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MILWAUKEE, WISCONSIN, MAY 24, 1924

No. 4

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PRAYER BOOK REVISION. I.

Editorial

THE MEETING OF THE NATIONAL COUNCIL

FUNDAMENTALISM AND MODERNISM: THE APPEAL TO SCHOLARSHIP. I.

By the Bishop of South Carolina

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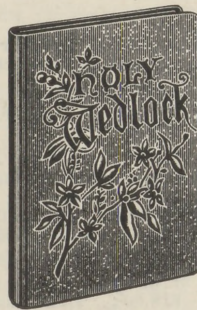
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A THEOLOGY that is true cannot really vitiate science, but a science that is true must fail to be an adequate expression of theological truth; for the higher explains the lower; the lower cannot explain, though it may illustrate, the lower.—AUBREY MOORE, in *Science and Faith*.

THERE IS a better way of getting wisdom than by many books—namely by filling our hearts through communion with God, with His own will. Then, whether we have worldly "learning" or no, we shall be able to instruct many and lead them to the light which has shone on us.—Alexander Maclaren.

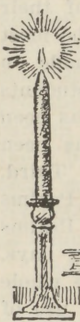
The Living Church

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

VOL. LXXI

MILWAUKEE, WISCONSIN, MAY 24, 1924

No. 4



EDITORIALS AND COMMENTS



Prayer Book Revision. I.

IT IS proposed in this and in ensuing issues to consider the proposals for Revision of the Prayer Book which the Commission has embodied in its previous report. In reviewing first those sections which have not been acted on by the General Convention we will take it for granted that the report of 1922, in its main features, will be adhered to. Hence any suggestions or criticisms which will be offered must necessarily be based on that report. And as it is assumed that the Commission will be holding one or more meetings to complete its work before issuing the schedule for 1925, it is hoped that some, at least, of the comments which shall be made may prove helpful to the deliberations of that body. Suggestions, we may be sure, come to the Commission from many sources, but articles from time to time appear in the Church press which, addressed to the Church at large, indicate the trend of thought in certain directions, and an appeal is made to the constituency to give certain proposals serious consideration. Of such are a series of articles from the pen of the Rev. Dr. Atwater in *The Witness*. What he has to say is sympathetic, constructive, and practical, and we commend his papers to the attention of the Commission, because he speaks from the experience of a parish priest who has analyzed the needs of the average congregation in the Middle West. We will find ourselves reiterating some of his points later, in order to corroborate our own position.

The Rev. Dr. Addison, also a member of the Commission, has published in the *Churchman* a very severe criticism of the Baptismal Office, as passed by the last General Convention, and proposes a reconsideration of that office with a view to its complete reconstruction. It raises a number of important issues which must be dealt with in detail, but the embarrassment in which the Commission must find itself by having obtained from General Convention a resolution forbidding any such reconsideration, cannot be overlooked, if the proposal should be seriously entertained. In the hope that a way out of the difficulty may be found, after we have reviewed the parts of the schedule which have not as yet been acted on by the General Convention, we shall have some suggestions to offer on certain points which will come up for ratification in 1925, and among these perhaps the most important is the Ministration of Holy Baptism.

In its May number *The American Church Monthly* reverts to the work of the revision of the Book of Common Prayer in the Anglican Communion both in England and the United States. Allusion is made to the great interest the question has aroused in England as evidenced by the number of publications dealing with the proposals, and the discussions which have followed in the press. The Editor goes on to deplore the fact that in this country, "for some reason, the proposals now before General Convention have received far less attention and have been the subject of very few articles in our Church periodicals, and it is to be feared that some things may be done in haste, of which we may have to repent afterwards." This

is opportune advice which encourages us and justifies us in adding our contribution to the solution of the problems before the Commission in the first instance, and on which the Church through General Convention must eventually take action. Dr. Atwater, in the *Witness*, speaking "in confidence" from inside of the work of the Commission, admits that the difficulties of revision, both liturgical and practical, are real and realized, and that an honest attempt is being made to deal with its varied problems. This will appear obvious to anyone reading the three reports.

But the situation in England is different from that in America. There the tradition of the Prayer Book is much more solid, one might almost say more sacred, than it is with us. It is part of the national history, it has dominated and formed the religious experience of millions of Englishmen for centuries, and every proposal to alter its structure or expression is watched with jealous eye. Further, one cannot but note that the line of demarkation between various groups is more obvious than with us. This is shown by the fact that such groups have issued publications, embodying the views of the respective groups, and suggesting amendments or substitute proposals to the revision adopted by the National Assembly. They are put forth as the work of liturgical experts. What is more important the counter proposals to the National Assembly schedule are almost entirely constructive, and there seems to be a real desire on the part of the different groups to understand the position of the other. It is true there are two extreme minority groups, who are opposing the present revision, one of Anglo-Catholics, because they cannot get absolutely all they feel is their rightful heritage, the other the Protestants, because they deprecate the Catholic tendency in revision thus far generally endorsed. But the main body of Churchmen are endeavoring to gain the best results possible and show a determination to accept in a spirit of loyalty the final decision of the Convocations. This is evidenced in the stand taken by such representative men of the Catholic wing as Bishop Frere, Dr. Darwell Stone, and Fr. Trenholme, S. S. J. E. The latter has a most scholarly and illuminating article in the *Church Quarterly Review* in which he surveys the whole field of legislation accomplished and proposed, and, speaking of the enrichment and rearrangement of the Order of Holy Communion, he comments, "one quite longs for the time for the beginning of these good things."

The situation in the American Church is not the same. Except in certain long-settled and strong Church communities the Prayer Book tradition is limited and precarious. The Church everywhere is largely missionary, face to face with a new population, which knows not the Church's ways, and understands not the liturgical and theological language of the Prayer Book to be preserved as a heritage from the past. Therefore we note in certain quarters a desire to accommodate the devotional and doctrinal expression of the services to the limited spiritual experience of "the man in the street." This

would result in a weak and sentimental position instead of that which should be, and is, strong and definite. Such procedure would spell disaster. The point is, however, that there is, generally speaking, no pronounced sentiment against change, *qua* change, nor is there, again speaking generally, any intelligent appreciation of what change accords with liturgical propriety. Unfortunately we seem to lack the expert knowledge and, above all, the liturgical instinct and technique which are represented by the vari-hued "Books" of the groups to which we have alluded. Having no steadying influence of this kind the temptation is to make the services "popular." The idea is not without merit and, as Dr. Atwater points out, ought to receive the serious consideration of the Commission. He goes further and indicates the line along which he thinks much can be done in that direction. He advocates "two Books," the complete Book, The Standard Book of Common Prayer, etc., and, The Book of Services.

