

The **WITNESS**

CHICAGO, MAY 20. 1926

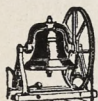


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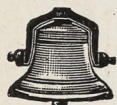


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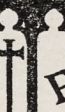
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THE SPIRIT OF THE PIONEER

The Joy of Real Adventure

BY BISHOP JOHNSON

PSYCHOLOGISTS have pointed out that the present age is so enraptured over conventional methods that originality and personal initiative are out of fashion.

The man who differs from his neighbors or departs from trodden paths is regarded as a freak and looked upon as a disturber of the peace.

When the Holy Cross fathers planned their mission to Liberia, many were more disturbed over the fact that they were not under the mandate of the Board of Missions than they were intrigued at the spiritual adventure.

When some of us started THE WITNESS on the basis of voluntary contributions, we were told that we were visionaries who would soon learn our lesson. We have learned it, and from the angle of personal comfort we were not misinformed.

When THE WITNESS departs from the policy of asking financial aid for its own needs and attempts to rejuvenate Tabor College, we are informed that, unless colleges can spring full grown from the brow of Minerva, they had better never have been born.

None of these ventures to which I have just referred are out of the woods, and certainly they are none of them anything extraordinary, but there has been a thrill of adventure in each, which has more than repaid for the effort, and there has been a need that more than justified the experiments.

I trust that those who are responsible for these enterprises will not look for their satisfaction or encouragement from that conventional type, clerical or lay, who play the game of life according to the book and look at a venture of faith as though it were a flier in oil or a speculation on Wall Street.

The Mission to Liberia has already furnished a bishop for that difficult field.

THE WITNESS has already filled a niche in the Church's life and Tabor College is educating more than one hundred students in Christian ethics and doctrine, as well as in science and art, and has the prospect of two hundred students next year in a field in which the Episcopal Church is almost unknown.

These are facts and not flights of the imagination and they have already more than justified the few thousand dollars that have been expended in the effort.

No one is more anxious than we are to see the full quota raised for the regular work of the Church, but there is a danger in organized religion, community chests, and conventional methods which ought to be recognized.

They are excellent institutions for doing the routine work that has to be done, but they do not furnish that incentive for personal initiative which caused a St. Francis to revolutionize the religious life; which caused Bishop Chase to plant missions in the west; which caused James Lloyd Breck to found Nashotah and Faribault; which caused some students at Alexandria to start the work in Brazil.

Organized work is necessary but it is never injured by the spontaneous efforts which occupy a field that is outside of the conventional and apart from the duties of executive secretaries.

It is one of the weaknesses of our organized work in the Church that in its anxiety to perform duties, it sometimes kills initiative.

Granted that individualism may run riot and has done so many times in the past; yet organization in itself has its dangers and limitations which it will do well to recognize.

Moreover, the danger in the Episcopal Church today is far more that of self-satisfied parochialism than it is that of riotous experiments.

And the more snug and self-satisfied the parish is with itself, the more apt are the officials of the parish to censure any effort which is of the pioneer type, and which involves faith in God's goodness as well as trust in financial statements.

There are those who constitutionally will support and do support going concerns and it is well that they do; but there are other types who love adventure, and who find their interest in seeing small things begin in order that larger things may exist.

Neither type is apt to be understood by the other, and each kind finds it trying sometimes to put up with the other.

It is easier to be a brake than it is to be an engine. If the machine is going down hill brakes are useful; but I never yet knew a brake that was particularly valuable in going up-grade.

Those who are responsible for all these adventures, which started on a shoe-string, are truly grateful to those kindred spirits who like to see small things grow.

We do not expect everybody is going to be enthusiastic about THE WITNESS, nor about Tabor College. We are, but then we are interested parties.

We are exceedingly grateful to those who have so joyously helped us. Without them our pleasure would have been pain and our adventure-some spirit would have been curbed.

Liberia, THE WITNESS, Tabor College are interests that are far apart, but they do represent an effort to begin something and not merely to beg content in developing those things

which our fathers began in the spirit of the pioneer.

It is a crude spirit; and it attempts much in which it fails, but it is an American spirit, and one which is responsible for American institutions which were experiments in faith.

We have far more than they had with which to do things, but they were far more adventurous than we are in the things that they undertook.

The West is dotted with institutions which they started on a generous scale but which their children allowed to perish for lack of faith.

Let's Know

ST. DUNSTAN

By Rev. Frank E. Wilson

IT is good to know that in the period of the Dark Ages there were at least flashes of purer light. One must not think that corruption in high places in the tenth century meant that the whole Church was in the midnight of degradation. There were still many faithful quietly serving their Lord with true Christian devotion. One of them was the valiant St. Dunstan.

He was born of noble blood near the famous Glastonbury Abbey, in England, where he received his early education. He is said to have occupied a monk's cell in the Abbey which was five feet long and two-and-a-half feet wide. As an adept in painting, sculpture, music, and metal working, he knew too much for his own comfort. People accused him of practicing magic and many an inconvenience he suffered because of his accomplishments. It is said that the devil appeared to him once in the guise of a beautiful maiden. But Dunstan's piety was stronger than his chivalry and he promptly seized the devilish maiden by the nose with his blacksmith's tongs—whereupon the evil one quickly left him. Is that the reason, I wonder, why they sell you highly polished brass tongs at Glastonbury Abbey today?

At twenty-one years of age he was placed in charge of the Abbey and proceeded to make it what an abbey ought to be. He was present at the coronation of Erwy as king of the Saxons and when the young king disappeared from the festivities in the company of a woman, Dunstan was sent to retrieve him. This he did to the satisfaction of the nobles but to the great dislike of the king. His reward was that he was outlawed and fled to Flanders until Edgar became king, when he was recalled and made

bishop of Worcester, then to London, and finally Archbishop of Canterbury, 961 A. D.

Dunstan used his high office to improve standards of Christian living both among the clergy and the laity. He strongly suppressed the current laxity of clerical life, encouraging education and industry in every possible way. He made the clergy preach a sermon every Sunday, which was quite an achievement in those careless days. Once he put the king himself under a severe years' penance for a moral lapse. On another occasion a powerful earl contracted an unlawful marriage and Dunstan excommunicated him. The earl went to Rome with a pocketful of money and came back with a papal mandate ordering his absolution. "I will gladly obey," said the Archbishop, "when I see him repentant; but so long as he rejoices in his sin, God forbid that, for the sake of any mortal man, or to save my own life, I should neglect the law which our Lord has laid down for His Church." So the earl remained excommunicated, the pope's mandate was disregarded, and Dunstan pursued his righteous way.

He died, 988 A. D. His last words, after having received the Sacrament, were: "The merciful and gracious Lord hath so done His marvelous works that they ought to be had in remembrance. He hath given meat unto them that fear Him." St. Dunstan occupies a worthy place in the list of Black Letter Saints and his day falls on May 19.

