

CHRISTIAN FESTIVALS by Dr. Atwater

The **WITNESS**

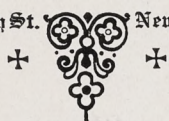
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CHRISTIAN FESTIVALS

By

GEORGE PARKIN ATWATER

ON THE evening of Whitsunday I heard the famous Dr. Cadman speak at a mass meeting at the Brooklyn Academy of Music, held under the auspices of the Federation of Churches, in commemoration of Pentecost.

Dr. Cadman spoke with fascinating lucidity and picturesque expression. I am unable to quote his exact words, but in substance he said this among other things:

"I am convinced that had there been no Pentecost, there would have been no Christian Church. Why then is not the whole Christian world celebrating Whitsunday, as it celebrates Christmas and Easter? Why are not our homes and Churches this day filled with the spirit of joy and glad festivity and thankfulness for God's great gift to men in the outpouring of the Holy Spirit?"

Dr. Cadman did not stop to answer the question he thus propounded.

I fear that it is a rather cold-blooded proceeding to analyze the conditions that surround the festivals that have such an appeal to human hearts as Christmas and Easter have. But if I can add one word to emphasize the importance of Whitsunday, and if I can help even to the smallest degree to draw the attention of Christian people to their great heritage, then that word must be spoken.

So with some trepidation, I shall suggest a possible answer to Dr. Cadman's question.

The first statement in reply is this: Many Christian Churches have abandoned almost altogether the observance of the traditional Christian year. A few are slowly creeping back to some of its outstanding observances. Christmas, Lent, Good Friday and Easter are beginning to appeal to the Churches as worthy of attention.

It is an error to assume that Christmas Day is observed by the Churches. Many are closed as tight as a drum on Christmas Day. The Christmas spirit

has captured the home and community and the Churches reflect on near-by Sundays some of the glow of that spirit. And of necessity they provide some treat for the children. But do they as Churches assemble Christmas Day, to worship the God Incarnate, and to celebrate the Holy Communion, the joyous Eucharist instituted by the Incarnate God as a perpetual remembrance of Himself?

The answer is that they do not.

While the Christian Church gives the theme for Christmas and sets forth the great truth, the season is raised to its high tension by quite other forces. The habit of making Christmas a time for the exchange of gifts arouses an expectancy in children that exalts them to a high plane of anticipated rapture. And obviously, the merchants foster the Christmas spirit for a month in advance with most intensive advertising. Every newspaper fairly bursts with Christmas emblems, greetings and gift suggestions. The shop windows burst into tinsel and red paper, and holly berries. You can see a dozen shabby imitations of Santa Claus in the shopping district of every city.

The Christmas spirit is fine, wonderful and surpassing, but the Church follows the procession and does not lead it. If it did, every Church would be open and thronged on Christmas Day.

Now what about Easter when the Churches are crowded? Easter receives some attention from the merchants and some help from a traditional idea that it is the proper thing to go to Church on Easter Day. And the attendance is helped by the fact that Easter falls on Sunday. The task of the Churches is somewhat different here. They must make Easter Day a day of joyous worship, and not a day for musical programs and recitations and children's exercises.

The Christian Churches of America would do well to strengthen the place of two great Holy days in the minds and hearts of the people. I refer to Good Friday and Whitsunday. These days are now exempt

from the stimulus of commercial advertising. They can be kept so. Good Friday should be observed with prayer and fasting by every congregation of Christian people. Its great teaching should be earnestly and devotionally presented.

And Whitsunday may be exalted to its true place in the galaxy of Christian festivals. The services should emphasize the sacred character of humanity as the Temple of the Holy Spirit. Man does not worship himself, but he can bow in gratitude to the Spirit of God that dwells in him. And it should emphasize the fellowship of those in whom the spirit dwells, the Christian Church which was born on a Whitsunday centuries ago.

And further, on Whitsunday men should make gifts, great and generous gifts, representing not a willingness to give a trifling coin to a vast enterprise, but representing their sense of stewardship for all God has committed to them. These gifts should go to direct service for human kind, so that the poor, the sick, the feeble, the distressed, the overburdened may have the care and consolation and help of a Church, inspired by the Paraclete, God the Holy Ghost the Comforter.

If all the Churches should unite thus to exalt Whitsunday, there would be a fresh outpouring of God's spirit upon his disciples.

Let's Know

By

BISHOP WILSON

FEET FIRST

NOW comes the following question—"Why is it the custom to take a corpse into the Church, and come out with it, feet foremost?"

The best I can discover in answer to this question offers at least a suggestion. The body of a layman when brought into Church for burial is placed on the main floor of the nave at the chancel steps, with the feet facing the altar. The body of a priest, on the other hand, is carried into the chancel and placed with the head toward the altar and the feet toward the congregation. In each case the idea is that the body should occupy its accustomed place in the Church—the layman in the congregation, the priest in the chancel. The altar occupies the ecclesiastical East in the building and the feet of the layman are placed in that direction as a symbol that spiritually he is advancing toward the Sun of Righteousness, meaning our Lord as represented by the presence of the altar. Or, as one ancient writer puts it, "a man ought so to be buried that while his head lies to the West, his feet are turned to the East, for thus he prays as it were by his very position and suggests that he is ready to hasten from the West to the East."