THE SUGGESTION of "two Books" brings up the subject of arrangement, which is the first section of the schedule, and, as it has not come before the General Convention, it is "new matter" and can be dealt with by the Commission in any way.

It is proposed to provide a separate title page for each of five principal parts into which the Prayer Book may be divided. The first one reads:

MORNING AND EVENING PRAYER
TOGETHER WITH
PRAYERS AND THANKSGIVINGS. THE LITANY.

But the title is misleading because it is inadequate. The Psalter, which is the integral part and, in principle, the reason for Morning and Evening Prayer, is not included in this title. Indeed the Psalter is not reached until the greater part of the Prayer Book has been turned over, and then it is not referred to Morning and Evening Prayer, but is introduced as a separate book by a title all its own (pages 15, 17 Report). This is the traditional position since the first Book of Edward VI, 1549, but it was covered by the general title page and the Psalter is divided to follow the monthly recitation. By recent constitutional enactment of General Convention that rule need only be followed "in places where it is convenient." In place of the dated Psalter we are given (pages 175, *seq.*) Tables of Proper Psalms for certain Holy Days, Seasons, Occasions, and for every Sunday of the Church Year. It may be presumed that the Commission expected that the use of proper Psalms on Sundays would take the place of the haphazard Psalms on any given date in most of our parish churches, that the regular recitation would only be found "convenient" in those churches which maintain the daily Divine Office. Now a selection of Psalms is more difficult to find (especially for the newcomers, to whom the Prayer Book is, as Dr. Atwater states, a very complex manual) than those under a date. Then there is a further difficulty. The Psalter is to be printed in an edited and expurgated form, as indicated on page 180 of the Report. Note, for instance, the direction given for Psalm 107, and then imagine the newcomer trying to follow the minister, who may, or may not, at his discretion, regard the spaces. The difficulty can be met in another way, and it seems so obvious that we wonder it has not already occurred to the Commission. There is no criticism meant on the editing of parts of the Bible for use in public service. The principle is well recognized in the Prayer Book, e.g., the *Venite*, *Benedicite omnia opera*, and *Benedictus*, in Morning Prayer, *Bonum est* and *Benedic anima mea*, in Evening Prayer, the special anthems for Easter Day and Thanksgiving Day, and the Psalter in the Burial Office. The alternative lesson from Romans 8 in the same office adopted by the General Convention is a satisfactory example of such editing. But all these are printed as they are to be read, and the editing passes unnoticed.

The suggestion which is respectfully brought to the Commission is this. Insert between Morning and Evening Prayer, printed where necessary in their edited form, first, the Psalter for the Sundays throughout the year, and, second, the Psalter for certain Holy Days, Seasons, and Occasions. The Table of Selections of Psalms might be omitted as really covered by the Sunday Psalter. The advantages of the plan are twofold; first, the ease with which the Psalms can be found, second, the Psalm printed just as it is to be sung or said, with

no indication of editing as in the Prayer Book now. By this means there would be obtained a complete and compact Book for the people's use at Morning and at Evening Prayer, and which conforms to the title-page proposed in the schedule as cited above.

Some objections will doubtless present themselves to this plan. The first to many will be the setting aside of the tradition of the regular recitation of the Psalter. But as far as the people are concerned it has lapsed everywhere throughout Catholic Christendom. If the Psalter is to be part of their spiritual experience, it had better be that which will be most helpful in their worship. Second, objection may be made on the ground of the novelty of its changed position. But students will tell us that the Psalter in the liturgical books has been that center around which the rest of the offices has been built, and has always been incorporated with them. Third, the duplication of the Psalter, the printing of some Psalms twice. It will be necessary to revise the lists of proper Psalms so as to provide no more than three or four for holy days, as is already the case in the Sunday Psalter, but the whole Psalter can be provided in a book of its own for the use of those clergymen and others who would recite the Psalter daily. Fourth, the expense. If there are to be two books, the People's Book of Worship, in addition to the Standard Book of Common Prayer, etc., there may be additional expense. Dr. Atwater feels that "it would bring a return that would more than compensate for the outlay." We think the proposal ought to have the serious consideration of the Commission and of the Church.

In addition, this People's Book of Worship must include the Order for the Holy Communion, together with the Collects, Epistles, and Gospels. Nothing more, except perhaps the list of Holy Days with fixed date; just enough rubrical direction to enable the people to take part in the services intelligently, when to stand, kneel, or sit. We can hardly appreciate any difficulty in preparing and publishing such a book. Already we have Altar Service books for the use of the ministers at the Eucharist. The Bishops have their books, with the services reserved for their use. Why should not the people have their Book for Public Worship in a simple and compact form? If the Commission will undertake such a work and bring it to a successful issue, it will have accomplished a revision of practical value which will have far reaching influence as a missionary agency.

SEVERAL correspondents have asked the authority upon which we stated recently that in the Roman Church provision had been made for dispensations from some degree of the fast on behalf of a priest celebrating twice in the same day. Our authority is contained in the following excerpt from an issue in 1923 of the (London) *Tablet*:

Dispensation
from Fasting

"A very interesting letter is addressed by the Holy Office to all Ordinaries of Places, which affects priests who have to say two Masses. It is a thing which for many years has cropped up in conversation here, principally among English-speaking priests, as it has been from English-speaking countries that one has learned of the damage to health resulting from the long fast on a Sunday till after a second Mass, concluded, with confessions, catechism, and sermon perhaps, about half-past twelve, and very likely a journey of many miles in snow and ice between the first and second Masses. The Holy Office now allows dispensation in such cases. If priests have to duplicate according to Canon 806 (2), or to say a very late Mass, and their health may suffer, the Bishop may make application to the Holy Office, which, after examination, will issue a dispensation itself, or, if necessary, give the Bishop such faculty. In case of such urgency as does not give time for application to Rome, the Bishop is authorized, under conscience, to allow liquid nourishment to be taken, the Holy Office indicating the reasons and regulations which must govern this concession."

We understand also that soldiers were dispensed from the fast before Communion in the late war.

We are interested in the letters from several priests depicting their regular Sunday experiences which involve constant ministrations or travel until after noon, which they are accustomed to perform fasting. Another priest has told us of celebrating four times last Easter, communicating five hundred people, and having no assistance at any of the services except in the administration of the chalice at the latest service. And we have personal knowledge of a priest in Wisconsin who, on

many winter Sundays, with snowbound roads, has walked twenty miles between mission points, celebrating two or three times and fasting until after the last ministration.