Things that He Did Not Know

By Bishop Hugh Burleson

SOME twenty years ago, when I was Dean of the Cathedral in Fargo, N. D., there was a quaint old Englishman who had bought land in Southwestern North Dakota, and from his rather isolated home on the prairies he came occasionally to the chief city to visit for a few days and play golf. It was to his credit that as a loyal son of the Church of England he frequented the services at Gethsemane Cathedral and gave his financial aid there. After a time he wound up his affairs and went to California. For a time I received an occasional word from him, but have not heard for a number of years, and imagine that sometime ago he must have terminated his earthly career.

Before taking his departure he visited me one day and said that he had certain parcels of land, sold under contract, and that he wished to place the property in my hands to be administered as a fund for educating

worthy boys. He insisted that he did not wish to know what I did with it, nor who were the beneficiaries, further than to suggest that a little lad who had been his caddie on the golf links seemed to him a promising subject.

Of course I accepted the responsibility and took over the contracts. I am quite sure that I have never administered my own possessions so jealously, nor with such thrift. The moneys that came in were kept at interest and the beneficiaries were urged to repay the sums received as loans wherever it was possible.

First of all I gladly took care of the small caddie. He went through one of our Church schools and then to a Church college, and is now the assistant head master of a prominent Church boarding school. A little later a struggling medical student needed help for his last two years at John Hopkins, Baltimore. A loan from the fund, shortly afterward returned, made this possible. Another boy, on an isolated North Dakota farm, had two years in a Church boarding school and then went back to farming. A fourth young man, son of one of our clergy who had deceased and left a dependent family, wanted to take a course in the Institute of Technology, Boston. The fund made this possible.

The other day I read in the newspaper that a new thing had come into being, and that the first check had been telegraphed from London to New York and promptly paid by a bank there. The electrical expert who had invented the device by which this was accomplished was Captain Richard P. Ranger, the boy whom the old Englishman's fund helped through the Institute of Technology.

Thus the generous thought of one kindly old gentleman produced an educator, a physician, and a farmer, all doing worthy service in their several spheres, and also helped to confer upon the world a new and startling invention.

As nearly as I recall the total amount eventually received from the land was somewhat between \$1,500 and \$2,000, and so carefully had it been husbanded that when I left North Dakota I placed in the hands of its bishop a thousand dollars for theological education—the remaining portion of the fund. What this has done since that time I do not know.

Probably Mr. Richard Sykes has died without knowing that he accomplished anything more than to help one small boy to achieve his ambition, but to me it seems a striking example of the self-perpetuating power of unselfish deeds and I want to share my own gratification with the readers of THE WITNESS.

Honoring the Heroes of Peace

By Dr. W. S. Keller

EVERY year in the United States some 25,000 men and women meet death in the performance of the constructive works of peace, and more than a quarter of a million suffer serious injury.

In our coal mines alone, during the last ten years, 30,000 men have met violent death in the course of their labor. These compose the array of men and women who fall in the pitiless warfare of modern industry. To them must be added a much smaller number who forfeit their lives in various forms of splendid service to humanity. The soldiers of peace form no national or racial army; they belong to the world at large. They are men of science who brave and meet death in search of the sources of disease. They are engineers who dare and achieve the seemingly impossible. They are women who die even while they give life. They are men and women who face plague and contagion to care for their stricken fellows. They are men and women who fall victim to whirling machinery and flying belts in factory and mill. They are men who fall by hundreds as they labor in the far corners of the earth to span jungle and swamp with modern steel highways, or who die before the deadly fire damp and dust explosion in our mines.

It is the productive achievements of these and many more besides that enter into the warp and woof of our civilization.

They are the heroes of social construction. If any object that they but did their plain duty in contributing to the world's work, we reply that theirs was the lot to serve on the firing line where dangers are thickest and burdens often the heaviest, that we might lead more sheltered lives, feel less of the painful, and taste less of the bitter.

These persons did not die as Catholics, Protestants, or Jews, and they did not die in the defense of any creed or race. They died as men and women in the upbuilding of humanity's common good. To them no monuments are raised and for them no prayers are chanted.

They lie in unfrequented—and too often forgotten—graves, as unhonored in death as in life. On Memorial Day we pay tribute to our heroic sons who fell in war. This we should. But should not those heroes of peace too be recalled with reverence? They go to their perilous battle without decorations and without honors; this army does not wait for:



REV. MURRAY A. BARTLETT
Commencement Speaker at General

"The roll of the stirring drum
And the trumpet that speaks of
fame,"

this is the army of our real national defense, defense against hunger, cold, sickness, exposure, disorder, exhaustion, extinction; ultimately, perhaps, our truest defense against foreign foes. Enabling us to supply all the world with things of necessity, comfort, and beauty, the army of social construction makes the rest of the world unwilling to be our foes. When we reverence these heroes of peace, all differences of race and color and nationality and church affiliation vanish.

"They cannot die whose lives are
part

Of that great life which is to be;
Whose hearts beat with the world's
great heart,

And throb with its high destiny."

How can we fittingly express our attitude to the victors who have fallen while performing such socially constructive tasks? One way is to maintain a ceremonial in which our sentiments are symbolized. The Peace Heroes Memorial Society engages to hold exercises at one of the cemeteries each Memorial Day and to place flowers upon the graves of a policeman, a fireman, a railroader, a factory worker, a woman who died at childbirth, and any others who may have lost their lives in the discharge of their duties.

Such exercises, called "Flower Strewing for Heroes of Social Construction," have been held annually at Spring Grove Cemetery, Cincinnati, since Memorial Day, 1923. At all of these exercises, at least one of the participants has been a Catholic, one a Protestant, and one a Jew. There has always been at least one woman on the program and one member of the colored races. The Peace Heroes Memorial Society will aim to perpetuate and extend this ceremony. Other groups are to be encouraged to conduct similar exercises in cemeteries throughout the nation.

About Books

IMAGINATION AND RELIGION,

By S. Parkes Cadman, D. D. Macmillan Company, \$1.50.

REVIEW BY REV. F. W. CLAYTON
President of Tabor College

There are books that our own instinct leads us to pick out. "Imagination and Religion" is one of them. The author says many things about which we have been thinking, but could not find just the right words for adequate expression. "Common sense, kindness, manliness, and good intentions," in the words of a recent pronouncement, "will no more solve the problems of religion than they will solve the problems of strategy and economics." The problems of religion are manifold, but the greatest of them, perhaps, are those which lie around the shepherding of individual souls; the calling of them into the fold; the teaching, feeding, healing them once they are there. Some of us are tired of the preacher who uses his Church as a chemist would a laboratory, or others who think it is merely a clinic for the physically weak. Dr. Cadman, in an altogether fascinating way that will challenge the reader's best thought, gives us a picture of the prophetic office in its widest and fullest connotation.