But the priest occupies in his death not only the place which he occupied in life but also the same

relative position. His feet toward the congregation indicate his readiness to rise facing them as he was wont to do in leading their worship and giving them instruction and blessing.

Putting together these points of symbolism, one would gather that the body of a Christian is always carried feet foremost because his progress is still toward God; and when he is buried, his feet still turn to the East because his resurrection life is expected to face directly toward God's immediate presence.

Such customs go back into the obscurities of very early Christian history and are to be found both in the Western and Eastern Churches. In fact the early Christians invested the burial of the dead with a very different spirit from that which accompanied the pagan practices at the beginning of the Christian era. To paganism death was a horrid and hopeless event but to the Christians it took on something of a triumph of the spirit over the flesh. The Romans considered a funeral to be a thing of evil omen for anyone to look upon and therefore interred the bodies of their dead after night-fall. But as soon as Christianity was able to come out in the open, the Christians held their funeral processions in broad daylight and surrounded them with the atmosphere of promotion from the shadows of this world into the clearer light of eternal life. The Romans carried branches of cypress as a symbol of gloom and despair but the Christians carried branches of palm and olive in token of victory and upon the coffins of the dead they placed ever-green laurel and ivy as a sign of immortality. Moreover the Christians did not march in despondent silence, as the Romans were accustomed to do, but chanted hymns of hope such as "Right dear in the sight of the Lord is the death of His saints" or "Turn again unto thy rest, O my Soul, for the Lord hath rewarded thee."

No wonder Easter is the great feast day in the Christian calendar. The resurrection of our Lord created a new attitude toward death as well as toward life. Christians took our Lord seriously when He said "because I live, ye shall live also."

Book Review

THE MESSAGE OF ST. FRANCIS OF ASSISI. By H. F. B. Mackay. Morehouse, 1930, \$1.75.

The only trouble, for American boys, with Father Mackay's refreshing little study of St. Francis, is that it would call for translation into two foreign languages instead of one. Few American lads would catch the force of St. Francis presented as a student at Oxford. But as the book goes on, the vitality and direct charm which always mark Father Mackay's writing, overcome this obstacle. Francis almost always inspires his biographers, but not many have written about that dear saint more in the spirit which he would himself enjoy.

Vida D. Scudder.



THE BAPTISTRY

A beautiful shrine off the vestibule of the church, having the atmosphere of the old world



THE CHILDREN'S CORNER

Opposite the Baptistry is this delightful shrine for the children of Thomas's Chapel

A REMODELED CITY CHURCH

By

RICHARD MARQUEDANT DOUBS

Vicar of St. Thomas's Chapel, New York

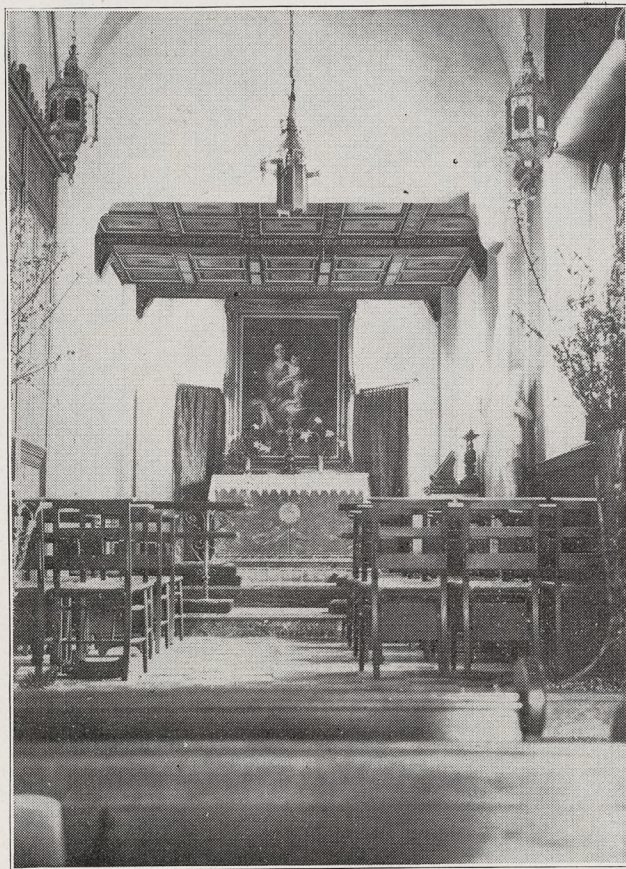
THE remodeling of St. Thomas's Chapel, New York City, is of more than local interest for three reasons. First, because it was typical of hundreds of other churches built in the 1880's and 90's, a period architecturally bad and decoratively illogical, dishonest, and gim-crack. This remodeling is evidence of what can be done with such churches. Second, because almost no funds were available, and yet no debt was contracted, the work being done as money was raised to pay for it. Third, because during the remodeling period of five years, requiring heavy special giving, the regular contributions doubled and the mission offerings trebled. In other words, increased special giving increased the interest in the regular offerings. Giving is a matter of education and then of habit. Sometimes a special effort is needed to achieve both.

To begin with, the main architectural lines of the chapel were good—simple, straightforward Gothic. The sanctuary and the vestibule were very bad, and

had to be entirely re-built. The material was regrettable, as the framework was steel. But the general effect was pleasing and the nave proportions good. Beyond that, everything was wrong.

