The school is a member of the Association of Military Colleges and Schools of the United States and of the Headmasters' Club of the Vicinity of Philadelphia.

## Cheerful Confidences

By George Parkin Atwater

### EUROPE

AFTER an interval of many years I am again going to Europe. I took sail with my family on the good ship Cedric on July 28. This is a cabin ship; that means that all the former first class accommodation are put at the disposal of the passengers, and the rate is less than the regular first class sailings. Only recently I have had opportunity to inspect the Olympic, the Majestic and the Berengaria, those veritable floating palaces. They are mammoth affairs, and one could easily get lost in their vast rooms and passages.

### ANNOUNCEMENT

THE Management of the Witness wishes to call particular attention to the issue of Sept. 6th, which is to contain a most unusual article, *Keeping the Church Out of Politics*, written by the Rev. Robert B. Gooden, the headmaster and rector of the Harvard School in Los Angeles. It is a fearless challenge to the Church which is particularly appropriate in the issue after Labor Day, with a national election not many weeks away. Next week we will print the *Labor Sunday Message* of the Federal Council of Churches which many rectors will doubtless be glad to read to their congregations on Labor Sunday.

Personally I prefer the less elaborate ships. Some years ago I crossed on the Arabic (the old Arabic) then a cabin ship, which sailed from Boston. The passage cost about sixty dollars, and I got every cent of value from that crossing. My companion was Crannell Morgan, a vestryman of the Church in Akron. He arranged with a steward to sit at one of the long tables. Mr. Morgan sat in the center seat on one side of the table, and I sat directly opposite. We could thus easily talk across the narrow table and each of us had two immediate table companions. It was a successful venture as the table companions were charming people, and at our second meal every one was acquainted and we had a veritable dinner party with much gaiety, three times a day, until we struck a little rough weather. But that is another story.

I presume that my readers will now say, "Great Scott, we are going to have this column cluttered up with travel letters. Stop the paper!" I would be dismayed were it not for the fact that probably you will have a vacation also, and possibly you are going to Europe and this paper will lie unopened in some corner of the kitchen. It seems to me that every second person I meet is going abroad this summer. I expect to run across friends in Trafalgar Square, in Rue-de-la-Paix and amidst the Alps. I am sure that we could almost have a caucus of the General Convention in Paris.

I am willing to give all my readers the same old advice that they have heard so often. Save up your pennies and take a trip to Europe. It is worth while. And it need not cost a fortune, unless you wish to splurge, and try to strip the European shops of all their trinkets. Probably half of what one buys abroad could be bought as reasonably in this country and the other half begins to shrink in value once it has taken the West-

ward voyage. Many of European souvenirs spend the rest of their life in the left hand corner of the lower drawer of the bureau in the spare room. But what you see, and the experience, are all worth while and the memory of the days in Europe will refresh many an hour. So prepare for some travel talk here and make your plans to go next year.

My diary tells me that I made my first trip on the Cedric in 1906. I am glad to see this fine old ship again.

## Order of Sangreal

By

H. D. H. De Michaels

ON the Sunday after St. Michael's Day, Sept. 30, the ceremony of Institution of the First Degree of the Order of the Sangreal will be held in the Church of the Advent, Chicago, after evening prayer, which begins at 7:45.

\* \* \*

### Impressions of the Order:

The superintendent of the church school of a large Chicago parish; "I was so overwhelmed by the beauty of the ritual that it is even now hard to express my feelings. The teaching of the Way from birth to the throne of God; and the helping one another up the difficult steps; and the carrying of the light of the gospel in our hearts, set out in vivid form what we have known all our lives, but never seemed so real before."

Another woman said: "I could not sleep all night, for thinking of it. I went over and over it in my mind, with tears in my eyes."

A provincial secretary of religious education said: "I have read 'The Quest of the Sangreal,' and my comment on it would be all in superlatives. That one phrase 'transubstantiation of the worshiper' clarifies a whole department of theology. Let us hope the Order may help educate the Church to the truth of its own position. If we can get together in the fold, the world is ours."