The author treats imagination as the premier factor in all thought and life, but it must be kept in touch with realities to guard against haughty intellectualism and fantastic emotionalism. "When absorbed in facts, sustained by reality and regulated by critical intelligence, imagination has evolved those ideals that have determined the better conduct of life. . . . It reaches into what is general and abstract that this may be expressed in the concrete symbols of familiar intercourse."

The chapter on the "Wonders of Imagination" is especially interesting. The creative power of imagination is seen in art, invention and economic work. Copious illustrations of the use of imagination in science and

fiction are given. Of the preacher he says, "For the preacher is not a mere photographer of men and events; he is an artist who depicts humanity as a whole and in its relations to its Maker."

In these days of speculative theology and scientific investigation, we ought to be thankful to Dr. Cadman for the following encouraging statement: "Thus the kingdom of science comes not by observation and experiment alone. It depends for expansion upon speculations beyond observation and experiment and in a region inaccessible to both. In dealing with that region scientists are compelled to fall back upon the picturing power of mind. Here as elsewhere faith is the evidence of things unseen. Of

course observation and analysis are prerequisites for such synthesis, but after they have done their utmost, it is the sympathetic imagination which constructively disposes of everything they have accumulated, in ways that stand the tests of reason and availability."

Thousands of books have been written about the Bible, but few men have said anything quite so beautiful as this quotation, which introduces the subject of imagination and the Bible, "No literature gives the lie direct to pessimistic predictions about man as does that contained in the sixty-six books of the Bible. From first to last it is unreservedly identified with every phase of his being; the more divine because it is the most human of all

religious oracles. It invests mankind's manifold pursuits and interests with the loftiest ethical principles and spiritual imageries. History, biography, poetry, drama, discourse, parable, proverb, and epistle are forms of the apparatus used in this process. . . . But it is primarily the book of religion; the pre-eminent soul-moving record of God's self-disclosure to man, of man's response to that disclosure and of the consequent responsibility which he sustains toward his Maker and his fellow men in every relationship of life."

The book is a tonic for a run-down spiritual condition; it is no mere animated point of view, but a surpassingly sane, reasonable, and intensely human exposition of a great subject.

ST. MARY'S SCHOOL: PEEKSKILL

A Great Church School

BY CANON WINFRED DOUGLAS

SOME years ago a prominent writer and philanthropist, well known for his long and active interest in various educational enterprises, made a visit of some days at my Peekskill home. They were spent very busily in contact with the activities of Saint Mary's School: the many-voiced worship of Sunday morning; the classroom work on Saturday; the athletic sports on Monday; the cultured homelike social atmosphere of Sunday evening; and always amid the glorious everchanging scene of mountain and lake-like Hudson under the lights of dawn, of noon, of sunset. At the close of the visit, he said:

"I never dreamed that America had produced anything like this. In romantic beauty, in well directed normal living, in educational opportunity for mind, body and soul, this equals anything I have seen in Europe. Were this school, with all its surroundings, in Europe, American tourists would be coming in crowds all summer to see it, as one of the chief beauties of a tour abroad."

This is true; yet all day, every day in the year, travellers are looking up at the brick tower on the hill with no faintest dream of the world of beauty and of beneficent activity which surrounds it.

Sixty years ago, Mother Harriet, the sainted Foundress of the Community of Saint Mary, viewed this mountain top at the gate of the Highlands with far other vision. The remote, rough, swampy wilderness seemed to her business advisors a folly as an investment: but today her dream of a veritable Garden of God is fulfilled. Its growth is readily visible in the present buildings. On

entering the hundred-acre grounds from the town, you pass a group of three wooden buildings, the original St. Gabriel's School, the first Convent, the Priests' House of those days. All have been modernized and made efficient factors in the larger work of the present time. Then you turn among the great trees past the tall tower and apse of Saint Mary's Chapel, where School and Community worship together on Sundays; past the Cloister of the grey Convent; around a lofty sweep of road between retaining wall and blossom-bordered summit, to the fine Gothic building designed by Ralph Adams Cram. It is yet visibly growing. The sunny interior court, a haven of refuge on wintry days, will soon be enclosed on the fourth side by a new wing, to contain additional class and assembly rooms and a well equipped gymnasium and swimming pool. The beautiful cloister of this court will bring back vivid memories of Gothic art abroad.

Beyond the building, foot-paths lead past the extensive tennis and basket ball courts to the crest of the hill. Far below lies the vast expanse of the still Hudson, like a mountain lake beneath the oak-forested slope of Dunderberg and the level summit of Bear Mountain. And here is the open air theatre of the School, where many a play and pageant has been enacted by the children. Especially notable were the beautiful presentations in this wooded glade of "Hansel and Gretel" last June, and of "A Midsummer Night's Dream" some years ago.

But we must return to the School, and think of its value as a place for the training of the mind. It is pos-

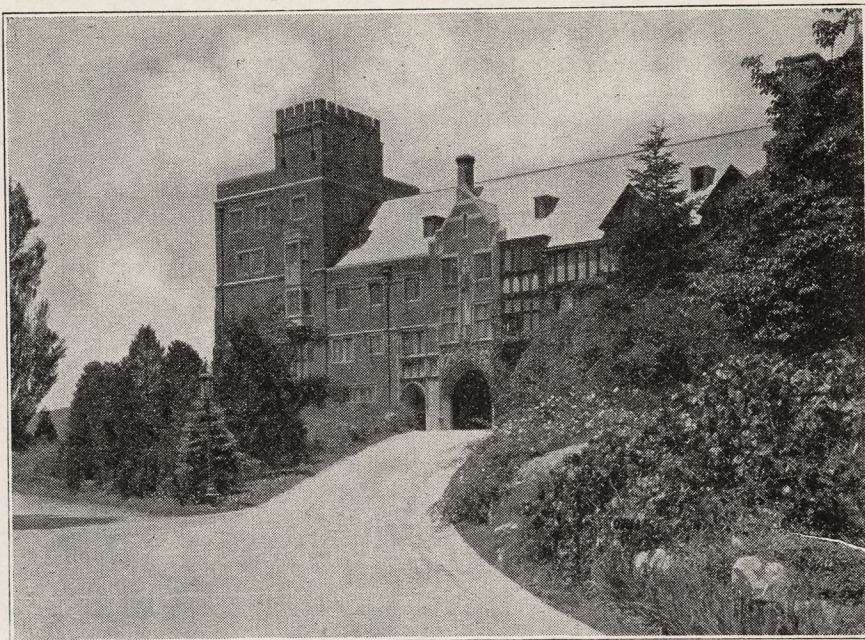
sible for a very young child to begin her primary work here, continue through the grammar school grades, and finally do her five years of academic study, ending with her college entrance examinations. Many of the graduates have thus spent their whole girlhood under such ideal conditions of life and study as have sent them forth into the world with the developed personality that is only formed by years of faithfulness to a noble tradition. Besides the college preparatory course, there is a general academic course. Girls, of course, enter the School at any point in the curriculum: but diplomas are only granted to those who have been in residence two full years. It is not merely the ability to pass a scholastic test, but rather the development of a well-rounded character based on the formation of healthy habits of body, mind, and spirit, which distinguishes the Alumna of St. Mary's. But the academic standards are kept high; and one of the factors that makes work thorough is the provision that any girl *may* take studies for which she is prepared in advance of her class: but *must* make up any work in which she is behind her class.