All honor to these priests. Their quiet devotion puts us of the laity to shame, when we plead, so often, that we "cannot" go from home to church to make our Communion fasting.

Yet we revert unhesitatingly to our previous theme. If we are ever to have Holy Communion the principal service on Sunday morning throughout the Church generally, following upon an early celebration, and in a parish or chain of missions with only one priest to perform both of the services and probably to conduct Sunday school as well, it is a matter for careful discussion among the Catholic clergy as to whether there is not necessity for suggesting conditions under which some degree of the fast may—not shall—be modified, while yet holding tenaciously to the principle of fasting communion as a normal practice.

And we strongly suspect that a priest reaching or past middle age without the necessity for enduring it, would be physically unable to do what other clergy, accustomed to it from early manhood, find themselves able to do under necessity.

The perspective from which this ought to be discussed is that of making general throughout the Church the establishment of the Holy Communion as the main service of Sunday morning, the congregation willingly cooperating by making their communions, for the most part, at an earlier celebration. How can we best make that a general practice throughout the Church?

ANSWERS TO CORRESPONDENTS

M.—The authority for fasting communion is the universal practice of the Church from the earliest times, which has found expression in canonical legislation in most parts of the Church, including pre-Reformation canons of the Church of England never repealed. The practice is subject to dispensation for grave cause. It has never been a subject of legislation in the American Church, but in spite of great laxity in observance, must be recognized as a "normal moral obligation" because of the practical unanimity of the whole Catholic Church, in all places and ages, except where Protestant influence in the Anglican Churches has allowed it, without authority, to be disregarded.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

Table with 2 columns: Name and Amount. Includes M. R. * \$25.00, K. A. S., Faribault, Minn. (for Armenian children)* 3.50, A. K. 5.00

*For starving children \$33.50

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Table with 2 columns: Name and Amount. Includes St. John's Mission, Franklin, Mass. \$13.32, St. James' Sunday School, Alexandria, Louisiana 20.34, Fannie M. Holt, Markham, Va. 3.00, St. James' Church, Goshen, N. Y. 10.00, A. B. S., Bishop Seabury Memorial Church, Groton, Conn. 2.00

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Table with 2 columns: Name and Amount. Includes Good Friday offering from St. John's Mission, Franklin, Mass. \$3.80, Good Friday offering from St. James' Church, Goshen, N. Y. 3.45, F. 5.00

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Table with 2 columns: Name and Amount. Includes St. James' Church, Goshen, N. Y. \$3.45

THE TREASURER'S MESSAGE

To the People of the Church:

THE enclosed statement of receipts from the Dioceses for the general work of the Church, to May 1, 1924, is not encouraging.

Allowing one month for the collection of the money, there should have been received \$926,272 on the Budget share of the Quota, whereas the actual receipts have been only \$483,538.60, or a little over one-half of the amount due. Only eleven Dioceses and Missionary Districts have kept up with the amount due.

The amount received to date is over \$100,000 less than the amount received at this time last year. The late date of Easter this year explains some of this falling off, because few of the Lenten offerings of the Church schools were received in

April; but this is no excuse for the fact that only a little over one-half of the Budget figure is met.

A few Dioceses have been an exception to the general rule, the following having reduced the amount of their underpayments as compared with last month, or else have so improved their records as to show an overpayment rather than an underpayment.

Table with 3 columns: State/Region. Includes Rhode Island, Delaware, Southwestern Virginia, Virginia, Washington, East Carolina, Georgia, Kentucky, North Carolina, Upper South Carolina, Ohio, Minnesota, North Dakota, South Dakota, Eastern Oregon, Utah, Mexico, Arkansas, New Mexico, Alaska, Arizona

Don't forget that summer vacations are coming soon and vacation time is a mighty poor time to make up arrears.

LEWIS B. FRANKLIN, Treasurer.

THE JAPAN RECONSTRUCTION FUND

IN EVERY parish and mission tomorrow, Sunday, May 25th, there is to be, in so far as the plan of the Japan Reconstruction Fund has been followed, a general offering which marks the culmination of the raising of that fund.

Immediately after the earthquake and fire, the first week of September, every effort was directed to the raising of an Emergency Fund for the almost desperate needs of the present year and to keep the work going until permanent reconstruction could be accomplished. The distinction between the Emergency and the Reconstruction Fund was explained at the time. The Emergency Fund of \$500,000 was completed, with little or no organization, within four months. By that time full first-hand information had been obtained from Japan, and the emergency relief was followed by the effort, now at its height, to secure funds which would not only provide permanent physical reconstruction in Tokyo, but would fulfill the American Church's desire and determination to continue its great mission to the Japanese.

Every opportunity has been taken to reach the people of the Church with full information. There has been much cooperation from the parochial, diocesan, and general Church papers, while bishops and clergy have made evident their whole-hearted support of the undertaking.

The unprecedented opportunities offered by the needs of the work in Tokyo have, during the past four months, been presented to many groups, and now, as far as possible, all communicants and all the Church school children are to receive information and pledge cards sent out in preparation for the general offering of May 25th.

Since, in spite of every effort, there are still Church people who know only too little about the whole great undertaking, it is not superfluous to summarize once more its cause and its purpose. The earthquake and fire literally wiped out the churches, St. Paul's Middle School for boys, St. Margaret's School for girls, St. Luke's Hospital, and our missionaries' homes in Tokyo, and greatly damaged St. Paul's University outside the city. This is the barest possible statement, taking no account of the personal losses of missionaries, or the situation of our Japanese staff, thus left without means of support, except as the Emergency Fund carries them for the time being.

The Japan Reconstruction Fund is to build the churches and the schools and the great hospital, and the necessary houses for the mission staff. Details and explanations are available, showing the irresistible appeal made by each of these phases of the Church's work. A total of \$3,000,000 is needed, of which \$600,000 is to come from the use or disposition of the land now owned by the Church in Tokyo, leaving \$2,400,000 to be given by the men and women and children of the Church.

It is hoped that all the pledges, large and small, including those that have been made previous to the general offering, may be presented in that offering on Sunday. This "material" gift of money provides for the demonstration of Christianity through St. Luke's Hospital, the training of Christian leaders for the leading nation of the Orient, and the building up of a native self-supporting Church in Japan.