How was one to make such a place architecturally harmonious, convenient for the needs of our worship, and artistically satisfying? The vicar knew the service needs, and also had spent some years studying English and Continental churches, and like most clergy, had some ideas of his own—good or bad. He secured in Talbot Faulkner Hamlin an architect of ability, who worked to satisfy the vicar's requirements, and at the same time supply architectural honesty and the beauty of significant line and space. The work was all done by outstanding artists and craftsmen, and none but the best materials were used. St. Thomas's Chapel today is one of the most notably lovely and unusual interiors among New York churches.

Entering, you find yourself in a plain, well-lighted vestibule the width of the nave. The lanterns will



CHAPEL OF THE MAGI

To the side of the sanctuary, where formerly was the vestry and baptistry, is this richly colored chapel for special services



THE OLD CHAPEL

*Pictured here in order that readers may compare it with the remodelled chapel pictured on the cover.
A remarkable transformation*

interest you, and you will find that they, and many of the furnishings, are antiques gathered abroad and effectively utilized in the decorative scheme. Through the leaded-glass doors you glimpse ahead of you the sanctuary, its windows a glow of vivid light above a majestic, altar-throne; to the right, a tower room, the Baptistry, and to the left another, the Children's Corner—created out of the ends of the former dark, dishonest vestibule, for the facade had two towers, but the interior originally showed no signs of them.

The Mother and Child in the Baptistry and the plaques in the Children's Corner are ultra-modern but reverent modern sculptures by the French artist, Rogers de Villiers. The marble statue of The Good Shepherd is an exact copy carved from the original of the oldest known figure of our Lord, discovered in the catacombs and now in the Lateran Christian Museum in Rome. The Children's Corner is in no sense a "Children's Church," but a corner in our Father's House especially adapted to the bodies and minds of our little ones.

Entering the nave we see above the vestibule the great organ, with a handsome case fabricated from the former chancel-screen, and over the Children's Corner a choir-gallery used on festivals and at weddings and funerals. The great organ and the chancel organ are both played from a console in a gallery

under the chancel organ, which also has room for six instrumentalists with windows opening onto the choir.

The chapel accommodates 600. The first impression received is one of intimacy, welcome, and colorful warmth. The walls are a soft amber with pillars and trim of grey stone. The choir of richly carved dark oak frames a sanctuary of extreme architectural simplicity, with ample wall-space, against which are set the furnishings and the windows. The windows are in the style of the 12th and 13th centuries, their drawing very archaic and pure, and their color deep and brilliant. The figures on the choir-screens, etc. are almost Romanesque. Indeed, nearly everyone entering the church remarks that it seems "Continental"—and it is more like some southern French or Lombard Gothic in its decoration than the English type more usual with us Americans.

The altar is a severe Holy Table, properly hung. Behind it is a great dossal, changed with the seasons. Above a Tester or Canopy completely covers the altar, of living carving and resplendent in gold and colors. Very rightly, the altar dominates the whole decorative plan.

To the side of the sanctuary, where formerly was the vestry and the baptistry, is the Chapel of the Magi, also richly colored.

The elaborate wood-carving, the many-scened windows, the polychromy, the tiles of Nile green, deep blues and vari-color, are stored with Church symbolism, stories, and characters, carefully and logically thought out.

How It Was Done

St. Thomas's Chapel is a congregation of working people. There is no one of means. A few families own their own homes, and have a slender capital. A large group of laboring people and office workers. Another large group of people who, when they are working and have no sickness, take care of themselves, but cannot earn enough to lay anything by. The work is made possible by the generosity of St. Thomas's Church, which established this Chapel in a teeming city district over fifty years ago. The last few years, through the active interest of the rector, Dr. Roelif H. Brooks, the parish house has been extensively improved, a new summer camp secured and equipped, and the yearly budget wisely increased for mounting running expenses.

The Chapel congregation undertook the renovating and re-modeling of their Chapel, receiving but two vestry grants amounting to \$8,000.00. Friends of the Chapel in the Mother Church have generously helped. One friend, Mrs. Marius de Brabant, made the handsome gift of the entire chancel and chancel organ, in memory of her father and mother, the late Senator and Mrs. William Andrewes Clark. But chiefly the work was carried out through the sustained, eager, and self-sacrificing contributions of the Chapel congregation, who have themselves given over \$35,000.00 during the past five years. Many gave memorials. But chiefly the money was secured by special offerings and subscriptions. The latter method is worth explaining. The Communion Rail cost \$2,000.00. For this there were twelve subscribers of \$25.00 each; thirty of \$10.00; sixty of \$5.00; 300 of \$1.00; and eight memorials posts of \$100.00 each. Thus over 400 people, according to their means, were able to have a share in this rail. The sanctuary has 4000 tiles. These were covered by Tile Certificates at 50 cents each until the floor was laid.

IN THE MEANTIME

But regular needs go on just the same. Sometimes a congregation has to fall below in these for a while, to get its property into shape and clear of debt.