The rector of a large Southern parish writes: "That article on Mysteries, because of its brevity, its terse clarity, and its truth, epitomizes the fundamental difference between the Church's conception of the worship of the divine spirit and that of Rome on one side and Geneva on the other. Sometime ago I went to the Baptist church here and sat there looking at the great organ, probably the largest and finest in town. The thought came to me of the difference between our presentation of the church and theirs. In their minds an organ, a platform and a pulpit, are the objectives—humanity, in one way or another. In ours it is an altar, beautiful yet simple, God and the Divine Sacrifice of Love. . ."



# A WORD ABOUT THE NEW ARCHBISHOPS

By

By A. MANBY LLOYD

The TIMES, TRUTH, and other papers were nodding when they assumed that there has never before been an ex-Arch-bishop. Dr. Mac-lagan, as the Church papers point out, lived for two years after his resignation of the Archbishopric of York in 1908. Other parallels are Alexander of Armagh, William Sancroft and Thomas Arundel.

Readers should turn up the WITNESS for May 26 and June 2 last year, and see how far my forecasts re Canterbury, etc. prove correct. Anyway I hit one Bull's Eye and may score a few others. Lang goes to Canterbury and Temple to York. In ten years' time, all being well, we shall see Temple on the seat of St. Augustine—perhaps much sooner.

It was at the Liverpool Church Congress in 1904 that I first ran into Cosmo Gordon Lang, then Bishop of Stepheny and a former Scholar of Balliol. There was a men's meeting and several thousand of the horny-handed sons of toil had been induced to quit the pubs for one evening, and to forget all about the team selected to play in the coming football cup-tie. Not long before, poor old Kensit had been fatally injured in a fight between Orange men and the Irish. The Bishop was severely heckled and the meeting looked like ending in an unroar. But he clamly faced the mob till silence was restored. "Men," he said, "if it will do any good I am prepared to take off my coat and waistcoat and meet you, not as bishop, but as man to man."

That was enough. Here was a "sport," anyway, and from that moment he had them in the hollow of his hand. He sat down at the end of a stirring oration, amid a storm of cheers.

Since he went to York he has never been in the limelight like Bishops Weston, Gore, Hensen and Barnes. Neither has he written "powerful articles" for the Press. The prayer book crisis made his elevation a certainty, for no other man is so completely in the confidence of the late Archbishop.

Dr. Temple's career has been curiously like, and yet in some respects unlike, that of his illustrious father, the Archbishop of Canterbury whom the now retiring Primate succeeded. Born in 1881 at the Palace, Exeter, and educated at Rugby, where his father had been headmaster, and at Balliol, of which college his father was a Fellow, he has been an Oxford

don, at Queen's; headmaster of Repton; rector of St. James's, Piccadilly; Canon of Westminster, and Bishop of Manchester since 1921. Like Dr. Lang, he was a President of the Union. He is known to a wide public as a philosopher and a theologian whose books on philosophy and theology have always commanded the respect of experts in those subjects, and to a yet wider public as a writer, speaker, and preacher of broad views on current problems of sociology and political economy, with declared leanings towards the ideals of the Labour Party.

His friends know him to possess a great capacity for hard work. He has done much for the Workers' Educational Association and for the Life and Liberty movement, and has been one of the protagonists in support of the Prayer-book Measure.

\* \* \*

The Bishop of London recently caused some comment by appearing at the Strand Theater in a purple evening suit. He, or the suit, received a great ovation. This gives G. K. Chesterton a chance to air some witticisms. A very fine idea, he says. But it comes as a shock. Perhaps the Church hides other types of evening dress for various orders. Perhaps Canons have a rich evening blue. It may be that Deans wear green. Perhaps orange coat-tails are to be seen here, pink there. But if a Bishop must go to the theater (and why shouldn't he?) it is certainly more proper that he should go as a bishop and not merely disguised as a waiter.