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

May 25: Fifth Sunday after Easter

READ St. James 1:22-end.

Facts to be noted:

1. Reality is an essential in religion.
2. Real religion must issue in character and service.

St. James' description of religion as visiting the fatherless and widows, and of keeping oneself unspotted, is not meant to be an exhaustive definition of religion. The word here translated "religion" means properly "religious service"; it is the activity in which religion results. The Christian religion is fundamentally a personal relationship between man and God. "The essence of religion is an attitude toward God of the personality as a whole" (Rawlinson). Our efforts to develop character, or to serve our fellow men, must not obscure our duty to God. That is the first and great duty. But our relationship to God must necessarily transform our whole relation to life. The test of our faith in God and our love for Him will be found in our willingness to live the life which He demands. True religion, in the broader sense in which we usually use the word, means an activity both Godward and manward. We must live what we believe.

May 26: Rogation Day

Read St. Matthew 7:21-28.

Facts to be noted:

1. Religion must be practised as well as believed.
2. The doers of God's word enter His Kingdom.

Insincerity and hypocrisy, especially in religious profession, drew forth the scathing condemnation of Jesus. He demanded that men's religion should be real. It is easy for us to acquiesce in his judgment of the religious life about Him. It was marked by formalism, by pretence, and by the divorce of practice from profession. But much the same judgment may be passed upon our own religious life. The Gospel often wins our intellectual and emotional assent. It often becomes a pleasant kind of self-nurture. We believe in the truths of the Gospel, feel their force, and openly profess them. But religion is never real till it engages the will, and forces us into activity of a moral and social nature. A man's usefulness in the Kingdom of God is not measured by what he thinks and feels, but by the way he translates his beliefs and love into concrete actions of service and self-sacrifice in behalf of God and his fellows.

May 27: Rogation Day

Read St. Matthew 23:25-29.

Facts to be noted:

1. Jesus condemned hypocrisy.
2. Hypocrisy is profession without intent of practice.

The reason that Jesus was so severe with hypocrisy is because it dishonors God, and harms men. When we profess God with no intention of living what we profess, we are really saying that God is of such a moral nature that He can be tricked into favor, or be satisfied with lip service. We are taking His Name in vain. We confess that God is Truth, and then ask Him to accept our pretense. It harms men because our unreality in religion keeps them from accepting the religion they need. Men ask us to be truthful and sincere. They do not distinguish between our religion and our practice of it. They judge the worth of what we believe by the effects they see of it in our lives. But the worst effect of hypocrisy is upon those who practise it. Sincerity is a fundamental virtue. If we are wrong here, we are likely to be wrong everywhere. The hypocrite in religion is not true to himself, his fellows, or his God.

May 28: Rogation Day

Read Romans 2:3-14.

Facts to be noted:

1. God renders according to man's needs.
2. Only the doers of the law are justified.

The Epistle to the Romans is the great thesis of justification by faith. By that St. Paul meant that the man who accepts Christ in faith, and surrenders himself wholly to God, is counted by Him as just. God gives him a new start, and is willing to deal with him as a righteous man. Naturally such

a doctrine was open to perversion. Some men argued that if a man was saved by faith, obedience to the moral law was a matter of indifference. They put the emphasis upon right believing and minimized right living. But St. Paul's conclusion is very different. If a man accepts God in faith, and in response to the love God has shown him, he takes upon him a new obligation to live as God wills. He adds to the duty of obedience the motives of gratitude, loyalty, and love. He seeks to respond to the trust God has placed in him, and to become the man God wills him to be. It is noteworthy that, whenever there has been a fresh emphasis upon St. Paul's teaching of justification by faith, there has been a renewal of the moral life in the individual and in society.

May 29: Ascension Day

Read Acts 1:1-12.

Facts to be noted:

1. Christ suffered in obedience.
2. He was exalted in glory.

The Ascension does not mean merely that the preëxistent Son of God returned to the glory which He had with the Father before the Incarnation, but that He returned to God clothed with His human nature. It is important to remember that, for it means that our human nature is capable of being glorified. All Christ's life was a revelation of human possibility. His goodness showed what man might be; His suffering showed how pain and suffering might be borne, and how they might be made helpful to men. His Resurrection brought man's immortality to light, and now the Ascension reveals man's ultimate destiny. "We ourselves do not pass. The Ascension of our Lord bids us learn that human nature abides. But the human nature which abides is taken up into the Godhead: not isolated humanity, but human nature redeemed, and replete with the Holy Spirit, the Giver of Life, whom the Son sends from the Father" (David Jenks).

May 30.

Read Exodus 40:33-end.

Facts to be noted:

1. The cloud covered the tabernacle.
2. The cloud signified God's presence.

In the symbolism of Old Testament times, the cloud signified the presence of God. So, in Exodus 16:10: "The glory of the Lord appeared in the cloud"; Leviticus 16:2: "I will appear in the cloud upon the mercy seat." It is the function of the cloud to conceal, as well as to reveal, for God's perfect glory is mercifully hid from human eyes which cannot bear His splendor. So Moses enters into the cloud as he goes to meet God upon the mountain (Exodus 24:15ff). St. Luke would have this traditional association of the cloud in mind as he described our Lord in His Ascension, entering into the cloud and being hidden by it. Jesus Christ returns to dwell in the glory and presence of His Father. At the same time we are reminded that the period of Christ's visible presence upon earth has ended. He has entered into His glory, and we shall not see Him again till we see Him as the Judge and Lord of men; cf. St. Matthew 26:64.

May 31.

Read St. Mark 13:19-27.

Facts to be noted:

1. The Son of Man will come again upon the clouds of Heaven.
2. He comes to judge and to reign.

Christ ascended into heaven to be clothed with power and glory. This truth is always united with another in the New Testament. He will return in the character of Judge and King. "This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Again we meet with the cloud, with all its traditional associations of the manifestation and presence of God. He who comes again comes not as at first in the Incarnation, in lowliness and humility, but with every accompaniment of majesty and power which befits the eternal Son of God. "Then shall they see the Son of Man coming in a cloud with power and great glory" (St. Luke 21:27).

As God is a Father to all men, I will be a brother to all. I will never allow an opportunity to pass to show my brotherhood.—George Landor Perin.

Meeting of the National Council

TWENTY-ONE members were present at the meeting of the National Council held in New York May 14th and 15th, every Province of the Church being represented.

