

Price 10 Cents

Hobart Coll Libr  
So. Main St. Jan 24

# The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXIX

MILWAUKEE, WISCONSIN, JUNE 9, 1923

NO. 6

PRINTED IN THE UNITED STATES OF AMERICA BY MOREHOUSE PUBLISHING CO., MILWAUKEE, WIS.

## PERIODICAL PUBLICATIONS OF THE MOREHOUSE PUBLISHING CO.

☛ Communications for all to be addressed to Milwaukee, Wis. Postage is charged in addition on all periodicals to subscribers in Canada and abroad.

### THE YOUNG CHURCHMAN

[Including *The Missionary Magazine*]

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: \$1.00 per year. In quantities of 10 or more to one address, 20 cents per quarter per copy, with a further discount of 10 per cent, if paid quarterly in advance.

MONTHLY MISSIONARY MAGAZINE: 30 cents per year. In quantities of 10 or more to one address, 20 cents per copy per year, with a further discount of 10 per cent. If paid annually in advance.

### THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 50 cents per year. In quantities of 10 or more to one address, 10 cents per copy per quarter, with a further discount of 10 per cent. If paid quarterly in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 10 cents per copy per year, with a further discount of 10 per cent. If paid annually in advance.

### THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, \$4.00 per year. To the Clergy, \$3.50 per year.

#### CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$4.85 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$5.25 per year.

#### FOREIGN PERIODICALS

Morehouse Publishing Co., American Agents.

THE CHURCH IN JAPAN. A quarterly missionary magazine. Price 50 cts. per year.

THE (LONDON) CHURCH TIMES. Weekly. Price \$3.50 per year.

### THE LIVING CHURCH ANNUAL and CHURCHMAN'S ALMANAC

A Church Cyclopedia and Almanac, issued for each year. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, \$1.00; cloth, \$1.25; postage, 10 to 20 cents.

#### EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and four Hymns, published weekly in advance for every Sunday evening. Price in quantities, 15 cents per copy per quarter (3 months). Transient orders \$2.00 per 100 copies. A number of special editions for special occasions.

## Dependable Investments An Easy Partial Payment Plan

¶ The reputation of our First Mortgage bonds for safety and satisfactory yield is fully upheld by a number of attractive issues of industrial and real estate bonds which we are now offering at prices to net the investor from 6 per cent to 7 per cent.

¶ For those individuals who like to invest their savings promptly in order to obtain the maximum return from them, we have a Partial Payment Plan by which they can get on each payment the full rate of interest of the bond which they decide to purchase.

Ask for our Leaflet  
"Facts about Peabody, Houghteling & Co."

## PEABODY, HOUGHTELING & Co.

Established 1865

Incorporated 1918

10 South La Salle Street, Chicago  
366 Madison Ave., New York

## SEND FOR A FREE COPY

## OF THE PROSPECTUS FOR 1923-1924

## OF THE AMERICAN CHURCH SERIES OF SUNDAY SCHOOL LESSONS (Department Graded and Uniform)

Based on Schedules Prepared by the  
Joint Diocesan Lesson Board

NOW READY

GEORGE W. JACOBS & COMPANY  
1628 Chestnut Street PHILADELPHIA, PA.



**T**HE MOREHOUSE PUBLISHING COMPANY CORDIALLY INVITES ALL WHO ARE INTERESTED IN THE WORK OF CHURCH (SUNDAY) SCHOOLS TO VISIT AN EXHIBIT AND DEMONSTRATION OF CHURCH SCHOOL MATERIALS AND SUPPLIES OF ALL SORTS, INCLUDING THOSE OF THE CHRISTIAN NURTURE SERIES, TO BE GIVEN BETWEEN JUNE 11th AND JULY 14th AT THEIR SHOW-ROOMS, 1801-1811 FOND DU LAC AVENUE, MILWAUKEE.

¶ THEY WOULD RESPECTFULLY SUGGEST THAT SCHOOLS WITHIN ONE HUNDRED MILES OF MILWAUKEE, OR EVEN MORE, WOULD FIND IT WORTH THEIR WHILE TO SEND THEIR PRINCIPAL WORKERS TO VIEW THE EXHIBIT, IN THE EXPECTATION THAT THEY WOULD CARRY FROM IT ENOUGH NEW IDEAS TO JUSTIFY THE TIME AND THE SMALL EXPENDITURE REQUIRED.

## THE LIVING CHURCH

*A Weekly Record of the News, the Work, and the Thought of the Church*

Published by the MOREHOUSE PUBLISHING Co., 1801 Fond du Lac Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

### OFFICES

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and publication office).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

### SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE, WISCONSIN.

DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. CLASSIFIED ADS., replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the Milwaukee office, and reach there not later than Monday for the issue of following week.

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter, pages 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11¼ inches, \$72.00 each insertion. *No discounts on time or space contracts.*

Not responsible for key numbers unless complete electro containing such number is supplied.

All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

Address advertising business to C. A. Goodwin, Mgr. Advertising Department, 1801 Fond du Lac Ave., Milwaukee, Wis.

## PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS . . . . .	179
Consecration of Dr. Ferrando—A Surrender of State's Rights The Lady Secretary—The Election of Dr. Freeman—A Correction—Answers to Correspondents.	
ACKNOWLEDGMENTS . . . . .	181
SECOND SUNDAY AFTER TRINITY (Poetry). By H. W. T. . . . .	181
TRUE WORSHIP. By Henry Frederick Fuller . . . . .	181
PARADISE (Poetry). By Dwight E. Marvin . . . . .	181
DAILY BIBLE STUDIES . . . . .	182
BLUE MONDAY MUSINGS. By Presbyter Ignotus . . . . .	183
NATIONAL CONFERENCE OF SOCIAL SERVICE WORKERS . . . . .	185
REVIVAL OF THE SUB-DIACONATE . . . . .	186
ALLEGORY (Poetry). By Bernard Langton . . . . .	186
FAITH AND SOCIAL SERVICE. By the Hon. George Wharton Pepper . . . . .	187
TRUTH AND FREEDOM OF THOUGHT. By the Bishop of South Carolina . . . . .	188
CONSECRATION OF DR. MANUEL FERRANDO . . . . .	189
CORRESPONDENCE . . . . .	192
The Russian Refugee Church in Stambul (Rev. H. H. Spoer)—The Late Dr. Houghton (Harold H. Bowman).	
DIOCESAN CONVENTIONS . . . . .	193
ENGLISH CHURCHMEN TO PRESENT STAFF TO BISHOP MANNING (London Letter) . . . . .	195
RECTOR TRINITY CHURCH, BOSTON, INSTITUTED BY BISHOP LAWRENCE (Boston Letter) . . . . .	
"CHURCH CONSCIOUS OF FAILURE." BISHOP MANN TO G. T. S. GRADUATES (New York Letter) . . . . .	196
TRINITY, OXFORD, PHILADELPHIA CELEBRATES 225TH ANNIVERSARY (Philadelphia Letter) . . . . .	197

VICE is virtue gone rank. A flower is a flower so long as it is kept within cultivated limits. When it blooms in every field and grows in every fence-corner it becomes more of a weed than a flower. The virtue of frugality may become the vice of miserliness. Broadmindedness may easily develop into looseness; orthodoxy into bigotry; self-respect into vanity. Right living is a quantitative as well as qualitative matter. Balance is at the heart of it all.—*Northwestern Christian Advocate.*



# The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXIX

MILWAUKEE, WISCONSIN, JUNE 9, 1923

NO. 6

## EDITORIALS AND COMMENTS

**W**E have mixed sensations concerning the consecration to the episcopate by our bishops, under mandate from the late Presiding Bishop, of a Porto Rican missionary not hitherto of our Communion, Dr. Manuel Ferrando, in such secrecy that the facts are only now, nearly three months later, made public. The story is told on another page in this issue, and we are able to vouch for its substantial accuracy.

Consecration of  
Dr. Ferrando

That the participating bishops, and, presumably, the late Presiding Bishop, believed that there were good grounds for performing the act of consecration without informing the public and without giving opportunity for a congregation to be present, is, of course, beyond question. We must pay all due deference to their judgment and we must recognize that they are among the most distinguished members of the American episcopate. Our own judgment is different. We question whether any conditions short of a general persecution could justify a secret consecration to the episcopate. The Scottish Non-Jurors consecrated in secret because of political necessity, as they deemed it, and there have long been rumors of occasional secret ordination or consecration of Anglicans by bishops in Roman orders, that their priestly acts might not be questioned. None of these precedents seems to justify the secrecy of the Ferrando consecration, and we frankly regret it. The precedent set seems to us so very dangerous as much more than to offset any advantage that may have been supposed to be gained thereby, and if a candidate were not willing to receive episcopal consecration openly he ought, in our judgment, not to receive it at all.

Apart from the secrecy of the proceedings, against which we feel impelled to voice our protest, we believe the act itself to be amply justified, and we shall both trust and expect that it may be productive only of good. As to the constitutional right of the bishops to perform the act, we understand that they deemed that the principles underlying Article III providing for the consecration of a bishop for a Church in a foreign land, justified them in the act; though since Porto Rico is not a foreign land, and the article of the constitution referred to does not, therefore, literally apply, the actual authority can be only that of Article VIII, as finally amended at the recent General Convention at the instance of the Concordat Commission.

The consecration was not done in haste nor on the sole judgment of a single bishop, as it might have been under the dangerous provisions of this article. The consent of the entire number of bishops had been asked and that of practically all, we understand, had been given. The customary promise of conformity was made. But it is evident that these conditions were not constitutionally required, and that only the good sense of all concerned, hedged the event about with these safeguards that, in this case, were undoubtedly sufficient, but the failure to require which, in amending the constitution, was a glaring defect, such as never ought to have been countenanced.

To the newly consecrated bishop, and to his fellow workers

and his flock, we extend a cordial welcome. We believe that the extension of Catholic orders to him was justified under the circumstances. We shall hope that there may be the fullest unity between them and our own mission in Porto Rico. We should even be glad if the House of Bishops should subsequently elect Bishop Ferrando as Suffragan Bishop for Porto Rico, so that his relation to the American Church and to our Porto Rico mission might be made still more intimate, and the union between the two missions be further cemented into a single fellowship.

**T**HE most significant aspect, in our judgment, of the repeal of the prohibition enforcement law in New York and the signature of the act of repeal by Governor Smith, is not the act itself but the growing willingness of American states to surrender the right of self-government to the nation. New York does not, of

A Surrender of  
State's Rights

course, suppose that beer and wine become one whit more lawful within her territory than they were before. She simply invites an army of occupation to enter, *a la* Ruhr, and govern her in this most intimate phase of the police power. Carpet-bag governments were not always popular in American states; but New York blithely says "I should worry", and invites Washington to assume control over functions that self-respecting states ought to wish to administer for themselves. With Alaska and Porto Rico and the Philippines, with the erstwhile territory of American occupation in Germany and in Haiti, the state of New York now comes under direct federal control, as Massachusetts had hitherto come, in the administration of that part of the criminal law that comes most intimately into the life of much of her population. The federal army of occupation, directed from the national capital, and owing no allegiance to the authorities of the state, must now take possession and administer laws that the state declines to administer through its own processes but which it does not purport to nullify. And all this under the legislative guidance and sanction of a governor elected by a party that once stood for state's rights and who is sworn to maintain the dignity and independence of his state!

For the constitutional provision for concurrent jurisdiction between nation and state, in the administration of Prohibition enforcement, is not an "atrocious" of the Drys, designed to make enforcement more rigid, but a recognition of the inherent desirability that states should control their own police powers, as they have done since the nation began. It is a recognition of the dignity of the state of New York when the nation gives the state concurrent jurisdiction with its own courts, to enforce a constitutional amendment. When the state refuses to accept that dignity, it forswears an exceedingly important attribute of sovereignty, and strips itself of powers of self-government that an American state ought to



hold as inviolable. New York simply refuses to administer this element of sovereignty, and the federal army of occupation is the inevitable alternative. To a considerable degree, she voluntarily places herself where the southern states were involuntarily placed during the Reconstruction period. All about her will continue to be self-respecting states that administer their own affairs, while New York will be administered, in this one essential feature, as though she were a "crown colony", from Washington.

This is Tammany Hall statesmanship. It is inconceivable that the governor who has bowed to it should not be treated by the nation at large and by history as one who has surrendered a portion of the sovereignty of a state that had been confided to his official protection. Our sympathies go out to the people who were once self-governing and now, by the act of their own chosen representatives, have become, to this extent, crown colonists, somewhat under the rank of Filipinos.

FEELINGLY we reproduce the following from a paper in the *Bulletin of the General Theological Seminary* in which an eminent priest and pastor contrasts the personal pastoral touch in priestly work with the bureaucracy—as he terms it—with which both our dioceses and our national Church are administered:

The Lady  
Secretary

"I become acquainted", he says, "with an official in the system. I find out that he is not really so bad as I thought he was, and I think I have done an injustice to him and to all that he is associated with, and I have an impulse to know him better, perhaps to get in touch with him, so I follow up the impulse and act on it, and I write him a personal letter. I rather lay myself out to be decent, and perhaps to be cordial, and I send it off. I purposely write the letter, not with my typewriter, but with my own hand. What happens? Instantly there comes back a response, saying that my letter has been received, and that Mr. So-and-so is out of town for two weeks, that my letter has been filed, and will be referred to him on his return, and will be given due attention, signed by his lady secretary."

It is a naïve confession. And we all know the feeling. Any priest who writes to his bishop, any person who writes to an official of the national Church or of the larger dioceses, is likely to have the same experience. The personal correspondents of this editor will often share in it. And there is no doubt that, deep down in their hearts, most of them—most of us, for all of us also are correspondents, notwithstanding our own personal lady secretaries—resent it. We crave just the personal touch of the good, old-fashioned, personally written, long-hand letter, such as is almost defunct in this day of the twin type writers, lady and machine. Bishop Tuttle—long-time survivor of a by-gone age—always wrote us those deeply personal letters. Phillips Brooks—but he also was not of our day—always refused to use a postal card. Bishop Doane wrote all his own letters—and transcribing them was a game of chance that lent zest to an hour's occupation. Bishop Nicholson did the same. ("Dear Bishop: I got your letter, but it was wrote so bad I couldn't read it," was the reply of a rural senior warden to a letter in which his bishop had personally anathematized him, at some length, in his own episcopal chirography, for locking the rector out of the church, and himself going fishing, with the church key in his pocket, on a Sunday morning.) Is it more than a coincidence that these were princes of men in whom the gift of *friendship* was more highly developed than it is in most of us?

Alas, none of these apostles of friendship survives. They represent the past. And this is now. One can count on his fingers—perhaps of one hand—the bishops nowadays who write letters in their own hand. And as for officials and editors and such like reprobates, there is none left who writes his own letters. The lady secretary is tyrannizing over them all.

And yet we doubt whether friendliness has grown one whit the less. If the best pastor on earth had a congregation of two thousand instead of as many hundred, the lady secretary would be as inevitable as the enlarged church. She might not assist the rector in hearing confessions, but he would find that the day still ended at the end of the twenty-fourth hour, and that he must either find a way to supplement his own efforts on the administrative side, or leave his work undone.

And here is the crux of the matter. Our Lord may not have started out by appointing committees, nor is it recorded

that He employed a lady secretary; but neither did He start out with the idea that He must do His work precisely after the manner of Jeremiah, or Isaiah, or Elijah, or Moses. He worked according to the conditions and standards of His own day, the while He laid down principles that should apply to every age.

His servants in this day must observe a like readiness to employ the methods that will promote their efficiency *today*. Apostles can no longer start out without shoes nor script, and each of them has a band of the faithful already gathered to whom he must minister. Each of them receives more letters a week, probably, than St. Paul ever received in his whole lifetime; yet when the great apostle was finishing a letter to the Galatians about the length of an ordinary editorial leader in THE LIVING CHURCH, he was fain to pride himself in regard to it by observing, "Ye see how large a letter I have written unto you with mine own hand." If only twenty correspondents a day had required similar letters, no doubt St. Paul would have cried out for a lady secretary, and the Girls' Friendly of his day would have been drawn upon for a recruit.

We have become a world-wide Church and communion. Our bishops and our various executive secretaries and others of like dignity can no more fulfil their duties today without the help of the typewriter and the dictaphone and the telephone and the other agencies for multiplying their own personality, not to say the lady secretary, than the rector of a small parish can forswear shoes and script while pursuing his apostolic labors. Call it bureaucratic if one will, common sense and apostolic gumption are better terms. To send out missionaries from Alaska to Liberia and have no central organization to finance and support them; to put bishops over huge dioceses and invite them to leave their mail unopened while they are traveling; to employ a separate high priced executive for every detail instead of employing a number of clerks and "lady secretaries" to supplement the activities of one good sized executive—these would not promote apostolic simplicity nor multiply the sacred personal touch; they would simply send all our work tumbling to the ground, because we did not have enough apostolic common sense to utilize the best methods of our own day and generation.

The reverend writer, whose lament at the reply from the lady secretary we have noted, has a grievance, no doubt; but is he aware that the lay world indicts the world of the reverend clergy for criminal neglect because of the common disregard of ordinary courtesy as to replying to letters, which is among the notorious sins of the clergy? Did he ever invite fifty of his reverend brethren to luncheon, enclose stamped reply cards, and then check up the number who used them? Did he ever write on strictly official business to all of the clergy of his diocese, enclose a stamped envelope, and then count up his replies? Does he know that laymen view that disregard of the amenities of personal correspondence as a very severe reflection upon the personal habits of the clergy? Happy the clergyman, be he rector or executive secretary, who is so punctilious in his correspondence as to have a polite acknowledgment sent when he receives a communication of any sort, and when good reasons, such as absence from home, prevent an immediate personal reply. The reaction on a layman, of an incident such as that which this reverend father playfully and good-naturedly criticises—for we must not be supposed to take him more seriously than he intended—is exactly the opposite of that which it had upon him. "Thank God", the layman is likely to say, "that at last the Church is beginning to have sense enough to supply its executives with clerks and secretaries to do their clerical—by which we do not mean priestly—work."

This is the day of the lady secretary. (Observe the gleam of satisfaction with which the princess of the noble order takes the words!) The function of pastorship is not made more difficult because the advent of the card catalogue and the installation of dictaphone and typewriter have augmented priestly and episcopal and editorial labors on certain sides of them, nor is the art of being friend wholly lost though the kindred art of letter writing (alas) is going out.

Twentieth century methods for twentieth century work; and eternal principles in the work itself: this may well be made the perspective of the pastoral theology of today.



**D**R. FREEMAN'S election to be Bishop of Washington is an excellent choice. He has had experience in the East and in the Middle West before going to Washington, and knows and appreciates the particular characteristics of different sections of the country and different "parties" in the Church. Acceptable to all of these, having friendships in all our ecclesiastical groups, and sympathetic with the best in them all, he will be able as bishop to act as an exponent of the whole Church as his episcopate in the national capital demands.

Gladly does THE LIVING CHURCH send congratulations to him. And when the procession of the American episcopate at the next General Convention moves forward, and Freeman, Mann, Slattery, and Manning are discovered almost side by side among the neophytes and near-neophytes, we shall wonder what the effect on the leadership in the House of Deputies will be. And Pennsylvania is looking around! Only the lay deputies, apparently, may be depended upon to stay in their accustomed places—if their dioceses will permit.

**I**N a report of the convention address of the Bishop of Harrisburg, printed in THE LIVING CHURCH of May 26th, the Bishop was quoted as speaking of the Patriarch Meletios as "Pope of the Eastern Church". We are informed

A Correction

that the Bishop did not use that characterization, and are very glad to make correction.

**ANSWERS TO CORRESPONDENTS**

V. K. D.—The eligibility of women to serve on vestries depends on the statute law of the states and the canons of dioceses and not on legislation of General Convention.

J. H. K.—(1) The three knots in the girdle of a religious are reminders of the threefold vow of poverty, chastity, and obedience. (2) We know of no work treating at length of various monastic habits.

IRISH CATHOLIC.—(1, 2) The present canons of the Church of Ireland were, in general, adopted after the Disestablishment of 1869—(3) There are churches of real Catholic consciousness in the Church of Ireland, but fewer than in other parts of the Anglican Communion—(4) The Irish bishops quite generally conformed to the new order at the Reformation. The language difficulty prevented such general conformity among the people and created the Roman schism.—(5) It is considered proper to celebrate in the Gaelic tongue in the Church of Ireland, but we have no knowledge of an edition of the Prayer Book in that language.—(6) There are many Catholic parishes in Scotland.

**ACKNOWLEDGMENTS**

NEAR EAST RELIEF

Collection at special service, St. Thomas' Church, Bethel, Conn.**	\$27.58
C. M. G.	2.00
F. S. E.	5.00
Whitsuntide offering from a friend	5.00
St. Paul's Church, Marysville, Kans.; St. Mark's Church, Blue-Rapids, Kans.; and Rev. P. B. Peabody (monthly installment on pledge for care of orphan)	5.00
Rev. Jos. H. Harvey, St. Louis, Mo.	5.00
Pupils of St. Thomas' Mission School, Mill Spring, N. C.	20.56
Church of the Holy Comforter, Charlotte, N. C.**	65.00
In memory of V. B.**	1.00
Grace Church, Madison, Wis.	108.28
Rev. W. M. Geer, New York City**	8.00
St. Mark's Sunday School, Wilmington, N. C.	5.25
	\$257.67

\*\*For Armenian Christians

FOR WORK OF AMERICAN CHURCH AMONG DISTRESSED GERMAN CHILDREN

M. E. J., St. Paul's Parish, Waco, Texas	\$5.00
--	--------

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and addressed to 1801 Fond du Lac Avenue, Milwaukee, Wis. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

THE PIETY that sanctifies us and devotes us entirely to God, consists to do His will, and accomplishing it precisely at the time, and in the place, and in the circumstances, where He places us: this is all His desire for us. Your servant might work wonderfully well in your house, but if he did not follow out your wishes, his work would be as nothing to you.—*Fenelon.*

**SECOND SUNDAY AFTER TRINITY**

O Lord, who failest ne'er to govern those,  
 And help, whom in Thy steadfast love and fear  
 Thou dost bring up; Thy humble servants hear;  
 Protect us by Thy providence that knows  
 The way of safety when our many foes,  
 To lead us all astray with guile, appear;  
 And make us love Thy holy Name so dear  
 That all our lives due reverence disclose:

Through Jesus Christ our Lord, in whom alone  
 We are enabled thus to seek Thy grace;  
 For us in Him Thou didst direct along  
 The way that brings us safe before Thy face,  
 Where happy we, with joyous hymn and song,  
 Praise Him, who for our sinning did atone.

H. W. T.

**TRUE WORSHIP**

BY HENRY FREDERICK FULLER

**I**T WOULD seem that ancient worship, both heathen and patriarchal, consisted of, first, offering to God (a) something not only valuable and involving sacrifice, but also (b) known to be acceptable to Him because of His command; second, God's (a) acceptance and (b) blessing of the offering; and third, the return or reservation of part of the offering for use and assimilation.

The heathen practised, but corrupted, this idea in their worship long before it was given to Moses. The Jews practised and preserved it in the Old Testament order, but lost its full significance. Both cases were by original divine command and typical of what was to come.

The offering of life (blood) and food, the most valuable things known to man, was an acknowledgment of God's supremacy and ownership as Creator and Father of all. The acceptance was typical only, or else the blessing carried a benefit to man through the returned offering itself; probably both as sacramentally typical and not merely typical of a sacrament. The use and assimilation of the offering was the actual reception of God's blessing and the acknowledgment of man's dependence on God as the Sustainer and Preserver of all. When the worship became corrupted, the blessing and benefit ceased, and the whole idea was obscured.

Christ's Offering on Calvary fulfilled the commands and types in every respect, and is continued in the Holy Eucharist as instituted by Christ; a pure offering, acceptable unto God, and by assimilation giving us the life of God Himself.

The whole rite of sacrificial worship moreover signifies the offering by man of his life to God; it is the expression of his felt need of regeneration and blessing and desire to be received into a higher life, in order that Christ may dwell in us and we in Him. This alone is true worship, testifying belief in God, showing man's submission, and declaring the love between God and man. This testifying cannot be done in words and feelings only, because these are known to be acceptable to Him only in connection with something tangible, objective to man, significant of his relations to God, and capable in itself of assimilation to convey the benefit. Words and feelings are incidental and edifying; but never did, do not now, and never can, constitute true worship.

By courtesy and analogy a service of praise, preaching, repentance, and remembrance, may be called public worship; provided that such worship is not substituted for true worship, and that the true worship in the Holy Eucharist is studied and practised as of the first importance.

**PARADISE**

As frozen tears hang from the roof  
 Of buildings great and small,  
 So weeping grief that chills the heart  
 Comes to us one and all.

As the warm smile of noonday's sun  
 Meets winter's dripping ice,  
 So God's great love casts out all fear  
 And brings us Paradise.

DWIGHT E. MARVIN.

IT IS A sure token of a hireling that he wisheth his work were at an end. But he who loveth it is not offended at his toil nor the length of time it lasteth.—*Theologica Germanica.*



## DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

June 11

**R**EAD Genesis 27:1-29. Text for the day: "And I shall bring a curse upon me, and not a blessing."

Facts to be noted:

1. Isaac, at this time, was about 120 years old.
2. In planning to bless Esau, Isaac was going contrary to the expressed decree of God.
3. The blessing as here recorded refers to the fruitful land the supposed Esau would inherit, and then to his lordship over his brethren.

"Urged on by his mother, Jacob attempts by unworthy means to secure the blessing of the firstborn with all the privileges it involved. But the wrong doing of the actors in the story was soon followed by the suffering which assuredly waits on sin. Delitzsch says: (a), Isaac suffers for his preference for Esau, which was not determined by the will of God but by his weak affection; (b), Esau suffers for despising the blessing of the firstborn; (c), Rebekah suffers for her connivance, by separation from her favorite son whom she never saw again; (d), Jacob, from the time when he confirmed himself in the possession of the sinfully acquired birthright by sinfully acquiring the blessing, had to endure a long strain of hardship and disappointments which made him feel how he had sinned against father and brother. Yet these were, at the same time, the means of his education by which his ignoble nature was to be done away, and himself made worthy of being one in the line of those who inherited the promises."—*Dummelow*.

June 12

Read Genesis 28. Text for the day: "This is none other but the house of God, and this the gate of heaven."

Facts to be noted:

1. Isaac, in sending Jacob away, assures him that he is to be the heir of the blessings promised to Abraham.
2. The dream at Bethel.
3. Jacob realizes that the God of his fathers is watching over him.

"Jacob's vision was meant to teach him, and is meant to teach us, the nearness of God and the swift directness of communication, whereby His help comes to us and our desires rise to Him . . . Here is the secret of elevation of aim and thought above the mean things of sense . . . Earth, which we are too apt to make a workshop, or a mere garden of pleasure, is a Bethel, a house of God. Everywhere the ladder stands; everywhere the angels go up and down: everywhere the Face looks from the top. Nothing will save life from becoming, sooner or later, trivial, monotonous, and infinitely wearisome, but the continual vision of the present God, and the continual experience of the swift ascent and descent of our aspirations and His blessings."—*McClaren*.