The Chapel record during these years of special effort is worthy of remark. Both Chapel support and missions grew by leaps and bounds. Here is a summary:

	1924	1927	1929
Chapel support ...	\$3,576	\$4,872	\$ 6,934
Missions	1,096	1,671	3,254
Totals	\$4,672	\$6,543	\$10,179

St. Thomas's Chapel is situated in a swiftly changing city territory. According to the census of 1920 and 1930, the district it is in the heart of showed a pop-

ulation of 96,000 and 64,000 respectively, a decrease of 32,000. Yet the Church School of 400 is as large today as six years ago. The congregations have greatly increased. Where for many years the work had been running down, it has now consistently built up. It is a rare Sunday between October and May that shows fewer than sixty at the early service, and it is frequently over a hundred on an ordinary Sunday. At the men's and boy's Corporate Communion the First Sunday in Advent there were 147 men and boys present, where five years before there had been but nine. It is a parish filled with young people. The G. F. S. has over 100 members; and the Brotherhood of St. Andrew over 50. The congregation numbers about 1000 communicants in 760 families. Quite evidently it is making its influence felt, and once the population is again stabilized, it should show still greater gains. There is no reason to be discouraged about changes or losses in one's neighborhood, if the program is sufficiently free to adapt itself to the changing conditions. A living parish always attracts life.

These results of what seemed an almost fantastic undertaking five years ago, may give other congregations encouragement in essaying similarly needed improvements, and may suggest ways and means of doing it.



Were not the books of the Bible chosen at the Council of Nicaea?

You are thinking, I expect, of the story that the Bishops at the council didn't know which books were genuine and which were spurious, so they put them all under a table and prayed, and then the genuine ones jumped up on the table of their own accord. That is a late mediæval legend of about a thousand years later, which is found in a book by a man called Pappus, who compiled a history of the councils somewhere, I think in the fifteenth century. You would probably never have heard of it if Haeckel had not quoted it in his *Riddles of the Universe*. He has cut it out in the later editions of his book. He got it from a pamphlet by one Stewart Ross, who called himself "Saladin." He had a little shop under the Holborn Viaduct, and Haeckel mistook him for a serious theologian.

When were they chosen, then?

It was a long process that went on for nearly 300 years, but it was practically settled by the end of the second century. It was partly the work of scholars and bishops and partly the result of experience. Men found that certain books were different from others. Some by being read in church were found to answer their needs. It was due mainly to the working of the common Christian consciousness or—as I should put it—to the work of the Church guided by the Holy Spirit.

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

THE high spot at the conference of the department of Christian Social Service, held in Boston at the time of the National Conference on Social Work, was the address by Miss Miriam Van Waters, president of the latter organization, referee of the juvenile court of Los Angeles and a good Episcopalian, in spite of the fact that she was brought up in a rectory. She spoke at a luncheon of the Church Mission of Help, Mrs. John M. Glenn, presiding. Miss Van Waters spoke of the spiritual approach to social work, and said that it is the approach all good social workers use just in so far as they are successful. The spiritual approach appeals to all that is unselfish and distinterested in the client or the child who needs help. Selfishness hinders spiritual growth. Good social workers, instead of appealing to fear or self-interest, or holding out material benefits as a reward of good conduct, lead the person rather to exercise self-discipline, and to appreciate spiritual values.

* * *

Another high spot at the conference was an address on the Jerusalem Conference delivered by the Rev. Artley Parson. He reported the points of view brought into prominence at the Jerusalem meeting, which emphasized, first, the oneness of the world, in which social problems do not merely affect scattered individuals but whole nations and races, and second, the wholeness of human personalities which have physical and mental needs as well as moral needs. Enthusiasts for world-wide missionary work feel the lack of a knowledge of it in gatherings of social workers, and social workers feel that missionaries too often have too narrow a conception of the personalities with whom they deal.

* * *

Then too there was the usual warnings from the clergy not to let social work become over organized, too technical, too mechanical. Bishop Burleson, Dr. John Rathbone Oliver and others begged for vital religious motives, deep personal interest in "cases", the renewal of the love of souls. Good King Wenceslaus was not mentioned, but Francis of Assisi was, and Ignatius Loyola, Sir Launfal and St. Gregory, with a plea for such humble personal devotion as theirs rather than too much devotion to modern scientific methods.



REV. C. N. LATHROP
Wants Judges to go to Jail

Whenever such discussions take place at the social service conference and the religious motives of social workers are impugned, some one always rises to testify that many social workers do work from religious motives. A teacher from a school of social work said that ninety per cent of her students have been deeply religious, though they keep rather quiet about it. Mrs. Glenn and Mrs. Pease of the Church Mission of Help reported recent instances of keen spiritual insight or desire on the part of groups of young social workers.

Two social workers begged for fuller cooperation on the part of the clergy, one especially asking that the clergy would give more help in spiritual matters.

A clergyman called attention to the comparatively new conviction in social thinking, that it is not enough to struggle to adjust people to their environment, but that conditions in the environment itself must often be changed. As Mr. Parson said, "Christians have tolerated too many things." And further, we must not only look back to capture the old spirit of the saints with their deep personal love of souls, but we must also look forward to a new service

to humanity in which the Church and the social agencies work together, each giving its best.

* * *

Well there were other meetings of interest and importance. Mr. Wickersham, lawyer and Churchman, made his report on law enforcement at the big conference and of course was copy for all the newspapers. And then too the newspapers liked the remark made by the Rev. Charles N. Lathrop that, just as doctors have to spend time in hospitals as part of their training, so should judges spend time in jail before going on the bench.