## Sign Here

By

S. S. FARWELL

"IT'S a merry time I'm having with that masculine Article," said Churchman Number One. "People can be cajoled into signing my petitions for the other thirty-eight but the women are raising a particular rumpus over Article 32."

"I suppose they think it conflicts with the canons of the Church," said Churchman Number Two.

"Well, not exactly that," replied Number One. "Does it really conflict with the canons?"

"It might be so interpreted," Number Two explained. "You see Article 32 reads — Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single

life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness'. But the canons provide that Churchmen shall not be married to divorced people. So the Article leaves marriage to the discretion of the clergy while the canons lay down a definite prohibition."

"That's not so serious," said Number One. "We would assume that the discretion of the clergy would be governed by the canons. But the thing which ignites the wrath of the women is that this Article leaves the choice of a wife entirely up to the decision of a clergyman. They say that to sign my petition to keep that Article in the Prayer Book is equivalent to signing a deed of female enslavement. They are most unreasonable. They ask why a little of this discretion should not be left to the prospective Rector's wife. They insist that if a clergyman can marry entirely at his own discretion, it places them in the position that as loyal Churchwomen they would be obliged meekly to submit to any parson who might venture to pop the question. I can't see why such a troublesome Article should have to be there anyhow."

"There is no reason nowadays," said Number Two. "Everybody takes the marriage of the clergy for granted now. But four hundred years ago, when the Articles were drawn up, celibacy had been enforced on the clergy for a lone time. Article 32 was to release the clergy from an unreasonable restriction. And, of course, there were no feminists in those days to raise objections."

"Well, there are plenty of them now," moaned Number One. "They threaten to rise up in arms against our whole glorious movement to keep the Thirty Nine Articles in the Prayer Book just because of what they call this masculine Article. It looks as tho I would have to get only men to sign for this one Article and let the women sign up for the rest."

"That would scarcely do," said Number Two. "The women would take that as an affront to their sex. Indeed, I am not sure but that there may be a horrid plot involved in this somewhere. You think the proposal to remove the Articles from the Prayer Book is a vile conspiracy between the Romanizers and the Modernists. But maybe the women are



really back of it. They have no seats in General Convention but their influence in the Church is very powerful. Maybe in order to remove the disgraceful slur which this Article casts on their free womanhood they have engineered this idea of dropping

all the Articles out of the Book. You have to watch the women. They're subtle."

"In that case," shouted Number One, "I'll fight them to the last ditch. Those Articles must be kept in the Prayer Book even if every Church-

woman has to be locked up in a Christian harem."

"Be sure your life insurance is all paid up," Number Two called after him. "As a wild-eyed crusader, you are the best glutton for punishment I have ever seen."

## NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

AN unusual conference has just come to an end at Taylor Hall, Racine, Wisconsin, when about a hundred people gathered to discuss modern problems under the auspices of the Fellowship of Reconciliation, of which Bishop Paul Jones is executive secretary. The group included a large number of prominent Jews as well as a number of Negroes and Orientals. The fellowship of the group was unsurpassed as they sat together under the shade-trees of the Racine Campus and tried to find a way out of racial prejudices and group conflicts. One could not attend such meetings without being grateful for the fine management that is being given to Taylor Hall by Mrs. Biller which makes it possible for such an unusual group to meet under Church auspices. It was not possible for me to attend all of the sessions, but I do not hesitate to say that, in spite of the fact that the Christian group was numerically the strongest, the intellectual leadership was given by a Hindu, a Chinese student, and a high school principal and a newspaper man, both of whom were Negroes.

San Marcos, Popotla, is unique among our Mexican missions in that it is making an appeal to a more intellectual class. They also are able to assume a large share of the district financial responsibilities. They have contributed \$66 (mex.) toward expenses of the delegate to General Convention, and one member of the congregation, a state superintendent of education, has pledged an additional \$50. This congregation, now worshipping in two rooms which were packed when the Bishop was there, will soon be wanting to build a new church. They will assume a large part of the cost, but some help must come from the States. San Marcos is in a suburb of Mexico City where building costs and labor charges are high. The Bishop feels sure that, when the time comes, every St. Mark's Church in the United States will want to help.