June 13

Read Genesis 29:1-20. Text for the day: "What shall thy wages be?"

Facts to be noted:

1. The promise made to Jacob at Bethel is fulfilled during his sojourn at Haran.
2. A well often belonged to two or three families.
3. "Personal servitude to the father is still the price paid by young men who have no other means of payment which a father in the East is always entitled to, when his daughter marries."—*Kitto*.

"What shall thy wages be?" is the question that Laban asks of Jacob, and Jacob immediately made his decision, and asked that Rachel should be given to him as his wife, and agreed to serve seven years for her. Conscious or unconscious of the fact, we are being asked that same question every day of our lives, and it is for us, in a very large measure, to determine what those wages shall be. A young man looks at the world, hears the call of the merry-makers, disregards the laws of God, and in due time receives his wages. He decided just what they would be when he persisted in his line of conduct. Another man looks at the world, decides that a fortune is the one great thing in life to strive for, works hard, gives all his talents and ability to money making, and in due time he re-

ceives his wages in dollars; but he receives nothing else. Another looks at life, realizes that he has not only a body and a mind, but a soul as well; lives in such a way that he allows that soul to grow and develop, and the day comes when his one means of strength and peace and happiness is to be found in the God whom he has served. He, too, determined his wages when the question came to him, "What shall thy wages be?" And so with us all. The decision rests with us.

June 14

Read Genesis 31:36-42. Text for the day: "Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty."

Facts to be noted:

1. Laban is rebuked by Jacob.
2. Jacob justifies himself and his actions.
3. His confidence in his God.

Jacob cannot be excused for his trickery and deceit, but he must be commended for confidence and trust in the God of his fathers. It is this trust that distinguishes him from his brother Esau. I feel confident that one of the problems that confronts the clergy of today is that of making people see that it is not enough to refrain from breaking the Commandments and living negatively "good" lives. The clergy have to bring, more and more, home to the hearts of people, that God today has a very important part in the lives of people, and that "they reckon ill who leave Him out." The other day, I asked a layman what he thought people needed more than anything else in this day and age, and he immediately referred me to our Lord's conversation with Nicodemus, and put the emphasis on the verse, "Ye must be born again". However that verse may be interpreted, it is very certain that there are a very large number of people in the world who need to be brought to a realization of the existence of God and their relation to Him.

June 15

Read Genesis 32. Text for the day: "And he blessed him there."

Facts to be noted:

1. God renews His assurance to Jacob with another heavenly vision.
2. The humbling of Jacob; the deceiver "who becomes" Israel; "a prince with God", or, "Perseverer with God".
3. Jacob had to learn that he could not snatch the blessing from God's hand; he was to receive it as a gift of grace.

"'And He blessed him there'. Not till now was he capable of receiving the full blessing. He needed to recognize God as lovingly striving with him; he needed to yield himself up to Him; he needed to have his heart thus cleansed and softened, and then opened wide by panting desire for the presence and benediction of God; he needed to be made conscious of his new standing, and of the higher life budding within him; he needed to experience the yearning for a closer vision of the face, a deeper knowledge of the name—and then it was possible to pour into his heart a tenderness and fulness of blessing which before there had been no room to receive, and which now answered in sweetest fashion the else unanswered desire, 'Tel me, I pray thee, Thy name.'"—*McClaren*.

June 16

Read Genesis 35:1-15. Text for the day: "And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother."

Facts to be noted:

1. Jacob is commanded to fulfil the vow he once had made (28:20, 22).
2. Rites symbolizing purification from idolatry (v. 2).
3. The confirmation of the name Israel.

It was probably thirty years before, that Jacob had made the vow that he was now commanded to fulfil. After his return he had settled down at Shechem, bought land, and apparently had forgotten all about Bethel. The danger was passed, life was going along very smoothly and very pleasantly, any time would do to keep his promise. There really was very little hurry, and so the years passed, and the altar at Bethel

(Continued on page 186)



## BLUE MONDAY MUSINGS

By *Presbyter Ignotus*



WE are continually being told by the apologists for Bolshevism that the Soviet Government is not hostile to religion as such, that there is no persecution of religious teachers for teaching religion, and that in religious controversies the Commissars are neutral.

And some of the apologists (God forgive them!) are clergymen of this Church. From an official organ of the Soviet Government, the *Pravda*, I quote this illuminating passage:

"We must carry on our agitation against religion just as systematically as we do in political questions. Although we have declared war on the denizens of heaven, it is by no means easy to sweep them from the households of the workmen."

All Europe shuddered at the phrase of Voltaire *Ecrasez l'infâme!* Although Voltaire's friends endeavored to explain it away, and said he was speaking of "priest-craft". Are the consciences of men less sensitive now? Even members of the Independent Labor Party in England have resented this unparalleled blasphemy (matched, as it has been, with deeds as hideous) and have dissociated themselves from it. How long, O Lord?

AN INTERESTING ARTICLE has just been put into my hands written by J. B. Cranbill, and published in *The Baptist Standard* of January 4, 1923. It is intended to prove that Baptists are not Protestants, and no Churchman could resent popular religious nomenclature more vigorously. I quote:

"Baptists are not Protestants. They never have been Protestants. Protestants are those ecclesiastical fraternities or sects who were once in the Church of Rome, or who have descended from ecclesiasticisms that were once in the Church of Rome. Baptists were never in the Roman Church. Before Rome was Baptists are. I remember well when the Whitsitt controversy was raging in the South how that soon thereafter Theodore Roosevelt, then governor of New York, wrote some historical papers for *Scribner's Magazine*. Evidently following the preaching of some loose-jointed Baptist historian, Mr. Roosevelt, in discussing ecclesiastical incidents of the sixteenth and seventeenth centuries said: 'It was at about this time that the Baptist denomination originated.' I was, at the time, editor of the *Baptist Standard*, and I immediately wrote to Mr. Roosevelt and asked him for the authorities that would demonstrate his statement as true. He replied that he had no such authorities and upon investigation found there were none in existence. He said he had simply followed the traditional utterances of ecclesiastical historians, but when he searched for authorities to verify the statement he had made he found they were entirely absent. I well know the reason why he could find no such authorities. There were none. There are none. There never have been any. Historians would delve into the archives of ecclesiastical history in vain to find any point this side of Christ and His apostles where the Baptists began to be. The reason is that Christ established His Church while here on earth, and that ever since that time in form and function, if not in name, Baptists have been in the world proclaiming the Gospel of the Son of God just as He proclaimed it, thus following the similitude of the New Testament teachings.

"All of the other denominations are either the direct or the indirect descendants of the Roman Catholic Church. The Church of England, commonly known as the Episcopal Church, sprang out of the Roman church under the reign of Henry VIII, and the Methodist denomination is an offshoot from the Episcopal Church. Martin Luther protested against Rome, and out of Martin Luther's protests there sprang the Lutheran Church. These are simply given as instances of the route these ecclesiastical protestations took when the Protestants left the Roman Church and established Protestant Communion. I do not mention the names of these denominations as in any wise a reflection upon them, but simply to state the facts of history.

"It thus falls out that any Baptist who refers to Baptists as Protestants needs to reread the history of his own people. To call us Protestants is unconsciously to class us with those denominations who were once either directly or indirectly in the Church of Rome, and which came out of Rome, it being a fact well known that whereas these Churches or denominations came out of Rome, Rome did not entirely come out of them. All of the pedo-baptist denominations have incorporated into

their service and rituals some of the teachings of the Roman Catholic Church, one of which, notably, is infant baptism, and the other is sprinkling or pouring for the ordinance of baptism. These are distinctly of Roman Catholic origin, and in so far as they are practised by these different Communion they are following the teachings of the Roman Church.

Baptists and Catholics are antipodal to each other. Through all their glorious history Baptists have believed in liberty of conscience and freedom of speech. They have never persecuted for conscience's sake.

"A persecuting man may hold membership in a Baptist church, but he is not a Baptist.

"An intolerant man may be a Baptist in name, but he is not really a Baptist.

"I come back to where I began. Let us keep in mind the fact that Baptists are not Protestants. They are Baptists, and this means that they know what their birthright is and they are apprised of their origin. The first Baptist church that ever was came into being during the personal ministry of Jesus. It was before Pentecost. The prophecy which said, 'In the days of these kings shall the God of heaven set up a kingdom', was verified and validated during the personal reign of Christ on earth, and that Church has had its counterpart in every age since Jesus called it into being."

The most significant part of this extraordinary production is evidently the disclaimer of a title which most non-Roman Christians of the various denominations exult in. Where the Baptists were from the apostles' time till the sixteenth century, this writer neglects to inform us; and if Roger Williams be regarded as their American patriarch, it is a matter of record that he said "their baptism (i.e. that of the Baptist Society in Providence) could not be right because it was not administered by an apostle." His attacks upon the Quakers, even to proposing their banishment, are not quite consistent with the claim of tolerance; and his last words, "I have been all wrong", take a good deal of explaining.

But as to the claim that the Church began to be before Pentecost, that only Baptists are members of that Church, and that all other Christians "Came out of Rome", one can only wonder at such stupendous ignorance! Where, pray, would be put the Orthodox East? I fancy that Dr. Fosdick, a Baptist preaching to a Presbyterian congregation, represents more nearly the present-day position of this sect; and the various Baptist bodies in the North, who have decided that affusion is as valid as immersion, have to be reckoned with.

I MEAN TO SAY something here, each week for the next few weeks, about Neglected Duties. One of them is alarmingly common and yet it has nothing whatever to say for itself. When God sends a baby to a Christian father and mother, He expects them to dedicate it to Him. "Suffer little children to come unto Me"; that is a command. The Jews brought their boys to be circumcised on the eighth day: Christians should be at least as zealous. Indeed in Brittany it is a point of honor to see that the child be baptized just as soon as possible—on the very day of its birth, perhaps. It is not necessary that the mother be present; the godmother can take her place. If the infant is sickly, the baptism can take place at the house, in abbreviated form, the reception into the congregation of Christ's Church to come afterwards.

That the Church expects this is clear. But how many Christians there are who, while acknowledging their duty, keep "putting off"! They "want to get the baby ready", whatever that may mean. They are waiting for some sponsor who can't be present, forgetting that a sponsor can stand by proxy. They will do it "when they get around to it!" And so the baby goes unchristened until perhaps death claims it. Or it grows up, and then is too awkward and self-conscious to seek a Sacrament associated with infancy. I do not now speak of Anabaptists, who refuse that universally necessary initiation to children, but to Church people; and I tell them that their procrastination is sinful, ungrateful, and injurious. "He shall gather the lambs into His bosom"—unless you keep them away. See that your babies, born according to the flesh, are born again of water and the Spirit, and God will double your blessing.



## National Conference of Social Service Workers

THE third annual National Conference of Social Service Workers of the Church met at Trinity Community House, Washington, D. C., May 22d to the 25th, immediately following the secular National Conference of Social Work.

The first assembling of the delegates was on the afternoon of May 22d, when the Washington Board of Social Service was host for a pilgrimage to Mt. Vernon and Christ Church, Alexandria, Va. At Mt. Vernon, the Rev. Charles N. Lathrop, Secretary of the National Department of Christian Social Service, and the founder and executive of the Conference, conducted a short service of prayer before the tomb of Washington, and placed a memorial wreath thereon. The Rev. W. J. Morton, rector of Christ Church, Alexandria, and a group of his parishioners, met the automobiles as they stopped on their way back to Washington, and conducted the party through their historic church.

The executive body of representatives from the various dioceses met in session at Trinity Community House Wednesday morning, May 23d, with Dean Lathrop in the chair. The Rev. Charles K. Gilbert was unanimously elected chairman. The chairman nominated the following members for the Council of Advice to the Executive Secretary of the National Department of Social Service:

1st Province, Miss Anne Vernon, of Rhode Island; 2d Province, the Rev. Chas. K. Gilbert, of New York, the Rev. Samuel Tyler, D.D., of Western New York; 3d Province, the Rev. R. T. Kreidler, of Bethlehem, Pa.; 4th Province, the Rev. L. N. Taylor, of North Carolina; 5th Province, the Rev. Chas. L. Street, of Chicago, Ill.; 6th Province, the Rev. G. S. Keller, of Minnesota; 7th Province, the Rev. L. Valentine Lee, of Texas; 8th Province, the Rev. H. R. Page, of Spokane, Wash.; the Rev. C. Rankin Barnes, of Los Angeles, Calif.; and Division of City Missions, the Rev. David R. Covell, Washington, D. C.

The Rev. Thomas A. Hyde, reporting for the committee on organization of Church Hospitals, said that "only four of our 50-bed hospitals have a place on the approved list of the American College of Surgeons, and only sixteen of our 100-bed hospitals are so listed. Statistics show that only about one-third of our Church hospitals have reached the minimum standard, although institutions beyond the pale of the Church have done twice as well in attaining the minimum requirements. The fact must be borne in mind, however, that failure to reach the approved list need not mean that the hospital is unworthy, or is failing to do good work. It appears that the Church is conducting sixty-five hospitals in this country, founded and maintained on a plus religion basis. Although representing a tremendous expenditure of money each year, each one of these great hospitals, battling for health in the slums of a great city, receives far less advertisement than a side-door dispensary in China. There is not even an accurate list of the hospitals or homes of our Church today, let alone definite statistics."

Mr. Hyde made the following recommendation: That a Church Hospital Association be formed; that our hospitals take membership in the Protestant Hospitals Association; that a national commission of active bishops and other hospital leaders be formed in connection with the National Department of Social Service; that there be held annual provincial hospital meetings; and that there be a wide-spread attendance at the annual meeting of the American Hospital Association to be held in Milwaukee, October 28th to the 31st.

The report of the Rev. Charles K. Gilbert on the coördination of our Church welfare agencies dealt with a very pressing problem and created the most discussion of any paper of the entire conference. Mr. Gilbert said that there was a great lack of understanding, conscious or unconscious rivalry, and an almost utter lack of definite working contact between the units of the Church in the field of relief, reform, and prevention. It seems, since there is no other agency, that the National Department of Social Service and the Diocesan Commissions or Boards must be the coördinating power. It is important to vitalize, and to give power and authority to, our National Department and our diocesan boards and commissions because there is bound to be an increasing emphasis upon the social implications of our religion, and we must begin now to build within the Church a strong and dependable and care-

fully articulated mechanism, capable of bringing the full power of the Church to bear upon the process of reconstruction that is now under way. The foundation should at once be laid, in which the first step should be a careful appraisal of what these unrelated forces are, definite knowledge of the contribution each is equipped to make to the common task, and a catalogue of their actual achievements and potentialities. It would seem that this should be approached from a diocesan rather than a national point of view. This work would have to be done by representation from the various diocesan boards or commissions being accorded to each of the organizations within the dioceses that are active in the social field—the City Mission, the Auxiliary, the Girls' Friendly, the Church Mission of Help, etc., etc. Care should be taken, however, to allow room for those persons qualified to promote the educational features, because Christian Social Service not only deals with "institutional" or "case" work, but the even more exacting responsibility of Christianizing the social order. Separated, competing, over-lapping, the individual units cannot hope to measure up to the exacting demands before us.

The recommendations made in the report include:

Complete listing with classification and brief discussion of all the units or agencies. A critique, from two or three points of view, of the present policy and methods of these agencies. The formulation of definite standards for Church social service work. Conference of official or semi-official delegates from our Church agencies in connection with our national conferences. Some continuing piece of coöperation as a practical object lesson for the rest of the Church.

The platform of the Social Service Department of the Girls' Friendly Society was presented Thursday morning, in that society's sub-conference. The Society feels itself responsible for the whole life of the girl, including her health, education, responsibility of citizenship, living conditions, and employment. In addition to these factors, the Society, in its social service work, emphasizes the problem of the foreign-born and the virtue of thrift. The new secretary, Miss Dunn, delivered an address on "The Foreign-born Girl", giving plans for ministrations to such girls.

The election of the executive committee of the City Missions Section resulted as follows: President, the Rev. David Ransom Covell, of Washington, D. C.; first vice-president, the Rev. Wm. V. Edwards, of Cleveland, Ohio; second vice-president, Deaconess Helen M. Fuller, of Chicago, Ill.; secretary, the Rev. Chas. R. Allison, of Rochester, N. Y.; and treasurer, the Rev. E. F. Crary, of St. Paul, Minn.

Reports from seventeen of the City Missions of the country showed a complete budget of \$651,110.02. Fourteen City Missions showed a total of three hundred paid workers, sixty of whom were priests. Thirteen City Missions reported a total of three hundred and twenty-four institutions visited; eight of these thirteen ministered last year to 4,540 Churchmen and 30,000 non-members of the Church. Fourteen City Missions held 2,069 public Celebrations last year, with a total attendance of 26,468. Nine City Missions reported 4,154 private celebrations of Holy Communion. Thirteen City Missions held almost 4,000 choir offices, and nine such missions handled 1,221 charity relief cases.

The secretary's report showed that nine bishops do not give pastoral care to institutions in their dioceses and are not interested in City Missions, and that ten do not give pastoral care to institutions but want to know about City Missions, and that ten others, who give some pastoral care to institutions, are anxious to develop work along City Mission lines.

It was reported that City Missions in Denver, Colorado, and Erie, Pa., have been organized during the past year.

The Rev. H. H. Barber, in speaking of the program and plans of the Department at a general Conference Thursday afternoon, recommended the following ways of getting Christian social service into the diocese:

1. Get the parson first.
2. Get the rector to appoint a parish committee of at least six persons, men and women, interested in social service work.
3. If the diocese has no paid secretary, as it ought to



have, send social service board members into the parishes to explain social service, and to supply a program.

4. Let each parish committee choose its own chairman.
5. Insist upon a six-weeks study course of one of the text books of the National Department.
6. Hold monthly meetings and reports and conferences.

On Friday morning, May 25th, the corporate communion of the Conference was made in Trinity Diocesan Church, with Bishop Reese, of Georgia, as the celebrant, assisted by the Rev. D. R. Covell. Almost all the delegates were present and received at this most impressive service.

During the morning a change was made in the constitution whereby executive officers were provided for, Dean Lathrop being elected president; Dr. Jeffery R. Brackett, first vice-president; the Rev. Charles L. Street, second vice-president; and the Rev. Charles K. Gilbert, secretary.

Thursday night the Conference heard the address of Senator George Wharton Pepper, Senator from Pennsylvania, which is given elsewhere in this issue.

Despite the fact that attendance at this time of year is difficult, the registration included 191 delegates, which is forty-one more than attended the second conference at Wickford, R. I., last year.

### REVIVAL OF THE SUB-DIACONATE

ON March 18th, according to the *South African Church Chronicle*, the Bishop of Johannesburg, South Africa, the Rt. Rev. A. B. L. Karney, formally admitted seven men to the sub-diaconate in his Cathedral church. And the *Church Standard*, of Sydney, Australia, states that on the evening of Easter Tuesday, Apr. 3d, the Archbishop of Brisbane, the Most Rev. Gerald Sharp, D.D., "appointed" a man to the same office of the sub-diaconate.

In South Africa, during the war, a large proportion of the clergy were released for service with the forces, and their places were taken by lay-readers. It was thought that some of these might be admitted to the permanent diaconate; but it was found to be inexpedient to admit men in secular employment to holy orders.

The idea of the sub-diaconate was then introduced in the synod of the clergy of Johannesburg, and was referred by them to the bishops of the province, who finally passed a resolution allowing the inauguration of this office.

The service of admission followed in its main idea the ordination service in the Prayer Book, viz., Sermon, Presentation, Litany, Holy Communion. The admission took place after the collect, and consisted, not in the laying-on of hands (this according to the advice of the York Committee), but in the Bishop's taking each man's hands between his own hands, and admitting him "to the office of sub-deacon in the Church of God"; after which the chalice and the book of the Epistles were successively put into his hands, with an appropriate charge. One of the newly-admitted sub-deacons read the Epistle, and two of them assisted in the administration which followed.

In addition to those duties which have been, of old, connected with the office of sub-deacon, they will also be allowed, if specially licensed by the bishop, to administer the chalice, to baptize in the absence of priest or deacon, and to publish bans of marriage. All these were allowed for in the York report and by the Bishops' resolution. They will be licensed to one parish in particular, but will be allowed to minister over the Diocese generally, as need requires.

In Australia, the Archbishop made plain that he was appointing to an office rather than ordaining, as he did not use the laying on of hands for mission, but only in blessing at the end of the office. Neither was he vested in cope and mitre, as at an ordination. The functions of the sub-deacon, the Archbishop said, are those assigned to the second assistant at a high celebration by the writers on ceremonial. Explaining, he said:

"For some centuries, in our Church, there were men holding minor Orders. Minor Orders are distinct from Holy Orders. The term Holy Orders is confined, and is to be confined, to the three Orders of Bishops, Priests, and Deacons, which have come down to us from the first days and are with us in unbroken succession today. One of these minor Orders, as they were called, is that of sub-deacon. Lest there should be con-

fusion, lest the distinction between minor Orders and Holy Orders should be minimised, it were better perhaps to use the expression *appointment* to the office of sub-deacon and not the expression *ordaining* a sub-deacon. It is an appointment to an office rather than an ordination to a ministry. Therefore in appointing our brother a sub-deacon tonight, I shall not lay hands on him at the time of giving him his office (or appointment) as though I were ordaining him: I shall lay my hands on his head in blessing at the end, but not at the time of giving him the office, or appointment. Similarly I have purposely not brought tonight my cope and mitre, as I should if this were an Ordination. An Ordination, a conferring of Holy Orders, as you know, would take place in the morning with a celebration of the Holy Eucharist.

"Now, you who are members of the congregation of this church, know that you sometimes have a high celebration of the Holy Eucharist, when the celebrant is attended and assisted by two others, whose vestments and whose duties are different from those of servers. (The Rubric before the General Confession in the Communion service which runs thus 'Then shall this general confession be made in the name of all those that are minded to receive the Holy Communion, by one of the ministers' seems to contemplate a minister or ministers other than the celebrant himself.) Sometimes these two are called epistoler and gospeller, for one reads the Epistle and one the Gospel. More commonly, and probably more correctly, they are called deacon and subdeacon. That is the old name for it. The deacon must always be a man in Holy Orders, but may be a deacon, or a priest, or a bishop; but if he is the gospeller at a high celebration, he is termed a deacon, even though he be a bishop. When I consecrated the Bishop of Carpentaria some months ago, the deacon and the sub-deacon at the celebration of the Holy Eucharist were both bishops. But the sub-deacon at a high celebration need not be a man in Holy Orders. He often is, he usually is, but he need not be. When your rector came to me to ask me to appoint our brother a sub-deacon I was glad to consent, in order that he might have authority to perform his office. His duties (in the book called the Priest's Prayer Book) are said to be to aid the deacon in his ministry; to serve at the altar of God; to care for the holy vessels, linen, and books thereof, keeping them in readiness, purity, and order: to read the epistles in the church; to minister the oblations at the Offertory; to see that all things are prepared for Divine Service, and to perform such duties in the church and parish as shall be enjoined him by lawful authority."

### ALLEGORY

Three palms grew close to the village street,  
A shelter cool in the sharp-knived heat,  
A haven of shade for weary feet.

The first grew gnarled and bending and brown:  
And one, storm-twisted, had fallen down:  
The other stood straight with a shimmering crown.

\* \* \*

Three crosses clear-etched on a hillock's breast,  
As a ship's tall spars on a high wave's crest.  
(The sun sank pallid far down in the west.)

One gained joy for a penitent thief:  
Another brought horror and endless grief:  
The Third to a weary world relief.

\* \* \*

Three figures: one wearing a Crown of thorn:  
One reaching, by faith, the port through storm:  
One boasting his doubt and hate and scorn.

For one the gates of Heaven unrolled:  
And one had bartered his soul for gold:  
The Third was the Bringer of joys untold.

BERNARD LANGTON.

### DAILY BIBLE STUDIES

(Continued from page 182)

was still unbuilt. How easy it is for us to make resolutions when we are in need, or when trouble is near, but how much easier to forget the resolution when the danger is passed. How easy to accept the benefits of God's goodness and forget to be grateful. But it is never too late to recall the forgotten vow and to try to live up to the resolutions of former days. It will require an effort of will and the breaking of chains of habit but the result will be well worth every effort we may make.



## Faith and Social Service

Address of the Honorable George Wharton Pepper

Before the Third National Conference of the Social Service Workers of the Church, Washington, D.C.

**T**HE Church teaches virtues. Social Service seeks to apply them. Life puts them to the test.

Many Churchmen and many social service workers can name the three great theological virtues, but not all of them are themselves exponents of Faith, Hope, and Charity.

Tonight I intend to talk briefly about one of these. I mean Faith. I intend to talk from the point of view of a man in public life to this group which, because of its work, is probably closer to the lives of the people than any other I could name. I want you to consider the practical value of faith not only between the social service worker and those whom he would aid, but between citizen and citizen, between group and group, and between nation and nation.

When I speak of practical value, I mean just what I say. There is no such thing as a sound theory that will not work. There is no such thing as a virtue that fails to pay large dividends in human happiness. That is what I call "practical".

What do I mean by "Faith"?

I can best answer by relating it to Hope. In this life I cannot see ahead. I do not know what tomorrow will bring forth. I *do* know what I should like to have happen. My review of the past satisfies me that my wish may come true and thereupon my wish becomes a hope.

Hope, in other words, is the giving of substance to a wish.

Very well: I have a hope. Suppose I have it so intensely that the thing hoped for becomes a reality to me—that my certainty about the future equals my certainty about the past. When this happens, my hope is suddenly transformed into Faith.

*Faith is the giving of substance to things hoped for.* Just as a glorified wish is a hope, so, intensified hope is Faith.

You remember that St. Paul, in the wonderful thirteenth chapter of the first Epistle to the Corinthians, declares that Love is greater than either Hope or Faith. Why? Because Love is a relation between people, while Hope and Faith are private affairs of my own. Hope and Faith are lonely virtues. Love is a social virtue. As our lives are social lives, Love is the great determining force which should control them. "Faith, Hope, Love; these three. But the greatest of these is Love."

Granted: but Faith is a close second.

If I hope intensely enough that such a thing will happen, you will presently find me acting upon my hope. My conduct will be in line with my expectation. If the thing is something that I can influence by effort, I shall soon be working to bring it to pass. When we really hoped to join ocean to ocean we discovered that it could be done. We moved the mountains into the sea and made the Panama Canal. If the thing hoped for is something which I cannot influence by effort, I am driven to exclaim "Well, God can do it"; and the first thing you know, you find me on my knees. Intensified hope, that is, *Faith*, makes men work and makes men pray.

The hopeless man sticks around and does nothing. The faithless man is always asking, "What's the use?" The hopeful man is always on his toes. The man of faith is a human dynamo in his community. In the first place, his general attitude toward his fellowmen is one of trust. Observe, I say "his general attitude". I do not mean that it is a good thing to trust the untrustworthy under all circumstances. But I *do* make two confident assertions: first, that an atmosphere of mutual confidence is the only one in which human happiness can thrive; and, second, that nothing so quickly transforms the untrustworthy as to treat him as one entitled to confidence. Every man who is habitually trustful is a generator of happiness.