No visit to St. Mary's would be complete without a visit to the Junior School. Long before the fine new drive on the upper hill was built, one approached Mt. St. Gabriel by a steep and winding carriage road past the Noyes Home for Crippled and Convalescent Children. Other and more bounteous provision having been made out of town for this great work of the Sisters, the dignified Colonial mansion under the great elms, with its recently built Chapel, has become

the School House of the younger children. Tucked in a warm corner under the hill, and screened by a venerable orchard stands St. Dunstan's, a tall stone house overlooking the Hudson. This is the abode of as happy and merry a family of youngsters as the heart could wish; near enough to share in the Sunday worship and other privileges of the older girls; but living their own home life, playing in their own fields, and studying in their own classrooms, in an environment that recalls the Hudson of Washington Irving's day.

One of the delights of the upper school is that the wholesome playfulness of the youngsters is never lost. The girls do not become "young ladies": they remain happy, hearty school children. "Defenders" and "Invincibles" battle for athletic trophies with unhampered zest; singing, laughing troops are tramping "over the hills," if not very "far away"; a merry party up in the Tea House is having a "spread." Yet many of these same children will have been voluntarily at the Altar before breakfast, with their simple direct prayers to our Lord for success in an examination or at the basketball match. Such is the atmosphere of spiritual life at St. Mary's that the girls do not associate religious observance with school discipline, as a thing to be dropped at graduation. But simply and naturally they pray for anything needed as the first and obvious thing to do, in little matters and in great. The deep reality of their prayer shines out in Holy Week and on Easter Day, always spent at school. Many graduates return each year at that time, and none who have been present will ever forget the reverent, hushed chapel at the preaching of the Passion on Good Friday, the glad burst of song from every throat at the Blessing of the Paschal Candle on Easter Even, and the high serene joy of the Easter Mass, sung, like all the Sunday Choral services, by the entire body of children with the Sisters, to glorious traditional music of Holy Church, interspersed with triumphant masterpieces chosen from the hymns of all the Christian ages.

St. Mary's ideal of education for girls is not to prepare them artificially for a place in an artificial society: but rather, to develop and train their natural gifts, physical, mental, social, artistic, spiritual; to fit them for the great realities and responsibilities of life placed by God in woman's body, mind, and soul; for the relations she ought to sustain toward companions, toward her children, toward all poor suffering sinful men and women, toward her country, toward her God.



A VIEW OF ST. MARY'S

A Plan for Meeting of Young People

By Linden Morehouse

THE Young People's society at All Saints Cathedral, Milwaukee, Wisconsin, tried out a rather novel program this year by organizing as General Convention and the various departments of the National Council. At the first meeting the complete organization of the Church was explained in detail, comparing it with the organization of the United States government.

The society then resolved itself into the House of Deputies of General Convention, the boys being the clerical deputies and the girls the lay deputies. The chairman of the program committee, the one who instituted the plan, was given the duty of chairman of the House. The convention then proceeded to organize the National Council. At the time of organizing the presiding bishop was still the senior in line of Consecration, and so in order to follow this rule to some extent, the first president of the society was declared senior and given the title of presiding bishop, while the present incumbent was declared president of the National Council. Each of the departmental executive secretaries was then elected as was also one other member for each department. The girls were not overlooked in these elections.

The Dean of the Cathedral, who is the advisor chosen by the young people themselves, was declared to be the House of Bishops and the House of Bishops immediately held a spe-

cial session and made the curate a member of the House by creating him a Missionary Bishop.

This completed the organization, and for some weeks after that the discussions were entirely along the lines of the work of the National council, the chairman of the House of Deputies calling each week on one departmental secretary to give a report on the work of his department. *The Story of the Budget* was used as the book for gathering information. After each report there were discussions by the House and if necessary a vote was taken and the matter presented to the House of Bishops which would cast its vote and give its reasons for its decisions. Upon one occasion quite a considerable discussion ensued about whether domestic missions were more important than foreign missions, while at another time there was quite an argument about publicity.

It is interesting to note also that at one meeting there was a very interesting discussion on the subject of whether or not we should join the Federated Council of Churches, and there was a very decisive vote against joining in any way.

One evening instead of having the usual meeting Evening Prayer was read, most of the prayers bearing upon the National Council and its work, while in place of the sermon the Pastoral letter of the House of Bishops was read.

At another meeting the society listened to a report by one of the members of the Woman's Auxiliary of the General Convention in New Orleans.

Manning Urges Church To Back the Dry Law

Tells Six Hundred Delegates at Convention to Give it a Fair Trial

FULL QUOTA RAISED

In a direct appeal to 600 clergy and laymen of his diocese, assembled for the 143rd annual diocesan convention in the synod hall of the Cathedral of St. John the Divine, Bishop William T. Manning urged a united movement for the complete enforcement of prohibition. He described prohibition as a great social experiment which should have a full and fair trial.

"I know well how deep the feeling is upon the subject and how widely opinions differ in regard to it," he declared in his diocesan address. "I do not think, however, that you would wish me, as bishop of this diocese, to shrink from declaring my judgment and conviction in this matter. It would be a sad day if the Church should stand silent in the face of a great moral issue such as this.

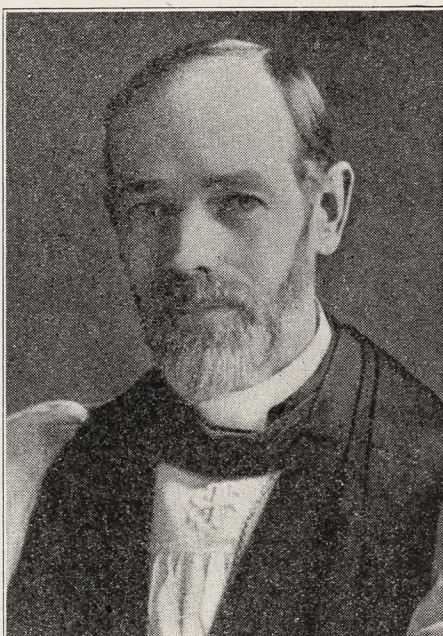
"I wish that the people of our own church would join with Christian people of all names all over our land in a great united movement for the full observance of these laws. Who can doubt that this would be for the moral and spiritual good of our country?"