Sunday next, August 26th, the day



MR. JOHN STEWART BRYAN  
*"Not to be dictated to by Bigotry"*

preceding the signing of the Multilateral Treaty for the Renunciation of war is urged as a special occasion for thanksgiving and prayer throughout the churches in a call recently issued by the Federal Council of Churches.

They have finally got started on the religious issue in the Presidential campaign so that for the next few months we may expect to hear good Christian brothers damning each other. The Rev. A. C. Dieffenbach, Unitarian of Boston and editor of a Unitarian weekly, started things by saying at a conference in Virginia that religion was the big issue of the campaign and that we should be frank enough to admit it. He is reported to have said that a Roman Catholic should not be elected President. Immediately after his address Mr. John Stewart Bryan, prominent Episcopalian of Richmond and former member of the National Council of the Church, jumped to his feet and declared that he was going to vote

for Alfred Smith "to show that this country is big enough not to be dictated to by bigotry."

\* \* \*

A merger has been announced between St. Bartholomew's Church, North Avenue, Baltimore, Rev. Carol Harding in charge, and Trinity Church, Ten Hills, Baltimore. St. Bartholomew's has been at its present location since 1857, when the Vestry was incorporated. It has always played a conspicuous part in the church life of the city. The church building has now been sold because of the change of population in this part of the city and the proceeds will be devoted to the building of a church in Ten Hills which will have the name of St. Bartholomew's. Trinity Church in Ten Hills, with which it has merged, has developed into an active and promising mission of the Diocese under the rectorship of the Rev. Edmund H. Gibson, who has recently announced his acceptance of a call to Trinity Church, Galveston, Texas. There is already a well-equipped Parish House at the Ten Hills Church property. The rectorship of the combined church has not been announced.

\* \* \*

The peach market around Fort Valley, Georgia, was glutted this year, many farmers leaving the fruit on the trees in preference to picking it at a loss. One result has been that the Fort Valley School was able to secure hundreds of bushels, and the cannery, operated by the dining-room matron, worked day and night putting up more than 4,000 cans to be used by the boarding department next year. "It's an ill wind—"

\* \* \*

Reverence for Almighty God as the only real Healer was one of the characteristic features of the annual convention of the American Hospital Association which met August 6 to 10 in San Francisco. Dr. Joseph C. Doane, president of the association, quoted the great Ambrose Pare, "I dressed him, but God healed him," in his key-note address.

Several representatives of Episco-





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pal. Church hospitals were in attendance and took part in the program. The Rt. Rev. Bertrand W. Stevens of Los Angeles addressed the convention on "The Relation of the Board of Trustees to the Community." Miss Emily Loveridge, Superintendent of the Good Samaritan Hospital, Portland, Ore., was heard in several of the sessions. Her long experience both as a hospital and school of nursing administrator and also as an officer of the association caused her opinions to be continually sought. Miss Loveridge was elected president of the Western Hospital Association which comprises the institutions on the entire Pacific coast.

The Episcopal Church Hospital group held a dinner meeting at the Whitmore Hotel at which Bishop Stevens was the principal speaker. It was decided to make known to the Church the extent and nature of hospital work done in its name by means of an exhibit at the General Convention at Washington, D. C. It is not generally known that our Church is providing hospitalization to all classes, races and creeds of people far in excess of many other Christian bodies. The Rev. John G. Martin, Superintendent, Hospital of St. Barnabas, Newark, N. J., was elected chairman of the group and was instructed to arrange for the exhibit at Washington. Associated with him will be Rev. Chas. H. Webb, Director St. John's Foundation, Brooklyn, N. Y. and Rev. Thos. A. Hyde, Superintendent, Christ Hospital, Jersey City, N. J. Mrs. Alice Taylor, Superintendent, All Saints Hospital, Fort Worth, Texas, was elected secretary.