Of course the cynic can make fun of such a philosophy. It is easy to pick out instances in which the other fellow has made you look like a fool. One of O. Henry's most delightful stories tells of two crooks completely disarmed by one who

appears to trust them implicitly. They find out too late that the other fellow is only counterfeiting trust in order to get their confidence and grossly abuse it. But you can afford to let the cynic grin and still keep your faith in your fellow man.

In the second place, a group of people characterized by faith is a tremendous power for good. If one group dealing with another will speak out frankly, tell all the facts, and run the risk of being deceived by the failure of the other group to do likewise, there is not the slightest doubt that, in the long run, this policy will abundantly justify itself.

There are plenty of occasions in political life as in social service, in which you will be told that you cannot afford to speak out, because, if you do, the other party will take advantage of your honesty. Nonsense! In the first place, it is better to be disbelieved when telling the truth than to merit disbelief by failing to tell it. In the second place, if you really are truthful, in the end you will be believed; and to make the other fellow believe in you is to render a great service.

Today you have heard eminent speakers, intensely interested in their subject, discuss great industrial problems. Not many months ago your attention was focused upon certain industrial tragedies, the coal strike, the railroad strike, and others, whose occurrence and possible recurrence may well make us consider wherein lies the remedy.

I call these things tragedies because, fundamentally, they are caused by, or prolonged by, lack of confidence. War is, of course, the greatest of tragedies. It is the climax of human distrust. It is the triumph of hate, the antithesis of love. These strikes are industrial wars. Too often the employer group thinks it cannot trust the union, and the union group believes it cannot trust the employers. Then comes a deadlock.

In the presence of such tragedies as these the proclamation of a Gospel of Faith is surely timely. We *must* restore confidence between man and man, between group and group. The process may be slow and difficult. It is nothing less than the development of a public opinion so sane and so fair that individuals and groups will feel safe in trusting themselves to it, knowing this, that a public willing to impute good motives and to see the best in every man, is a public that cannot do injustice or work an enduring wrong.

You and your organizations are powerful factors in making public opinion. I call upon you to live by faith, to work by faith, and to make a part of the great task to which your lives are dedicated the duty of implanting faith in the hearts of those among whom you labor. For it is the man of faith who, in the last analysis, is the just man.

I believe it to be demonstrable that living by faith is the only way to stabilize international conditions. This is not the time or place to enlarge upon this subject. I need only point out that behind every rejected proposal in the great reparations problem, behind the collapse of the first conference at Lausanne and the halting steps of the second, behind the great war itself, leers the dominating evil genii, Distrust. The way out lies not along the line of organized coercion, as has been so often proposed, but along the line of greater international trust.

Most of us do not yet realize that financial and moral ruin cannot menace one nation without jeopardizing others. I have no suggestion to make at this time except to point out the possibility that just as panics may be stopped by a policy of trust between bank and bank, so international chaos may be prevented by a larger measure of faith between nation and nation, and I bring to your attention the fact that this is one of the ways in which faith justifies itself as a practical virtue; it saves situations which distrust would quickly convert into catastrophe.



Faith in your fellow man means confidence in him, and confidence begets confidence in return. It is because of this truth that you social workers can perform a great service and further attest the practicability of Faith.

The great problem before this Conference is, in a broad sense, undoubtedly similar to the basic problem before all organizations dedicated to the work of helping mankind. That is, to what end should the energies of the workers and organizations be directed. Joseph Conrad, seaman and novelist, and the most recent of distinguished Europeans to visit this country, discusses in his book, *Notes on Life and Letters*, a mission which has done notable work among the men who go down to the sea in ships from the London water-front. "It did its work with a perfect understanding of the end in view", is his tribute.

This, I hold, is the first requisite of the social service organization or of the governmental organization, which like it, exists for the benefit of the people. And the first duty of the social worker or the welfare organization, the first duty of the Government, and of the representative, is to attain this "perfect understanding".

How can it be obtained except by close and trustful association with the people, such as you men and women enjoy? Faith between you and those among whom you labor will bring their requirements and desires to the light, as not the least important proofs of your work. Let us submerge in social service, as we should submerge in our governmental relations with other nations, the forms and methods by which the desired ends should be reached, and let us seek first the perfect understanding of this end, an understanding which can be attained only by faith and trust.

Faith, simple Faith, is the thing that I commend to you; faith in your neighbor; faith in your public men; faith in group; faith in groups which may seem unsympathetic; faith in groups whose interest at first seems opposed to your own; faith in America; faith in Almighty God.

"What shall I more say? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha, of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

Men and brethren! America was founded in faith. America must live by faith. And you are Americans.

## TRUTH AND FREEDOM OF THOUGHT

FROM THE CONVENTION ADDRESS OF THE  
RT. REV. W. A. GUERRY, D.D.,  
BISHOP OF SOUTH CAROLINA

ONE of the good results which have come out of recent controversy is that our people have become far more open-minded and eager to learn than I have ever known them. Our clergy have had an opportunity to give definite instruction on the fundamentals of the faith in a way which would not have been possible but for the fact that the entire Christian public of America has become thoroughly interested and deeply concerned over the questions at issue.

I am convinced that ignorance of the creeds and of what they teach, ignorance of the Bible, and of the Church, and of its historic ministry, ignorance of the Church's progress, both within and without the diocese, largely accounts for our failure this past year to respond to the Church's appeal. It is not that our people do not love their Church; it is not that they are without the grace of personal religion; it is largely the result of indifference, which grows out of a failure to keep themselves informed.

### DOES THE CHURCH RESTRICT FREEDOM OF THOUGHT?

Much has been said and written recently about "unshackled thinking" within the Church. There is undoubtedly a very widespread confusion of thought in the public mind as to the degree of freedom allowable in the Episcopal Church. Along with this there has gone a manifest impatience with all forms of fixed credal statements of doctrine. The impression prevails that creed and dogmas are so many ecclesiastical

fences built around the citadel of truth, and were intended not only to safeguard the truth, but to mark the limits of all independent thinking and study. The Apostles' and Nicene Creeds have come to be viewed as those fabled Pillars of Hercules beyond which the ancients said no man might sail. This is, of course, a total perversion of the actual facts of history and of the attitude of mind in which one should approach those ancient symbols of the faith. As Bishop Brooks points out in his *Lectures on Preaching*, much depends on the way in which we view the creeds. Instead of looking upon them as so many shackles upon our intellectual liberty, we should view them as so many doors, through which the earnest inquirer may enter into richer and more abundant fields of spiritual achievement. The correct approach to the acceptance of the creeds should not be, "Must I believe them; am I obliged to accept them in order to be confirmed or ordained to the ministry of this Church?" but rather, "May I believe them; may I see in them not fetters, but wings; not prison walls, but windows; not restraints upon liberty, but the accredited results of religious experience on which I may build and mount higher?"

### THE CREED TO BE UNDERSTOOD IN THE LIGHT OF ITS ORIGIN

I am persuaded that the modern attitude of mind toward the creeds is due, in large measure, to a mistaken notion of their origin. It should never be lost sight of that the creeds of the Church grew out of a collective and corporate religious experience; and while the language of the creeds may, in certain instances, need to be modernized and made more understandable, the underlying facts which gave them birth, the essential content and validity of that first Christian experience which lies back of them, can never be altered or abridged.

### THE CREED EXPRESSES THE THOUGHT AND EXPERIENCE OF THE WHOLE CHURCH

In expressing itself as it did through Ecumenical and General Councils, the Church availed itself of the best possible and, perhaps, the most immediately practical way of arriving at the truth. But even the Council itself was not to be the final court of appeal; the findings of the Council, as we know, were referred back to the great body of the faithful, so that it was the voice of the whole Church which spoke through the Council, arrived at in some cases through many centuries of testing and proving, which finally determined and fixed their authority and ecumenical character.

### LIMITATIONS OF THE SCIENTIFIC METHOD

I cannot but feel that back of much of the modern revolt against dogma is the claim that men of scientific training and habits of thought are constantly making, that there is no realm of knowledge which lies without the boundaries of pure science. We would not be understood as discrediting or undervaluing the part that reason and research play in the realm of religion; but the knowledge of God and of spiritual truths is not the result of reason, but of faith, and of conduct built upon faith. What the recent discussion of theological issues has brought to light on the part of many writers is the total lack of any sort of philosophy of Christianity. Instead, therefore, of assuming an attitude of antagonism to the creeds, the modern man would do well to study the history of their origin, and the liberty of thought which gave them birth. I confess I have little patience with the cock-sureness of the modernist who seems willing to cut himself off from all that rich and varied intellectual experience and progress which has brought us to our present vantage ground. It may well be that the Church may have to revise much of her theology in the light of new discoveries; but, as we have said, we do not anticipate that the essential facts of Christianity will ever be altered. *Securus judicat orbis terrarum* should be the guide of every earnest seeker after truth. The question before us is how we shall arrive at that world judgment. Surely not by severing our connection with the past. In the long evolution of human history, that which commends itself to the common sense, the common judgment, and the common experience of Christian men and women in all the centuries, must come somewhere near being the ultimate truth. Revise it; reinterpret it, if you will; restate it in terms of modern scholarship; but it remains essentially one thing, one central, underlying truth, namely, "Jesus Christ, and Him crucified, the wisdom of God and the power of God unto salvation."



## Consecration of Dr. Manuel Ferrando

CHURCHMEN will learn with surprise that on March 15th there was consecrated as bishop at one of the chapels of the Cathedral of St. John the Divine, New York City, the Rev. Manuel Ferrando, head of a very considerable missionary work in Porto Rico, who had formerly been a priest of the Roman Communion, afterward an independent missionary, then made bishop by the Reformed Episcopal Bishop Cheney, of Chicago, and who has come into increasingly



BISHOP FERRANDO AND A GROUP OF HIS CLERGY  
(the Rev. L. M. A. Haughwout, one of our clergy, at the Bishop's left)

friendly relations with our own Bishop and mission in Porto Rico during the last two or three years.

The mandate for the consecration was given by the late Presiding Bishop Tuttle, and the consecrating bishops were Bishop Gailor, Bishop Manning, and Bishop Lloyd, assisted in the laying on of hands by Bishop Colmore, Bishop Knight, and Bishop Burleson.

Manuel Ferrando, the bishop consecrated with the title of Bishop of Quebrada Limon, is now an old man. He comes of an aristocratic Spanish family of sufficient distinction to have entitled him to unusual privileges at the time of taking his vows in the Roman Church, and had attained the rank of superior of a Capuchin monastery in Spain, and professor of canon law. Shocked at the low ideals prevalent in his native country, he asked and obtained consent to go as a missionary to South America. His appointment was made by the Congregation of Propaganda in Rome, and he went to the United States of Colombia, where he found conditions even worse than he had found them in Spain.

Shocked and dismayed by conditions as he found them, Father Ferrando became greatly discouraged, and about 1900 abandoned the Roman Communion and went to Porto Rico, where he established a unique agricultural and communal missionary experiment in the hill country about five miles from Ponce. No longer of the Roman Communion, he scrupulously forbore to say or do anything that would cast discredit upon his spiritual mother, and believed that Porto Rico, after the American occupation, afforded him a suitable place for independent missionary work. The work was organized with the title The Church of Jesus.

Some years later, feeling the isolation and individualistic character of his work and being brought, through friends, into touch with the Reformed Episcopal Church, of which he had previously had no knowledge, he was consecrated bishop by Bishop Cheney, but the work did not come under the control of the Reformed Episcopal body, nor has it ever been maintained financially by it.

It was some four or five years ago that members of our Porto Rico mission came into touch with Bishop Ferrando and his work. Friendly relations were established, which gradually ripened into a mutual desire for the union of the two missions. Since about 1920, various plans for establishing closer relations have been under discussion, and Bishop Ferrando has conferred, from time to time, with the authorities of the Church in New York, as well as with Bishop Colmore and with the Rev. L. M. A. Haughwout in Porto Rico. Bishop Colmore presented the subject for discussion at the Second

Provincial Synod, of which he is a member, in 1921, and there was some discussion, but no action taken. Subsequently he presented it to the House of Bishops at the last session of General Convention, and a committee of five bishops was appointed to take under consideration this matter, as also relations with various other independent religious bodies. It was shown that Bishop Ferrando then had under his direction four presbyters, two deacons, and about eighteen hundred communicants, established in fourteen mission stations. He was himself in very poor health, spending most of his time quietly in the United States, and able to visit the islands only at long intervals and for a short period of time, and anxious that permanent provision be made for the spiritual care of his people. It was finally arranged that ordination would be given by our bishops to Bishop Ferrando, who, in turn, would give supplemental ordination to each of his deacons and priests. Bishop Colmore and the members of our mission would then be asked to assume pastoral care of the mission during the absences of Bishop Ferrando and there would be a gradual union of the work of the latter with our own Church.

It was also determined that the principles underlying Article III of the Constitution, providing for consecration of a bishop for a foreign Church under the new terms of Article VIII as finally amended at the last General Convention, justified the consecration of Bishop Ferrando. A concordat was thereupon entered into with the latter, and the consecration took place on March 15th, as stated above. The consent of all the bishops had previously been requested and that of nearly all of them had actually been given.

Bishop Ferrando is married and has a daughter who is being educated in the United States.

It was felt that publicity at the time might defeat the purpose of the union of the Churches and that Bishop Ferrando might well be permitted to reordain his own clergy before the facts were made public.

Telling the story of the work in the official paper of our mission in Porto Rico, *La Iglesia Viviente*, the editor says: "As for this important missionary enterprise, which now comes into communion with the Church, the writer does not hesitate to say that it is, or was, when Bishop Ferrando was in active charge of it, the best and most practical missionary work in Porto Rico. All the elements of success are still there, and it only needs renewed personal direction and financial backing to make it as successful as ever. Any one who was so fortunate as to be present at the great service held recently in Quebrada Limon, when in the presence of the assembled congregation of five hundred people, and the official representative of the National Council, and other clergy of our Communion, Bishop Ferrando formally announced the new relation, could



A PORTION OF THE QUEBRADA LIMON CONGREGATION,  
WITH CHURCH IN THE BACKGROUND

not but be impressed with the significance of the event. The service itself was fully choral throughout and was performed with studied dignity and reverence. The sonorous melody of the Gregorian chant filled the edifice with a sustained volume of sound, and this, together with the intoning of the prayers and the quaint ceremony attending the reading of the Bishop's pastoral, gave an impression of Churchliness well worthy of imitation."





## CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

### THE RUSSIAN REFUGEE CHURCH IN STAMBUL

To the Editor of the Living Church:

WE ARE all familiar with the terrible events in Russia which have led to the expulsion of the Orthodox Church, so that no reference need be made to them. It is, however, to a portion of this expelled Church that I desire to call the attention of the American Church people.

There exists in Stambul, the Turkish district of Constantinople, at the present moment, a Russian community of about 2,500 souls. They came here, with many thousand others, as refugees at the time when General Wrangel was defeated by the Bolshevik armies. Most of these refugees have, by degrees, in the course of time, passed to other countries, including 1,500 who are about to sail for the United States. Those who remain in Stambul have, for the most part, found some means of existence or still cling to the hope that in not too remote a future it will be possible for them to return to their native country. It is, however, a significant fact that these Russians, in spite of the sad plight in which they find themselves, and great temptations offered by another powerful branch of the Church, have remained faithful to the Church in which they have been brought up. At the present moment the maintenance of the tent which serves for Church worship, has become difficult; it has been impossible to develop any humanitarian and educational work in the community for lack of funds. There were formerly certain quarters from which these Russians received help which now has ceased, as it was never anticipated that a Russian colony would make Constantinople its home. This colony suffered greatly by the new situation. The people have not the means to carry on the work of the Church with such social and educational organizations as should be associated with it.

The church, which is only a tent, given by the liberality of Mrs. Bristol, the wife of our High Commissioner, is the second which they have possessed since services were begun. The first was destroyed by a tempest, and the roof of the present one is already so thin, burnt by the fierce sun and soaked by the winter rains, that at great expense a wooden roof has had to be made over the sanctuary. At an expense they were little able to support, a chalice and paten were procured to replace a glass and plate which had to serve in the beginning. All the church furniture was given or made by the refugees. The inscription over the ikonastasis, in Slavonic letters, Ps. 26 v. 8, "Lord, I have loved the habitation of Thy house and the place where Thine honour dwelleth", has been painted by General Michailoff, the director of the refugee camp. The church banner was made from a velvet cloak which belonged to the grandmother of one of the refugees. Every one contributed something.

The church, named "The Annunciation", having been consecrated on that feast in 1921, is in charge of a monastic priest. There is a mixed choir of sixteen voices. As they had no printed music, all the services had to be copied, or in some instances to be written from ear after being played on the violin. There were even no Mass books at the beginning, and the parts necessary had to be written. But all these difficulties were overcome by a congregation determined to have a church and a service as dignified as the poor means at their disposal would allow.

The cost of maintaining the church has come from two sources, the voluntary contributions at the services and the sale of votive candles, largely used in Eastern churches. In the days when the congregation was larger than now, the total amount thus realized was about 40 Turkish liras, about \$27.50 per month. This sufficed to maintain the services, as in those days the workers, lay and clerical, all volunteers, received free food from the American Relief Association and the Red Cross, as did the other refugees; they had in return for their services a sleeping-place in the dormitory. Free food is no longer given, only a sleeping-place, and the lay-workers, i. e. the choir especially, feel that they cannot subtract from the working hours, three times a week, the necessary amount of time for the practice of Church music. It will be remembered that the very beautiful and somewhat elaborate services of the Russian Church are unaccompanied by any musical instrument, and that considerable practice is necessary to perfect the concerted singing.

The very regrettable result is that the choir will cease on the first of May, as there is no money to pay them even the moderate sum of .90 piasters, about 60c per week, which is paid to the singers at the Russian Embassy church on the other side of the Golden Horn.

The income of the church has now been reduced to an average of 27 Turkish liras per month, about \$18, of which the priest receives about 8 Turkish liras for each Mass.

It does not require great mathematical skill to see that this sum is entirely inadequate for even the ordinary routine work of the church, apart from the pittance given to the priest which is obviously wholly insufficient for his support. Yet the Church Committee is determined not only to keep up the Divine Service, but to make the church the center of the life of this Russian community which might otherwise be scattered; the more because of the misery in which the people have to live, so that many would be lost as a social and moral factor. The dream, which at present seems hopeless of realization, is the establishment of a school for the young, of a library so that the people may no longer be reduced to a life devoid of intellectual recreation, to the looking-after of the poorest of the community and the caring for the suffering. But an income of less than \$20 per month is absolutely insufficient to carry out the most modest kind of work, and there is not a single person among all those who have gathered around this beacon in a land of sorrow who has more than is absolutely necessary for his simplest daily need.

It is in this extremity that the priest in charge and the Committee of the Church of the Annunciation at the Russian Refuge Home No. 8 at Stambul appeal to the American Episcopal Church to help them in their dire need. A large sum is not required, a few hundred dollars for the purchase of school books and materials, and perhaps a monthly contribution of \$50 or \$75 for the next few months, would establish a work which will benefit hundreds of people and prepare the rising generation among them, to meet the demands of daily life.

The liberality of the American readers has done very much for the primary necessity of the refugee Russians. They have been helped to earn an honest living, often by the humblest of work, to emigrate to other countries, have been raised above the most pressing anxieties of food and clothing and shelter. It is by their own desire that I am appealing for help to maintain their ideals, moral and spiritual. Surely this, too, is included in the prayer, Give us this day our daily bread!

Constantinople, April 23.

(Rev.) H. H. SPOER.

### THE LATE DR. HOUGHTON

To the Editor of the Living Church:

THE anecdotes of the Rev. Dr. Houghton, late rector of the Church of Transfiguration in this city, appearing in this week's issue of THE LIVING CHURCH, are admirable examples of his ready wit and his mental alertness. They reminded me of two instances which illustrate an even finer side of his character.

One Easter morning several years ago, Dr. Houghton was following a very beautiful and impressive procession down the center aisle of "The Little Church Around the Corner." Suddenly I saw him stop, turn, and walk to a pew in which there was standing an elderly woman rather shabbily dressed. He greeted her most cordially, spoke a few words to her, and then, with the simple dignity which always characterized him, followed on after the procession. An act, which was certainly unusual and which might have been startling, seemed, as he did it, the most natural thing in the world, and impressed me more than any other part of the service.

Later in the same service, when Dr. Houghton was walking to the pulpit, he found that, on account of the augmented choir, one small choir boy was standing almost entirely outside the stall and left but scant room for the rector's portly figure. As the Doctor pressed past the little boy, he patted him on the head, and gave him a smile which the child must long have remembered. I have never known any prelude to a sermon that could compare with that.

New York, May 26.

HAROLD H. BOWMAN.



## Church Kalendar



JUNE

3. First Sunday after Trinity.
10. Second Sunday after Trinity.
11. St. Barnabas.
17. Third Sunday after Trinity.
24. Fourth Sunday after Trinity.
29. St. Peter, Apostle.
30. Saturday.

### CALENDAR OF COMING EVENTS

June 13—Diocesan Convention; Western Michigan.

## Personal Mention

THE address of the Rev. GEORGE BACKHURST, after June 1st, is St. Clair, Mich.

THE Rev. G. V. BELL, for the last three years in charge of the Maine Central Mission, with headquarters at Brownville, Me., has resigned to take charge of St. Mary's Church, Pocomoke City, Md.

THE Rev. WILLIAM A. BRAITHWAITE has resigned the rectorship of Trinity Church, Gouverneur, N. Y., and has become rector of Grace Church, Cortland, N. Y.

THE Rev. H. D. BULL, for the past six years rector of Christ Church, Charleston, S. C., has tendered his resignation to take effect July 1st. He has accepted a call to Calvary Church, Fletcher, N. C., and will take charge on July 1st.

THE Rev. WM. REID CROSS has resigned the rectorship of Trinity Church, Houghton, Mich., and accepted that of Trinity Church, Elizabeth, N. J., effective Sept. 1st.

THE address of the Rev. C. B. HUDGINS is 106 Locust Ave., Long Beach, Calif.

THE Rev. A. B. HUNTER, D.D., now in charge of St. James' Church, Florence, Italy, expects to return to America in September. Mail will always reach him through St. Augustine's School Raleigh, N. C. During July and August he can be addressed care of the American Express Co., 11 Rue Scribe, Paris, France.

THE Rev. CHARLES LINLEY entered upon his duties as rector of St. Martin's Church, Omaha, Neb., on Whitsunday.

THE Rev. JOHN COLE MCKIM, hitherto resident at Wakamatsu, should now be addressed at 20 Inari Machi, Koriyama, Fukushima Ken, Japan. This does not mean a change of district, but a change of residence to a point forty miles nearer the center of the same field of work.

THE address of the Rev. W. A. STIMSON is changed to 242 Buttles Ave., Columbus, Ohio.

### SUMMER ACTIVITIES

THE Rev. BERNARD I. BELL, D.D., president of St. Stephen's College, Annandale, N. Y., and his family, will sail for London, Eng., on June 21st. Dr. Bell will preach July 8th at St. Margaret's, Westminster, and at St. George's, Hanover Square, in connection with the Anglo-Catholic Congress. After this, a month will be devoted to rest in the French Alps. During the summer all communications should be sent to his secretary at Annandale.

FROM June 1st to Sept. 1st, the address of the Rev. LEFFORD M. A. HAUGHWOUT, of Porto Rico, will be Stone Mountain Gap, Belleville, Mifflin Co., Pa.

THE Rev. LLOYD HOLSAPPLE, rector of St. Barnabas' Church, Omaha, Neb., accompanied by Mrs. Holsapple, will sail for England the middle of June to spend the summer.

THE Very Rev. C. STANLEY LONG, D.D., dean of St. Luke's Cathedral, Orlando, Fla., will be in the north during the months of June, July, and August, and will take Sunday services at All Saints' Church, Chevy Chase, Washington, D. C.

### ORDINATIONS

#### DEACONS

ALBANY—On Trinity Sunday, May 27, 1923, in the Cathedral of All Saints', Albany, N. Y., the Rt. Rev. Richard H. Nelson, D.D., Bishop of the Diocese, ordained to the diaconate,

WALTER HUBERT BIERCK. The candidate was presented by the Rev. John Lee Roney, minor canon of the Cathedral, and the Bishop preached the sermon.

The Rev. Mr. Bierck is expected to take up the work in Gouverneur, N. Y., succeeding the Rev. Mr. Braithwaite, who has recently resigned to take a charge in Central New York.

CHICAGO—The Rt. Rev. C. P. Anderson, D.D., Bishop of the Diocese, ordained to the diaconate Trinity Sunday, May 27th, 1923, Messrs. ISAAC VICTOR BROCK, DONALD H. WATTLEY, WALTER P. CROSSMAN, WILLIAM J. WEAVER, and NEILL H. ANNABLE. The sermon was preached by the Rev. George H. Thomas.

The Rev. Mr. Brock has been appointed deacon in charge of St. Ignatius' Church, Antioch, and St. Andrew's Church, Gray's Lake; the Rev. Messrs. Annable and Weaver are to enter the General Theological Seminary in the fall; the Rev. Mr. Wattlely is to go to the Cambridge Divinity School; and the Rev. Mr. Crossman to Bexley Hall.

IOWA—At St. Mark's Church, Chicago, Ill., by the permission of the Bishop of the Diocese, the Rt. Rev. H. S. Longley, D.D., Bishop Coadjutor of Iowa, ordained, on Trinity Sunday, May 27, 1923, his son, H. S. LONGLEY, JR., and HAROLD B. HOAG to the diaconate.

The Rev. Mr. Longley has been put in charge of Trinity Church, Iowa City, Iowa. The Rev. Mr. Hoag, a brother of the Very Rev. F. V. Hoag, of Salina, Kansas, is to enter the General Theological Seminary in the fall.

PENNSYLVANIA—On Trinity Sunday, May 27, 1923, the Rt. Rev. P. M. Rhinelander, D.D., Bishop of the Diocese, ordained to the diaconate Messrs. ALEXANDER J. KILPATRICK, W. M. SMALTZ, a deaf mute, A. B. VOSSLER, JOHN DOYLE, R. J. BUSTARD, J. N. A. BOMBERGER, and R. S. WHITEHEAD, and advanced to the priesthood the Rev. A. B. MCHENRY, who is in charge of the chapel of the Ascension, colored, West Chester.

The sermon was preached by the Rev. N. V. P. Levis, D.D.

#### DEACONS AND PRIESTS

NEW YORK—On Trinity Sunday, May 27, 1923, in the Cathedral of St. John the Divine, the Rt. Rev. Dr. Manning, Bishop of New York, ordained to the diaconate Mr. DOUGLAS STUART, presented by the Rev. H. G. Willis; and advanced to the priesthood the Rev. AUGUSTUS GEORGE HENRY BATTEN, M.A., presented by the Rev. Paul Favour, and the Rev. JOHN HOWARD JOHNSON, M.A., presented by the Rev. J. W. Johnson.

The Rev. Prof. Ralph B. Pomeroy, M.A., of the General Theological Seminary, preached the sermon and united with Dean Robbins, the Rev. Wm. H. Owen, and the presenters, in the laying on of hands.