Naturally the situation in Japan called for a great deal of attention. The Department of Missions had given much consideration to the action of Congress in relation to the Immigration Bill and the exclusion of the Japanese from the United States. The Department was instructed to bring in resolutions that might be considered by the Council, which it did, and the following was adopted:

WHEREAS: The National Council of the Protestant Episcopal Church in the United States of America has received from its missionaries in Japan messages calling attention to the harmful effect upon the friendly relations between Japan and America caused by the agitation which has resulted in the section of the pending Immigration Bill excluding Japan from the operations of the quota provisions of the bill: and,

WHEREAS: In the opinion of the Council it is essential that our immigration laws should tend to preserve and strengthen the traditional friendship between the Governments of the United States and Japan: be it

RESOLVED: That the National Council respectfully expresses to the President of the United States its request that the proposed immigration bill shall be so modified as to relieve the Japanese people of cause for misunderstanding and our own Government of reproach: and be it

FURTHER RESOLVED: That the President of the National Council be requested to correspond with the President of the United States requesting an opportunity for himself and the Rt. Rev. Charles S. Reifsnider, L.H.D., Suffragan Bishop to Bishop McKim, to present in person the attitude of this Church with regard to the proposed legislation.

REPORTS

The report of the Committee on Japan Reconstruction was presented by the Vice-Chairman, Mr. Franklin. He was able to announce a gift of \$100,000, from Mr. Samuel Mather of Cleveland, Ohio, a member of the Council.

A request from the Bishop of Pittsburgh, suggesting the appointment of a Commission of the Church on International Peace and Good-Will, was referred to the Department of Christian Social Service for its consideration.

Correspondence and reports received from the Hon. Ira W. Stratton of Reading, Pa., a member of the General Convention Committee on Increased Lay Activity, concerning this subject, were presented, and after consideration by a special committee, the Council voted to refer the correspondence and all papers with the approval of the National Council to the General Convention at its next meeting.

Attention was called to the coming Centennial of Kenyon College to be held June 17, 1924. The Bishop Coadjutor of Southern Ohio, Bishop Reese, the Rev. G. C. Stewart, D.D., and Mr. Samuel Mather were appointed representatives to this Centennial meeting.

MAR TIMOTHEUS

Mar Timotheus, Nestorian Metropolitan and official representative of that Church, who had been one of the speakers at the farewell service tendered the Rev. Charles T. Bridgeman at St. Thomas' Church on May 12th, was present, and favored the Council with an address. He took occasion to refer to the misunderstanding concerning the orthodoxy of the Nestorian Church. He stated positively that the Nestorian Church was orthodox. If there were any misunderstanding about this subject, it was due to a lack of understanding of the language.

Word was received from the Bishop of Hankow, stating that he was resigning as Executive Secretary of the National Christian Council in China.

A cable was also received from the three Bishops in China requesting the Council, in view of Bishop Roots' withdrawal, to make a money contribution to the National Christian Council. As this matter had been dealt with in resolution of the General Convention of 1922, it was referred to the President of the National Council with power to pay at his discretion for the year 1924, after consultation with the Bishop of Shanghai as President of the *Chung Hua Sheng Kung Hui*, a sum not to exceed \$3,000.

MEMORIAL OF BISHOP HOLLY

November 8, 1924, will mark the fiftieth anniversary of the consecration of the first Haitian Bishop. Bishop Carson requested that this occasion be marked by permission to make appeals for a sum of money for Port au Prince equipment. As it had not been possible to include in the General Church Program for 1923-1925 any priorities for the Missionary District of Haiti, it was felt that members of the Church should be given an opportunity, if they so desired, to memorialize this significant anniversary. The Bishop was therefore authorized to appeal for special gifts for the better equipment of the Church's work in Haiti to the extent of \$25,000, this authorization to be effective until December 31, 1924.

The Presiding Bishop notified the Department of Missions that he had relieved the Bishop of New Mexico of the charge of the District of Mexico and had appointed in his place the Bishop of West Texas, and that Bishop Capers had accepted his appointment.

The Department of Religious Education recommended the endorsement of the "Statement of Principles" of the National Council on Religion in Non-Sectarian American Colleges and Universities, and requested authority to appoint the Bishop of Western New York as one of its representatives on the Council of Church Boards of Education, with the hope that said Council of Church Boards of Education will appoint him on the above mentioned National Council on Religion. The Council approved the recommendation of the Department.

APPOINTMENTS AND RESIGNATIONS

Bishop Brent was also nominated by the Department as an additional member of the Department of Religious Education, which nomination was confirmed by the Council.

Miss Mildred P. Carpenter, Secretary for Church Institutions, on account of illness, felt compelled to resign from the Department of Christian Social Service, and the Rev. J. M. B. Gill, a General Secretary of the Field Department, also felt compelled to offer his resignation. These resignations were accepted with great regret. Mr. Gill was appointed by the National Council as an Associate Secretary of the Field Department.

Owing to the resignation of Mr. Gill, for whom an extended itinerary had been planned in the West, a substitute had to be found, and the Rev. B. H. Reinheimer, Diocesan Executive Secretary of Southern Ohio, was released by his Diocese to take up the work planned for Mr. Gill. Mr. Reinheimer was not only released from his work in Southern Ohio, but they also continued his salary during the time of his absence. The Council expressed its great appreciation to the Bishop and Chapter, as well as to Mr. Reinheimer, for this service to the general Church.

In the desire to cooperate as much as possible with the National Council, the Province of the Pacific had made a proposal looking to the establishment of a Provincial Field Department on the Pacific Coast. A plan of organization was submitted by the Provincial Council to the National Council, which with certain changes was approved. It will be submitted to the Synod of the Province, meeting soon, for its approval.

The Bishop of Indianapolis called the attention of the Council to the fact that at 12:30 Wednesday morning, which was 10:30 in Springfield, Ill., the Ven. John C. White was being consecrated Bishop of the Diocese of Springfield. The National Council sent a telegram expressing its good wishes to the new Bishop.

JOINT MEETING PROPOSED

The Committee appointed by the Council to confer with the Committee appointed by the House of Bishops looking to a joint meeting between the House of Bishops and the National Council, reported by recommending that such a meeting be held during the week of October 6th, at which time one of the subjects for joint discussion should be How to Build, Present, and Execute the Program for the Next Triennium. The report of the Committee was adopted. It is hoped, therefore, that this meeting will be held and be productive of much

good in bringing together the leaders of the Church with the National Council to discuss this most important subject.

The Council voted that the meeting called for July should not be held unless there seemed imperative need for such a meeting. The Council therefore, adjourned, to meet with the House of Bishops on October 6th, unless called earlier by the President.