The Superintendent of St. Luke's Hospital, San Francisco, Dr. Howard H. Johnson, was chairman of the local committee of arrangements and provided tours of the nearby hospitals for the benefit of the members.

Among the others representing Church Hospitals were Rev. Thos. C. Marshall, Hospital of the Good Samaritan, Los Angeles, Cal.; Mrs. J. H. Bevan, president, All Saints Hospital, Fort Worth, Texas; Miss Harriet S. Hartry, Superintendent, St. Barnabas Hospital, Minneapolis,

Minn.; Miss I. Craig-Anderson, Superintendent, St. Luke's Hospital, Davenport, Iowa; Miss Mabel R. Seawarr, Superintendent, House of the Holy Comforter, New York City and Mrs. John G. Martin, Hospital of St. Barnabas, Newark, N. J.

The Rev. Wilford Ernst Mann, rector of the Church of the Holy Comforter, Richmond, Virginia, was one of the speakers this summer at Interdenominational Bible Conferences in the Middle West. At the Rock River Conference in Dixon, Illinois, July 15th-22nd, he gave several addresses. On the program of this conference were such outstanding men in denominational bodies as the great Scotch preacher, Dr. John McNeill; Mr. S. D. Gordon of New York and widely known for his "Quiet Talks" books; Bishops Edwin H. Hughes of Chicago, and Fred B. Fisher of India, and others.

At the conference in Cedar Falls, Iowa, July 29th-August 5th, Dr. Mann

gave four addresses, sharing honors with Dr. J. C. Massee, pastor of Tremont Temple, Boston; Dr. J. T. Wardle Stafford of London, and other noted denominational leaders in this country and in the British Isles.

The Rev. Carl Walter Marty O. H. C. was advanced to the priesthood at the Holy Cross Monastery, West Park, N. Y., recently by Bishop Gray of Northern Indiana, acting for the Bishop of Chicago. Before entering the Order of the Holy Cross Father Marty was a student of the Western Theological Seminary.

Captain Mountford reports encouraging news from the headquarters of the Church Army in New York. There were twelve candidates for the work

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during the month of July, these were given a try out in mid August.

Ten caravans and jitneys have been active throughout the summer in rural missionary work.

Two evangelists in North West Colorado report five Mission Stations opened. Nine men commence twelve weeks' work in Eastern Oregon on September 1st.

A new caravan has been constructed for the Diocese of Eastern Carolina.

Captain Mountford expects to be present, (along with three or four colleagues) at the General Convention.

Throughout the summer and extending through September lunch-hour addresses have been given, four days each week, on Wall Street, and the crowds attending the meetings have shown keen interest.

\* \* \*

Bishop Burton of Lexington has sent word to the Standing Committee of his diocese that he plans to resign, the resignation to be acted upon at the coming General Convention. Bishop Burton is 76 years old, has been a clergyman for 52 years and a Bishop for 33 years.

\* \* \*

There are nine members of the Supreme Court of the United States; William Howard Taft, Unitarian; Oliver Wendell Holmes, son of the famous poet, Unitarian; William Van Devanter, Episcopalian; James Clark McReynolds, Methodist; George Sutherland, Episcopalian; Edward Terry Sanford, Episcopalian; Louis D. Brandeis, Jew; Pierce Butler, Roman Catholic; Harlan Fiske Stone, Episcopalian.

\* \* \*

The proposed division of the Diocese of Albany is meeting with some opposition. Representatives from a number of the Northern New York parishes involved held a conference recently and plan to submit a protest to General Convention against the division.

\* \* \*

Bishop Sing, Chinese assistant Bishop in the diocese of Chekiang, comes of a remarkable family. His mother, who died a few months ago, at the age of 86, left 130 descendants, all of them Christians. Among them are thirty Christian workers, of whom thirteen, including the bishop, are in the ranks of the clergy.