WESTERN NEW YORK—On Trinity Sunday, in St. Paul's Cathedral, Buffalo, N. Y., the Rt. Rev. David L. Ferris, D.D., Suffragan Bishop of the Diocese, ordained Messrs. GEORGE M. RUTTER, CHARLES J. BURTON, and ALAN C. DAVIS to the diaconate, and the Rev. CHARLES F. BINNS to the priesthood. The sermon was preached by the Rev. Philip W. Mosher, D.D.

The Rev. Mr. Binns will continue as professor in Alfred University, the Rev. Mr. Burton is in charge of the Church of the Redeemer, Niagara Falls, and St. Stephen's, La Salle, under the direction of Dr. Mosher. The Rev. Mr. Davis, the son of the Rev. W. L. Davis, rector of Christ Church, Pittsford, N. Y., becomes curate of Trinity Church, Buffalo. The Rev. Mr. Rutter begins next fall as instructor in English in Hobart College.

#### PRIESTS

LOUISIANA—The Rev. JOSEPH S. DITCHBURN, assistant at St. Paul's Church, New Orleans, La., was on Sunday, April 22, 1923, advanced to the priesthood by the Rt. Rev. Davis Sessums, D.D., Bishop of the Diocese. The Rev. Alfred R. Berkeley, rector of St. Paul's, presented the candidate, and also preached the ordination sermon. The Rev. Caleb B. K. Weed, City Missionary, was present and assisted in the laying on of hands.

The Rev. Mr. Ditchburn was ordained Deacon by the Bishop of Toronto, and had seen service in the Great War with the Canadian troops. He is very much interested in the work among the young people, and is in charge of the Louisiana Young People's Service League, the St. Paul's branch of which had, shortly before his advancement to the priesthood, presented him with a solid silver private communion set.

MILWAUKEE—In the Chapel of St. Mary the Virgin, Nashotah House, Nashotah, the Rt. Rev. William Walter Webb, D.D., Bishop of the Diocese, ordained, on Monday, May 28th, 1923, the Rev. CHARLES ALBAN TOWNSEND to the

priesthood. The sermon was preached by the Rev. James B. Haslam, and the candidate was presented by the Very Rev. Dean Ivins, of Nashotah House.

The Rev. Mr. Townsend has been called to become rector of St. Mark's Church, South Milwaukee, Wis., where he has been working as deacon.

### DEGREES CONFERRED

#### DEGREES CONFERRED

GENERAL THEOLOGICAL SEMINARY—D.D. upon the Rt. Rev. ALEXANDER MANN, D.D., Bishop of Pittsburgh.

NASHOTAH THEOLOGICAL SEMINARY—D.Can.L. upon CHARLES L. DIBBLE, of Kalamazoo, Mich., "for his eminent services to the Church, especially in the Province of the Mid-west."

SEMINARY OF ST. ATHANASIUS, Eastern Orthodox—D.D. on the Rev. THOMAS J. LACEY, rector of the Church of the Redeemer, Brooklyn, N. Y., on the Rev. H. V. B. DARLINGTON, rector of the Church of the Heavenly Rest, New York City, and on the Rev. THOMAS BRUGESS, Secretary for Work among Foreign-born.

### DIED

RENNENBERG—Entered into rest, in Louisville, Kentucky, early in the morning of Thursday, May 24th, WERNER CHARLES RENNENBERG, beloved husband of Alice (Stoltz) Renneberg, and father of the Rev. Werner F. Renneberg, Priest in charge of the Church of the Redeemer, Louisville.

The burial service was said in Christ Church Cathedral, the Very Rev. R. L. McCready and the Rev. J. S. Douglas officiating. The interment was in Cave Hill Cemetery, Louisville, on Friday, May 25th. "May he rest in peace and may light perpetual shine upon him."

Tew—Died at Newport, R. I., May 30, 1923, EMMA ANDERSON TEW, the daughter of the late Wm. H. and Esther A. Tew.

"In the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope."

### MEMORIALS

#### Rev. John Brian McCormick

On behalf of the Congregation of the Chapel of the Intercession of Trinity Parish, New York City, the Vestry Auxiliary desire to put on record, first, their sympathy for the family of the Reverend JOHN BRIAN MCCORMICK and, second, their own profound sense of loss.

Mr. McCormick will ever be remembered amongst us as a moving and eloquent preacher, a faithful, tender, and sympathetic pastor, and a leader and skillful administrator in our many fields of parochial activity. In a beautiful eulogy of him, spoken immediately after his death, it was truly said that he was, indeed, a great patriot and a martyr for love of his country in the Great War. We feel that something can be added to this. Mr. McCormick was quite as truly a martyr for his Church.

For immediately upon his return from the field of battle, with health yet impaired and strength not yet fully returned, at the call of the Church, he threw himself wholeheartedly into the work of the Nation-wide Campaign. As Secretary for the Diocese of New York, he sacrificed himself to this great work.

Truly it may be said of him that without stint or sparing he gave the full cup of his life's devotion to his country and to his Church.

So brilliant, so fascinating, so attractive, so inspiring a soul, it is given us but rarely to know. While his stay amongst us was, in point of years, not long, the memory of that presence will endure and exert its high influence so long as we shall be spared.

MIL0 HUDSON GATES.  
Vicar.

### TITHING LITERATURE FOR CHILDREN FREE

UNTIL September 1, 1923, we hereby offer a pamphlet containing "A Mother's Story of Her Two Boys" and "When Jim Mercer Signed Up" to pastors, Sunday-school superintendents and teachers, in such quantities as they can wisely use; free, postage paid. Please mention THE LIVING CHURCH; also give your denomination. THE LAYMAN COMPANY, 35 North Dearborn Street, Chicago.



**MAKE YOUR WANTS KNOWN**  
THROUGH  
**CLASSIFIED DEPARTMENT**  
OF  
**THE LIVING CHURCH**

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words. No advertisement inserted in this department for less than 25 cents.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc; and parties desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

Address all copy *plainly written on a separate sheet* to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

**POSITIONS OFFERED**

**CLERICAL**

**P**ERMANENT HOME, GOOD SALARY. FOR competent woman to have care of two small boys and house. Rector's home. Address, R-901, care LIVING CHURCH, Milwaukee, Wis.

**MISCELLANEOUS**

**O**RGANIST-CHOIRMASTER FOR BOY choir, supervisor music, city school system; positions separate but same man may secure both; together pay \$3,600; applicant must be fully competent to fill both positions. Give experience and references in first letter. Address, Rector-897, care LIVING CHURCH, Milwaukee, Wis.

**W**ANTED STRONG, HEALTHY, CHURCH-woman to care for bedridden paralytic in Religious House. \$20 a month and entire living. Address, "Sisters"-898, care LIVING CHURCH, Milwaukee, Wis.

**POSITIONS WANTED**

**CLERICAL**

**A** PRIEST, CATHOLIC, WITH VARIED EXPERIENCE, would take supply work during August. Address, Substitute-900, care LIVING CHURCH, Milwaukee, Wis.

**E**XPERIENCED PRIEST AND TEACHER desires change of location. Sound Churchman, university and seminary graduate. Age 37. Highest recommendations. Address K-892, care LIVING CHURCH, Milwaukee, Wis.

**P**RIEST EXPERIENCED, 51, MARRIED, seeks hospital chaplaincy, or institutional work. Address F-891, care LIVING CHURCH, Milwaukee, Wis.

**P**RIEST DESIRES SUNDAY SERVICES. July, August, September, or October. Address THE RECTORY, Aquasco, Maryland.

**P**RIEST SEEKS VACATION DUTY, JULY or August. Pennsylvania or Ohio preferred. Address Alpha 890, care LIVING CHURCH, Milwaukee, Wis.

**P**RIEST DESIRES SUPPLY WORK DURING month of August. Address, R-899, care LIVING CHURCH, Milwaukee, Wis.

**R**ECTOR WELL KNOWN SOUTHERN PARISH desires supply work for the month of September. New England coast preferred, but not essential. Living expenses. Address H-884, care LIVING CHURCH, Milwaukee, Wis.

**R**ECTOR ATTENDING COLUMBIA SUMMER School desires supply work in or near New York City for any or all Sundays from July 15th, to August 12th, inclusive. Address R-887, care LIVING CHURCH, Milwaukee, Wis.

**T**HE REVEREND H. P. SCRATCHLEY IS free for Sunday work around New York City during June, July, and September. Address, MURRAY HILL, New Jersey.

**MISCELLANEOUS**

**C**HURCH SCHOOL WORKER—FALL ENGAGEMENT, in parish, district, or diocese—Experienced teacher—Master of Arts—Exceptional Church education and training. Address W-895, LIVING CHURCH, Milwaukee, Wis.

**D**EACONESS, GRADUATE, DESIRES POSITION in missionary district or small parish. Experienced, references. Address G-896, care LIVING CHURCH, Milwaukee, Wis.

**O**RGANIST-CHOIRMASTER. WIDE EXPERIENCE, open for permanent engagement. Large modern organ and teaching field in connection with choir work essential. References exchanged. Address TEAM WORK-894, LIVING CHURCH, Milwaukee, Wis.

**O**RGANIST-CHOIRMASTER. NOW EMPLOYED, desires change, man of wide experience with both Boy and Adult choirs. Highest credentials as to thorough musicianship and character. Address O. C. 849, care LIVING CHURCH, Milwaukee, Wis.

**R**EV. STEPHEN H. ALLING, RECTOR OF the Church of the Resurrection, Fern Bank, Cincinnati, Ohio, desires to secure for a young southern lady a position as companion, social secretary, or governess. Best recommendations, willing to travel, has taken training as nurse.

**PARISH AND CHURCH**

**A**LTS AND PROCESSIONAL CROSSES, Alms Basins, Vases, Candlesticks, etc. solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

**A**USTIN ORGANS—THEY ARE INVARIABLY constructed of first grade materials and are always guaranteed. Maintained at a lower cost than any other because of their simplicity of construction and quality of workmanship. Nearly 1,200 Austins in American churches, auditoriums, and concert halls. There is nothing better than a fine Austin. AUSTIN ORGAN CO., Hartford, Conn.

**O**RGAN—IF YOU DESIRE ORGAN FOR church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade, and sell direct from factory, saving you agent's profits.

**P**IPE ORGANS—IF THE PURCHASE OF an organ is contemplated, address HENRY PILCHERS SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing Organs proposed for Memorials.

**VESTMENTS**

**A**LBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices, Complete Sets of Best Linen Vestments with Out-lined Cross, consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$22.00 and \$35.00 Post free. MOWBRAY'S, 28 Margaret St., London, W. 1, and Oxford, England.

**C**ATHEDRAL STUDIO-ENGLISH CHURCH embroideries and materials—stoles with crosses, \$7.50; plain, \$5.50; handsome gift stoles, \$12.50 up. Burse and veil, \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C., Tel. Cleve. 52.

**C**HURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

**C**LERICAL COLLARS AND CUFFS, DIFFICULT to secure during the war, are now available in nearly all the former sizes and widths, in both linen and cleanable fabrics. By ordering now the manufacturers will be encouraged to complete and maintain this stock so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman styles), \$2.25 per dozen. Cleanable fabric collars (also now carried in both single and turnover styles), 3 for \$1.00, postpaid. Cuffs (both materials) double the price of collars. CENTRAL SUPPLY Co., Wheaton, Ill.

**UNLEAVENED BREAD AND INCENSE**

**A**LTSAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address, SISTER IN CHARGE ALTAR BREAD.

**C**ONVENT OF THE HOLY NATIVITY, Fond du Lac, Wis. Altar Bread mailed to all parts of United States. Price list on application.

**S**T MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

**RETREATS**

**R**ETREAT FOR WOMEN AT KEMPER Hall, Kenosha, Wis. Beginning with vespers, Monday, June 18th and closing with the Mass Friday, June 22d. Conductor, THE REV. EDWARD H. SCHLEUTER, St. Luke's Chapel, New York City.

**R**ETREAT FOR ASSOCIATES AND OTHER ladies at St. Margaret's Convent, 17 Louisburg Square, Boston, from June 18th to 22nd. Conductor, THE REVEREND CHARLES L. GOMPH, Rector, Grace Church, Newark, N. J.

**SISTERS OF THE HOLY NATIVITY**

**H**OUSE OF RETREAT AND REST. BAY Shore, Long Island, N. Y. Open all the year.

**HOSPITAL—NEW JERSEY**

**S**T. ANDREW'S REST, WOODCLIFF LAKE, N. J. SISTERS OF ST. JOHN BAPTIST. May 15th to Oct. 1st. For women recovering from acute illness or for rest. Age limit 60. Private rooms, \$10-20 a week.

**EDUCATIONAL**

**C**HURCH PEOPLE ARE INVITED TO share the privilege of the Conneaut Lake Summer School, July 5th to 14th. Excellent courses, fine fellowship, recreation a reality, rates exceptional. Young people especially welcome. For circular address Rev. ROBT. MEADE, 5720 Darlington Road, Pittsburgh, Pa.

**J**ULY AND AUGUST HOME FOR GIRLS, ages 7 to 14. Natural timber, cool buildings. Shortest engagement, six weeks. \$12.00 per week. ST. KATHARINE'S SCHOOL, Bolivar, Tenn.

**S**ELECT CAMP FOR BOYS (EPISCOPAL only) in the beautiful California mountains. Experienced tutor will take charge of few boys from refined homes only, for whole of vacation period. Address, C. E. KENNEDY, Y.M.C.A., Los Angeles, Calif.

**MISCELLANEOUS**

**A** TEACHER OF WIDE EXPERIENCE and travel; and one who has brought up two motherless children, will take into her home five little girls. Refined home, mountainous country, best education. Apply HOME AND EDUCATION, Box-893, LIVING CHURCH, Milwaukee, Wis.

**C**HURCHWOMAN WILL TAKE INVALID with attendant into her home, 127 Overlook Street, MOUNT VERNON, New York.

**F**OR SALE, LATE SEVENTEENTH CENTURY Italian (silk) needlework, panel, subject, Our Lord's Baptism, size 24in. x 17in. Mrs. H. L. LONSDALE, 174 Sullivan Street, New York City.

**M**ANUSCRIPT TYPING AND REVISING. Simple copying, \$1 per thousand words; revising and typing \$1.25. Box 134, Mt. Pleasant, Mich.

**R**ECTORS OF THE EAST AND MIDDLE-west! The Church League for Industrial Democracy will supply a priest, without charge, any Sunday it is necessary for you to be away from your parish. For details address:

REV. F. B. BARNETT, Wrightstown, Pa.  
REV. W. B. SPOFFORD, 6140 Cottage Grove Ave., Chicago, Ill.  
REV. A. M. FARR, Whippany, N. J.

**S**AFETY RAZOR BLADES SHARPENED. One edge, 2 cents; double, 3 cents each. NEW YORK EDGE CO., Glen Cove, N. Y.

**S**EMINARY STUDENT DESIRES TO RENT his 5 room apartment June 1st to October 1st. Opposite Campus of General Theological Seminary. Comfortably furnished, newly decorated. Also 2 single rooms, same location. Reasonable. Write G. V. BARRY, G.T.S., Chelsea Square, N. Y. City.



**TYPEWRITERS FOR SALE, ONE REMINGTON \$25.00, one Fox \$25.00, one Oliver \$15.00, one L. C. Smith \$45.00, now in use but to be replaced by special machines of another make. Address Owner-869, care LIVING CHURCH, Milwaukee, Wis.**

### BOARDING

#### Atlantic City

**SOUTHLAND REMOVED TO 111 SO. BOSTON AVE.** Lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMAN.

**THE AIMAN, 20 SOUTH IOWA AVENUE.** Attractive house, choice location, Chelsea section, near beach enjoyable surroundings, quiet and restful, excellent accommodations, spring and summer season.

#### Los Angeles

**VINE VILLA - "THE HOUSE BY THE SIDE OF THE ROAD."** Attractive rooms with excellent meals in exclusive Los Angeles Home. Near Hotel Ambassador. Address VINE VILLA, 684 So. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

#### New Hampshire

**BOARD—\$8.00 TO \$12.00 A WEEK—ALL** year home of rest for women desiring sacramental life of Church. Permanently or short periods. House connected with church, storms not preventing attendance at daily Eucharist and other services. Good food, pleasant grounds. Address SISTER IN CHARGE, Christ Church Cloisters, Portsmouth, New Hampshire.

#### New York

**HOLY CROSS HOUSE, 300 EAST FOURTH** Street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms \$6 per week including meals. Apply to the SISTER IN CHARGE.

#### Pennsylvania

**RESTMORE" MONTROSE, SUSQUEHANNA** Co., Pa. \$16 and up per week. Good gardens, home table, beautiful drives. Leaflets.

### APPEALS

#### Washington Cathedral

A Witness for Christ in the Capital of the Nation.

#### THE CHAPTER

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

Chartered under the Act of Congress. Administered by a representative Board of Trustees of leading business men, clergymen, and bishops.

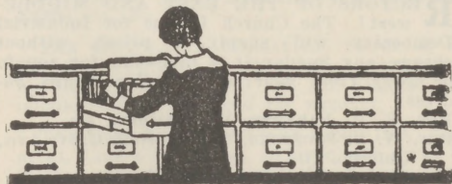
Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

*Legal title for use in making wills:*

The Protestant Episcopal Cathedral Foundation of the District of Columbia.

**TO COMPLETE CHURCH IN GEORGIA** pioneer town. Total cost ten thousand, three thousand needed. Sanctioned by Bishop Reese, Savannah, Ga., and is a "priority", No. 42, that deserves help. Church half completed, at Moultrie, Ga. REV. R. G. SHANNONHOUSE, Vicar, Fitzgerald, Ga., R. R. TURNBULL, Treas., Moultrie, Ga.

### INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over

the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department kindly enclose stamp for reply. Address *Information Bureau THE LIVING CHURCH, Milwaukee, Wis.*

## Church Services

#### Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street  
Sundays: 8, 10, 11 A.M., 4 P.M.  
Week days: 7:30 A.M., 5 P.M.

#### Church of the Incarnation

Madison Ave. and 35th Street, New York  
REV. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8, 11 A.M., 4 P.M.

#### St. Peter's Church, Chicago

Belmont Ave. at Broadway  
Sunday Services:  
7:30, 10:15, 11:00 A.M. and 5:00 P.M.  
Daily Services: 7:30 A.M.

#### Gethesemane Church, Minneapolis

4th Ave. So. at 9th St.  
REV. DON FRANK FENN, B.D., Rector  
Sundays: 8, 11 A.M. 7:45 P.M.  
Thursdays and Holy Days

### BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

**Bureau Interparlementaire.** Geneva, Switzerland.

*Conference Interparlementaire.*

**Thomas Y. Crowell Co.** 426-28 West Broadway, New York, N. Y.

*Socialism and Social Reform.* By Richard T. Ely.

**George H. Doran Company.** 244 Madison Ave., New York, N. Y.

*The Bible for School and Home.* By Rev. J. Paterson Smyth, B.D., LL.D., Litt.D., D.C.L., late professor of Pastoral Theology, University of Dublin, author of *A People's Life of Christ*, etc., etc. Volume Five. *The Gospel Story.* Part I; From the Nativity to the Closé of the Galilean Ministry.

*Henry Martyn: Confessor of the Faith.* By Constance E. Padwick. Price \$1.50 net.

**Henry Holt & Co.** New York, N. Y.

*Elements of Social Justice.* By L. T. Hobhouse.

**Longmans, Green & Co.** 55 Fifth Ave., New York, N. Y.

*G. A. Selwyn, D.D., Bishop of New Zealand and Lichfield.* By Louise Creighton, author of *Life and Letters of Mandell Creighton, D.D.*, etc., etc. With two maps. Price \$1.75 net.

**The Macmillan Co.** 64-66 Fifth Ave., New York, N. Y.

*The Standard of Living: Elements of Consumption.* By Newell Howland Comish, M.S., professor of Economics and Sociology in the Oregon Agricultural College. Price \$2.

*India and Its Missions.* By the Capuchin Mission Unit (C. S. M. C.), Cumberland, Maryland. Price \$2.50.

### S. P. C. K.

**The Macmillan Co.,** 64-66 Fifth Avenue, New York, N. Y., American Agents.

*Eight Preparations for Communion.* By Rev. Percy Dearmer, M.A., D.D.

**The State Historical Society of Iowa.** Iowa City, Ia.

*The Red Cross in Iowa.* By Earl S. Fullbrook. In two volumes.

### CATALOGUES

**De Lancey Divinity School.** 237 North St., Buffalo, N. Y.

De Lancey Divinity School. 1923.

### BULLETINS

**General Theological Seminary.** Chelsea Square, New York, N. Y.

*Bulletin of The General Theological Seminary.* Volume IX. May, 1923. No. III.

### PAMPHLETS

**The Bishop's House.** Burlington, Vt.

*Thirtieth Annual Address of the Rt. Rev. A. C. A. Hall, D.D. To the Convention,* May, 1923.

**From the Author.**

*The Church and the Creed: Together with the Rest of his Charge to the 139th Annual Convention of the Diocese, May 1 and 2, 1923, and the Announcement of his Resignation.* By the Rt. Rev. Philip Mercer Rhinelander, D.D., LL.D., D.C.L., Bishop of Pennsylvania.

**Interpreter Publishing Corporation.** New York, N. Y.

*The League of Nations: Interpreted as a Present Reality.* By Colonel E. M. House, Sir Robert Borden, Lord Robert Cecil, and Frederick Dixon.

**World Peace Foundation.** 40 Mt. Vernon St., Boston, Mass.

*America and the Permanent Court of International Justice.*

### YEAR BOOKS

**Hartford Seminary Press.** Hartford, Conn.

*Year Book 1922-1923.* Hartford Theological Seminary, Hartford School of Religious Pedagogy, Kennedy School of Missions.

### IMPERATIVE NEED IN JAPAN

BISHOP TUCKER has cabled to the Department of Missions from Kyoto that it is imperative that the new classroom building for St. Agnes' School, Kyoto, should be ready for use not later than April 1, 1924. The building will cost \$60,000, of which the bishop already has \$10,000. He asks that the Department of Missions advance \$50,000 gold. Unfortunately, the present state of the National Council's treasury prohibits even the consideration of such a proposal. St. Agnes' School is in the priority section of the program, so that gifts made for the erection of the new building would count upon diocesan quotas.

"Unless the building is available for use by April 1, 1924," Bishop Tucker says, "it will be impossible to accept any first year students next year. Every square foot of the dormitory school rooms is in use now."

### OKLAHOMA NEARS GOAL

THE MISSIONARY DISTRICT of Oklahoma has made a very earnest effort during the past year to secure the full amount asked of it by the National Church and is happy to report that all has been paid in to the National Treasury, excepting about \$100 and this amount will yet be secured.



## DIOCESAN CONVENTIONS

### DR. FREEMAN ELECTED BISHOP OF WASHINGTON

THE REV. JAMES E. FREEMAN, D.D., rector of the Church of the Epiphany, Washington, D. C., was elected Bishop of Washington at a special convention called to meet at the Church of the Ascension, Thursday, May 31st. The election occurred on the seventeenth ballot on the afternoon of the second day, when Dr. Freeman had received 67 clerical votes and 65 lay votes. Thereupon, Dr. Freeman, who was in the convention, was escorted to the chair, where he made a most impressive, humble, and loving speech of acceptance.

After organization in the morning, the convention went into nominations. The names of the Rev. Geo. F. Dudley, D.D., of St. Stephen's parish, the Rev. Dr. Freeman, the Rev. Ernest M. Stires, D.D., of St. Thomas' Church, New York, the Very Rev. G. C. F. Bratenahl, D.D., Dean of the Cathedral of SS. Peter and Paul, Washington, the Rev. Caleb R. Stetson, D.D., of Trinity Church, New York, the Rev. Wm. Shearer, of St. Columba's Chapel, Washington, were placed before the convention. The Rev. C. E. Smith, D.D., of St. Thomas', Washington, was nominated just before the third ballot.

On first ballot the votes were as follows: Dr. Freeman, clergy 19, lay 34; Dr. Stires, clergy 32, lay 14; Dr. Dudley, clergy 24, lay 10; Dean Bratenahl, clergy 8, laity 8; Dr. Smith, clergy 2; Dr. Stetson, clergy 3, laity 3; Mr. Shearer, clergy 2, laity 1. For the next nine ballots, the leaders held approximately the same position. Just before the tenth ballot, Dr. Dudley asked that, in the interests of harmony, unity, and concord, he be permitted to withdraw his name and asked that his supporters cast their ballots for Dr. Stires. Dr. Dudley, however, received votes to and including the final ballot. As a result of Dr. Dudley's action, the tenth ballot showed a majority of the laity for Dr. Freeman, and a majority of the clergy for Dr. Stires. Dr. Freeman's clerical lead began to grow in the subsequent ballots, and at the announcement of the sixteenth ballot it was found that he had 35 clerical votes and 46 lay votes, and that Dr. Stires has 42 clerical votes and 18 lay votes.

After luncheon, Dr. Dudley, with the permission of the Convention, asked that those who had voted for him and had later gone over to Dr. Stires should join in the election of Dr. Freeman. The Rev. Dr. Johnson, who had nominated Dr. Stires, followed also recommending the election of Dr. Freeman. The seventeenth and final ballot gave Dr. Freeman 67 clerical votes and 65 lay votes, Dr. Dudley 2 clerical votes, Dr. Stetson 2 clerical votes and 1 lay vote, Dr. Stires 1 clerical and 1 lay vote, with one clerical vote for the Rev. Geo. Craig Stewart, D.D. This ballot was immediately ratified by a unanimous standing vote of the Convention, after which was sung the *Gloria in Excelsis*.

The Rev. Dr. Freeman was born in New York City, July 24, 1866, the son of

Henry and Mary Freeman. Obtaining his education from the public schools, for fifteen years before entering the ministry he was in secular work, in the legal and accounting departments of the L.I. and



THE REV. JAMES E. FREEMAN, D.D.,  
BISHOP-ELECT OF WASHINGTON

of the N.Y.C.&H.R.Ry. On turning his attention to the ministry, he received his theological education from the Rt. Rev. Henry Codman Potter, D.D., and his staff of chaplains. He was ordered deacon in 1894, and priest in 1895 by Bishop Potter. His first work was in Yonkers, N. Y., where, among other things, he founded Hollywood Inn, a workingman's club. He subsequently founded other like clubs in Minneapolis. He was called to St. Mark's Church, Minneapolis, in 1910, where he remained until he was called to succeed Dr. McKim, as rector of Epiphany parish, Washington, D. C., in 1921. In the eleven years St. Mark's nearly doubled in size, becoming the largest church in the twin cities. He was given the degree of Doctor of Divinity by the Seabury Divinity School in 1913.

Dr. Freeman was elected Bishop Coadjutor of West Texas in 1911, but declined the honor. He was elected a clerical deputy to the General Convention of 1910, but did not sit. He has attended, however, the Conventions from 1913 to 1922, inclusive. He was a member of the General Board of Missions from 1913 until the Board was superseded by the Presiding Bishop and Council in 1919, at which time he was elected a member of the Council by the General Convention and chosen a member of the Nation-wide Campaign Department, the Department of Missions, and the Department of Christian Social Service. He retains these positions in the National Council at the present time.