DEPARTMENT OF MISSIONS AND CHURCH EXTENSION

In the Department of Missions, which met on Tuesday before the Council meeting, in addition to the matters which are reported in the Minutes of the Council meeting, the Department arranged to pay part transportation of two Hungarian students who have graduated from the Seminary in Hungary and are coming to this country for post-graduate work. They will receive scholarships. The appropriation is to go toward the travel expenses, the balance to be provided from other sources interested in this work. An appropriation of \$600 was granted from the Foreign-born Americans budget toward the salary of a lay assistant and teacher in the New Brunswick Hungarian parish. Provision was made to care for the expenses of the Rev. Frederick H. Sleep, who will survey, under the Foreign-born Americans Division, the situation of the old Assyrians in America.

The resignation of Archdeacon Steel, for nineteen years a missionary in the District of Cuba, was accepted with great regret and an expression of appreciation for his long and faithful service.

The Bishop of Shanghai reported that he had been able, after a long endeavor, to secure a proper site for the new St. Luke's Hospital and the doctors' residences in Shanghai.

Dr. J. L. McSparran, missionary physician in charge of St. Barnabas' Hospital, Osaka, in the District of Kyoto, presented his resignation, which was accepted with regret.

The Department learned with satisfaction of the proposal to arrange for an Advisory Committee on Education in Liberia to act under the general direction of the societies and mission boards having interests in Liberia and to secure the services as an educational adviser of an American Christian educationalist.

The Department was able to appoint, out of the many who volunteered for service, twenty-two new missionaries. Of these eleven were women. Twenty went to the Foreign Field and two to Latin America. Three missionaries, two to the Foreign Field, and one for work among foreign-born Americans, were also employed in the field.

THE FATHER'S HANDS

Apart on the shore the old fisherman sits,
A-mending his ragged net,
For the toil of days
In the deep-sea ways
And the rocks that graze
Have rent his fine-meshed net.

Apart on the shore the old fisherman sits.
With hands dull brown and strong,
But tender as love
In courts above,
With gentle shove
And twist of cord along
The reaches of the grey old sands,
The net's made new by his loving hands.

On the shore of life the Great Father waits
To mend the lives of men,
A-soil and spent,
With griefs deep rent,
And passions bent.
He looks upon His men.

On the shore of life the Great Father waits
To mend the lives of men.
His hands of grace,
With calm, apace,
Do help the race,
A-healing the lives of men,
Along the stretches of life's grey sands,
Remade are the nets by the Master's hands.

GRACE LOUISE ROBINSON.

THE INCARNATION, THE FOUNDATION OF FREEDOM, PROGRESS, AND UNITY

BY THE RT. REV. JAMES DEWOLF PERRY, JR., D.D.,
BISHOP OF RHODE ISLAND.

THE question which most vitally affects the thought of men today is whether life at its highest and best is a human achievement or the manifestation of divine purpose. Man's experiment, or God's?

Through every sphere of intellectual and practical activity that question cuts its way; in the arts dividing between ingenuity and inspiration; in science, between the theory of relative knowledge and the assertion of absolute truth; in ethics, between a moral code evolved from human experience and the law of God as it is written in the word of God. Beyond all other inquiries in the field of religion the answer must be made whether faith is the supreme effort of the human mind to apprehend the truth, or is the response of mankind to God's self-revelation.

Once that question was put into clear terms which cannot be evaded, "What think ye of Christ?" "Whom do men say that I am?" All the differences in Christian thought, in Christian worship, and in Christian institutions are gathered up in two answers to that question. Either it is He whose life marks the final result of man's moral and spiritual energies, or it is He "who for us men and for our salvation came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man."

The answer to our question thus stated in the Creed and recorded in the Gospel secures the freedom, the progress, and the unity of Christian faith.

It is the charter first of freedom. It removes the barriers which confine men's thought of God to the limits of their individual experience. It is a poor halting faith which ventures only so far as the eye can see; a narrow faith which includes so much of truth as the mind can prove. A perverted use of the word "liberal" has recently been made by those who reduce their creed to a minimum. In its rightful sense a liberal belief is the faith which reaches out for the whole range of truth contained in God's revelation. Liberal belief is free to follow the light wherever it leads, in science, in religion, and in life; from the known to the unknown, from the natural to the supernatural.

This attitude insures progress also. There is nothing so complacent as the possession of half truth. The man who persuades himself that the position he holds is the utmost of which human will or human mind is capable, fixes an arbitrary goal of faith. Let the same man have before him the miracle of God's entrance into human life as recorded by St. Luke; let him catch the vision which St. John describes of the glory as of the only begotten of the Father full of grace and truth; let him press toward the mark of a complete faith, "born, not of the will of the flesh, nor of the will of man, but of God," and then there becomes revealed a realm of truth which the human mind for endless ages can explore with increasing progress, forgetting those things which are behind and ever reaching forward.

Finally on such faith in the Incarnation rests the hope of Unity. If it were true that Christ represented only the highest mark of human effort, then all the paths of moral and spiritual aspiration would invite division. Men would pursue their several ways to attain the goal. But let the answer of the gospel stand—it proclaims a fact in which the problem of unity is solved. In just so far as the faith of Christians bears witness to the Incarnation, they are already one.

THE IMMIGRANT

When Ruth was old,
She'd take her children on her knee.
They'd never weary to be told
Tales of her childhood in a far country.

For though her eyes were dim,
Men said of her, "Her heart is always young."
And Boaz, while she spoke to him,
Loved the faint accent of a foreign tongue.

FRANK H. KENDON, in *Poems and Sonnets*.

Fundamentalism and Modernism: The Appeal to Scholarship. I.

BY THE RT. REV. WM. A. GUERRY, D.D.,

Bishop of South Carolina

THEOLOGICAL controversy has been raging now for more than a year in our Church papers over the meaning and significance of these two words, Fundamentalism and Modernism. They represent not so much separate parties within the Church as two distinct schools of thought, or rather two divergent methods of approach to the truths of Scripture and of the Creeds. The Fundamentalist is essentially a conservative. He dislikes change, he accepts without question the Creeds of the Catholic Church. The miracles of the New Testament, The Virgin Birth, and the Resurrection of our Lord present no difficulties to his mind. He is averse to restatement or reinterpretation of Christianity in terms of the science, philosophy, or psychology of the day. It seems to him that such attempts lead too often to a denial of the facts that they were meant to interpret, but for all this, the conservative has a most important part to play in the process of testing and proving new thought, new theology, and new schemes of social regeneration. Because an idea is new and is put forward in the name of progress, it does not follow that it deserves our support. Many a man has found to his sorrow that he has rushed impulsively and prematurely into some ill-considered and half-baked theory, to discover that, after all, it rested upon very insecure foundations. The pathway of true progress is lined with the wrecks of the schemes of philosophers and reformers whose theories of life have proved impractical and unsound. The words of Gamaliel before the Jewish Sanhedrin are just as true today as when they were first uttered: "If this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it."