* * *

At one of the dinners some one circulated a petition to President Hoover to make Grace Abbot, now head of the United States Children's Bureau, the next Secretary of Labor. As a somewhat anti-feminist clergyman started to sign the petition, some one warned him that it might be an opening wedge toward having a woman in the White House, and behold, another clergyman announced, "I'd like to see a woman in the White House."

* * *

Dr. Lewis B. Franklin, treasurer of the National Council, reports most generous offerings from the Children of the Church—slightly behind last year but the chances are it will at least even up by the time they are all reported.

* * *

Howe School, Howe, Indiana, has just closed a most successful year with a commencement that has not been surpassed in the history of the school. Great interest was shown, naturally, in the large gymnasium now under construction which will be completed by the time school opens in the fall. The commencement sermon was preached by Bishop Gray of Northern Indiana and the commencement address was delivered by Bishop Page of Michigan.

* * *

A demonstration church school is to be a feature of the Racine Conference. Children of various ages are to be the school and Miss Vera Noyes, director of religious education in Chicago, is to show the folks just how a really good school should be conducted. While she is doing this Mrs. Cleon Bigler of St. Luke's, Evanston, will be instructing Church school teachers on Christian nurture work. Miss Ruth Osgood is to lead a class on Auxiliary work; Miss Belle Boyson of Cin-

cinnati University is to give a course on social service; Mr. Lewis B. Franklin is to give a course; Rev. Irwin St. John Tucker is to have charge of pageantry; Rev. Austin Pardue of Sioux City, Iowa, is to take charge of young people's work and the Rev. Robert S. Chalmers of Baltimore is to be chaplain.

* * *

A dinner in honor of Bishop Sumner of Oregon was held in Portland recently, commemorating his 15th anniversary as bishop of the diocese. A purse of \$1200 was presented to him. It was to pay his expenses to the Lambeth Conference, they said. But he had to tell them that he couldn't go because of the pressure of diocesan affairs. However he did tell them that he would salt it away and use it to go to the Lambeth Conference ten years hence.

* * *

Bishop Murray started the custom of calling together the domestic bishops who are most directly concerned with the affairs of the National Council. It had been planned to hold a conference of the sort this year but since there have been two special meetings of the House of Bishops the attempt will not be made. Instead there will be a three day meeting of this group of bishops in Christ Church Cathedral, St. Louis, in April of next year.

* * *

The clergy of the diocese of New York gathered at the Synod House on June 25th to surprise Bishop Lloyd who was celebrating the completion of fifty years in the ministry. There was a meal, speeches, presents, and of course a fine service. It was a joyous affair, largely attended, since everyone was anxious to do honor to this greatly beloved Bishop of the Church.

* * *

Fifty years ago a fifteen year old boy, Charles A. Bukey, became the organist at Trinity Church, Parkersburg, W. Va. On the second Sunday in June Mr. Bukey, still at his organ, was honored with a special service, a presentation of gold and the unveiling of a tablet to commemorate his fifty years of uninterrupted service.

* * *

The Very Rev. George Rodgers Wood was instituted dean of St. Matthew's Cathedral, Dallas, Texas, on June 6th.

* * *

Bishop Jett of Southwestern Virginia preached the baccalaureate sermon at the 88th commencement of St. Mary's School, Raleigh, N. C., the commencement address being delivered by Dr. D. W. Daniel of Clemson College; there was a splendid address to the whole school de-

livered by the rector, the Rev. Warren W. Way, and diplomas were presented to thirty-four girls by Bishop Penick.

* * *

Glen Addie is an industrial centre near Anniston, Alabama. There was a few Church families there so the rector of Grace Church, Anniston, the Rev. James M. Stoney started a little mission, worshipping in a small building which is described adequately as a shack. It was rapidly outgrown. Mr. Stoney therefore asked his Grace Church congregation to give their Easter offering to the work in Glen Addie. It was a generous one; the people of Glen Addie pitched in; several folks of other churches helped. On Whitsunday the first service was held in the beautiful little Chapel of the Redeemer, with much rejoicing. Also it is interesting to know that two workers from this little mission have gone to other fields; Miss Olive Tabb to do work in the diocese of Western North Carolina and Miss Margaret Rothrock to Porto Rico.

* * *

St. Thomas Church in New York has recently announced the beginning of a Program for Endowment for \$3,000,000 "to secure the permanency of the Church in its present location with its full measure of service." In presenting the plan of procedure Doctor Roelif H. Brooks stated that St. Thomas is rapidly becoming a down-town church being increasingly hemmed in by the northward movement of business,

while at the same time the residential centers are becoming more remote. "Before a great many years," Doctor Brooks said, "the congregations of St. Thomas, like those of Trinity and Grace, will be, in a large part, transient."

The plan adopted by St. Thomas is that which has been developed by the Church Life Insurance Corporation, a company owned and controlled entirely by the Church Pension Fund. This plan was formulated exclusively for the purpose of securing endowment for Dioceses and Parishes in the Episcopal Church, free of cost, with intent to make it easy and practicable for the organizations of the Church to build up endowments by an effective and economical method.

* * *

The preacher last Sunday at St. Mary the Virgin's, New York, was the Rev. Frank Gavin, of General Theological Seminary, who said that the worst effect of the Refor-

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mation had been a tendency to think of religion in terms primarily individual rather than social.