Among Dr. Freeman's published writings is *Every Day Religion, Little Sermons*.

Dr. Freeman is a chaplain in the O.R.C., U.S.A.

### VIRGINIA COMMENDS A WORLD LEAGUE OF PEACE

AN INTERESTING MATTER at the Council of the Diocese of Virginia, which met in St. James' Church, Warrenton, Wednes-

day, May 16th, was the adoption of a resolution commending a World League of Peace. Realizing that the world is endangered by national antagonisms, and believing that a league may be formed without the surrender of the essential principles of national sovereignty, it was the sense of the Council that the teachings of Jesus are applicable to nations as well as to individuals, and that the Church should cooperate with the nation in its rational democratic measures of national defense, but also that it should use all devices of spiritual diplomacy to prevent evil speaking, hatred, suspicion and prejudice, aggression, and exploitation among nations, together with physical violence, threatened or in fact.

Two important canons were passed, one erecting a parish council in every territorial parish having two or more independent congregations, to have charge of the work of the Church outside of parochial affairs therein. Another made the convocations integral parts of the machinery of the diocese.

The Bishop reported the gift of a farm in Clarke county to the Diocese, which is to be used for the care and education of boys, preferably orphans.

The work of Archdeacon F. W. Neve was recognized by the erection of a part of St. Thomas' parish, Greene Co., into a separate parish to be known as Neve parish. Two other parishes were erected, Scott and Ashland.

The budget carried an appropriation of \$4,700 for the circulation of the diocesan paper to every family in the diocese.

The Council took under advisement the establishment of a lay worker's training school. And it requested the Board of Religious Education to give attention to the growth of young people's societies and organized Bible Classes throughout the Diocese.

### EAST CAROLINA'S SUCCESSFUL EXPERIMENT

EAST CAROLINA'S experiment with its annual Council this year proves beyond doubt that people can be enlisted in an effort to get wider recognition of the Church's claim, and a more vivid conception of the Church's task. A five day session of the Council, held in St. James' Church, Wilmington, beginning May 13th, mixed legislation, inspiration, and information, in such a way as to hold the attention of the large number of delegates throughout the entire time.

Beginning with an early celebration of the Holy Communion in every church in the city, Sunday, the opening day of the Council, was filled with worship and inspiration. Again at eleven o'clock there were services in all of the churches. The Very Rev. Berryman Green, D.D., of the Episcopal Seminary in Virginia, was the special preacher at St. James'. In the afternoon the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, delivered his annual address to the Council in St. James' Church, in which he dealt with problems and opportunities within the Diocese.



Monday was devoted to the business of the Council. An important matter introduced was the report of a committee, recommending the acceptance of an offer to turn over St. Paul's School, Beaufort, to the Diocese to be operated as a diocesan school for boys and girls of limited means.

The experimental feature of this year's Council was the addition of three days of conferences on various phases of the Church's work. These conferences were conducted by leaders drawn from the whole Church. They included the Rev. R. W. Patton, who spoke at the evening services on the Church's Program; Mr. W. A. Aery, publication secretary of Hampton Institute, on Discussion Group Methods; the Rev. F. D. Goodwin, who spoke on Rural Church Problems; Mr. G. Frank Shelby, who spoke on the Work of the Brotherhood of St. Andrew; Mr. C. A. Tompkins, assistant treasurer of the National Church, on Church Finance; the Rev. Messrs. J. N. Bynum, F. D. Dean, and George W. Lay, on Christian Social Service; the Rev. Theodore Partrick, Jr., on Church Publicity; the Rev. Gordon M. Reese and Miss Rena Harding, on Young People's Work. Miss Frances H. Withers conducted conferences on Religious Education, while Miss Grace Lindley dealt with the work of the women generally.

The Woman's Auxiliary and parochial societies of the Diocese held separate business meetings, presided over by Mrs. James G. Staton, the president.

The colored Churchmen were present for the business session of the Council, but held their annual convocation during the three days devoted to the conferences.

The dean, the Rev. R. I. Johnson, presided. The Rt. Rev. H. B. Delaney, D.D., Suffragan Bishop of North Carolina, was present for a part of the session. A feature of the convocation was the ordination to the priesthood of the Rev. J. E. Holder, of Kingston.

On the last evening of the Council there was presented, in St. John's Church, the centennial pageant, *The Church's Mission*.

#### CONVOCAATION OF THE DISTRICT OF HAITI

SINCE FEBRUARY 1915 no Convocation of the Church has been held in the Missionary District of Haiti until that which was called by Bishop Carson to meet May 12th, 13th, and 14th, in Holy Trinity Church, Port au Prince. The opening session was a memorial service for the late Presiding Bishop, addresses being made by the Rev. Dr. Pierre E. Jones, and the Bishop. On the following morning there was a celebration of the Holy Communion, and business sessions were held thereafter both in the morning and in the afternoon. On the morning following adjournment, a Quiet Hour was held for the clergy by the Bishop.

All the clergy of the District were present during the Convocation with the exception of three, two of whom were incapacitated by age and illness, and the third was abroad on leave of absence. Lay delegates were present from every part of the island, some of whom, from the poorer mountain districts, having walked many miles in order to be present.

Organization was effected by the election of the Rev. Edouard C. G. Jones as secretary.

The Bishop in his address after reference to his consecration, and to the death of the Presiding Bishop, who for more than ten years had been the canonical head of the Church in Haiti, gave a brief

sketch of his activities since his arrival in February last, having confirmed already, within less than three months, upwards of 450 persons, and familiarized himself with conditions within the District.

The Bishop called attention to certain matters that had sprung up, due partly, he thought, to lack of frequent contact of Bishop with the people (the District had been vacant for eleven years), and partly to misapprehension. He asked support in remedying these matters.

The Bishop spoke also of his desire that the Woman's Auxiliary should begin again the work that was suspended some years ago, announcing the appointment as Organizing Secretary of Madame Alice Baptiste, widow of one of the most devoted of Haitian clergy.

A committee, to whom the Bishop's address was referred, reported the grateful thanks of the Church in Haiti for the high mark of interest which the general Church has shown by sending them a Bishop, and for their new Bishop the whole Church entertained the greatest hopes for the welfare of the people.

The committee also expressing the sorrow of the Church in Haiti by reason of the deaths of Bishops Tuttle and Harding, presented their greetings to the new Presiding Bishop.

As Council of Advice the following were elected: Archdeacon Llwyd, the Rev. Pierre E. Jones, D.D., the Rev. Georges E. Benedict, Messrs. Theodore Baker, Duval Duvalier, and Edgar Jones. Mr. Theodore Baker was elected Treasurer of the District, and the Hon. Manassé St. Fort Colin, formerly a member of the National Assembly, was elected Chancellor.

An interesting survey of conditions of the Church's temporalities was presented by the Committee on the State of the Church. The great need everywhere is a sufficient supply of clergy to respond to the invitations that have come to the new Bishop, for better Church edifices, for schools, particularly industrial schools in certain important sections.

#### SIXTY-SECOND WEDDING ANNIVERSARY

ON JUNE 4TH, the Rev. Dr. and Mrs. J. H. Egar of Milwaukee celebrated their sixty-second wedding anniversary. Dr. Egar was born in Norfolk, England, in 1932, and is one of the "grand old men" of the Church. Graduating from Nashotah House in 1856, he was ordained deacon by Bishop Kemper, and priest the year following. He was rector of several parishes in Wisconsin in the early part of his ministry, and served for nine years as Professor of Pastoral Theology at his *alma mater*. Racine College gave him the degree of D.D., in 1873. From 1881 till 1903 he was rector of Zion Church, Rome, N. Y. He has served eight times as deputy to the General Convention, and was a member of important committees.

#### CLASS'S 25TH ANNIVERSARY

THE FIVE MEMBERS of the class of 1898 of the Western Theological Seminary, the Rev. Messrs. J. H. Dennis, John S. Cole, Frank R. Beckerman, of the Diocese of Chicago, H. A. Stowell, of Arkansas, and John K. Ochiai, of Tokyo, Japan, celebrated the twenty-fifth anniversary of their ordination to the diaconate, May

28th, in the Church of the Holy Apostles, Chicago.

The celebration was a pontifical High Mass, said by the Rev. J. H. Dennis, the Rev. J. S. Cole acting as deacon, the Rev. F. K. Beckerman as sub-deacon, the Rt. Rev. S. M. Griswold, D.D., Suffragan Bishop of the Diocese, pontificating. The sermon, a valuable historical review, was preached by the Rev. H. A. Stowell.

Greetings were wirelessed and cabled from the Japanese member of the class, and a chair, beside those of his classmates, was kept vacant for him at the banquet table after the service. The parishioners of the Church of the Holy Apostles gave their rector, the Rev. Mr. Dennis, a purse containing one hundred silver dollars.

#### LONG ISLAND DIOCESAN CONVENTION

SUPPLEMENTING the paragraph giving an incident of the Convention of the Diocese of Long Island printed last week, reports showed much work done within the diocese. Two missions were admitted as parishes, the Church of the Epiphany, Brooklyn, and the Theodore Roosevelt Memorial Church of St. Luke, Forest Hills. It is anticipated that the new St. John's Hospital of the Church Charity Foundation will be erected without much delay, and the Convention gave approval of a plan to raise \$300,000 in addition to more than \$500,000 already in hand for the purpose. It was reported also that \$40,000 must be obtained for the rebuilding of the Cathedral organ. The diocese was asked to cooperate in erecting a chapel for non-Roman patients at the Craig Colony for epileptics at Mount Morris, N. Y.

The Convention refused to amend the canons in such manner as to permit women to be members of the Diocesan Convention. It also refused (83 to 57) to pass a resolution calling on Governor Smith to repeal the Mullan-Gage act.

#### PRACTICAL PROGRAM FOR YOUNG PEOPLE

WHAT is believed to be the first step toward a national program for young people will be taken by the Provincial E.Y.P.A. of the Mid-west at the Hillsdale Conference, to be held at Hillsdale, Mich., soon. Mr. E. E. Piper has arranged for a special week-end conference at which a practical program for young people will be worked out. All the presidents of the diocesan branches of the E.Y.P.A. in the Province will be in attendance, with many parochial delegates.

The Conference will open Friday evening, July 6th, with an inspirational address by one of the outstanding leaders in this work. Saturday morning will be given over to group conferences on the four objects of the E.Y.P.A.; Prayer, Study, Fellowship, and Service. Committees will be appointed from these groups to draw up programs. These will be presented at the evening session and freely discussed, and a final program will be adopted for the coming year in the Province. The leaders of the group conferences will be: Prayer, Mr. A. Pardue, Chicago, Ill.; Study, Miss Helen Weaver, Evanston, Ill.; Fellowship, Miss Anne Mendenhall, Delaware, Ohio; and Service, Mr. Herbert Forsyth, Grand Rapids, Mich.



## English Churchmen to Present Pastoral Staff to Bishop Manning

No Summer Session of Convocation  
—E. C. U Prayer Book Proposals  
—Revival of the Sub-diaconate.

The Living Church News Bureau }  
London, May 18, 1923 }

IT is understood that a pastoral staff is to be presented by the Churchmen and Churchwomen of London to Dr. Manning, the Bishop of New York. Before America joined the Allies in the late war, Dr. Manning, as is well known, took an active part in influencing American opinion to realize the importance of Anglo-American friendship, and it was felt when he was elected to the Bishopric, that some gift for his Cathedral, from Englishmen, would be much appreciated. A committee was therefore formed, with the Bishop of London as chairman, and it is pointed out by this committee that the pastoral staff will be "a symbol of the love which subsists between two great branches of the Anglican Communion, of the cordial friendship of the two great sections of the Anglo-Saxon people, and of the profound respect which is felt for Dr. Manning's character, pastoral labors, and zeal in the cause of religious unity."

The sum required for the purchase of the pastoral staff has been almost subscribed, and there must remain many who will be glad of the opportunity of thus commemorating Bishop Manning's great services to the cause of Anglo-American friendship.

### NO SUMMER SESSION OF CONVOCATION

It has been decided by the Archbishop, with the concurrence of the Prolocutor and others, that the Convocation of Canterbury shall not meet, as had been intended, in the last week of June. There will therefore be no summer session of Convocation.

The National Assembly of the Church of England will meet as arranged on Monday, July 9th, for its summer session (which is the same week in which the Anglo-Catholic Congress meets). In the preceding week (July 2d to 7th) the three Houses—Bishops, Clergy, and Laity—will hold their separate sessions. The first fortnight of July therefore promises to be a very busy time for all concerned—not excluding the journalists on Church newspapers.

### E. C. U. PRAYER BOOK PROPOSALS

The English Church Union is taking advantage of the interval before the National Assembly meets (when Prayer Book revision will be considered in detail), to make its own proposals, which are based on the official scheme, widely known. In order to render it easier for people to understand these proposals, the Union will shortly publish, through Mr. Humphrey Milford, a complete Prayer Book, which will be the Book of Common Prayer as it would appear if it were revised in accordance with the scheme of the E. C. U. Prayer-Book Committee. Everything will be printed *in extenso*, and a large edition is being prepared, to cost 5s. By this means it will be possible to place the E. C. U. plan in the hands of every member of the National Assembly in a form easy to understand and to refer to in the debates.

### REVIVAL OF THE SUB-DIACONATE

The fact that the Bishop of Johannesburg has recently admitted seven laymen

in his diocese as sub-deacons possesses more than local interest. For many years the question of extending the diaconate, so as to utilize the services of men following their ordinary business in the commercial world, has been discussed in Church circles in this country. The whole matter was very fully considered a year or two ago by the Convocation of York, and a report was issued favoring a revival of the sub-diaconate rather than the setting up of a permanent diaconate. There is undoubtedly a large number of laymen whose gifts could be used with the greatest advantage to the Church. They are not employed as they might be, for the reason that the authorities of the Church do not seem inclined, or are not sufficiently informed, to grasp so fine an opportunity. The lay-reader system has failed to attract the most suitable class of laymen, for the position of a lay reader is at the best anomalous. If laymen were allowed admission, after approved tests, to the sub-diaconate it is almost certain there would be a great accession of strength to the Church's man power.

### THE INDICTMENT OF THE PATRIARCH TIKHON

The *Times* correspondent, writing from Riga on May 16th, says that he has seen a copy of the indictment drawn up against the Patriarch Tikhon and other prelates. It is officially entitled, "Final indictment of citizen Bellavin Vassilly Ivanovich, Fenomenoff Nikander Gregorevich, Stadnitsky Arsenik Gregorevich, and Gurieff Peter Victorovich, according to Articles 62 and 119 of the Criminal Code." The indictment, issued as a pamphlet of fifty-five pages, is composed by the Supreme Tribunal's Procurator. It accuses the Patriarch Tikhon of issuing proclamations and appeals in defence of the Church's rights, organizing political anti-Sovietism, arranging anti-sequestration revolts, and maintaining relation with agents of the French Government and counter-revolutionaries abroad.

As one proof of the Patriarch's so-called criminal relations with foreign Powers, the indictment states:—"From the end of 1918 and beginning of 1919, Tikhon had relations with the British and French Governments' representatives. The British Consul Oliver, according to Tikhon's own words, visited him twice, transmitting to him the Archbishop of Canterbury's greetings." The French attaché is also alleged to have visited the Patriarch. The indictment considers this a proof that the Patriarch Tikhon and the other accused prelates were directing and taking part in a criminal organization for overthrowing the Soviet Government.

### PROVISION OF NEW CHURCHES

The provision of new churches is a matter which obviously concerns the well-being of the Church as a whole. Just now the demands are considerable. The new London County Council estate at Becontree, in Essex, which the King is to visit next month, will ultimately house 120,000 persons—more than five times the number of those inhabiting the city of Salisbury. For a population of this size ten new churches, at least, are needed, and it is essential that help should come from outside. Similarly, at Bellingham,

to the south-east of London, 2,089 houses and flats have been completed, and are occupied by 30,000 people. At present there is but one mission hall for them. At Southend-on-Sea houses are being multiplied at the rate of three every forty-eight hours, and there is a permanent population of 120,000, for which, admittedly, there has never been adequate spiritual provision. The same sort of immediate need of new churches is caused by building schemes in other parts of the country, and in every one of the new districts thus created the Church will be called upon to meet the need of adequate church accommodation.

### A USE FOR CITY CHURCHES

Sir Francis Younghusband, the well-known traveller, has contributed an interesting article to the *Beacon* on the subject of the City churches, the need for preserving them, and a possible use to which some of them might be put.

In the course of his article, Sir Francis says: "Seventy years ago, Carlyle delivered his famous lectures on Hero-Worship, in an obscure hall at the back of Portman Square. Might not similar addresses be arranged for, and might they not, under the ægis of the rector, be delivered in an appropriate setting in a City church? In such bodies as the British Academy, the Royal Society of Literature, or the University of London, could be found men and women who have devoted their lives to the worship of the higher excellences, and who could be relied on to impart to their audiences the enjoyment they had felt; and once the demand is created there would be an endless supply of men and women eager to deliver their spiritual message to their fellows, and it would only be a matter for wise discrimination whom to choose. . . . A twenty minutes' address could be given on some man renowned for certain excellences or on some excellence of which certain men were typical examples, as, for instance, Masfield on Shakespeare, or Barrie on Courage, or Dean Inge on English Saints; the meeting might then close with the singing of some such hymn as 'Rejoice today with one accord,' and with similar splendid music expressive of the thanksgiving and elation men naturally feel in enjoying the good things of life. Would not half-hour meetings of such a character be well worth attending, even in the midst of a busy day?"

### RELIGION IN THE "TOC H" MOVEMENT

A striking indication of the active religious life of the "Toc H" movement was shown on Ascension Day, when a procession of more than two hundred men, meeting on Tower Hill, went, at seven o'clock in the morning, to All Hallows-by-the-Tower for a corporate communion. This ancient church, of which the Rev. P. T. B. Clayton is now vicar, has become the guild church of the Anglican members of the brotherhood, and during the day it was visited by more than one thousand members and friends of "Toc H".

It was on Ascension Day, 1920, that the original chapel from the famous Talbot House in Poperinghe was again set up in the first house acquired by "Toc H" in London.

### LORD'S DAY OBSERVANCE

Addressing the annual meeting of the Lord's Day Observance Society this week, the Dean of Canterbury said that it would probably be found, if Sunday games were allowed, people would concentrate their whole thought and time on



them, to the exclusion of religious exercises for which the day was set apart. The position and greatness of England depended on her people being kept in close touch with the Ten Commandments, and if they allowed Sunday games that close touch would not be possible.

#### THE INDIAN MISSION OF HELP

The Bishop of Peterborough (Dr. Woods), speaking this week at the Diocesan Conference, referred to his recent visit to India with the Mission of Help. He said that the new experiment in en-

larging the share which Indians might now take in their government had been called rash, but the wisest minds in India thought differently. Bound up with it was the question of national education. There was no finer enterprise to which the Mother Church was called than the schools and colleges for which she was responsible in India, Burma, and Ceylon. Their commitments in the East were colossal, and they must not draw back because of the political situation.

GEORGE PARSONS.

## Rector Trinity Church, Boston, Instituted By Bishop Lawrence

### Dr. van Allen Goes to England— General News Notes.

The Living Church News Bureau }  
Boston, June 4, 1923 }

THE institution of Rev. Henry Knox Sherrill as rector of Trinity Church took place on Trinity Sunday. The church was crowded with men and women eager to welcome the new rector and to take part in the impressive ceremony.

Bishop Lawrence, as institutor, preached the sermon. He dwelt on the history of Trinity Church during Revolutionary times and how it held its place in the heart of the people through that trying period.

"Trinity Church", said Bishop Lawrence, "when it has come in contact with a new generation has not stood still. It has studied the situation, and under the leadership of its rector it has moved forward."

"Now you are entering a new era under your new rector who, we hope, will be with you for a long time. He is a young rector. Do you realize that he is almost exactly the age of Phillips Brooks when he became rector of Trinity Church?"

"I know that he has no ambition to equal that great preacher. He comes here in humility of mind and realizes that he can do little unless he has the cordial support of the parish. Today there is a new thought in the world, and the rector who is going to speak to the young generation cannot talk in the language of fifty years ago. He has got to talk in the language of today."

## "Church Conscious of Failure", Bishop Mann to G.T.S. Graduates

### Mr. Elmendorf on Church Unity— Reasons for Failure—Trinity Col- lege Centenary.

The Living Church News Bureau }  
New York, June 1, 1923 }

THE annual Commencement exercises at the General Theological Seminary began on Monday evening, May 28th, when the Baccalaureate sermon was preached in the Chapel of the Good Shepherd by Bishop Alexander Mann of Pittsburgh. The Bishop painted a rather gloomy picture of affairs in Church and State. In the course of his sermon he said, in part: "A sense of despair is creeping over the world and the Church. A

#### DR. VAN ALLEN GOES TO ENGLAND

The Rev. Dr. W. H. van Allen, rector of the Church of the Advent, who has not yet completely recovered from his attack of the grip earlier in the year, has been advised to get away from active work as soon as possible. He accordingly has secured passage on the Cunard Liner, *Samaria*, sailing on June 4th from this port. Dr. van Allen will spend the entire summer in England. Although invited to speak at several gatherings, he has declined all such overtures and will give himself over to a complete rest.

#### GENERAL NEWS NOTES

Announcement is made by the Episcopal Theological School of its fifty-sixth commencement, Thursday, June 14, 1923. The baccalaureate sermon will be preached by the Rt. Rev. Charles Lewis Slattery, D.D., Bishop Coadjutor of Massachusetts, and the sermon at the Alumni service by the Very Rev. William Joseph Scarlett, '09.

At a recent meeting of the Massachusetts Clerical Association the following officers were elected: President, the Rev. T. C. Campbell; vice-president, the Rev. Carroll Perry; secretary-treasurer, the Rev. C. R. Peck.

At the recent annual service of the Girls' Friendly Society, 1,385 girls from the different churches of the Diocese assembled with their officers. Every seat in galleries, nave, and transepts was packed. Forty clergy, in robes, occupied the choir stalls. Bishop Slattery preached directly to the girls, on Friendship as Illuminated by Jesus Christ.

new pessimism is oozing through modern literature. We are all conscious of it. And the Church itself is conscious, as it has not been before in my time, of failure. You young men, so soon to enter the ministry, are going to serve a Church that has failed, that knows it has failed, and is dispirited over its own failure.

"Never have we had so many democracies and never has the world been so fearful of them. Increasing control over natural forces has simply made the world more dangerous. And you will hear no more talk of the social millenium that is always just around the corner, or of evolution toward higher things."

But if the Bishop was despairing of alleged progressivism in the State and in social and scientific relations, he was

equally pessimistic of modernism in the Church when he said: "It is not primarily an intellectual difference of opinion that keeps people out of the Church, but the failure of the Church to show power in human lives."

On Tuesday morning—Alumni Day—there was a Eucharist in memory of the deceased alumni and former students of the Seminary. The Rev. Augustine Elmendorf, '95, of Newark, N. J., read the Alumni Essay on Church Unity. The Faculty reception took place at 4 o'clock in the afternoon.

#### MR. ELMENDORF ON CHURCH UNITY

Mr. Elmendorf took a rather pessimistic view of the present prospects of Christian reunion. He asserted that "the old Anglican position had failed as a basis of unity." The approach to the Protestant Communions on such lines, he said, "is quite hopeless and useless. Moreover, I am persuaded that it is not questions of this sort that keep Christian people apart—it is only certain ecclesiastics and semi-ecclesiastical laymen who stand holding up their banners, whether for or against this position, who imagine in so doing that they are the real hosts of the Lord."

"Christianity is sorely rent and divided. Rome is endeavoring to establish a militaristic, ecclesiastical empire, ruled by an Italian prelate. What Dean Inge says is perfectly true—it is an Internationale, like its rival, the Communist Internationale. Though its moral and ethical codes are vitally different, its aim is the same—the dictatorship of the world by a group."

"Protestantism, using the word in its broadest sense, in English speaking countries has the Anglican Communion resting back upon the correctness of its orders, and reciting in a formal way its ancient services, and the other bodies, too often obsessed with the idea that the Spirit of God works through noise and cheap appeals, having lost the idea of worship and its power, and pushing the sublime service of the Eucharist almost out of sight except upon rare occasions, and then too often making of it simply a commemoration of a past event."

"All seem to be functioning in the machine and not in the spirit. At least it is true to say that not one body in Christendom, as such, shows the signs which should follow them that believe. This is the most serious indictment that can be made against our modern Christianity."

"Just now, however, we seem to be marking time. We are largely obsessed with the idea that the principal thing to do is to raise money for the Nation-wide Campaign and to save the world through the enforcement of the Eighteenth Amendment. I do not mean to decry the Nation-wide Campaign . . . it did worlds of good. Nevertheless, after the baptism of blood, we ought to look for a new outpouring of the Spirit."

"I asked myself what would be gained if they should unite. There would be a great saving of expense, larger congregations, larger choirs, but at what cost? At the cost of independence. Some of these men would have to take a secondary place as assistants. Why should they? They pass readily from one denomination to another. The Federal Council is all that they need of unity. They are all agreed that the Anti-Saloon League is the greatest agency of God for Good, that America has yet produced. What kind of unity is possible for us with those who think that the Holy Spirit



works through the vulgarity and political vituperation of such a league?"

REASONS FOR FAILURE

On Wednesday morning the Commencement exercises proper took place. The address to the graduates was made by Prof. John Erskine, Ph.D., LL.D., D.S.M., C.L.H., who occupies the Chair of English Literature at Columbia University. Dr. Erskine's address was a quiet but searching analysis of the causes of the failure of the Church to which Bishop Mann had referred in his Baccalaureate sermon. He spoke from the standpoint of a layman-scholar and reviewed the chief criticisms of his group, as it were, directed against the Church. They were three: 1, That the Church did not act as if she believed in Christ as God; 2, that she did not act as if she believed in the superiority of the concerns of the soul over the body; 3, that she seemed to prefer the present and the so-called practical to the eternal verities.

The Church, for example, said Dr. Erskine, was content to study contemporary sociology and economics rather than their spiritual sources. In other words: to debate the alleged rights and wrongs of the present social order and to apportion praise or blame to capital and labor (in particular cases) when, "what does it matter," he said, "if the present social order itself be wrong?"

Bishop Lines, president of the Board of Trustees, presented the diplomas to the members of the graduating class, sixteen in number.

TRINITY COLLEGE CENTENARY

The centenary of Trinity College, Hartford, was fittingly commemorated on Trinity Sunday afternoon, in Trinity Church. The rector, the Rev. Dr. C. R. Stetson, President Murray Bartlett of Hobart College and of William Smith College, Geneva, N. Y., and President William F. Pierce, of Kenyon College, Gambier, Ohio, took part in the service. The address was made by Dr. Livingston Farrand, president of Cornell University, Ithaca, N. Y.

REV. DR. MOTTET'S GOLDEN JUBILEE

The indefatigable and untiring Dr. Mottet is celebrating his golden jubilee as rector of the Church of the Holy Communion not with the *otium cum dignitate*, to which he is so richly entitled, but with his usual energy is raising a quarter of a million wherewith to erect a six story community house on the present site of

the parish house. The proposed community house will contain an auditorium for meetings, concerts, and entertainments of all kinds, clubrooms, and a gymnasium and much other useful and necessary equipment for service. This famous church, now seventy-five year old, was the pioneer in the free-seat movement, the daily celebration of the Eucharist, and started the first fresh-air farm at Ashford Hill, Westchester County.