\* \* \*

The appointment of the Rev. G. Freeland Peter, formerly rector of St. James Church, Richmond, Va., as a residentiary Canon of Washington Cathedral, has been ratified by the Cathedral Chapter, it is announced by the Right Rev. James E. Freeman, Bishop of Washington. Canon Peter has taken up his residence in Washington and will be

canon in charge of the religious services and work of the Cathedral during August and September.

\* \* \*

The clergy of the diocese of Hankow some time ago appealed for an opportunity to learn something about first aid, vaccination, etc., so they could help those to whom they ministered in the country. As a result, the Church General Hospital early in the summer provided a Public Health Institute which lasted a week. Each day began with Holy Communion in the hospital chapel. The lectures in-

cluded such subjects as bacteriology, skin diseases, personal hygiene, practical and school nursing, public health. Eleven clergymen, deacons and catechists were present from seven districts.

\* \* \*

A unique church in the Diocese of Los Angeles is All Saints' Brawley, which is the "lowest" Church in the country, in spite of having both candles and vestments. The "low" referred to is the elevation, or rather lack of it, for Brawley is 250 feet below sea level, by the side of the

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some new signs of prosperity through oil. Not that a strike has been made on their property, but through the Pan-Richfield corporation, who have made a large offer for the rental of their property which is located on the most prominent boulevard. It is too noisy for a good church location, and with a bonus and the monthly rentals this church is going to be able to secure new property, move the building, and have a considerable endowment towards a full time priest. Thus this "lowdown" parish is beginning to look up.

\* \* \*

Bishop John Dallas preach in the chapel of the Union Seminary, New York, last Sunday. He stated that America no longer believes in Christ or the Church—"we have shut God out of our hearts and that is the reason we have so little fun and so little real peace."

\* \* \*

Miss Jessie Claire McDonald, educator and for fifteen years principal of the National Cathedral School in Washington died on August 12 after a brief illness.

\* \* \*

Dr. Caleb Stetson, rector of Trinity Church, New York, has some timely things to say regarding Christian Marriage in his annual statement in the Trinity Church Year Book.

"The criticism which was aroused by what I had to say last year in the Year Book on the subject of Christian marriage has convinced me of the timeliness and wisdom of bring be-

fore our people the teaching of our Church concerning marriage. The whole subject of marriage has been dragged in the mire of late years. On the one hand, radical social reformers are proclaiming that monogamous marriage is a convention which the world has outgrown, and that marriage in this modern enlightened state of society should be a temporary arrangement between a man and a woman, to be ended at any time, according to the will or the whim of the contracting parties. These ideas, which masquerade under the attractive guise of advanced and liberal thought, are naturally agreeable to a great many people who have no particular standards of morals, and would prefer, when possible, to enjoy license with respectability. There seem to be a great many such people in our country today.

"On the other hand, there are many thoughtless and grossly careless clergymen of various denominations who appear to be willing to perform a wedding ceremony for any who come to them to be married: persons who are not Christians, who have been divorced, who have no conception of what the Christian standard of marriage is nor any intention of being faithful to one another, are united in 'Holy Matrimony,' married in a church, and a minister gives his blessing to these unions.

"It is only recently that I read an account of a wedding in a college town between two young people. It was described as a 'partnership marriage'; it was performed in the cellar of a fraternity house. As the bride and groom entered, a jazz band struck up a syncopated wedding march. Boy friends of the groom were dressed in women's clothes and acted as the 'bridesmaids'. For the words in the marriage service 'until death do us part', were substituted 'until love dies'. According to the

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newspaper reports, a minister of religion officiated at this vulgar farce. No wonder many young people have slight respect for Church or clergy!