There was great enthusiasm over Bishop Manning's announcement that \$560,000 had already been assured of the quota of \$640,000 pledged by the diocese of New York for the general budget of the Protestant Episcopal Church. This is the first time that this diocese has resolved to pay its quota in full, Bishop Manning pointed out, remarking that instead of interfering with its fulfillment, the cathedral campaign has served to stimulate it.

Furthermore, \$241,029 has been paid, and the remainder pledged, of the \$250,000 promised by this diocese toward the removal of the debt of the Episcopal Church, a little more than a sixth of the total amount needed, he added.

As a result of its full quota being raised by the diocese of New York, the missionary and church extension work and the various diocesan agencies will have more support, the bishop pointed out. He also voiced the hope that before long the stipends of the clergy would be raised. The minimum salary of a clergyman in this diocese should not be less than \$2,400, with a house in addition, he declared.

The Right Rev. George Henry Somerset Walpole, Bishop of Edinburgh, took a place on the platform at the morning session and was in-



BISHOP GARLAND
Criticises the National Council

roduced by Bishop Manning as coming from Great Britain, "with whose present trials we feel the deepest sympathy and through which we pray she may be safely brought."

The speakers at a missionary mass meeting held in the Cathedral in connection with the convention were Bishop Manning, Bishop Arthur Selden Lloyd, the Rev. L. Ernest Sunderland, D. G. Maynard and the Rev. Charles K. Gilbert.

The National Council Meets At Taylor Hall

The National Council met at Racine, Wisconsin, May 13-15. There was a meeting of the various departments, with a special stress on the work of Evangelism and the proposed Bishop's Crusade. Mr. Lewis B. Franklin, treasurer, was able to report solvency for the first time since the National Council came into existence. He said:

"I want to express on behalf of the National Council our deep appreciation to the twenty-seven dioceses which have paid their proportionate share of their budget quotas to May 1st. To their support and to the splendid payments on the deficit is due the fact that on May 1st the Missionary Society owed no money to the banks except for one loan of \$60,000 secured by collateral from the Reserve Deposit accounts. Of course, we still owe these reserves a large amount but we are no longer paying out interest to the banks."

Most of the time was given to purely routine matters of administration.

New Diocese Proposed For North Wisconsin

Gift for the Establishment of a New Diocese in Northern Wisconsin

EAU CLAIRE SEE CITY

A new diocese for northwestern Wisconsin is made possible through the gift of \$100,000 by Mrs. Mary E. Dulany of Eau Claire, Wis., to be known as the Dulany Memorial Endowment Fund of the new diocese, the principle of the fund to remain intact and the annual income to be used for diocesan expenses. The announcement was made by the Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee, at a Church Club dinner held in Milwaukee last Saturday in honor of the presiding bishop and members of the National Council.

Mrs. Dulany, for many years a communicant of Christ Church Parish, Eau Claire, has made the gift through Bishop Webb, from whose jurisdiction the contemplated new diocese will be cut off. It is provided that Eau Claire shall be the see city of the new diocese because of its central geographical location.

According to the canons of the Church, the project must be approved by the annual Council of the Diocese of Milwaukee, after which it is presented to the General Convention of the Church for final ratification. The next meeting of the Council will be held in Milwaukee in January, 1927, and the next General Convention will convene in Washington, D. C., in the fall of 1928. Meantime various preliminary arrangements will be necessary in accordance with the other provisions of the Church canons.

"It has long been our desire," said Bishop Webb in acknowledging the gift, "to erect a new diocese in the northwestern part of the state, covering what we now call the Convocation of La Crosse. The present Diocese of Milwaukee spreads over such a large territory that it is exceedingly difficult of administration under one episcopal head. Moreover, the northwestern part of the state is a natural unit in itself with interests quite distinct from those of the southern counties. The difficulty in the past has been the question of financing a new organization. This exceedingly generous gift of Mrs. Dulany's will remove the chief obstacle and give us the opportunity we have been waiting for to develop the work of the Church in what appears to be a very promising field."

News Paragraphs Of The English Church

The Craze for Spiritism Is Much
Discussed by English
Churchmen

CENTENARY OF ROBERTSON

By Rev. A. Manby Lloyd

That clever young man, Ronnie Knox, who spent his early years' trouncing the religion of his pater, then Bishop of Manchester, and broad churchmen in particular, has been turning his attention to the modern craze, "Spiritism."

He does not object to the dark seance but Spiritists must show why it is a necessity to experiment—if they claim to be a science. But the rank and file of the movement are out for a sensation of some kind—of precisely the same kind as took their fathers to see the fat woman and the three-legged man at the traveling shows.

* * *

Others prefer to regard it as a kind of religious enthusiasm. But whichever it is—a religion or a science—it is pretty clear these people are seeking for a sign. And they do not want psychical phenomena brought into line with the deliveries of natural science. It would pluck the heart out of their mystery.

* * *

Spiritism did not begin as a religion. Home had no such ambitions. Unlike the Jumpers and the Jerkers he did not claim any special revelation. He demanded of his devotees not faith but credulity. . . . Spiritism was cradled, not in little Bethels with long-faced ushers and elders in frock coats, not on bleak hillsides, but in the salons of fashionable women; it became a craze like ping-pong.

But Conan Doyle is trying to turn the craze into a religion, and is organizing the cult on theistic lines. The existence of God will be affirmed by a majority vote. But where is its Gospel, its penny catechism? What of the Divinity of Christ? What is the truth about prayer, sacraments, miracle, episcopacy; what is the meaning of pain? On all these subjects they are dumb, or else pour out platitudes, such as any newspaper reporter could turn out at a penny a line. "Did ever a new Moses go up to the mountain-top, and come down with such a sorry revelation as this?"

* * *

The Dean of St. Paul's is quite incorrigible where his opponents—high Church or Roman Catholic—are in question.

The other day, he coupled together "R. C.'s and Communists" as people who deliberately try to warp the minds of young children, and to make

them bigoted fanatics, and claims that these two classes should be "rigorously excluded from the teaching profession."

This has roused Mr. Bernard Holland to remark, in a letter to the *Morning Post*, that Dr. Inge "really ought to have lived in the days of George I., when he would have had his heart's desire."

* * *

The Centenary of F. W. Robertson of Brighton, who was ordained in 1840, has just been celebrated and has been the occasion of much preaching and junketing.

Dr. J. G. Simpson (of St. Paul's) suggests that, but for his premature decease—his fevered life burnt itself out at 37—this great preacher would have followed Stafford Brooke into the once fashionable fold of the Unitarians. Brooke was Robertson's biographer. Our fathers remembered him. They tell us how the business men of London would go down to Brighton for what is now called the week-end, in order that they might sit under him at Trinity Chapel.

F. D. Maurice, of the same ethical school of thought, was put out of his professorship of King's College. Robertson only suffered the animosity of the *Record*. But the latter lost his Evangelical faith. Maurice learned the inadequacy of his Unitarian creed and became convinced of the Divinity of Our Lord and the reality of the Kingdom of God. "Maurice reared an edifice," says the Canon, "which has made him one of the constructive forces in modern theology. Robertson suggested much, but built little."