GENERAL NEWS NOTES

The Clergy Club of New York is tendering a complimentary luncheon this Friday (June 1st) to the Rev. Harry Emerson Fosdick, special preacher at the First Presbyterian Church, this city. The Rev. Dr. Milo H. Gates, president of the Club, will preside and addresses will be made by Bishop Shipman, the Rev. Dr. Henry Sloane Coffin, minister of the Madison Avenue Presbyterian Church, and the Rev. Cornelius Woelfkin, minister of the Park Avenue Baptist Church. Dr. Fosdick was the storm-center at the recent Presbyterian General Assembly, and his modernist friends are rallying to his support.

On Thursday morning, May 31st, Bishop Manning instituted the Rev. Jackson Harvelle Randolph Ray, D.D., as rector of the Church of the Transfiguration, in the presence of a congregation which filled the "Little Church Around the Corner."

Old St. Peter's, Westchester, was filled to overflowing on Wednesday morning, May 30th, for a combined Memorial Day service and the dedication of several beautiful and significant memorials. Among the latter were a new chime of bells given by Mrs. Annie Butler Arrow in memory of her father, Isaac Butler, for fifty-six years sexton of the parish, and for six years a vestryman. There was also dedicated an Honor Roll containing the names of the men of St. Peter's who were in the service of the country during the World War and also the choir floor of marble laid in memory of the many faithful men and women who served the parish in days gone by.

Bishop Shipman dedicated the memorials and preached the sermon. During the service, the bells were rung and many hymns and patriotic airs were played upon them.

On Sunday, June 17th, a special service to commemorate the signing of Magna Charta will be held in the Cathedral at four o'clock.

FREDERIC B. HODGINS.

Whitemarsh, was the speaker.

In the evening, the Rev. Louis C. Washburn, D.D., rector of old Christ Church preached the sermon.

On the evening of Memorial Day, the Rev. Dr. F. W. Tomkins was the speaker at a special patriotic service, and on Thursday, the Rev. L. N. Caley, D.D., gave an illustrated lecture on the history of the Church in Pennsylvania.

A parish supper is to be given on Saturday evening, and the week's celebrations will close with next Sunday's service, at which the Rev. Sydney Goodman will be the preacher.

In the adjoining churchyard are many graves of soldiers who fought in all wars of the United States.

PARISH HOUSE CORNER-STONE LAID

The corner-stone for the new parish house and community hall for Emmanuel Church, Holmesburg, was laid last Saturday afternoon.

The exercises were in charge of the Rev. Z. B. T. Phillips, D.D., Bishop-Coadjutor-elect of the Diocese of Bethlehem, assisted by the rector, the Rev. Sydney Goodman.

The parish house, when completed, will be of granite, and will contain a finished basement of large dimensions, and an auditorium seating 400 persons.

MEMORIAL DAY SERVICES

Mr. A. J. County, vice-president of the Pennsylvania Railroad, delivered the patriotic address in the Pro-Cathedral last Sunday at the Pre-Memorial Day service, in which representatives of more than a dozen patriotic organizations took part.

Members of the Philadelphia Orchestra, a number of widely-known soloists, together with the choir of the Pro-Cathedral, rendered the musical program arranged by the Rev. C. W. Bispham, Priest-in-charge of the Pro-Cathedral.

Included in the various organizations represented, were the Military Order of the Loyal Legion, American Legion, G.A.R., Military Order of Foreign Wars, Spanish War Veterans, Daughters of the American Revolution, Society of Colonial Wars, Society of the War of 1812, Pennsylvania Society Sons of the Revolution, Colonial Dames, and Sons of the American Revolution.

A special Memorial Service under the auspices of the Howard C. McCall Post, American Legion, was held in the Church of the Saviour last Sunday morning, the rector, the Rev. Dr. Phillips, being the preacher.

COMMENCEMENTS

The fifty-eighth annual commencement of the Philadelphia Divinity School took place in St. Philip's Church on Thursday afternoon, when the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, preached an earnest sermon setting forth the opportunities confronting the Church today, and the challenge caused by the many obstacles presented by the attitude of the world. The Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, awarded the diploma of the school to six men.

The commencement of the Church Training and Deaconess House was held in old St. Peter's Church on Tuesday afternoon, the Rector, the Rev. E. M. Jefferys, D.D., being the preacher, and various members of the Faculty taking part in the service. Following the service, a reception was held in the Deaconess House, 708 Spruce Street.

Of the graduates, Deaconess Brainerd

# Trinity, Oxford, Philadelphia Celebrates 225th Anniversary

Parish House Corner-Stone Laid—  
Memorial Day Services—Commencements.

The Living Church News Bureau }  
Philadelphia, May 13, 1923 }

TRINITY Church, Oxford, in the northeast section of Philadelphia, one of the oldest parishes in the United States, is this week celebrating its 225th anniversary. The exact date of its foundation is not known, but there was a congregation earlier than 1700. It is believed that the earliest church building was built or used by the Friends.

The Rev. Mr. Rudman, a Swede, first

conducted services for the Society for the Propagation of the Gospel. Its first rector was the Rev. John Chubb.

The services last Sunday, which began the commemoration, were attended by many descendants of some of the oldest families in the section of the city in which Trinity is situated.

Jointly with the celebration of the foundation of the church, was celebrated the twentieth anniversary of the ordination of the rector, the Rev. Waldemar Jansen, who conducted the services in the morning.

The Sunday school anniversary was held in the afternoon, when the Rev. N. B. Groton, rector of St. Thomas' Church,



will take up work in St. John's Church, Roxbury, Mass.; Miss Clark will go to Nenana, Alaska, with Miss O. Willing, formerly of Liberia; Miss Adams will be associated with St. Mary's, Peekskill, N. Y.; and Miss Lambert will work in the domestic mission field, while Miss Ormsby has been assigned to work at the Hebrew-Christian Synagogue, Philadelphia.

The University of Pennsylvania appointed an official representative to attend the commencement of the Divinity School, Prof. Roland G. Kent, who sat in the choir stalls with the Faculty. This act of courtesy is indicative of the close connection between the two educational institutions, which, it is expected, will prove of mutual benefit.

The Alumni Association met in the library of the Divinity School for a business session in the morning, at which the Alumni Essay was read by the Rev. John M. Groton, '12, whose subject was Is the Miraculous Necessary to the Consciousness of God?

Bishop Hulse of Cuba, an alumnus of the School, addressed the Association and asked for at least six men for immediate work in Cuba.

Bishop Garland and Bishop Carson were also present.

FREDERICK E. SEYMOUR.

### CHANGES IN SEMINARY CHAIRS

ANNOUNCEMENT is made that the Rev. Frank Gavin, Th.D., professor of New Testament at the Nashotah Theological Seminary, has been elected professor of Ecclesiastical History in the General Theological Seminary, New York City, and that he will take the chair this fall. He is succeeded at Nashotah by the Rev. Frank Van Vliet.

Dr. Gavin, whose recent book, *Some Aspects of Contemporary Greek Orthodox Thought*, the Hale Lectures for 1922, marks him as one of the leading younger theologians of America, is an alumnus of the General Theological Seminary, having received from it the degree of Bachelor of Divinity in 1915. He also holds the degrees of Master of Sacred Theology, Doctor of Philosophy, and Doctor of Theology, this last infrequently awarded on account of the difficulty by which it is attained, from Harvard University.

The Rev. Mr. Van Vliet was born in Friesland, the Netherlands, in 1874. His scholastic training was in part done at the University of Michigan, where he took the degree of Master of Arts in 1908. He is, at present, rector of Emmanuel Church, Hastings, Mich., where he has been for several years.

### QUINCY DIOCESAN WOMAN'S AUXILIARY

THE ANNUAL MEETING of the Quincy Diocesan Branch of the Woman's Auxiliary was held at Kewanee, Ill., May 7th and 8th. Reports showed contributions and activities to be equal to the best previous reports. Mrs. George Mason, provincial representative of the Special, and of the two Church Houses for Women Workers, and Mrs. George Randall, President of the Diocese of Chicago Branch, made addresses. A pledge of \$500 was made to the Special by the Quincy Branch. Mrs. L. E. Wilson, of Peoria, was elected president for the ensuing year; Mrs. F. C. St. Clair, of Peoria, sec-

retary; Mrs. J. H. Smith, of Osco, treasurer. The meeting will be held next year in Galesburg.

### BISHOP UNVEILS HIS OWN WINDOW

THERE WAS AN interesting occasion at Calvary Church, Pittsburgh, Pa., the Rev. E. J. van Etten rector, Sunday, May 27th. Bishop Vincent of Southern Ohio unveiled a window of St. Barnabas placed by the congregation "in thanksgiving for the ministry in this parish of Boyd Vincent, 1874-1889." Bishop Vincent also unveiled a new window of St. John Mark placed in memory of the late Dean Hodges. Other windows to be unveiled soon are those in memory of Bishop Kerfoot and of Bishop Whitehead.

### LAKE WAWASEE SUMMER SCHOOL

PROGRAMS for the Lake Wawasee Conference for Church Workers are now available. The Conference opens on Sunday, June 17th, and those attending will assemble, as far as possible, in time for supper. During the week the Rev. R. S. Chalmers, rector of St. Mark's, Toledo, will lecture on Religious Education; the Rev. Wm. B. Spofford, of Chicago, on Social Service; Mr. Percy Knapp and the Rev. W. Leidt, of New York City, on Mission Work; Mrs. J. D. Herron, of Cincinnati, Provincial Vice-President G. F. S. on her special work; Mrs. W. W. White, Provincial President of the Daughters of the King; Mr. Emory L. Gallup, organist and choirmaster of St. Chrysostom's, Chicago, on Church Music; the Rev. R. S. Chalmers will deal with the Young People. Other teachers include Mrs. Cleon Bigler of Kokomo, Miss Myrtle Kimes of Gary, Miss Vera Noyes, of Chicago. The Daily Bible Lecture will be given by the Rt. Rev. S. M. Griswold, D.D., Suffragan Bishop of Chicago. The Registration Fee of \$2 should be sent at once to Miss Theodora Young, Howe, Ind. A special price of \$17.00 for board and room at the new South Shore Inn has been arranged. Wawasee may be reached on the B. & O. and thence by launch across the lake, or by the Winona Traction to Milford and thence by automobile bus. It is ten miles west of Kimmell on the Lincoln Highway. The Conference closes the morning of Saturday, June 23d. Register early with Miss Young if you want good accommodation.

### BROOKLYN CHARITY FOUNDATION FESTIVAL

THE SPRING FESTIVAL of the Church Charity Foundation of Long Island, held in Whitsunweek, was very successful as to interest shown and money raised.

The Bishop of the Diocese was present at the chapel service, at which the address was made by the Director, the Rev. Charles Henry Webb. Later in the day, the Bishop administered confirmation, and in the evening presented diplomas to the five graduates of the Nurses' Training School, the address being made by the Rev. Duncan N. Genns, rector of St. Thomas' Church, Brooklyn.

The Foundation has received the following bequests for the Endowment Fund: from the estate of Samuel C. Haslett, the balance, amounting to \$2,707.21; from the estate of May Oakley, \$2,500; and for the Home for the Aged from the same estate, \$5,000.

### CONSECRATION OF OHIO CHURCH

ON THE Sunday after Ascension, May 13th, the Church of the Ascension, Lakewood, Ohio, the Rev. Wallace M. Gordon, rector, was consecrated by the Rt. Rev. William A. Leonard, D.D., Bishop of Ohio. The instrument of donation was read by Mr. L. A. Rawson, on behalf of the vestry, and the sentence of consecration by the rector. The corner-stone of the church was laid in the spring of 1916; a dedication service was held September 15, 1918; and now in 1923 all debts of every sort are cancelled. It was a day of great rejoicing, but also a day of looking forward, for the church is crowded every Sunday so that it is uncomfortable, and immediate plans must be made for enlargement in the near future.

### CORNER-STONE LAID FOR LOS ANGELES CATHEDRAL

IN THE PRESENCE of an attentive congregation which completely covered the new site, the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, laid the corner-stone of the new St. Paul's Cathedral, Los Angeles, on the afternoon of Whitsunday. He was assisted in the service by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor, and by the Very Rev. William MacCormack, D.D., Dean of the Cathedral. A large number of the diocesan clergy were in procession. Brilliance was added to the service by the presence of large numbers of Masons, a tribute of affection to Dean MacCormack, recently chaplain of the Grand Lodge of California. Following the laying of the corner-stone there were messages of greeting from representatives of York and Scottish Rite Masonic bodies. Bishop Stevens and Bishop Johnson both spoke, congratulating Dean MacCormack and his congregation on the commencing of their magnificent Cathedral.

St. Paul's is the mother church of Southern California. Organized as St. Athanasius' Parish in 1865, it began life under the leadership of the Rev. Elias Birdsall. A brick church was built in that year. The parish name was changed to St. Paul's in 1883, on the occasion of the erection of a new church. In this building the primary convention of the Diocese of Los Angeles was held in 1895. The old church was sold and torn down early in 1922. The new site, five blocks distant, is still in the business section. The new Cathedral will cost over \$300,000. It is hoped that it may be finished by Feb. 1, 1924.

### ANNIVERSARY OF DEACONESS CHRISTMAN

ON MAY 8TH, Deaconess Eliza A. Christman completed twenty-five years of service as a parish worker in Christ Church, Williamsport, Pa., the Rev. Chas. Noyes Tyndell, D.D., rector. The parishioners congratulated Miss Christman on this happy occasion, and she was the recipient of many gifts, which were the tangible form of the esteem in which she is held by the entire community.

### THE FARIBAULT SUMMER SCHOOL

THROUGH THE KINDNESS of Mr. Charles W. Newhall, headmaster of Shattuck School, the Faribault Summer School for Church Workers will hold its third an-



nual session at Shattuck School, Fari-bault, Minn. August 29th to Sept. 5th.

Four courses will be offered in the Christian Nurture Series. The leaders of these courses will include the Rev. Phillips E. Osgood, the Rev. F. D. Tyner, and Miss Mary A. McKinlay of St. Mark's, Minneapolis. Bishop Bennett of Duluth will conduct the devotional Bible study for the entire conference. Miss Julia M. Fish of Detroit, Mich. will handle the conferences on Young People's Societies and Activities, and the Rev. Mr. Osgood will conduct a course on The Uses of Religious Drama in the Parish, continuing the historical course on Religious Drama which he gave last summer. Courses will also be offered on Christian Social Service and Woman's Work in the Church, and Bishop Bennett will lead the clergy conferences and the course on Parish Efficiency.

An exhibit of Church school work and Church literature will be in charge of Mrs. F. E. Olney. Miss Edith Davies of St. Paul's Church, Minneapolis will be the Dean of Women. The registration fee is \$4.00 for the session, and board and room \$15.00 for the entire period. Address all inquiries to the registrar, the Rev. Herbert L. Miller, Seabury Hall, Fari-bault, Minn.

#### OREGON CHILDREN'S LENTEN OFFERING

LAST YEAR Oregon Church children gave \$2,500 for a Lenten offering. This year they have given \$3,000, honors being distributed as follows:

St. Stephen's, Portland, received the gold medal for the largest individual offering. St. David's, the banner for the largest school offering, \$752.50, and Trinity, Portland, the banner for the largest *per capita* offering. The average *per capita* for the Diocese last year was \$1.25 and this year \$1.50.

The sixth annual service of presentation of the Lenten offering was held on Whit-sunday afternoon at the Pro-Cathedral of St. Stephen, the Bishop of the Diocese making the address. The president of the Board of Religious Education, the Rev. Thomas Jenkins, had charge of the service, and was assisted by Dean Ramsay, of the Pro-Cathedral, and Father Everton of St. Mark's.

Many boxes were reported as having \$5.00 and more in them. The two containing the most were Vincent Seely Parker's of the Pro-Cathedral, with \$31.25 and Catherine West's, of St. David's, with \$29.47. Conspicuous among the schools increasing their offering over last year were St. Paul's, Salem; the Pro-Cathedral, Portland; St. John's, Milwaukee; St. Mark's, Grace Memorial, and the Ascension, Portland.

The schools of the Diocese have gone from less than \$1,000 six years ago to over \$3,000 this year.

#### THE LITTLE BLUE BOX IN NEW YORK

LAST OCTOBER twelve members of the Woman's Auxiliary called on 400 women of St. John's Church, Ogdensburg, N. Y., and left Blue Boxes, explaining their use and the missionary need.

On Sunday, May 13th, after an eloquent presentation of the Woman's Work in the Church by the Rt. Rev. James D. Morrison, D.D., the first offering of the triennium was received, and was five times larger than that made by the Auxiliary Branch for the triennium of 1922.

#### VACATION BIBLE SCHOOL IN CHARLESTON, S. C.

ARRANGEMENTS have just been Com-pleted by a Committee of the Charleston, S. C., Clericus to hold this summer, from July 2d to Aug. 3d, a Vacation Bible School for the benefit of all children in Charleston, without regard to religious affiliation, who will attend it.

The movement has grown out of a sug-gestion made to the Clericus by Bishop Guerry, who has promised his personal and official support. The school will offer a two-hour Schedule each day, five days a week, for five weeks, of directed play and manual work combined with simple instruction in Bible Subjects, Missions, Patriotism, and Ethics. The chapel school building and grounds of the Porter Military Academy have been offered by its rector for the use of the School.

The Rev. H. W. Starr, Chairman of the Diocesan Department of Religious Educa-tion, has been elected by the Clericus as director, and he will have under him a corps of teachers, consisting of three paid trained teachers and fifteen volunteer workers, drawn from the various parishes of the City, including James Island. The rectors of these parishes have unani-mously endorsed the project as a com-munity enterprise, and have underwritten the amount necessary for its financial support, so that no admission fee or tuition will be charged the pupils who at-tend.

#### PRIEST'S FORTIETH ANNIVERSARY

THE REV. A. G. MUSSON, rector of Christ Church, Moline, Ill., observed the fortieth anniversary of his ordination to the priesthood, on Trinity Sunday, with a special Eucharist, at which a representa-tive attendance of parishioners assisted. A purse of money was given him and Mrs. Musson for their vacation fund. Many of the clergy of the diocese and elsewhere sent him letters of congratulation on the anniversary. He was ordained by the Bishop of Carlisle, and his first parish was in Ashland, Neb.; and he has held parishes in the Dioceses of Springfield, Chicago, and Newark, coming to Moline in 1909.

#### A MISSOURI PRESENTATION

A GOLD CROSS and a purse of \$450 were presented to Miss Annie S. Cousland, of St. Louis, at the quarterly meeting of the Missouri Woman's Auxiliary, May 25th, at Emmanuel Church, Webster Groves, Miss Cousland served for thirty devoted years as the Missouri Diocesan Custodian for the United Thank Offering, and did much to spread interest in the various parishes. She retired from office the first part of the year, and was succeeded by Mrs. F. G. Eaton. Miss Cousland is Secretary of the Missouri Executive Council of the Church Service League, and active in work at Christ Church Cathedral, St. Louis. She will turn over the money to some field of work supported by the United Thank Offering.

#### A CHILDREN'S MEMORIAL TO BISHOP TUTTLE

THE FIFTY-FOURTH celebration of the Missionary Host of the Diocese of Mis-souri was held last Sunday afternoon (May 27th) in Moolah Temple, St. Louis, and was in the nature of a children's me-

memorial to Bishop Tuttle. Church school children of all the parishes belong to the Host, and this year, the treasurer, Thomas E. Powe, reported the sum of \$1,868 given during the year by the chil-dren for missionary work in the Diocese. Bishop Johnson was one of the speakers at the service, and the Rev. J. Boyd Coxé was chaplain, with James M. Bull, Act-ing President, presiding. A eulogy of Bishop Tuttle by James A. Waterworth was one of the features of the service Mr. Waterworth was present when the Mis-sionary Host was organized in 1869, and was closely associated with Bishop Tut-tle during the latter's thirty-seven years of work in Missouri.

#### ST. LOUIS FLOWER SERMON

THE ANNUAL Flower Sermon was preached Sunday, May 27th, at Christ Church Cathedral, St. Louis, by the Rev. W. Russell Bowie, D.D., rector of Grace Church, New York. The Flower Sermon was provided for in the will of the late Henry Shaw, founder of the Missouri Bo-tanical Gardens, among the most noted in the world. In his will there was a clause directing that a certain sum be paid an-nually to the Bishop of Missouri to pro-vide a preacher whose sermon should be "on the goodness of God as shown in the growth of flowers, fruits, and other pro-ducts of the vegetable kingdom." Dr. Bowie was selected by the late Bishop Tuttle last summer.

#### LAYING OF CORNER-STONE OF NEVE HALL

ON WEDNESDAY, May 23d, the corner-stone of a community building, to be known as Neve Hall, in honor of Arch-deacon F. W. Neve, D.D., was laid at Hickory Hill in the Ragged Mountains, about seven miles from Charlottesville, Va., by the Bishop of Virginia, the Rt. Rev. Wm. Cabell Brown, D.D.

The building of this hall marks the culmination of one of the plans of the Mountain Mission Mite Society, an organi-zation of young girls which was estab-lished several years ago by Miss Mar-celyn E. Buxton, of Baltimore. They have been steadily raising money for the purpose of erecting this building. Miss Buxton, the sixteen-year-old President of the Mite Society was present at the service and joined with the Bishop and the workmen in placing the corner-stone in position.

The building, when completed, will be used as a community house and a resi-dence for the lay workers ministering at this point in the University Missions.

#### ANNIVERSARY OF THE BISHOP OF GEORGIA

THE PEOPLE of the Diocese took Whit-sunday, the fifteenth anniversary of the Consecration of the Rt. Rev. F. F. Reese, D.D., Bishop of Georgia, to pay a tribute to their Bishop. The Bishop had planned to spend the day quietly with his duties, but early in the morning there began coming in telegrams, letters, flowers, and a purse of money.

The Bishop celebrated and preached at the morning service at Christ Church, addressed the assembled Sunday schools at St. John's in the afternoon, at their united Birthday Thank-offering service, and gave the principal address at an anniversary service at Christ Church in the evening, at which the congregations of the city's churches assembled.



### LAKE TAHOE SCHOOL DISPENSED WITH

IN VIEW OF THE fact that the Bishop of Nevada, the Rt. Rev. G. C. Hunting, D.D., has notified the clergy of the District that, owing to an unhappy combination of circumstances, the offer once made that the clergy might take turns in going to Galilee for two weeks' vacation, must be, and is, withdrawn, the clergy of north-western Nevada resolved to dispense with the Summer School at Lake Tahoe for this season.

### ANNIVERSARY OF NORTH CAROLINA PRIEST

ON SUNDAY, May 20th, Whitsunday, St. Philip's Church, Durham, N. C., celebrated the twenty-fifth anniversary of their rector, the Rev. Sidney Stuart Bost. Mr. Bost became rector in 1898, in the days when Durham was still a small town. At that time the congregation was quite small, and worshipped in a small wooden church. In the twenty-five years, the congregation has grown to be one of the largest in the Diocese, and the present church is a handsome brown-stone structure designed by Cram.

On Sunday, a special corporate communion of the parish was held, with the Bishop of the Diocese as the special preacher. This was eminently fitting, as the Bishop himself had begun the mission in Durham back in 1880, and had ordained Mr. Bost both to the diaconate and to the priesthood.

Mr. Bost is on the Standing Committee of the Diocese, chairman of the Finance Committee, delegate many times to General Convention, and last year was Chairman of the Nation-wide Campaign.

### A HOLY DAY OBSERVANCE

THE FEAST of the Invention of the Holy Cross, May 3d, was celebrated at the chapel of St. Andrew's School, St. Andrew's, Tenn., by the resident members of the Order of the Holy Cross with a procession and solemn pontifical high Mass, at which the *Missa de Angelis* was sung.

After the procession, but before Mass, the Bishop, the Rt. Rev. J. M. Maxon, D.D., Coadjutor of the Diocese, vested in cope and mitre, confirmed a class of candidates, anointing them with the holy chrism.

Bishop Maxon addressed the class, calling their attention to the fact that the mitre signified the gift of the Holy Spirit that they had just received, the pentecostal tongues of fire. He also preached.

### COMMENCEMENT AT ST. PAUL NORMAL AND INDUSTRIAL SCHOOL

A CHIEF FEATURE at the commencement exercises of the St. Paul Normal and Industrial School for colored youth, of Lawrenceville, Va., was the address made by the Hon. E. Lee Trinkle, Governor of Virginia. The exercises, which marked the 35th anniversary of the school, began May 18th, and continued until the 23d.

Governor Trinkle spoke of the personal attachment that often existed between white and colored men in the South, and assured his auditors that he was a governor of all the people of the State, white and black. A chief thing, he said, was the educational program that the state was carrying through, and he told the

members of the graduating class that they were to become leaders of their race in this improvement. He deprecated the movement of the negro to the north, as he believed that Virginia had both a mission and a need for them at home.

The graduating class numbered thirty-nine, the largest class in the history of the institution. The diplomas were awarded by the Rt. Rev. B. D. Tucker, D.D., Bishop of Virginia, and president of the board of trustees.

### COMMENCEMENT AT NASHOTAH

FOUR MEN were graduated at the annual commencement at Nashotah House, Nashotah, Wis., on Thursday, May 31st, the Rev. Messrs. Carlos Augustus Aveilhe, Thomas William Bertrand Magnan; Charles Alban Townsend, and Chrysostom (Stylian) A. Trathaheas. The honorary degree of Doctor of Canon Law was conferred upon Mr. Charles L. Dibble, of Kalamazoo, Mich., "for his eminent services to the Church, especially in the Province of the Mid-west." The solemn celebration of the Holy Eucharist followed with Dean Ivins as celebrant, the Rev. James B. Haslam as deacon, and the Rev. P. W. MacDonald as sub-deacon. The Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, preached.

On the preceding evening the annual meeting of the Alumni was held in the Donaldson Memorial Library, followed by a banquet in Shelton Hall, at which addresses were made by Dean Ivins; the Rev. C. B. B. Wright, Ph.D., of Milwaukee; the Rev. Thomas W. B. Magnan, of the graduating class; and Bishop Webb. The Rev. V. A. Peterson acted as toastmaster. Dean Ivins, in his address, showed the house to be in splendid condition, and announced that a large number of enquiries had been received, giving indication that the house will be filled next year.

### A PRIEST RETIRES

ON HIS seventieth birthday, and the fortieth anniversary of his ordination to the priesthood, the Rev. C. B. Hudgins is retiring from the active work of the ministry on account of physical infirmities, and will live in retirement with his son, Capt. C. B. Hudgins, Jr., in Los Angeles and Long Beach, Calif. During his long priesthood, Mr. Hudgins has had only three churches, the Church of the Nativity, Maysville, Ky., where he was for three and a half years; St. Peter's, Rome, Ga., where he remained for nearly twenty-eight years; and the Church of the Holy Innocents, and its associated missions, where he was for nearly nine years.