"The central mystery of Christianity is a paradox: God is not a self but a society. The individual professing the faith is part of a chorus. He is professing a faith that he did not invent, but one that was given to him—that catches him up into the great body of Christianity," said Dr. Gavin.

"To acknowledge the glory of the Trinity—what does this mean to the Catholic? I fear we fail to remember the profound fact that in the discipline of Christian life there should rest a sense of the social quality of our religion."

The Church Dr. Gavin continued, should have something to say on economic and social matters as the spiritual is bound up with material things.

* * *

The sixth annual summer conference of the College of Preachers was held in Washington, June 17 to 21 with about fifty clergymen from all parts of the country attending. The lecturers were Professor Paul E. More of Princeton, Bishop Johnson of Colorado, the Rev. Professor Frank Gavin of the General Seminary, and the Rev. V. Auguste Demant, research director of the Christian Social Council of England, who is in this country as a guest of the Church League for Industrial Democracy.

* * *

Here is one from St. Peter's, San Pedro, California: a communicant of the parish reported the theft of a hand bag which contained among other things the baptismal certificates of two members of the family. Before the duplicates could be sent by the rector the originals had been mailed back with a note saying: "These mean something to you. They are of no value to me" and the note was signed "Also an Anglican."

* * *

The Rev. George V. Hewes, St. Peter's, Albany, N. Y. has accepted a call to become junior curate at the Advent, Boston. He has been the assistant rector at St. Peter's for the past two years.

* * *

A gentleman going by the name of William C. Campbell is seeking aid from churches, according to word that comes from the Cathedral of Spokane. He claims to be an ex-major of the Royal Engineers of Canada and asks for temporary aid while awaiting a hospitalization check and a regular pension check from the British government. He uses the name of Dean Gresham of Grace Cathedral, San Francisco, in

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presenting his yarn, but the Dean does not know the gentleman. He is 5 feet, 9; weight, about 190; grey hair, about 65 years old; decided English accent; good education and well dressed. Kiss it goodbye if you give him anything.

* * *

Trinity College, Hartford, has contributed three of her alumni to the House of Bishops during the past six months; Bishop Davis of the class of 1894, was elected coadjutor of Western New York; Bishop S. Harrington Littell, class of 1895, bishop of Honolulu; Bishop Gooden of Los Angeles, recently consecrated suffragan, class of 1902.

* * *

The Rev. George Craig Stewart was consecrated Bishop Coadjutor of Chicago at St. Luke's, Evanston, where he has served for so many years, on June 18th. The consecrator was Bishop Perry, the presenters, Bishops Manning and Weller, the preacher, Bishop Johnson of Colorado. The attending presbyters were the Rev. W. F. Taylor of Ripon, Wisconsin and the Rev. E. Reginald Williams of St. Mark's, Milwaukee. The co-consecrators were Bishops Griswold and Woodcock.

* * *

Bishop Gailor, now abroad, attended the funeral of Archbishop Lord Davidson as the representative of the American Church. Bishop Gailor, recently ill, writes from the other side that his health is now excellent.

* * *

The Rev. H. R. Harrington, archdeacon of North Dakota, has accepted a call as rector of St. Paul's, Grand Forks, N. D., vacated by the Rev. Charles H. Collett who has accepted a position as secretary of the field department of the National Council.

* * *

Seventy-five were present at the Long Island diocesan assembly of the Daughters of the King, held at Grace Church, Riverhead, June 11.

* * *

On a Sunday morning recently, lay-readers of St. George's Church, Brooklyn, conducted a service which was broadcast by radio. It is said to have been very well rendered. These lay-readers are a group who have been trained by the Rev. Horace E. Clute, rector of St. George's, and he gives much credit to St. Andrew's Brotherhood and to Bishop Stires' school for lay-readers for the results attained.

* * *

On a recent Sunday one of the events of the centenary commemoration program of Zion Church, Douglaston, Long Island, was held.



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It was an "old-fashioned Sunday School service." The old melodeon of Zion Church was used. The rector's vestments were those of a hundred years ago: the sermon was delivered in black gown with bands. The sermon was one of Bishop John Henry Hobart's, first preached a hundred years ago. The hymns were of that period. The following Sunday there were historical addresses, and other interesting events are to follow.

* * *

Bishop Fiske was given the degree of L. H. D. at Syracuse University this month, having previously been given a D. D. by the same college.

* * *

In the diocese of Central New York they have Whitsunday rallies for the children of the Church schools, the children gathering in the larger centres. The largest service this year was at Calvary, Utica, with 1000 children present. Similar rally was held in Zion Church, Rome.

* * *

The Rev. C. E. McAllister, Baltimore, was awarded the degree of doctor of letters by St. John's College, and the doctor of divinity by the University of Maryland. He was also elected to Phi Beta Kappa and as president of the alumni association of St. Stephen's College.

* * *

A tribute of an unusual and very satisfactory sort was paid to the Rev. John Henri Sattig, rector of St. Philip's Church, Dyker Heights, Brooklyn, on June 17th. A self-appointed committee won the support of a number of civic organizations in the neighborhood, and tendered a complimentary dinner to the Rev. Mr. Sattig on that date, commemorating his 30th anniversary as rector. The committee consists of three Roman Catholics, a Presbyterian, a Lutheran and three Churchmen. The movement was a neighborhood matter, and did not originate in the parish.