It may, however, be said with justice that the progress of truth and the introduction of new ideas has often been made unnecessarily hard. Undoubtedly the progress of the race has been unduly retarded by blind and unreasoning prejudice and persecution. I hold no brief for that sort of conservatism, but the fact remains that a certain amount of proving and testing of new truth is necessary, and, in the long run, if a thing is true and rests upon secure foundations, it will stand the test and come out purged of much that was no essential part of the original deposit. The advocates of a new theory or discovery generally claim for it in the beginning more than experience and a fuller knowledge of all the facts will justify. Dr. DuBose puts the case thus: "Therefore, while the Church must ever maintain the unity and continuity of truth and life, she must resist change until it can win her own Catholic consent" (*Liberty and Authority in Christian Truth*).

On the other hand, Modernism is a much more difficult term to define, because it represents an attitude of mind, a tendency, rather than a well-formulated school of thought. As Canon Sparrow-Simpson puts it, "The reader of Modernist books is well aware that he can never take for granted that the conclusions of one member of the school will be identical with those of another, even on doctrines of deep significance." If, therefore, one is disposed to take issue with a Modernist on a specific point of doctrine, it should be understood that he is quoting the opinions of an individual, or possibly of a small group of individuals. There is, however, a general agreement among men of this school of thought in the claim which they make that scholarship should be free and untrammelled; that there is no inherent or essential contradiction between the truths of science and of religion; that, therefore, we should accept the accredited results of modern science and seek to apply them to Christianity; that in each age the doctrines of the Church and the articles of the Creed need to be restated in terms of the thought and philosophy of the period; that, in a general way, we must keep an open mind and be prepared to accept new truth from whatever source it may come; that the Christian of

today is obliged to recognize that Biblical criticism of a sane and reverent sort has greatly modified, and, in many instances, radically changed our view of the inspiration of the Bible. With much of this point of view we whole-heartedly sympathize, and with the eleven presbyters of the Diocese of New York, we desire to commend and make our own their utterance regarding the right of scholars to the widest freedom of thought and enquiry in the field of Biblical and theological research. "In questions relating to the articles of the Creed, we believe that such freedom will result in a deeper and more intelligent apprehension of their meaning." To this we cordially agree, and also with their further statement "that the Church should consider patiently every reverent and scholarly interpretation which falls short of actual and overt denial of the historical facts stated in the Creeds."

We think it most unfortunate, however, that, in the present controversy, no place seems to be allowed for a Liberal Modernist as against the Fundamentalist on the one side and the extreme radical on the other. One might well object to being called an Obscurantist—an enemy of progress—and just as strenuously refuse, on the other hand to be classed with the radical Modernist whose interpretations of the Creeds of the Church often lead to their practical denial. Is there not a different kind of Modernist which would fit the case of most of us? We believe that it is possible to be both a Fundamentalist and a Liberal Modernist. We certainly claim for ourselves the right to hold fast to belief in the supernatural and the miraculous in the New Testament and yet be loyal both to science and to the Creeds. We assert that, so far as our studies have led us, there is no contradiction, and that, in the nature of the case, there cannot be, between the revelation of God in Nature and a revelation or manifestation of the character of God in Jesus Christ, and in the collective and corporate religious experience of the Catholic Church.

The Bishops, in their Pastoral letter at Dallas, assert "that the doctrine of the Virgin Birth and of the Resurrection of our Lord Jesus Christ have been abundantly dealt with by the best scholarship of the day." We believe that this claim can be made good. We have heard a great deal in recent months of the appeal to scholarship; we have been told that "disagreement among the best scholars of the day as to the source and reliability of the evidence for the Virgin Birth is well known." It is asserted that "leading conservative theologians have recently stated that belief in the Virgin Birth is not essential to belief in the Incarnation" (Modern Churchmen's Union). Those who belong to this school of Modernists have repeatedly made the claim that "the best scholarship" is on their side. We make no great claim to scholarship ourselves, but the insistence of the appeal has raised in our own minds a doubt as to whether the claim can be substantiated. Who are these "conservative theologians" to whom reference has been made? No one has yet given us their names. One, who may be considered to be the exponent of Modernism in the American Church, in an article in *The Churchman* for December 22, 1923, undertakes to quote certain theologians of the English Church as being in practical agreement with his position, but Bishop Gore has since repudiated the interpretation put upon his words; nor is there a word in either the quotation from Dean Armitage Robinson or that from Dean Inge to justify the inference that these writers considered the doctrine of the Virgin Birth as no essential part of the Christian faith. Dean Robinson pleads only for a larger freedom, and that the question be not disposed of by "the reassertion of authority of that which has been questioned by criticism"; and Dean Inge, so far from minimizing the importance of the Virgin Birth, is quoted as saying that "those who believe as we do,

that Christ was a Divine and unique Being, will certainly not be guilty of the presumption of denying that the circumstances of His birth into the world, or of His withdrawal in bodily presence from it, may well have been also unique."

We do not deny that there are scholars today, both in this country and abroad, who deny the fact of the Virgin Birth, but we have yet to find one such eminent scholar who does not approach the question with the presupposition that "miracles do not happen." Beginning with the denial of a supernatural, it is easy to understand why the claims of historic Christianity, as set forth in the Scriptures and in the Creeds, are also denied and the evidence for them discredited. I think any fair-minded man will agree that it is neither scientific nor scholarly to prejudge a case before examining the evidence. As illustrating the reverence and open-mindedness with which a truly great scholar and scientist, in his special field, approaches the doctrine of the Virgin Birth and the miraculous events recorded by St. Luke in his Gospel and in the Acts of the Apostles, let us take the case of Sir William Ramsay, probably the greatest authority today on the archaeology of Asia Minor. From having been an avowed disciple of the Tübingen school in Germany and having accepted the view of that school that the Acts of the Apostles was a Third Century production, his studies and investigations led him gradually to renounce his first position, and, in the light of fuller knowledge, and as the result of his own archaeological discoveries, he has come now to believe that the Book of Acts was not only written by St. Luke, but that it dates back as early as the reign of Titus in 79 A. D. When speaking of the miracles recorded by this inspired writer he has this to say: "Twenty years ago I found it very easy to dispose of them, but nowadays, probably not even the youngest amongst us finds himself able to maintain that we have mastered the secrets of Nature and determined the limits which divide the Unknown from the Impossible." He continues: "We cannot cut out the marvellous from the rest, nor can you believe that either Paul or this writer was a mere victim of hallucinations" (*St. Paul, the Traveller and Roman Citizen*, page 87).