### DEATH OF REV. DR. STERRETT

DR. J. MACBRIDE STERRETT, D.D., seventy-six years old, prominent in Washington's clerical circles for three decades, associate rector and founder of All Souls' Sterrett Memorial Church, ended his life on the morning of May 31st, at his home on Pierce Mill Road. A nurse, who had been in attendance on Dr. Sterrett for several months, was in the room when he fired the fatal shot. Death was instantaneous. Dr. Sterrett's health, according to members of the family, had been on the decline for several months.

A native of Bellefonte, Pa., Dr. Sterrett came to Washington in 1891. In 1911 he started an independent mission in the Woodley Park district, services being conducted in a private house. In 1914 All

## THE AMERICAN CHURCH MONTHLY

Selden Peabody Delany, D. D., Editor

June, 1923 Vol. XIII, No. 4  
Subs. \$3.00 per yr., Single Copies 25 cts.

### EDITORIAL COMMENT

Mr. Belloc, Dean Inge, and the English Temperament—Why We Are Misunderstood—Religious Persecution in Russia—The Pope and the Soviets—Catholic, Evangelical, and Modernist—The Church Congress and Catholics—Gunpowder or Yeast—Christian Courtesy.

### THE NOBLEST MONUMENT OF ENGLISH PROSE

John Livingston Lowes

### THE PROTESTANT AND CATHOLIC REACTIONS

Rev. F. J. Foakes Jackson

### MODERN HERETICS

Charles C. Marshall

### COR ADORABLE

Rev. George P. Christian

### WHAT DOES THE HIGH CHURCH UNION DESIRE?

Rev. Charles C. Edmunds

### THE ROMAN CATHOLICS

Rev. Hamilton Schuyler

### BOOK REVIEWS

### BOOKS RECEIVED

EDWIN S. GORHAM, Publisher,

11 West 45th St. New York City

## THE SPIRIT OF MISSIONS

Is the logical point of contact between the individual communicant and the army of workers at home and in the field. If you are not already a subscriber the present issue is a good one with which to begin.

\$1.00 A YEAR FULLY ILLUSTRATED

Sample copy sent upon request

## THE SPIRIT OF MISSIONS

"The Best Missionary Magazine Published"  
281 Fourth Avenue, New York.

## MÖLLER PIPE ORGANS

The highest grade instruments. Every organ designed and built for the church and service in which it is to be used, and fully guaranteed. No organ too large or too small to interest us. America's largest pipe organ factory. Booklets and specifications on request.

M. P. MÖLLER, Hagerstown Maryland

## ST. HILDA GUILD, INC.

Church Vestments Altar Linen

Ecclesiastical Embroidery  
Materials Sold to Guilds  
Old Embroidery Transferred

605 Lexington Avenue NEW YORK



Souls' Sterrett Memorial Church, the gift of Dr. Sterrett in memory of his eldest son, James MacBride Sterrett, Jr., was consecrated by the Bishop of the Diocese. Twelve years ago he was made professor emeritus in the George Washington University. He held an enviable position in the esteem of the clergy and laity, and was known not only for his evangelistic, but also for his philanthropic work in many sections of the city. He has completed writing a book during the past year, and was at work on another at the time of his death. He was one of the founders and had been continuously president of the Seniors' Golf Association of the Chevy Chase Club.

Dr. Sterrett leaves a widow, a sister, and five sons.

**EIGHTIETH BIRTHDAY**

THE EIGHTIETH BIRTHDAY of the Rt. Rev. James Steptoe Johnston, D.D., formerly Bishop of West Texas, who resigned his jurisdiction in 1916, is to be officially celebrated by the diocese with a reception to be given him at the St. Anthony Hotel in that city on the evening of Friday, June 8th.

Bishop Johnston succeeded the late Bishop Elliott, first Bishop of West Texas, in 1888, and his episcopate of twenty-eight years was replete with sterling missionary endeavor.

**DEATH OF ELLEN LUDINGTON VAN SCHAICK**

ON APRIL 11TH, Ellen Ludington Van Schaick, entered into life eternal. She was born in Milwaukee, Wis., the daughter of Dr. Ludington, one of the founders of St. Paul's Church there. Much of her active life in the Church was spent at St. Paul's, Chicago. Her whole soul was bound up in the missionary work of the Church. She was president of the Woman's Auxiliary at St. Paul's, from May, 1909, to April, 1918. She died in the 78th year of her age. Mrs. VanSchaick was one of the best known and best beloved women of the Church in the Diocese of Chicago. No gathering of the Woman's Auxiliary was complete without her. Her zeal in this branch of the Church's work was unusual.

**DEATH OF REV. D. H. BUELL**

THE DEATH of the Rev. David Hillhouse Buell, a retired priest of the diocese of Connecticut, occurred in New York City on May 23d at the age of sixty years. Interment was at Oakwood Cemetery, Troy, N. Y.

**DEATH OF TWO LONG ISLAND LAYMEN**

THE DIOCESE OF LONG ISLAND has lost two helpful laymen by death in the past week. One, Mr. Daniel Whitford, was a vestryman of St. John's parish, Far Rockaway, for years and had been a delegate to General Convention several times, as well as member of the Diocesan Convention and a member of the Cathedral Chapter.

The Bishop conducted the funeral at St. John's Church, assisted by the rector, the Rev. William A. Sparks, and by the Rev. Henry Mesier, a former rector.

The other, Mr. William S. MacDonald, was a vestryman of St. Paul's parish, Flatbush. He had long been a member of the Diocesan Convention and served on

the Committee on Canons. The rector of St. Paul's, the Rev. Wallace J. Gardner, said the funeral office at the MacDonald home on Whitsunday.

**DEATH OF DR. MARY V. GLENTON**

BY THE DEATH of Dr. Mary V. Glenton on May 12th, at Raleigh, N. C., the Church has lost one of her most devoted missionary workers. Of Irish birth, Dr. Glenton came to this country as a child, was educated in New York, and later studied medicine. She was the first medical missionary of our Church who went to Alaska. Some of the people of Anvik still remember gratefully all that her service there meant to them.

In 1898 she went to China and was stationed at the Elizabeth Bunn Memorial Hospital, Wuchang, which has now become the Woman's Department of the Church General Hospital. With unflagging zeal she labored in the day of inferior buildings and poor equipment, suffering at times intense and, let it be admitted with shame, unnecessary, physical hardship. A tropical disease which she had contracted made it necessary for her to give up her work in China. No sooner was her health restored, however, than she turned with her indomitable energy to other work in this country, even though she could not return to her beloved China. Service was one of the dominating needs of her life. If she could not serve where she wanted, she would serve where she could. So both Columbia, S. C., and La Grange, Ga., for a time, had her help.

A serious infection originating from the disease that drove her back from China necessitated the amputation of one of her lower limbs. Even that could not deter her from serving. In 1918, she became physician in charge of St. Agnes' Hospital connected with St. Augustine's School, Raleigh. Colleagues, patients, and students in the nurses' training school, learned to love her for her indomitable spirit and her great-hearted devotion.

A few weeks ago, another operation became necessary. Unfortunately, her constitution, weakened by disease, was unable to withstand the shock. To the last, her energy, kindness, and sparkling humor, cheered and inspired all who had the privilege of knowing her or were in any way associated with her.

**DEATH OF REV. RAYMOND H. FULLER**

THE REV. RAYMOND H. FULLER, curate of St. John's Church, Buffalo, N. Y., died Monday, May 21st, in the 33d year of his life. He was ordained to the diaconate by Bishop Ferris in 1921, and to the priesthood by Bishop Brent in 1923. His first work was as assistant to the Rev. Alfred S. Priddis, chaplain of the Buffalo Church Extension Society. Mr. Fuller resigned that position last September to become assistant to the Rev. Walter Lord, rector of St. John's Church, Buffalo.

Mr. Fuller began his ministry with great vigor, but about five months ago his health broke and a state of melancholia set in, which grew steadily worse. His short ministry, however, was remarkable, and will long be remembered by those who knew him, for its intense earnestness, enthusiasm, and idealism, together with an exceptional effacement of thoughts of self. Until his health broke

**SPAULDING & CO.**

Representing the Gorham Co.'s Ecclesiastical Department

**Church Furnishings**

In Gold, Silver, Bronze, and Brass. Memorial Windows and Work in Marble and Wood given Special Attention.

Designs and Estimates submitted on request  
Michigan Ave. and Van Buren St.  
CHICAGO

**Heaton, Butler & Bayne**

**Glass Stainers**

By Appointment to the Late King Edward VII

Stained Glass Mosaics Church Decorations Memorial Brasses, etc.

Designs and Estimates on application to  
Heaton, Butler & Bayne (N. Y.), Ltd.  
437 Fifth Ave., Knabe Building, N. Y.

**STAINED GLASS WINDOWS**

WILLIAM MORRIS & COMPANY (WESTMINSTER) LTD.  
"MORRIS HOUSE" ROCHESTER ROW  
WESTMINSTER-LONDON-ENGLAND

**whooping cough**

and CROUP--those dreaded Childhood afflictions are quickly and safely relieved by Roche's Herbal Embrocation--the remedy that has served several generations of Mothers successfully--since 1802.



Equally effective for BRONCHITIS or COLDS on the chest.

Always keep a bottle handy

E. FOUGERA & CO., Inc.  
90 - 92 Beekman Street, New York

**ROCHE'S HERBAL EMBROCATION**

**A Little Book of Sermons**

By LYNN HAROLD HOUGH

"Penetrating insight into contemporary conditions, intelligent discussion of present problems, and an essentially confident outlook upon the future."—The Churchman.

Net, \$1.25, postpaid.

**THE ABINGDON PRESS**

NEW YORK

CINCINNATI



he worked with great joy to himself and to those who knew him; and in both fields he leaves many friends.

#### DEATH OF DR. PIERRE CUSHING

THE REV. PIERRE CUSHING, D.D., for thirty-seven years rector of St. Mark's Church, Le Roy, N. Y., and one of the best known priests of the Diocese of Western New York, died suddenly on Wednesday, May 16th, at White Plains, N. Y., his death occurring on the 37th anniversary of his ordination to the priesthood. During his long years of service, Dr. Cushing won for himself a place in the hearts of all who knew him.

The funeral, the largest ever held in Le Roy, took place at St. Mark's Church on Saturday, May 19th. The procession was headed by thirty-two priests of the Diocese. The Rt. Rev. David Lincoln Ferris, D.D., Suffragan Bishop of the Diocese, conducted service, assisted by the Rev. Alfred Brittain, of Batavia, the Rev. B. S. Sanderson, of North Tonawanda, and the Rev. John Hubbs, of Geneva.

Dr. Cushing was a member of the Standing Committee and was on the Board of Trustees of DeVeaux School, Niagara Falls. He was also a deputy to the General Convention at Portland, Oregon. He was an alumnus of the Hobart College and of the General Theological Seminary, the former having made him a Doctor of Divinity.

#### MEMORIALS AND GIFTS

ON EASTER DAY at Christ Church, Toms River, New Jersey, the Rev. Rowland S. Nichols, rector, at the late Celebration, the rector blessed a very handsome oak altar rail given by Mrs. Wm. K. Kitchen, of Philadelphia, in memory of her sister and brother, Samuel Holmes Bishop and Mary Ball Bishop.

ON EASTER, in St. Matthew's Cathedral, Dallas, Texas, there was blessed at the second Eucharist a handsome pair of carved wood and leaded glass memorial doors for All Souls' chapel. The doors were given by Mr. and Mrs. Samuel D. Rosenfelt in memory of their mothers: Sophia Rosenfelt, 1836-1905, and Effie E. Merrill, 1864-1921. These are duplicates of the doors in the north wall.

This chapel, the project of the Rev. J. H. Randolph Ray, sometime Dean of the Cathedral, will some day be one of the most beautiful and unique in America.

ON WHITSUNDAY there were dedicated by the rector, the Rev. Thomas Jenkins, at St. David's Church, Portland, Ore., three memorials for the sanctuary. Miss Lucretia Allen, in memory of two brothers, William R. and S. Gordon Allen, Jr., and a sister, Meta Allen, gave a beautiful brass cross for the high altar. Miss Allen's father and mother were memorialized some years ago by her sister and herself in the gift of a large gold plated receiving alms-basin. The Allens are one of the early families connected with the parish.

Mrs. William Jane, in memory of her husband, Major William Jane, R. E., who was killed in action in 1918, gave a pair of fine old Sheffield plate candlesticks from their family collection. And, in memory of a son, William Antony, who died a year ago at the age of sixteen, Mrs. Jane gave a pair of large brass eucharistic candlesticks for the high altar.

A BEAUTIFUL brass alms basin has been given to Emmanuel Church, Shawnee,

Okla., by Mrs. Randall Pitman, in loving memory of her mother, Mary Crosby O'Neil, a former member of the Church of the Advent, Nashville, Tenn. The basin was blessed at the early Eucharist on Sunday, May 6th, by the minister in charge, the Rev. Dwight Worden Graham.

ON TRINITY SUNDAY, at St. Paul's Church, La Salle, Ill., the priest in charge, the Rev. A. D. Kolkebeck, dedicated four memorial windows recently placed in the church. One is in memory of James Trevillian, another in memory of Edith Holme, the third in memory of

#### THE HOLY LAND

A WONDERFUL OPPORTUNITY to visit the centers of Religion, History, and Culture on the Shores of the Mediterranean.

**Palestine Egypt Greece Italy Spain  
The Riviera Constantinople Algiers**

*The Cruise of the S.S. "Doric", newest  
of the Great White Star Fleet.*

**Sailing February 16, 1924**

A splendid, standard trip at the lowest rates ever offered. Eight weeks. \$485 and up.

CLERGYMEN will find this cruise instructive, revivifying and full of inspiration. With small effort they may make the trip without cost to themselves. Full details furnished on request.

#### Gates Tours

**22 Beacon Street, Boston  
Room 503, 225 Fifth Avenue, New York City**

**RAISE MONEY FOR  
YOUR CHURCH**

BY AN EASY PLAN ENDORSED BY PROMINENT  
CLERGY AND WOMEN CHURCH WORKERS  
**NO INVESTMENT NEEDED  
LARGE PROFITS REALIZED**

Raise money for your church or benevolent organization by selling our Christmas Greetings and Engraved Stationery. Prices very reasonable.

**SEND TODAY FOR  
NEAT SAMPLE BOOK**

that exemplifies refinement and creates enthusiasm. These books are being made now.

**A SPECIAL FEATURE OF  
NORTHCRAFT SERVICE**

engraving name plates and imprinting names on cards from new or furnished plates insures greater sales.

*25 years experience is our assurance of service.* Testimonials or references gladly furnished.

**NORTHCRAFT STUDIOS**  
CHRISTMAS CARDS SOCIETY ENGRAVERS  
530 2nd Ave. So. Minneapolis

#### THE SPIRIT OF PEACE

A Volume of Sermons by the BISHOP of LONDON

Cloth, \$1.40. Postage about 12 cts.

"Like all the Bishop's published sermons, they are simple, clear, deeply spiritual, and very persuasive—*The Churchman.*"

**MOREHOUSE PUBLISHING CO.**  
1801 Fond du Lac Ave. MILWAUKEE, WIS.

#### SPECIAL NOTICE

## The Christian Nurture Series

is undergoing thorough revision. The *Revised Courses 8 and 9* (intended for Sixth and Seventh Grade children) will be ready July 1st for the coming autumn. New series of pictures, many of them in colors, have been made to accompany them.

Other revisions will not be ready until 1924.

#### MATERIAL FOR THE LITTLE HELPERS

The Birth- and Font-Roll of the Church, just issued, under the supervision of Frances H. Withers. The material includes—

#### THE LITTLE HELPERS' CHART

Entry to be made on chart of every infant in the parish, at birth; gilt cross (supplied) to be affixed at baptism. The chart framed in wood to be conspicuously displayed. Size A, for 58 names, \$3.00. Size B, for 100 names, \$4.00.

Also illuminated cards—Certificate of Enrollment, Birthday Greetings, annually for five years, Baptism Anniversary Greetings, annually for five years, Promotion to Kindergarten Dept. Prices listed on Christian Nurture Order Blank.

#### Reductions in Prices of many of the articles required in quantities for pupils

#### NEW ORDER BLANK

of Christian Nurture Material is now ready. Every Church School should have a copy, regardless of what series is in local use. Prospectus free if desired.

Ask for new Catalogue of Supplies for Churches and Church Schools, ready in July.

#### MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Avenue

MILWAUKEE, WIS.



Cornelius Gilbert and his daughter, Camille Gilbert Hunt, and the fourth is in memory of William Bohler Walker, priest, and founder of the mission.

IN ST. ALBAN'S CHURCH, Sussex on Trinity Sunday, May 27th, the Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee, blessed three pairs of brass candlesticks, the gifts of Mrs. Amelia Connell, Mrs. Luella Brown, and Mrs. Sarah Bonham, in memory of Richard F. Connell, Alfred G. Brown, and William Adams, priest and doctor. The name of each person thus remembered was engraved on the bases of the respective pair of candlesticks, by the addition of which the churchly appearance of the sanctuary of beautiful St. Alban's is about complete.

NEWS IN BRIEF

ARKANSAS—A diocesan paper has been established, bearing the title *The Arkansas Churchman*, and published at Marianna, Ark. The editor in chief is the Rev. George L. Barnes, of Helena.

BETHELHEM—The principal address at the graduating exercises of the ninth teacher training class of the Keystone State Normal School of Kutztown, Pa., on May 27th, was made by the Ven. H. P. Walter, Archdeacon of Bethlehem.

CHICAGO—Services in observance of the 74th anniversary of the founding of Trinity Church, Aurora, Ill., the Rev. B. E. Chapman, rector, were held on May 28th. A Quiet Day was held by Bishop Griswold, beginning at ten o'clock, when the Bishop made some helpful meditations on the Humanity of Our Blessed Lord, in the evening the Bishop administered Confirmation.—The rector of the Church of the Atonement, Edgewater, Ill., the Rev. F. S. Fleming, has just completed eight years of service there, and has accomplished remarkable results, the chief of which has been the rebuilding of one of the most beautiful of the churches in Chicago. His parishioners, to show their affection for him, and their appreciation of his leadership, have presented him with a purse with which to pay the expenses of a trip to England this summer. He will sail from Boston, June 23d, on the SS. *Scythia*, and will be absent until September. Mr. Fleming will attend the Church Congress, which will meet in London in July. He has received from the bishops of this diocese an appointment as delegate. After the Congress, Mr. Fleming will attend a summer course of lectures at Oxford University.—Some months ago the Rev. Dr. John Arthur, who has had charge of the Church of Our Saviour, Elmhurst, in addition to his growing work at St. Mark's, Glen Ellyn, asked that a priest be appointed at Elmhurst. Early in September the Rev. T. B. Foster, professor in the Western Theological Seminary, and formerly rector of Emmanuel Church, LaGrange, will take charge.—Ground was broken for a new Home for the British Aged, at Riverside, to cost \$70,000, on May 21st. Mr. Samuel Insull presented the home with a deed to an eight acre tract adjoining the property recently given by Mrs. Edith Rockefeller McCormick to Cook County for a wonderful Zoo. Bishop Griswold dedicated the site.—Bishop Anderson was the chief speaker at the annual Victoria Day banquet held in Chicago by the Daughters of the British Empire.—A campaign to raise \$2,500,000 for the erection of a nineteen story building for St. Luke's Hospital will open on June 11th, and continue for

five days. On the building fund committee are such well known leaders in business as Samuel Insull, Benjamin Allen, Britton I. Budd, Louis R. Curtis, Frank Hibbard, Robert P. Lamont, Chas. H. Schweppe, George E. Scott, and John A. Spoor. Mr. Spoor, who succeeded Mr. W. J. Bryson, as president of the Board of Trustees of the hospital, is a member of St. Chrysostom's Church.

LONG ISLAND—The Local Assembly of The Daughters of the King, Diocese of Long Island, will be held on Wednesday, June 6, 1923, in Trinity Church, Hewletts, Long Island, the Rev. Arthur L. Bumpus, rector.

LOUISIANA—The Young People's Service League of the Diocese will hold its annual encampment at "Camp Sessums", Covington, La., June 12th to the 18th. The Rev. Gardiner L. Tucker, D.D., will give an instruction on Religious Education; the Rev. R. K. Tucker, on The Book of Common Prayer; the Rev. Louis Tucker will instruct them on Story Telling; the Rev. J. S. Ditchburn, on Y. P. S. L. Organization, and the Rev. W. S. Slack, on Church History.—St. James' Church, Alexandria, the Rev. W. S. Slack, rector, has just organized a Churchmen's Club, with a charter membership of twenty-nine. This Club will include within its membership men of every mission of the Church in the parish (county) of Rapides, and gives promise of doing great things for the Church. Mr. George A. Petrie is president, Mr. J. S. Wheadon, secretary, and Mr. J. J. Young, treasurer.—Trinity Church, Natchitoches, the Rev. E. J. Battey, rector, received at Easter several memorials: a white silk burse and veil and altar linen in memory of the late Mr. Poleman; a very handsome and costly pair of altar vases given by Mrs. Maccomb; a brass altar desk, given by Mrs. Levy, and a red silk burse

THE LION AND THE LAMB

A DRAMA OF THE APOCALYPSE  
By Thomas Osborn

"The author's interpretation is ingenious and very interesting, and there is much to be said in support of it."—The Christian Advocate.  
Net, \$1.75, postpaid.

THE ABINGDON PRESS  
NEW YORK CINCINNATI

Solid Old Milwaukee Offers a Safe 7% Investment

Milwaukee is the solidest, most conservative large city in the country. Milwaukee Electric Railway & Light Co. is Milwaukee's largest, strongest, fastest-growing public service institution, and one of the strongest in the United States. It has paid preferred share dividends in cash every three months for the last twenty-three years; common share dividends averaging 8% every year for the last twenty-one years.

This Company is financing part of its 1923 growth by selling a \$3,000,000 issue of 7% cumulative preferred shares direct to investors, at \$100 a share—payable all cash or \$5 down and \$5 monthly per share. Either way, buyers get 7% on every dollar invested from date of purchase.

Wisconsin Gas & Electric Co., affiliated with Milwaukee Electric Railway & Light Co. under the same common stock ownership and management, is selling \$500,000 of 7% participating preferred shares to finance part of its 1923 growth; same price and terms.

Dividends on Milwaukee Electric Railway & Light Co. shares are paid, by checks mailed to shareholders, on Sept. 1, Dec. 1, March 1, and June 1. Wisconsin Gas & Electric Co. dividends are paid July 15, Oct. 15, Jan. 15, and April 15.

Twenty thousand investors in Milwaukee and 7,000 more in other Wisconsin cities and towns attest the high standing of these Companies in their home state.

Readers of The Living Church who are looking for a conservative seven per cent income investment, or who would like to get seven per cent interest on current monthly savings, will find in these shares just what you are looking for.

You can buy them direct from our Securities Department, by registered letter, or we will deliver them through your bank, as you may prefer.

Securities Department  
Milwaukee Electric Railway & Light Company

Milwaukee, Wis.

ARRANGE A

MORNING SERVICE

FOR

FOURTH OF JULY

(which falls on a Wednesday) and use the

ORDER OF SERVICE

Set forth by General Convention in 1785 and ordered to "be used in this Church on the Fourth of July forever." Published in leaflet form, with four hymns from the New Hymnal. Printed in the national colors, American Flag on the cover. Price \$5.00 per hundred, postage additional.

Order at once so that stock may not be exhausted.

During June, before closing of Church School, use a

FLOWER SERVICE

Two forms, each with Music for the Carols. Price \$5.00 per hundred, carriage additional. Sample copies free—No. 68 and No. 82.

Morehouse Publishing Co.

1801-1811 Fond du Lac Ave.,  
MILWAUKEE, WIS.



and veil given by Mrs. Charles Do-  
blieux.—Christ Church Cathedral, New  
Orleans, has recently received two-  
legacies, one of \$5,000, by Mr. Chap-  
lan H. Hyams, and one of \$1,000 by Mrs.  
Gustaf Westfeldt. In addition to this  
legacy to Christ Church Cathedral, Mr.  
Hyams also left \$5,000 to the Children's  
Home of the Episcopal Church, situated  
in New Orleans.—From April 8th to May  
15th, the Rt. Rev. Davis Sessums, D.D.,  
Bishop of the Diocese, confirmed 159 per-  
sons, and received from the Roman  
Catholic Church 24. In this number, is  
included the confirmations at only one of  
the larger New Orleans churches, St.  
George's, the greater number of confirma-  
tions being outside of New Orleans.—The  
Woman's Auxiliary of the Central Arch-  
deaconry of Louisiana met on Friday,  
May 25th, with the St. James' Church,  
Baton Rouge Branch, with an attendance  
of about sixty members present. The  
opening service consisting of the Holy  
Communion was held in St. James'  
Church, the rector, the Rev. R. K. Tucker,  
being celebrant, assisted by the Rev.  
W. S. Slack, Archdeacon, who delivered  
an address on Woman's Work in the  
Church, stressing in particular the influ-  
ence in the home and society in the six  
days of the week as an evidence of work  
in the Church. The offering was given to  
assist in the repair of St. Mary's Church,  
Morganza.—St. James' Church, Baton  
Rouge, La., is rejoicing in the purchase  
of a splendid and centrally located build-  
ing as a parish house. It is on the same  
street as the church, and is separated  
from it by a residence. It is a splendid  
two-story building, erected many years  
ago as a family residence, but added to  
and completely renovated recently by the  
Knights of Pythias, from whom it was  
purchased at a cost of \$35,000, and on  
which a substantial sum has been paid.

MAINE—The annual report of the  
Church Mission of Help in the Diocese  
(May to May) shows that much quiet,  
but effective, work has been done during  
the year. Thirty-one new cases, in addi-  
tion to fourteen carried over from the  
previous year, have been cared for at an  
expense of \$3,052. The number of groups  
engaged in the work is steadily increas-  
ing.

MILWAUKEE—The Rev. Charles Her-  
bert Young, rector of Howe School,  
Howe, Indiana, was the special preacher  
on Founders' Day at Kemper Hall,  
Kenosha, Wis.

NEBRASKA—At the commencement exer-  
cises of the Clarkson Hospital School for  
Nurses, Omaha, four were granted diplo-  
mas.—Five dioceses were represented at  
the Publicity Conference recently held in  
Omaha. The conference was conducted  
by the Rev. Robert Gibson of the National  
Office. A beautiful east window, in mem-  
ory of Dr. James Bishop, has been pre-  
sented to St. Andrews' Church, Omaha,  
the Rev. D. J. Gallagher, rector. There  
will be a large representation from the  
Diocese of Nebraska at the Summer Con-  
ference, to be held at Sioux Falls, S. D.

NORTH CAROLINA—On Sunday, May  
13th, in St. Stephen's Church, Oxford, a  
beautiful stained glass window was dedi-  
cated in memory of Miss Mary E. Hor-  
ner. Miss Horner was for many years a  
most active worker in the parish, and for  
the last ten years of her life was princi-  
pal of the Valle Crucis School in the Mis-  
sionary District of Asheville.—On  
Wednesday and Thursday, May 23d and  
24th, the Rt. Rev. Edwin A. Penick, D.D.,

Bishop Coadjutor of the Diocese, visited  
the University of North Carolina and de-  
livered two lectures on The Interpreta-  
tion of the Bible in the Light of Modern  
Thought. He also held a conference on  
the ministry. His visit was much appre-  
ciated, and his talks aroused a great deal  
of interest.