* * *

"It is too late to re-establish the Puritanical reign in England."

So said Arthur Bouchier last Sunday night at the Shakespeare birthday dinner. He condemned the proposal to interfere with the Sunday freedom of theatres.

"This onslaught on private performances is cutting a ludicrous caper. A man may play golf on Sunday, or ride a horse or drive a car and yet be accounted worthy to be in the Apostolic succession."

"The heart of a minister of the Church does not beat less true because he wears plus fours. No supporter of Sabbath observance can pretend that Sunday nights are now spent by the ordinary man and woman in any but secular pursuits."

We understand that quite a lot of ministers are unable to see the connection between plus fours and a heart-beat.

* * *

I regret to report that the Rev. H. R. L. Sheppard has been unwell since his return from abroad. Mr. Sheppard came back for the funeral of his mother, and was laid low with a severe attack of asthma.

News Paragraphs Of The Episcopal Church

Bishop of Pennsylvania Wants More
Detailed Reports from the
National Council

MR. FRANKIN'S REPORT

By Rev. W. B. Spofford

There were moments of excitement at the annual convention of the diocese of Pennsylvania. After speaking of the support given to various national Church projects by the diocese Bishop Garland, in his address, raised questions as to the clearness of the financial reports made by the National Council. He urged a more detailed tabulation of expenditures that would state accurately how much was spent for salaries and for traveling expenses by all of the departments. He ended with an appeal for more evangelical work on the part of the National Council, with less money spent on schools and education. He also stated that it was time for the Church to reconsider the entire missionary program.

Mr. S. F. Houston, a member of the National Council, replied to Bishop Garland in his address pleading for a full payment of the diocesan quota. Mr. Houston's address later brought a sharp attack on the National Council from Bishop Garland.

* * *

The class of 1901 of the General Theological Seminary held a reunion on May 4th at the Union League Club, New York City, when they were the guests of the Rev. William H. Owen, Jr.

* * *

The extension Division of the Nanking University Agricultural Department sent two representatives, several servants, and much paraphernalia to Tung Liu for an agricultural exhibit, held under the auspices of our mission station there. Crowds poured into our preaching hall to view the many interesting drawings, photographs and samples dealing with matters agricultural. About 400 pounds of corn and cotton seed were distributed to those who came. Those able to do so paid for their seed; those who could not pay were given a supply free.

No one at Tung Liu or in the vicinity had ever before seen a moving picture. Films were shown each evening in a large open field. The attendance the first time was about 500, and more than 1,000 people appeared to view the second performance. The pictures dealt mainly with farming and its various problems, but a travel picture shown each time added variety, and was still being discussed in the community several days later.

Trains and ships were new things to the citizens of Tung Liu.

Our mission is grateful to the Nanking University Agricultural Department for this work, which, as a part of their regular rural educational program was done without cost to the mission.

* * *

Bishop Brent, preaching in Paris recently, quoted Ghandi, the great Indian leader as making the following reply to the question: "What would you suggest to make possible the nationalization of Christianity in India?"; "I would suggest, first that all of you Christians, missionaries and all, must begin to live more like Jesus Christ . . . second, that you must practice your religion without adulterating or toning it down . . . third, that you must put your emphasis upon love, for love is the center and soul of Christianity." Bishop Brent then stated: "The Christianity I accept is not that maimed and feeble thing that is characteristic of the west. I accept the Christ and the Catholic religion which He founded. It must be one not divided. It must be holy not mediocre. It must be Catholic not divided. It must be missionary not self-centered."

* * *

Prebendary Carlile, head of the English Church Army, is the preacher at St. Thomas's, New York City, next Sunday at the four o'clock service. On Trinity Sunday he is to preach at St. Matthew's, Philadelphia, and on June 6th at the National Cathedral, Washington. On Friday, May 28th, he is the honored guest at a reception given by Bishop Murray, presiding bishop, in Baltimore.

* * *

The Girls' Friendly Society is to have a luncheon in connection with the national Conference on Social Service which meets in Cleveland, May 22-26. At the luncheon, which is on May 25, there is to be an address by the Director of the Cleveland Recreation Council, Mr. Harold C. Berg, on "Recreation in the Family of Today."

* * *

In Tokyo on Easter afternoon, in the presence of about 200 Japanese and American members of Holy Trinity Church, ground was broken for the new building. It will take the place of the church formerly used by Bishop McKim as his cathedral. The old church was destroyed in the fire that followed the earthquake of September, 1923. The site of the new church, immediately opposite the grounds of the Aoyama Palace, one of the residences of the Imperial family, was gaily decorated with bunting. At the conclusion of brief services, Bishop McKim, standing at the site where the altar of the church will be, re-

moved the first shovelful of earth. Bishop Motoda and Bishop Reifsnider also participated in the ceremony. The new church and parish house will cost approximately \$58,000.

* * *

How's this:

"No pelting rain can make us stay,
When we have tickets for the play,
But let one drop the pavement smirch
And it's too wet to go to church."
Lifted that from the *Chimes* the parish leaflet of Christ Church, Macon, Georgia.

* * *

Commencement at the General Theological Seminary this year is from May 24th through Wednesday, the 26th. The baccalaureate sermon is to be preached by Dean Howard C. Robbins of the Cathedral of St. John the Divine, while the Rev. Murray A. Bartlett, president of Hobart College is to deliver the commencement address.

* * *

Bishop Touret, resigned bishop of Idaho, has accepted a call to be the rector of the Good Shepherd, Waban, Massachusetts.

* * *

Rev. H. Murray Elliott, formerly rector of St. Phillips, Easthampton, Mass., is to be the rector of St. John's, Wilkinsville, Massachusetts.

* * *

Rev. Karl L. Tiedemann has resigned as rector of St. Peter's Ripon, Wisconsin. Brief but significant.

* * *

The Ven. S. D. Hooker has resigned as the archdeacon of Montana, after nearly forty-five years of service in the diocese. *Notable service.*

* * *

The Rev. John Rigg, rector of St. Thomas', Washington, has been elected dean of Trinity Cathedral, Easton, Maryland. He is also to be in charge of the rural work of the district.

* * *

It is reported the Bishop Stires of Long Island will ask for a suffragan bishop at the diocesan convention which meets this week.

* * *

The Rev. Paul B. Bull of the Community of the Resurrection, England, was the preacher last Sunday in the Central Congregational Church, Brooklyn, where the Rev. S. Parkes Cadman is pastor.

* * *

A new church and parish house is to be built at St. Paul's, Burlingame, California, the Rev. William A. Brewster, rector.