"This is only an exaggerated instance of what has been going on for years in this country. We have, all of us, heard of 'weddings in lions' cages', 'Tom Thumb weddings', marriages in balloons, and as an added attraction to church bazaars. Until the clergy and the people of the Christian churches are aroused to the evil which such degradation of the marriage service leads to, we cannot hope that the general public will have a very high regard for the sanctity of marriage. In the present circumstances, it is small wonder that people who rarely enter a church should demand the services of clergy and the choir for an elaborate 'Church wedding'. These same people would probably make it extremely uncomfortable for the clergyman brave enough to say that the Church's blessing, given in Christian marriage, was reserved by right for Christian people, that the wedding service is a religious service of the nature of a Sacrament, and that the church could not be turned into a ball-room. Nor need we be surprised that divorces have at last increased at a rate outstripping marriages in this country. According to the figures issued by the Census Bureau of Department of Commerce for the year 1926, marriages increased 1.2 percent over 1925, while divorces increased 3.1 percent. Divorces in 1926 were 1.54 per 1,000 of the population of the United States. Marriages were 10.26 per 1,000. The total number of divorces for this country was 180,868.

"Now the Christian Church cannot be held entirely responsible for this condition of things; nor can the Church be expected to enforce her standards on the people who make up this country's mixed population, only 40 percent of whom are even nominally attached to any religious body. This is no longer a Christian country, and we cannot expect that Christian moral standards will be accepted or followed by the majority. It is not reasonable to expect persons who do not believe in the Christian religion and who have never been instructed in Christian ethics to live up to the very high standards of life which the Church sets before the Christian. The Church frankly states that it is not possible for any one to live the Christian life unless he have the help of God and the grace and power of our Lord Jesus given him in and through the Sacraments. We do a grave injustice to non-Christians if we ask them to take the vows of lifelong faithfulness required in the marriage service of our Church. We cannot hold such people responsible for

vows so ignorantly and lightly taken, and we have no right to condemn them when, acting according to their own standards of civic respectability, they seek freedom through divorce and remarriage as often as may be desired. The civil law permits this condition; those who know no higher law cannot be condemned for doing what the State allows. We should urge non-Christians to be married by a civil officer, and we must assert the fact that Christian marriage is a Sacrament in which Divine Grace is given. The Church must set herself free from this harmful association with indiscriminate marriage. Church and state should be separated in this business of marriage."

\* \* \*

Three interesting new churches are being constructed on Long Island: St. Matthew's, Brooklyn Manor, is likely to be completed in a few weeks, an imposing edifice which will be a great addition to the churches of the diocese. St. Thomas', Bellerose, though smaller and simpler, is a most attractive church located centrally. The third is the Epiphany in Brooklyn which is to be started in the fall.

\* \* \*

Bishop Gilman confirmed fifty-eight Chinese in May and June, twenty-

four men and thirty-four women, in Wuchang, Hankow and Ichang.

The Bishop writes: "One of the most baffling problems at the present time is the matter of how to press forward in the evangelistic work. In every center, we have a splendid nucleus of Christians, old and young, who greatly appreciate the life of the Church and are true to our Lord in

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all phases of life. But propaganda, much of it of a dangerous character, has made people of all classes very wary of anything that could be called by that name.

"Through the work of past years we have built up a splendid set of Chinese clergy, who are able to preach and who are able to organize evangelistic campaigns but these things are not sufficient for the present emergency. Some of the clergy are greatly agitated in their souls because they feel that they are blocked in doing effective work. What is needed most at the present time is the discovery of some new or old method of approach to non-Christians which will make them ready and eager to receive from us the life-giving message of the Gospel . . .

"One feels a great urgency in the matter of evangelism because of the increase of evils all about us. The power of opium is growing daily. Concubinage is certainly not decreasing. Misappropriation of funds is threatening the very life of the people. Hopelessness is taking hold of the minds of the people. In the face of all this evil, our work must not tarry. But to do our work we must reach the heart and win the allegiance of each soul, and to accomplish this in a larger measure, we must pray, meditate, and produce methods which will accomplish it."