* * *

Miss Florence L. Newbold, executive secretary of The Girls' Friendly Society, and other members of the staff are representing the society at seventeen Church conferences this summer; in some instances acting as deans of girls, in others teaching a course either for girls or for leaders. They are also sharing in fourteen G. F. S. conferences, eleven of which are diocesan, two provincial, and one national.

Miss Newbold will act as dean of girls at the Blue Mountain Conference, where she will give a course for girls on "Adventurous Living." July 27th to August 3rd, she will be at The Girls' Friendly Society young-

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er members conference for Province VI at Buffalo, Colorado, and from there will go to the Sewanee Conference, to give a course on "The Girls' Friendly Society."

* * *

At St. Ann's, Brooklyn, it is the custom to have each year a party for the babies on the Font Roll who have reached the age of four years. Their mothers are always invited to accompany them. At this party the four-year-olds are graduated from the Font Roll and entered in the Church School.

* * *

Work has been started on the student centre at Greenville, N. C., which is to be a part of the parish house of St. Paul's.

* * *

The Lenten offering banner down in North Carolina was won this year by St. Cyprians Church School, New Bern, composed of Negro children.

* * *

Eleven men were ordained in the Cathedral of St. John the Divine on Trinity Sunday. Following the service the newly ordained had dinner with the Bishop and then, following a practice started by Bishop Potter they all went with him to the Alms House on Welfare Island to assist in a confirmation service, when sixty-nine inmates were confirmed, including a man ninety years of age and a midget who was formerly with a circus. There poor folks presented the Bishop with \$50 to be used for the Cathedral of St. John the Divine. Visibly affected, Bishop Manning told them that he had received no gift that had meant so much to him.

* * *

As a result of a trip through the diocese of West Texas of Merton S.

Albee, Los Angeles Churchman, seven new Brotherhood of St. Andrew Chapters have been started in that diocese, with prospects for five others.

* * *

Interparochial Whitsunday School rallies were held in Savannah, with Christ Church jammed with children.

* * *

Race Relations was the subject of an address given by the Ven. J. Henry Brown, Negro rector of St. Augustine's, Savannah, Ga., before the Auxiliary of St. John's Church, of which the Rev. C. C. J. Carpenter is rector. Mr. Brown said

that time would solve the problem; that a great deal of progress has been made, the fact that he was addressing a group of white women testifying as to that. His address was well received.

* * *

Recent ordinations in the Cathedral of St. John the Divine, New York: C. W. Brickman, to be in charge of the Chapel of the Redeemer, Lincoln Park, Yonkers; B. B. Appley, continuing study at G. T. S. and to assist at St. Stephen's, New York; L. J. Dunbar, in charge of the chapel of St. John the Divine, Mount Vernon; H. M. Wilson, in

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2. "Although a congregation made up of transient people should have spiritual ministrations, it is not reasonable to expect adequate supporting power from that source.
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4. "While the present support given our Church is gratifying, we must not be oblivious to the need of tomorrow, which, by all the tenets of wisdom, should be met before it is upon us.
5. "Pointing directly at —— Church are the examples set by Grace, Trinity, and others in Manhattan whose endowments have guaranteed them the perpetual practice of Christian service, though surrounded by commerce. St. Thomas Church and the 'Little Church Around the Corner' have just announced extensive Programs for Endowment."

There are other parishes in this and other parts of the country which face identical or similar conditions; where only endowment could furnish the necessary help "against possible lean years to come."

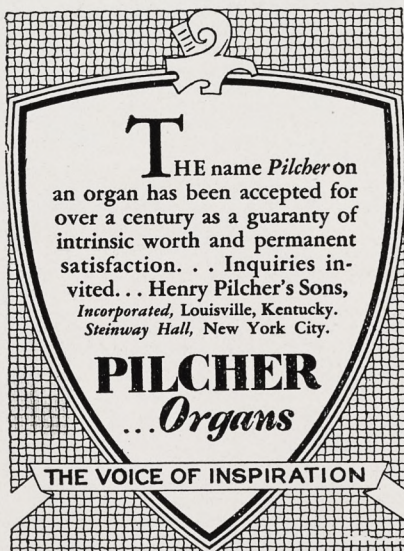
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charge of St. Paul's, Haworth, N. J.; F. S. Bancroft, All Saints', Mariner's Harbor; B. B. Brown, to join the Society of St. John the Evangelist in their work in San Francisco; A. M. Ackerson, assistant at the Chapel of the Intercession, New York; M. M. Hurd, assistant at St. George's, Newburgh, N. Y.; W. J. Lynch, to be on the staff of the New York City Mission Society.

In St. John's, Auburn, N. Y., George L. Gurney was ordained deacon by Bishop Coley. He is to have charge of the work at Sherrill and Canastota, N. Y.

The Rev. G. C. Weiser was ordained to the priesthood by Bishop McElwain in St. Peter's, St. Paul, June 6. He is to be in charge of the Epiphany, St. Paul, and St. Andrew's, South St. Paul.

* * *

On Whitsunday Bishop McElwain ordained to the priesthood in the Cathedral, Fairbault, Minnesota, the Rev. R. G. Purrington and the Rev. Paul J. Higgins. The former is to have charge of the church at Dundas, Minnesota, and the latter is to be a curate at Trinity Cathedral, Omaha, Nebraska.