* * *

Most of the diocesan conventions meeting this month dealt with routine matters. In New Hampshire the delegates pledged the remaining \$4,300 needed to pay the diocese's

pledge to the deficit in a few moments of auctioneering. North Carolina, disturbed just now by a wave of anti-evolutionary sentiment, passed a resolution favoring "freedom of thought, freedom of teaching and discussion and freedom of research to ascertain the truth in any branch of knowledge."

* * *

The Men's Guild of the Advent, Boston, recently made a pilgrimage to Sudbury, where a service was held in the chapel on the estate of Mr. Ralph Adams Cram, noted architect.

* * *

The tenth anniversary of the rectorship of the Rev. W. Appleton Lawrence was celebrated on May 9th at St. Stephen's, Lynn, Massachusetts. Bishop Lawrence, father, and Rev. Frederic C. Lawrence, brother, participated in the service.

* * *

The annual service for the presentation of the Church School Lenten offering in the diocese of New York is to be held at the Cathedral of St. John the Divine on May 22nd. Over 1,500 children will form the vested choir—an army with banners. It is hoped that the offering will be over \$50,000.

* * *

Among those to preach at the New York Cathedral this month are Bishop Stearly, coadjutor of Newark and Mr. Haley Fiske at a service of St. Barnabas Guild in memory of Florence Nightingale; the Rev. W. Carlile, prebendary of St. Paul's Cathedral, London; the Hon. George W. Wickersham, at a service for the National Credit Men's Association; Mr. Albert Mansbridge, prominent lay educator of England; and the Rev. William E. Patrick of California, chaplain general of the American Legion.

* * *

Rev. W. H. Van Allen, rector of the Advent, Boston, has been elected president of the Massachusetts Clerical Association. Dr. Van Allen was the principal speaker at a layman's conference held at York, Pa., last week at the time of the convention of the diocese of Harrisburg.

* * *

Rev. James W. Clark, for forty-eight years rector of St. James, Washington, D. C., died suddenly while attending a meeting of the Cathedral Association in Washington.

* * *

At Poaying, China, where bandits in jail have invited our missionaries to open work in their home regions, there is a Bible class conducted in the jail. The Rev. Mr. Weigel writes of it: "The Bible class in the jail, under the leadership of Mr. Wang Shan-han, continues to warrant every bit of effort put into it. After yesterday's service a Buddhist priest

who has been in the jail and was a member of the Bible class came, as did two bandits, to offer thanks for regained freedom. The charge against this man was one of attempted murder. His friends urged him to take a vindictive attitude towards those who were responsible for his imprisonment. His reply was, 'No, I can not do this, for my going to prison was the work of God, for had I not been sent there I never would have learned about this new Doctrine.' The testimony of this man before our Christians and others who remained after the Morning Prayer service was stirring. When questioned as to what his attitude would be toward his former religion on his return to his home, he would have to find something else to do. This young man's invitation to us to visit his home town sixty miles from here, makes another point of contact for the church in this country and one which we hope to take advantage of soon."

* * *

Alumni Day at the General Theological Day at the Seminary is to be held on May 25th. There is to be a celebration of the Holy Communion at 10:30 A. M. The alumni meeting is to be held in Sherred Hall at 11:30, and the alumni luncheon in the gymnasium at 1 o'clock. The essay is to be read at 2 o'clock by the Rev. Floyd Tomkins, Jr., on the subject, "Cross Currents in the Tide of Church Unity." This will be followed by a reception from 4 to 6 o'clock.

* * *

The spring meeting of the department of religious education of the Province of Washington was held recently at the Donaldson School, Ilchester, Maryland. The Rev. Alexander Zabriskie, professor at Alexandria, was elected a member of the commission, and the Rev. C. P. Sparling of Baltimore was elected chairman of the committee on Young People's Work.

* * *

Mr. John H. Sutherland, a vestryman of San Antonio, Texas, writes to protest against the practice of some clergymen of denying "The Cup" to

the communicants in Holy Communion. He says that the so-called "Intinction Service" is an "unholy mutilation of Our Lord's Supper as given by our Church's Prayer Book and the Holy Bible; also it is a violation of the rubric, liturgy, and canons of the Protestant Episcopal Church. Many Christians feel that it is Romanizing the Church Service in more ways than one, and is an unrighteous imposition."

* * *

The Summer Conference of the diocese of Dallas is to be held at St. Mary's College, June 6th-12th. The Rev. Shirley C. Hughson, O.H.C., is chaplain, and the Rev. Goodrich R. Fenner, dean of the faculty. The faculty includes the Rev. Frank Gavin of the General Theological Seminary; Rev. Edward S. White, rector of the Holy Communion, St. Louis; Dean Chalmers of St. Matthew's Cathedral, Dallas; Mr. Carl Wieseman, organist of the cathedral; Miss Jeanette Zeigler, head of St. Mary's; Miss Helen James, a teacher at St. Mary's; Miss Julia Hogan, director of the Little Theatre, Dallas, and Miss Martha Ross, field representative of Religious Education for the diocese.

* * *

New buildings are going up at St. John's, the seminary at Greeley, Colorado. The chapel is now under construction and the contractor has promised to have the building ready for use by June first. However, it will not be completed until another year as Dean Bonell is going ahead only as the money is received to pay for the building. In addition to the chapel the cloister connecting two of the main buildings has been enclosed. The campus has also been landscaped by the setting out of trees and shrubs, the work being done by the students. They have also laid one hundred feet of cement sidewalks. There are, at present, forty men in the seminary.

Up to the present time but one graduate has accepted a call to a church east of the Mississippi.

* * *

Church Schools in the Diocese of Nebraska have increased in number and enrollment almost 60 per cent during the last year. Miss Elizabeth Beecher, daughter of the Bishop, is educational secretary.

* * *

I believe I shall make the Archbishop of Canterbury the star in this week's Episcopal scenario. A strike, a general strike, bringing England on the verge of revolution. Action aplenty there, though it calls for a rather expensive production. Finally, a conference with the gentlemen of the government on one side of the table, and the no less gentlemanly leaders of the forces of labor on the other. And at the head of the table the venerable Archbishop. Tense moments; finally a proposal from the Archbishop—and peace. A real good director should be able to make something of it.

* * *

The arbitrary omission of famous athletes and not a few business men from lists of the great and near-great, has drawn criticism upon the editors of "Who's Who in America." To a writer in *The Chicago Journal*

Washington Cathedral

A Witness for Christ in the Capital of the Nation

* * *

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JUNE 30 TO JULY 10

7th Annual Session, St. Mary's Hall, Burlington, New Jersey.

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1st Annual Session, St. Stephen's College, Annandale-on-Hudson, New York.

—O—

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UNIQUE

is the expression used by some in reference to the service of

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of Commerce it seems that an author, though he be lean, hungry, and unpaid, has more chance of securing a place in the printed Hall of Fame than Jack Dempsey or Babe Ruth, whose names appear nowhere in its 3700 pages. From this state of affairs the editorial writer concludes that the pen is more influential than the checkbook.