\* \* \*

The problems of youth and the church, and plans for carrying forward a world-wide program of evangelism will be major considerations before the forty-second national convention of the Brotherhood of St. Andrew, according to the program announced by Leon C. Palmer, general secretary. The convention will be held in Washington, D. C., October 5 to 9. Included on the program are such nationally known leaders as the Hon. George Wharton Pepper, former senator from Pennsylvania; Bishop Logan H. Roots of China; Bishop John Gardner Murray, presiding prelate of the Church; Bishop James E. Freeman of Washington, and Dr. Samuel H. Joshi, Dartmouth College; the Rev. Alfred Newbery, Church of the Atonement, Chicago, and Dr. Bernard Iddings Bell, president of St. Stephen's College.

\* \* \*

A meeting of the Oriental School of Religion of which the Rev. D. A. McGregor, rector of St. Mark's, Glen Ellyn, Illinois, is the director, will be held this week at Taylor hall, Racine, Wis. This is said to be the first school of its kind to be held in America and is entirely non-sectarian in character. Christian students of all communions as well as non-Christians are expected to attend.

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## Notes on Worship

By

Irwin St. John Tucker

*Is there any special significance attaching to the placing of flowers on the altar? If so, when should it be done?*

Flowers are a symbol of the resurrection. "That which thou sowest is not quickened except it die." As the flower is more beautiful than the seed, the spiritual body is—or should be—more beautiful than the natural body.

Their placing upon the altar is a very definite expression of our belief in the first article of the Creed: "I believe in God, who hath made heaven and earth." Altar candles—the office lights—represent the stars, thus symbolizing heaven, and the flowers represent the fruits of the earth. Candles and flowers grouped around the cross express our faith that the crea-

tion of heaven and earth alike receive their meaning from the sacrifice of Christ.

In all things pertaining to the altar the general rule is taken from Christ's words "The first shall be last, and the last first." The most important things are placed there last, and taken away first. Flowers should be placed there before the candles are lighted. The bread and wine themselves are the last to be laid upon the altar.

This rule is subject to interpretation according to the all-dominating rubric of common sense. If you understand the general idea of worship, do things in the most convenient way. Do not allow the spirit of joyous

worship to become obscured by a mass of petty detail.

Flowers when once offered on the altar partake of its sanctity. They may be used afterwards only as gifts to the sick, or as tokens of reverence and respect; such as a presentation of altar flowers to one who has served long and faithfully. They must not be thrown in an ashcan, but burned or buried, because of their semi-sacramental nature. Treat them as you would a letter from a dear friend.

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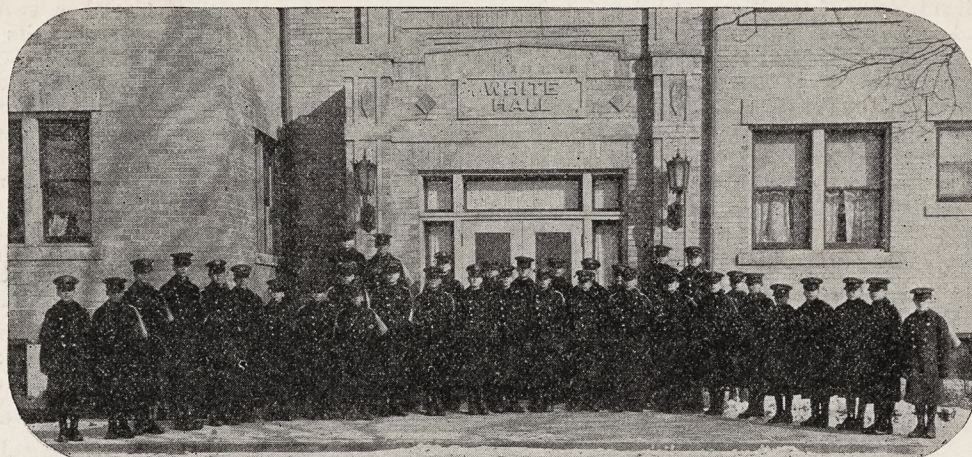
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