* * *

The Church Extension Society of Buffalo held its annual meeting and dinner at St. John's recently with 150 present, including many of the local clergy and a delegation of Indians from a reservation nearby. Bishop Ferris praised the work of the society; there were reports by the Rev. Alfred Priddis, in charge of the work; and there was entertainment furnished by members of St. Phillips, Negro parish of the city, and by the Indians.

* * *

Another interesting ordination was the priesting of the Rev. Frank W. Williams, who is in charge of St. Dunstan's College of Sacred Music, Providence, and is now the rector of that new institution of the Church. He was ordained by Bishop Perry in St. John's, Providence.

* * *

The Rev. Frederick D. Goodwin has accepted the election as bishop coadjutor of Virginia.

* * *

The Rev. John Gass of Charleston, West Virginia, and the Rev. Noble C. Powell of Charlottesville, Virginia, were presented with doctorates at the commencement of the Virginia Seminary. Bishop Finlay of Upper South Carolina addressed the graduates; Bishop Gravatt of West Virginia was toastmaster of the alumni dinner where speeches were made by Dean Green, Bishop Thompson of Southern Virginia, Rev. B. D. Tucker, Rev. R. Cary Montague and the two honored men.

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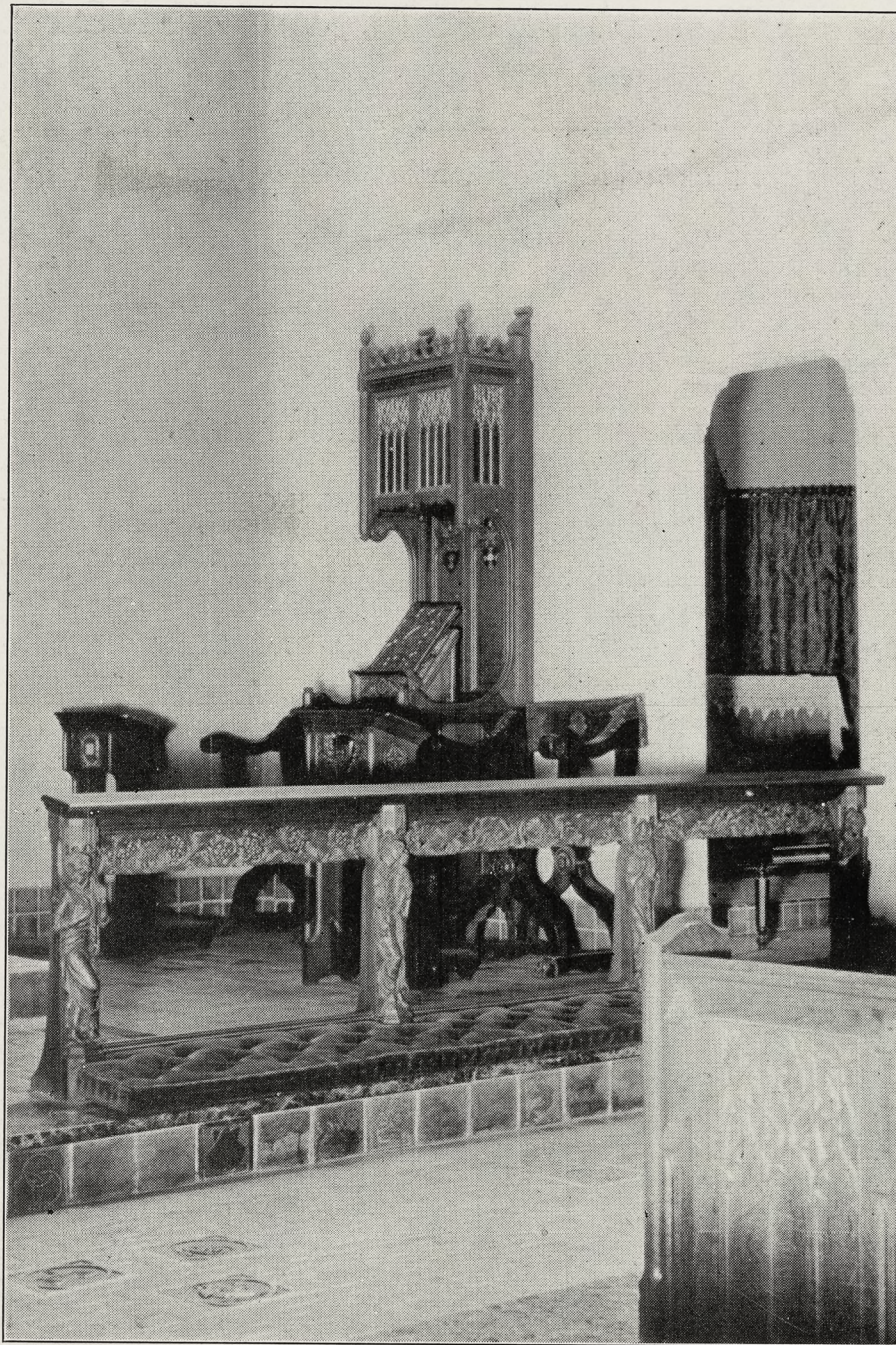
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