Business men fare better, on the whole, than the sporting world, but for the names of John Hertz, "who has revolutionized taxicab and motor-bus transportation," Jesse Livermore, stock market expert, and John W. O'Leary, president of the Chamber of Commerce of the United States, *The Journal of Commerce* writer looked in vain.

"And yet," he objects, "every trumpy writer who has ever issued a trashy book that has had a total circulation of 625 is given an honorable place. And we cannot find that the name of a single college librarian has been omitted."

To forestall just such criticism, Albert Nelson Marquis, editor and publisher of "Who's Who," points out in his preface that people in certain professions or with certain interests are apt to expect greater recognition for their colleagues than is justified.

"The artist," he says, "will expect the volume to be especially complete in the inclusion of fellow-artists; the possessor of literary tastes will be disappointed if some author's name is missing; the scientist will miss names belonging to his own particular department of research. It is a fact, however, that while the standard of admission has from the first been high, there has been an unremitting effort to satisfy the reasonable expectations of all professions and vocations as to the names included. If there have been errors, they have been, in the main, on the side of liberality."

* * *

Convention of the Diocese of Atlanta was held at All Saints, Atlanta, May 7-10th. A great young peoples' meeting was held in connection with it, with speeches by Bishop Reese of Georgia, Bishop Mikell, and the Rev.

W. A. Jonnard. There was a discussion of religious education and of evangelism during the sessions of the convention, the bishop of the diocese appointing a committee of prominent rectors to co-operate with the Bishop's Crusade (see last week's WITNESS, page 8). The treasurer of the diocese was able to report solvency, with full payment of National Council quotas. The convention voted the bishop an increase in salary.

* * *

Aha! Here it is, and by special delivery mail, too. From Mrs. William G. Studwell, the wife of the rector of St. Thomas', Battle Creek, Michigan.

"I have just noticed your inquiry about Dorothy Canfield Fisher and, without stopping to verify the facts, I am sending you what her name suggests and connotes to me.

"In the first place, I have a memory of teachers saying: 'Take your Canfield and Carpenter's and turn to page sixty,' and the Canfield of that textbook is the present Mrs. Fisher. Then I associate her name with 'The Squirrel Cage' and 'The Bent Twig' and with a translation from the Italian of Papini's Life of Christ. She has also done much for child welfare and health. She has made special study of child life in France, and during the war gave valuable service to the children of that country. Her name has a very rightful place in

your game of FAMOUS LIVING EPISCOPALIANS."

Mrs. Studwell has been sent a copy of a new edition of *The Imitation of Christ* by Thomas A. Kempis as a token of our appreciation for her very fine letter.

Now, here is the name of another FAMOUS LIVING EPISCOPALIAN. Write a letter telling me why VIDA D. SCUDDER should be so classified.

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The Spirit of Missions

G. WARFIELD HOBBS, Editor.

KATHLEEN HORE, Assistant Editor.

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MAY, 1926

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Sixth National Conference on Social Service.....	Rev. C. N. Lathrop
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Holy Days and Thursdays: 11:00 A. M.

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Week Days: 7:30 A. M., 9:00, and 5:30
P. M. Wednesday and Friday, the Litany
after Matins. Thursday and Holy Days,
the Holy Eucharist, 11:00 A. M.

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People's Society, 6:00 P. M.

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Week Days: 7:00 and 5:00.
Holy Days: 9:30.

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Thursdays and Holy Days: 10 A. M.

I had a letter this week from a clergyman in which he says: "My time is spent with old ladies who slowly are getting ready to die. I take them flowers and tell them how much better the weather soon will be." There is true art. In two brief sentences he brings to mind a vivid picture of the life of many a clergyman. And an honorable use of time, I say, though luckily not a description of the whole of this man's life. For he is one of God's saints who truly loves all men. In this very letter he tells, as though of an everyday occurrence, of having a prisoner as his guest; and when I visited him, not so long ago, he was in a by-street building a house for a poor family in the community, thus using his consecrated fingers in God's service. A man who loves the Fellowship and considers no task menial that is done in His Name. He has been invited to preach in Westminster Abbey this summer so, you see, he is recognized as able to do other things for God. I have no right to give his name.

* * *

The Provincial Students' Council of the Midwest is to meet at the University of Chicago, May 28-30. Among the speakers: Bishop Griswold, suffragan of Chicago; Rev. J. H. Hopkins, rector of the Church of the Redeemer; Mr. Humprey Dixon, president of the Council; and most of the student pastors doing work in the province.

* * *

Tennessee is the only diocese in the fourth province that has paid its budget quota to date in full.

* * *

Bishop Maxon, coadjutor of Tennessee, has moved from Nashville to 905 Oak Street, Chattanooga.

* * *

Over twenty-five hundred trained nurses filled the Cathedral of St. John

the Divine last Sunday; there to attend the annual service of St. Barnabas Guild for Nurses. The procession of nurses, in their various colored uniforms was an inspiring spectacle.

Bishop Manning in his address of welcome said:

"Yours is a noble calling and profession. The community owes a great debt to the trained nurse. You represent the spirit of kindness and compassion which Christ brought into this world and for which He still stands. You stand for the alleviation of suffering, for the cure and for the prevention of disease, for the aid and protection of human life, for the blessed gift of health to all to whom you can carry it.

"May God be with you in your work and may you realize that in this noble service you are co-laborers with Him. You need, and you have a right to, the full help of religion, for you are doing God's work. And religion means that we have the strength and support of realizing that we are working in fellowship and in daily companionship with God."

Rt. Rev. Wilson R. Stearly, National Chaplain of the Guild, declared that the "chief aim of the organiza-

tion was to provide for trained nurses a right opportunity for the development of those inner qualities which help to make the good life."

Among the qualities mentioned were the "ability to forget; the art of remembering; and the habit of aspiration." It was pointed out that "while these qualities are important to all alert and busy people, the conditions of their work are such that for nurses it is of the greatest importance that help be given in their cultivation. It was this that the Guild found itself aiming at and in some good measure, accomplishing among its membership."

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DIVORCE IN AMERICA UNDER STATE AND CHURCH by the Rev. Dr. Walker Gwynne, with Introduction by the Right Rev. Wm. T. Manning, LL. D., Bishop of New York, and a chapter on "Marriage in the Church: East and West," by The Right Rev. A. C. A. Hall, D. D., Bishop of Vermont. The Macmillan Co., New York, 1925, 154 pp., \$2.00.

FROM REVIEWS

"The book marshals an imposing array of fact and argument."—*N. Y. Times*; "Dr. Gwynne is unsparing in his examination of the subject"—*Boston Globe*; "Seeks to cover every point—legal, social and religious"—*The Continent*; "In truth a free and unsparing and open examination of the subject"—*Hamilton Evening Journal*.

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REV. WALKER GWYNNE, D. D.,
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