OREGON—On Whitsunday, the Chil-  
dren's Lenten Offering was presented at  
the Pro-Cathedral in Portland. The quota  
of \$3,000 was exceeded.—The Oregon Lo-  
cal Assembly of the Brotherhood of St.  
Andrew elected Dr. H. C. Fixott from the  
seniors, and C. J. Gray, of the juniors,  
as official delegates to the Convention in  
Chicago. Summer camps, Week-end Re-  
treats, and the strengthening of all chap-  
ters is definitely in hand.—The Rt. Rev.  
Dr. Walter Taylor Sumner, D.D., Bishop  
of the Diocese, addressed the Nurses'  
Graduation Class in Seattle, Washington,  
and the Convocation of the Oregon Agri-  
cultural College.—Results are not in yet  
for the Blue Envelope Collection towards  
the Church's deficit, but in one of the par-  
ishes over a hundred envelopes were piled  
up on the offertory plate, and in every  
parish and mission a special effort was  
made to lift the burden from the shoul-  
ders of the Nation-wide Treasurer.

PITTSBURGH—A radio tablet was un-  
veiled on June 3d in Calvary Church,  
Pittsburgh, to commemorate the first send-  
ing of a Church service by radio wire-  
less. It bears the following inscription:  
"January 2, 1921, from Calvary Church,  
for the first time in history, a Church  
service was broadcasted by radio wireless,  
by the Westinghouse Electric and Manu-  
facturing Company. This tablet was  
placed 1923, by the unseen congrega-  
tion."—The Commencement of the Train-  
ing School of the St. Margaret Memorial  
Hospital took place in the Chapel of the  
Hospital, on Monday evening, May 21st,  
when five nurses received their diplomas  
from the President of the Board of Trus-  
tees, Mr. C. L. Snowdon. The service  
was rendered by the Rev. P. G. Kam-  
merer, of Trinity Church, assisted by his  
choristers; and the address was made by  
Dr. Watson Marshall.—The Church  
Home, on May 23d, had a reception and  
donation day, instead of the usual bazaar  
and supper, which was very successful.  
More than \$5,000 was received in money,  
as well as some supplies for the store  
rooms of the Home.

QUINCY—A diocesan organization of the  
Young People's League has been organ-  
ized, with Harvey Ringel, of Peoria, as  
president. There are eight local units of  
the League in the diocese.—The Woman's  
Guild and the Woman's Auxiliary of St.  
Paul's Parish, Peoria, heretofore distinct,  
organizations, have merged, with a view  
to increased interest and efficiency.

SOUTHERN VIRGINIA—The Rev. Chas. E.  
McAllister, rector of St. John's Church,  
Hampton, Va., "the oldest continuous par-  
ish in the American Church", has been  
granted leave of absence by the vestry of  
the parish to teach at the Summer  
School of the Diocese of Southwestern  
Virginia at Lynchburg, Va., at the Penin-  
sula Summer School at Rehoboth Beach,  
Del., and at the Virginia School of Re-  
ligious Education at Charlottesville, Va.  
Mr. McAllister has also been engaged to  
give two courses in Teacher Training for  
the Diocese of Washington in the fall.

WESTERN NEW YORK—Seven county con-  
ferences will be held in the Diocese this  
spring. These conferences have been



## CHURCH VESTMENTS

Cassocks, Surplices, Stoles

### EMBROIDERIES

Silks, Cloths, Fringes

### CLERICAL SUITS

Hats, Rabats, Collars

## COX SONS & VINING

131-133 East 23rd St., New York

## THE D'ASCENZO STUDIOS

Phila—1602 Summer Street

DESIGNERS OF

### HISTORICAL WINDOWS

Washington Memorial Chapel  
Valley Forge, Pa.

MURAL DECORATIONS, STAINED GLASS,  
GLASS MOSAICS, ETC.

## Kill All Flies! They Spread Disease

Placed anywhere, Daisy Fly Killer attracts and kills all flies. Neat, clean, ornamental, convenient, and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Ask for DAISSY FLY KILLER at your dealer or 5 by EXPRESS, prepaid \$1.25.

HAROLD SOMMERS, 150 DeKalb Ave., Brooklyn, N. Y.

**R. GEISSLER, INC.**  
NEW YORK  
56 W. 8. STREET.  
CHURCH  
FURNISHINGS  
WINDOWS—TABLETS  
FABRICS—EMBROIDERIES  
MEMORIALS

## MOWBRAYS

Margaret St., Oxford Circus, LONDON  
and at High Street, OXFORD

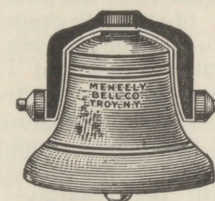
### SUPPLY EVERYTHING for the CHURCH

Illustrated lists of Textile, Metal, Wood,  
or Clerical Tailoring Departments free

## Memorial Windows

When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows. . . . Some of them are in the form of color photographic transparencies

**Charles J. Connick** Nine Harcourt Street  
BOSTON, MASS.  
Awarded gold medal by Panama Pacific Exposition



## MENEELY BELL CO.

TROY, N.Y.

AND  
220 BROADWAY, N.Y. CITY

## BELLS

## CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 68  
ESTABLISHED 1858

THE C S BELL CO. HILLSBORO, OHIO

**MENEELY & CO.**  
FORMERLY  
**BELLS** WEST TROY  
N.Y.  
**WATERLIET, N.Y.**





found valuable in promoting an educational program in the Diocese, as the workers come together to spend the day in joint conference. The program for this spring is: 1, The Forward Movement and General Program; 2, Parish Problems; and 3, Personal Religion. At the conclusion of each conference an address is to be made by one of the bishops on the World Conference on Faith and Order, or one of the other conferences to promote Christian unity.

FOR GREATER COMMUNITY SERVICE

THE RECTOR, Rev. Dr. St. Clair Hester, and people of the Church of the Messiah, Brooklyn, desire their church equipment to be of larger service to the Borough of Brooklyn, and especially to all Christian workers, and for forms of service. Announcement is made of an Early Summer Conference, to be held on the Tuesday evenings in June to which men will come direct from business. An aim is to make a beginning of an organization of workers for the Borough: That is, a center where workers offer themselves, a training school, a method of exchange, and a place from which workers go out to serve. Only volunteers are contemplated. In the Conference plan, the Church is assisted by the American Board of Applied Christianity and the Bronx Churchmen's League.

The Conference, modest for the first year, offers the four topics of Spiritual Foundations, Religious Education and How Parents may Assist, Courses of Training for Busy Men, and How to Enlist Laymen. The teachers will be Messrs. Morgan Gilley, head of the Messiah Training School; Chas. A. Ditmas, a well known educational worker of Brooklyn; Eugene M. Camp, of the Applied Christianity Board, and Robert H. Law, Jr., president of the Bronx League. Following the Conference, steps will be proposed to organize a Brooklyn Serbon. In Messiah Chapel on Sunday, June 17th Biblical motion pictures of the reels President Harding pleads to be used in education will be shown. The word 'serbon' is synonymous with "agenda"—"things to do, as distinct from mere information and belief."

A COMMUNITY HOUSE CHANGE OF PLAN

FOR SOME YEARS the commodious and well-equipped parish house of Trinity Church, Williamsport, Pa., has been operated as a community center, and its name was changed to Community House. It has now been decided that all the interests concerned, as well as the parish, would be better served by terminating the previous arrangement. A new plan, however, has been evolved by the rector, the Rev. C. E. McCoy, by which the parish house will be controlled by a new organization, to be known as Trinity House Association. According to the new plans, the various organizations which have been using the building free of charge under the Community Welfare Corporation budget, will now have to pay a nominal rent for its use. It is expected that not only will the revenue of the building pay for its upkeep, but will actually pay for the lighting and heating of the church as well. It is claimed that the new plan will give to the parish and the community that service which this wonderful building was designed and equipped to give.

The Witness

has been enlarged to enable it to print each week the column on YOUNG PEOPLE'S WORK by

GORDON REESE

One year, 52 weeks, \$2.00. To the clergy \$1.50. Sample on request.

The Witness, 6142 Cottage Grove Ave., Chicago

SUMMER SCHOOLS

New Jersey

New York

Summer Schools for Churchworkers Province II

PRINCETON SEMINARY Princeton, N. J.

July 2-13

HOBART COLLEGE Geneva, N. Y.

What to Teach and How to Teach

Religious Education, Missions, and Church Extension, Christian Social Service, Church History, Bible

Trained Leadership

Young Peoples' Societies, Story Telling, Pageantry

For Bulletin and Particulars Address

(Geneva) Mrs. R. C. Collison, 681 Castle St., Geneva, N. Y. (Princeton) Mrs. G. H. Lewis, St. Andrew's Rectory, Beacon, N. Y.

Pennsylvania

The Provincial Vacation Camp Conferences of the Brotherhood of St. Andrew

for

Training Selected Older Church Boys (15 to 21) in Leadership SEASON OF 1923—Seven Camps

- Camp Houghteling—July 2—July 14 on Lake Amy Belle near Richfield, Wis.—Fourth Year.
Camp Bonsall—July 2—July 14 on Big Elk Creek near Oxford, Chester Co., Pa.—Fourth Year.
Camp Tuttle—July 2—July 14 near Versailles, Mo.—Third Year.
Camp Carleton—June 25—July 7 on Lake Erie near Buffalo, N. Y.—Third Year.
Camp John Wood—July 23—August 4 on Long Island Sound near Rocky Point, L. I.—Second Year.
Camp Kirchhoffer—July 14—July 27 near San Luis Obispo, Calif.—Second Year.
Camp Finney—July 16—July 28 in the Blue Ridge Mts. near Little Switzerland, N. C.—First Year.

Rates the same for each camp. Board and Lodging \$15.00 for period; Registration \$2.00 additional. For further particulars, write

CHARLES CAIN

The Brotherhood of St. Andrew Church House

202 S. 19th. Street, PHILADELPHIA, PA.

Massachusetts

In Order to Secure Reservation at the

CONFERENCE FOR CHURCH WORK

A GENERAL CONFERENCE

WELLESLEY COLLEGE, WELLESLEY, MASS.

JUNE 25—JULY 5, 1923.

Send at once the registration fee of \$5.00 to Miss Marion DeC. Ward, 415 Beacon St., Boston, Mass.

Over 250 men and women have already registered for the Conference. These people represent 40 dioceses. Among the foreign countries from which delegates have already registered are China, Japan, Cuba, and the Dominican Republic, India, Mexico, and Hungary.



## CHURCH WORK IN COLORADO

A VERY UNIQUE WORK is being done in Colorado in connection with Trinity Church, Trinidad, of which the Rev. A. W. Sidders, is rector. Thirty miles from the city, in a large ranching country, is a village composed of a store, a school house, post office, and a building now being used as a church. No Christian work of any kind has been attempted in this locality, so children have grown up without knowing anything of religion. Some weeks ago a Churchman living in that vicinity offered a building, which formerly had been used as a saloon, to the rector of Trinidad for use for services, and, with furniture taken from a disbanded mission, regular services are now being held. People come as far as twenty miles to hear the Gospel preached. On a recent Sunday the rector baptized twelve young people of the 'teen age, out in the open, using a collection plate for a font and a Ford truck for a pulpit.

## NATIONAL FREE LIBRARY

IF YOU FEEL the need of books on religious subjects and do not know how to obtain them, refer to what Dr. Sturgis said on page 132 of *The Spirit of Missions* for February, about the too little used free lending library maintained in Church Missions House.—*National Council Service.*

## EDUCATIONAL

## SUMMER SCHOOLS

Minnesota

## Make Your Vacation Count

by attending the

## FARIBAULT SUMMER SCHOOL

SHATTUCK SCHOOL  
FARIBAULT, MINN.

AUGUST 29TH TO SEPTEMBER 5TH

A FEAST OF GOOD THINGS  
SPIRITUAL INTELLECTUAL,  
RECREATIONAL

Courses on Church School and Parish Work and Bible Study given by recognized leaders. Delightful Companionship. Historic Surroundings.

Registration, \$4.00 for the session.  
Board and Room, \$15.00 for the session.

For Prospectus write

THE REV. HERBERT L. MILLER, Registrar  
SEABURY HALL FARIBAULT, MINN.

## CHURCH SCHOOLS

Virginia

CHURCH SCHOOLS IN THE DIOCESE OF VIRGINIA, (Inc.)  
President—Bishop of Va. Episcopal Church ownership; health, scholarship; culture; beauty of environment, Christian Idealism;  
BOYS:—St. Christopher's—\$650. Route 2 Richmond; Christchurch \$400 Christchurch P. O., Middlesex Co. GIRLS: St. Catherine's \$300, Route 2, Richmond; St. Anne's—\$500 Charlottesville; St. Margaret's \$450, Tappahannock, Essex Co. Va. Catalog from Principals.

## EDUCATIONAL

## MUSIC

Wisconsin

LAWRENCE COLLEGE,  
CONSERVATORY OF MUSIC

APPLETON, WISCONSIN

Work given in voice, piano, organ, violin, and other stringed instruments, wind instruments, public school music course, public school drawing course, work in expression and physical culture; 18 teachers, beautiful studios and recital hall, fine dormitories. Secure employment for those who take the two or three year public school music courses, and an established reputation.

For catalogue write  
DEAN CARL J. WATERMAN

## SCHOOL FOR NURSES

Pennsylvania

## PENNSYLVANIA HOSPITAL

(Estab. 1751) Dept. Mental and Nervous Diseases  
SCHOOL FOR NURSING—Registered in Pennsylvania, and New York  
Three years' course includes eighteen months in affiliating hospitals for surgical, medical, obstetrical, and pediatric services, and two months in Public Health Nursing. Maintenance and allowance—recreational advantages. High school education required. Write Supt. Nurses, 4401 Market Street, Philadelphia, Pa.

## COLLEGES AND SCHOOLS FOR GIRLS

District of Columbia

## NATIONAL CATHEDRAL SCHOOL

A Home and Day School for Girls. The Bishop of Washington, President of Board of Trustees, Jessie C. McDonald, M.S., Principal. Helen L. Webster, Ph.D., Academic Head.  
Mount St. Alban, Washington, D. C.  
24TH YEAR BEGINS OCTOBER 3, 1923.

Florida

## Cathedral School for Girls

ORLANDO, FLORIDA Bishop Mann, President  
For catalogue address Secretary

Illinois

SAINT MARY'S, KNOXVILLE  
ILLINOIS

56th Year. Individual Training. Accredited High School Courses with 2 year College. Music. Art. Dramatics. Also new "Social Service" course for H. S. Graduates. All Athletics. Moderate Rates. Also St. Margaret's for little girls. For Catalog address the Rector.

Virginia

## Chatham Episcopal Institute

THE DIOCESAN SCHOOL FOR GIRLS  
CHATHAM -- VIRGINIAThe Bishop of the Diocese of Southern Virginia, President  
Board Trustees.

Beautiful and healthful location. 15 acre Campus. New Buildings and Modern Equipment. Athletics. Gymnasium and Field Sports. College Preparatory, Music, Art, Domestic Science, Expression, and Business. Certificate admits to leading Colleges. Terms moderate.

Thirtieth Session will begin Sept. 19, 1923. For Catalogue address  
ANNIE M. POWELL, A.B., A.M., Principal

## EDUCATIONAL

## COLLEGES AND SCHOOLS FOR GIRLS

Iowa

Saint Katharine's School  
Davenport, Iowa

Under the care of the Sisters of St. Mary  
A thorough preparatory school for a limited number of girls  
School recommended by Eastern Colleges  
Beautiful Grounds, Outdoor Sports, and Riding  
Address: THE SISTER SUPERIOR

New Hampshire

St. Mary's School  
Concord, New Hampshire

A homelike school for girls. College preparatory and General courses. Thirty-eighth year opens Sept. 19. MISS LADD, Principal.

New Jersey

## RUTH HALL DIOCESAN SCHOOL

Home school for girls. Personal interest. Number limited. Terms \$450. Address  
MISS EMILY SPOONER, Principal

New York

Cathedral School of  
Saint Mary

Box W. Garden City, Long Island, N. Y.

School for girls, 22 miles from New York. College preparatory, and general courses. Music, Art, and Domestic Science. Catalog on request.

Miss MIRIAM A. BYTEL, Principal

Saint Mary's School  
Mount Saint GabrielPEEKSKILL-ON-THE-HUDSON, N. Y.  
Boarding School for Girls

Under the care of the Sisters of Saint Mary. College Preparatory and General courses. New modern fireproof building. Extensive recreation grounds. Separate attention given to young children. For catalogue address

THE SISTER SUPERIOR.

Virginia

## Virginia Episcopal School

LYNCHBURG, VIRGINIA

prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders. For catalogue apply to

REV. WILLIAM G. PENDLETON, D.D.,  
Rector.



**LIBERIAN BOYS**

BISHOP GARDINER, of Liberia, writes that the boys in the Cuttington School rise at five o'clock and go to work in the fields, still using primitive farming implements. At eight o'clock they have prayers, then breakfast, and then their lessons in the school room.

**EDUCATIONAL**

**COLLEGES FOR MEN**

New York

**St. Stephen's College**

**A Church College of Arts and Letters**

with four years' work leading to the degree of B.A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpensiveness of living, intimate personal companionship of professors and students, and sincerity.

The fees are: For tuition \$250 a year; for a room, furnished and heated, \$125 a year; for board in hall, \$225 a year; a total of \$600.

The College is equipped for teaching men who, after graduation, are going into business or into postgraduate schools of medicine, law, theology, journalism, or into classical, social or literary research.

Address Bernard Iddings Bell, President.

ANNANDALE-ON-HUDSON, N. Y.  
(Railway Station : Barrytown)

**COLLEGES FOR MEN AND WOMEN**

New York

**HOBART COLLEGE**

(For Men)

**WILLIAM SMITH COLLEGE**

(For Women)

GENEVA, N. Y.

102nd Year Begins Sept. 18, 1923.

Courses leading to the degrees of A.B. and B. S. Hobart offers a large number of scholarships to students preparing for Holy Orders.

Rt. Rev. Chas. H. Brent, D.D., LL.D., Chancellor, Rev. Murray Bartlett, D.D., LL.D., President. For information address the President.

**THEOLOGICAL SEMINARIES**

Connecticut

**Berkeley Divinity School**

Middletown, Connecticut

Address Rev. WILLIAM PALMER LADD, Dean

Massachusetts

**Episcopal Theological School**

CAMBRIDGE, MASS.

Affiliated with Harvard University

Academic year began September 25th

For particulars address the Dean

Minnesota

**SEABURY-CARLETON**

THEOLOGY LIBERAL ARTS

Full Course in Arts

Complete Course in Theology

Minimum Cost

For information write

The Rev. Frederick T. Kramer, Ph.D., D.D.  
FARIBAULT, MINN.

**EDUCATIONAL**

**THEOLOGICAL SEMINARIES**

New York

**General Theological Seminary**

CHELSEA SQUARE, NEW YORK

The Academic year began on the last Wednesday in September.

Special Students admitted, and Graduate Courses for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from THE DEAN, Chelsea Square, New York City.

Pennsylvania

**THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA**

Graduate Courses in Theology. Privileges at University of Pennsylvania. Address: the Rev. GEORGE G. BARTLETT, S.T.D., Dean, 316 S. Tenth Street, Philadelphia.

Virginia

**The Protestant Episcopal Theological Seminary in Virginia**

The one hundredth session opened Wednesday, September 27th, 1922. For catalogues and other information address THE DEAN.

REV. BERRYMAN GREEN, D.D.  
Theological Seminary,  
Alexandria, Va.

Wisconsin

**Nashotah House**

Founded in 1842

Theological Seminary

and

Collegiate Department

Academic Year begins September 29th.

For particulars address The Dean,  
Nashotah House, Nashotah, Wis.

**COLLEGES AND SCHOOLS FOR BOYS**

Illinois

**THORPE**  
Academy for Boys

Under Fifteen Years Semi-Military  
**ONLY PROTESTANTS**

Our Motto "Character Building On Principle" Classes small insure rapid progress. Able faculty. Much individual attention. Each Cadet given four chances daily to insure successful recitations. Athletics given prominence. Gymnasium, Toboggan, Skating Pond, Educational trips made to Chicago.

SUMMER CAMP  
PELICAN LAKE, WIS.  
Address

Lake Forest, Treasurer's office, Illinois

Massachusetts

**WORCESTER ACADEMY**

WORCESTER MASSACHUSETTS

**EDUCATIONAL**

**COLLEGES AND SCHOOLS FOR BOYS**

Indiana

**HOWE SCHOOL**

HOWE, INDIANA

A Thorough and Select CHURCH SCHOOL for Boys

Special Attention given to College Preparation, The Lower School for Little Boys entirely separate.

REV. CHARLES HERBERT YOUNG, M.A., Rector.  
Address P. O. Box L, Howe, Indiana.

Minnesota

**SHATTUCK SCHOOL**

A CHURCH SCHOOL FOR BOYS - 57th YEAR

It is conspicuous among schools for its select class of boys, its high rank in scholarship, its moral and physical training, the care taken of its boys, and their character when graduated.

A MILITARY BOARDING SCHOOL OF THE BEST TYPE. A CHURCH SCHOOL WITH THE TRADITIONS AND IDEALS OF 50 YEARS. Graduates prepared for any College.

Boys may be entered at Mid-Year.  
Summer School on a Unique Plan.

Address THE RECTOR

SHATTUCK SCHOOL, Faribault, Minn.

New York

**ST. PAUL'S**

150 Stewart Ave., Garden City, L. I., N. Y.

EPISCOPAL BOARDING SCHOOL FOR BOYS

College preparatory course (4 yrs.) for boys who have finished Grammar School. Candidates for admission to college are prepared to take examinations set by College Entrance Examination Board. Junior Dept. covering grades 5 to 8. Boys of ten admitted. Gymnasium, pool, and facilities for all athletics. Leagues in addition to varsity teams giving athletic instruction on teams to every pupil. Chapel, resident chaplain, nurse. RATE \$1200. Every boy has a private room. 40 minutes from N. Y.

Wisconsin

**Every Inch a Man**

Clear-eyed and alert, sturdy and resilient, keen-minded and clean-minded. Resourceful, courteous, dependable, and honest. Such are the possibilities for the lad who places himself in harmony with the method of training at ST. JOHN'S MILITARY ACADEMY. The aim of St. John's training is high. The results are gratifying. The men who direct it are men of experience. They have devoted their lives to the work. They are specialists. Problems that the average parent meets once or twice in a lifetime, they have met hundreds of times. Their judgment is sound, their vision broad, their methods direct and inspiring. Your boy will benefit by contact with such men. Give him the opportunity. Send for catalog. Box 15

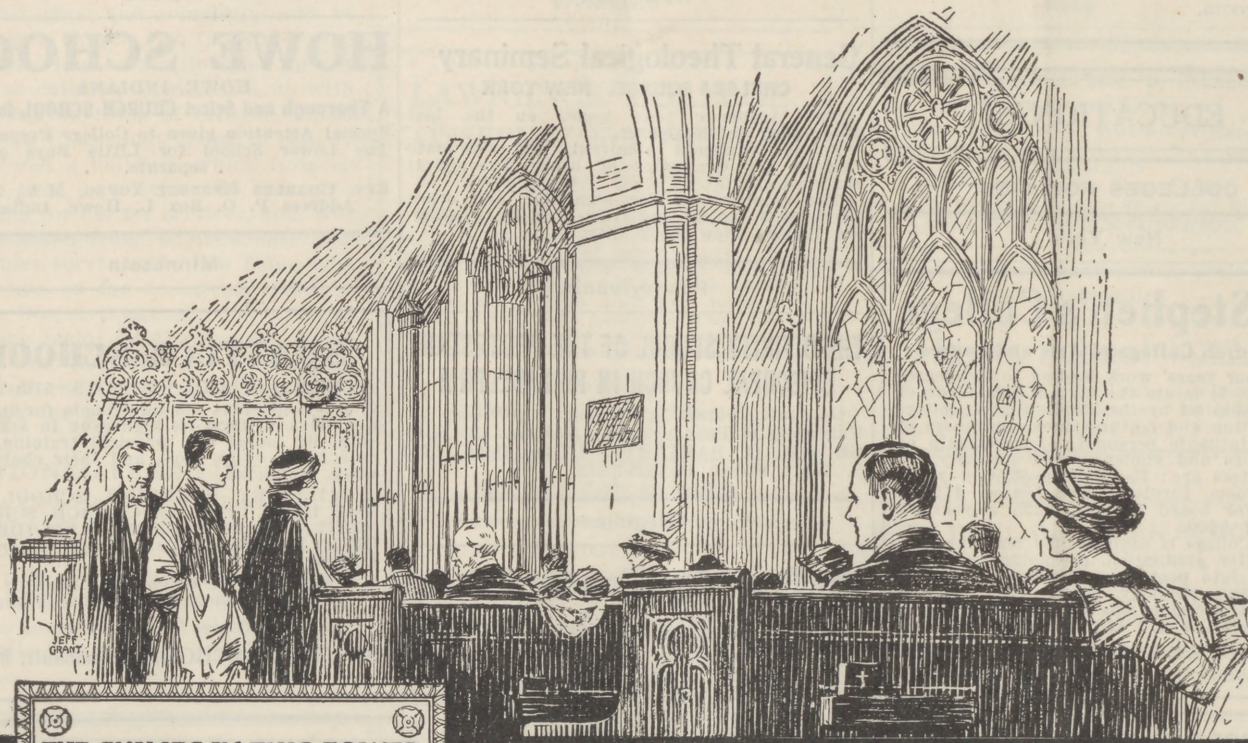
Delafield, Waukesha Co., Wis.



**St. John's Military Academy**

EPISCOPAL THE AMERICAN RUGBY





THE CHIMES IN THIS TOWER  
WERE ERECTED A.D. 1920  
BY MEMBERS AND FRIENDS  
IN TRIBUTE TO  
REV. JOSEPH A. BROWN  
PASTOR, FRIEND AND COUNSELOR

## Erect a living monument to your pastor

### *The Memorial Sublime*

WOVEN into the web of your church affairs—a leader of its spiritual and social life, with a definite heart interest in each hearthside, inextricably a part of every church activity, times without number giving every ounce of his strength and every farthing of his compensation in his ministering to your spiritual and bodily needs, his whole life devoted to the smoothing of your pathways with oft-times meagre or disheartening results—is the central figure of your pastor.

A living monument to his years of continuous efforts, token of his fortitude and courage in the face of frequent reverses, and written in enduring bronze—is the memorial sublime.

Deagan Tower chimes provide the most fitting tribute to a lifetime of service. Sweet harmonies that blend into and emphasize the eloquence of constant effort. To interested individuals and church organizations we will gladly send the fullest information.

# J. C. Deagan Inc.

Deagan Bldg., 4269 Ravenswood Ave., Chicago, U. S. A.  
ESTABLISHED 1880