Let us contrast, therefore, this reverent open-mindedness of the true scholar with that of a writer like the Rev. Dickerson S. Miller, D.D., in a recent article in *The Churchman*, who tells us that "the Pastoral Letter has precipitated a necessity for plain speaking, under which we can no longer courteously cloak the fact that no thoroughly educated man believes in a literal Virgin Birth, though many men do so whose spiritual life, ability, and efficiency demand our admiration. By education I do not mean learning, but the possession of competent, common-sense training in judging ordinary matters of evidence." I wonder if Dr. Miller would consider the late Professor Greenleaf, of Harvard Law School, whose book on *Evidences* is still the standard text-book in all our law schools, as a competent judge in weighing ordinary matters of evidence? If so, I would commend to his consideration Dr. Greenleaf's very able and masterly defense of the miracles of the New Testament in a book now unfortunately out of print, entitled, *The Testimony of the Evangelists, Examined by the Rules of Evidence Administered in Courts of Justice*, by Simon Greenleaf, LL.D.

One may lay no claim to being a "thoroughly educated person," but such an attempt to impugn the scholarship and the common-sense of others, who disagree with him, is unworthy of any man who makes any pretensions to scholarship. Throughout the present controversy we have assumed that those who differed from us have at least been sincere. To doubt it would be to cast aspersions upon the characters of some of the ablest and most godly men in our Church. Not only must scholarship and the spirit of enquiry be free and untrammelled, but we must believe, with the eleven presbyters of the Diocese of New York, "that men whose minds do move and will move in different orbits of intellectual expression, yet feel, as between themselves, the mighty central attraction of the same confessed power of God in Jesus Christ which binds us all invincibly together." This is the attitude of fair play, of brotherly love, and of that larger charity which should prevail.

The appeal to scholarship, however, we believe must be met squarely. It is a mistake to fall back upon tradition or upon mere Church authority to settle the vital questions at

issue. We should revert to the method of refuting error which prevailed so widely in the early Church before the period when high ecclesiastics could invoke "the secular arm" to suppress heresy. It should not be forgotten that, in the very early Church, the orthodox party was often in the minority. This was especially true in the Arian controversy. The Church then had no other weapon of defense but an appeal to the Scriptures, to human reason, and to her own corporate religious life and experience. She met a superficial and shallow learning with a more reverent and thorough-going scholarship. She drove out the half-truth by bringing in the whole truth. She did not appeal to the "secular arm" because there was no "secular arm" on which she could lean. She borrowed the very weapons with which the heresiarchs attacked her, and beat them at their own game. The world has never seen a more magnificent demonstration on a great scale, extending over several centuries, of the ability of truth to take care of itself and to commend itself to the intelligence and souls of men, than took place in the first three centuries of the Christian era. If, therefore, the Modernist insists on taking the facts of historic Christianity into the field of true scholarship, by all means let us go there with him. No one need be afraid of the result. Even a scholar like Harnack, who, although on *a priori* grounds, denying the possibility of the miraculous, is yet, in the face of the accumulated evidence of modern archaeology and historical research, now being forced to admit that the doctrine of the Virgin Birth had back of it the consensus of opinion and the testimony of the whole Church. A recent writer in the *Southern Churchman* quotes Harnack as saying "It [the Virgin Birth] was the common property of Christians everywhere about the end of the first century. The Church did not believe in the Virgin Birth because it was put into these Gospels, but it was put into the Gospels because the Church believed it. St. Matthew and St. Luke had the whole Church behind them." And again the same distinguished scholar: "Indeed, from St. Luke 2:19-51, it follows that the stories are intended to be regarded in the last instance from Mary herself. His [St. Luke's] practice elsewhere as an historian proves that he himself could not have invented a fiction like this" (*Date of the Acts and Synoptic Gospels*, p. 155). Add to these words of Harnack's the testimony of Sir William Ramsay, perhaps the greatest living authority on the trustworthiness of St. Luke as an historian: "We can argue then with perfect confidence that Luke did not take the narrative of the birth and childhood of Christ from mere current talk and general belief. He had it in a form for which Mary herself was, in his opinion, the responsible authority" (*Was Christ Born in Bethlehem?* page 80). Elsewhere, speaking of the remarkable trustworthiness of St. Luke as an historian, this writer says, "It was gradually borne in upon me that, in various details, the narrative showed marvellous truth." We are not surprised, therefore, to find that the author places St. Luke among "the historians of the first rank." If any further evidence were needed one has only to recall these words of the late Dr. Sanday: "I have ventured to maintain, in a paper that is being printed in America, that these two chapters, St. Luke 1 and 2, whatever the date at which they were first committed to writing, are essentially the most archaic thing in the whole New Testament, older really in substance, whatever may be the date of their actual commitment to writing, than I and II Thessalonians" (*Life of Christ in Recent Research*, page 166).

(To be concluded next week)

YOU ARE disappointed. Do remember, if you lose heart about your work, that none of it is *lost*: that the good of every good deed remains, and breeds, and works on forever; and that all that fails and is lost is the outside shell of the thing, which perhaps might have been better done; but better or worse has nothing to do with the real spiritual good which you have done for men's hearts.—*Charles Kingsley*.

SELF-SUFFICIENCY is the canker that gnaws at the root of all religion. It is the futile dream of a small, insignificant world, of which our little self is the great person, whose mind understands everything, whose will disposes everything, whose money governs everything, and whose power carried everything before it.—*Kuyper*.

The Modern Churchmen's Union

BY THE REV. ELWOOD WORCESTER, D.D.

Rector of Emmanuel Church, Boston

Chapter II.

WITHOUT analyzing the condition of the Church further, two things, I think, must be plain to every clergyman of experience.

1. To make this country a Christian country through the instrumentality of the Church, or even to hold our Church members, the Church must devise better means of presenting the truths of Christianity than she is at present employing, and more effective ways of applying the principles of the Christian religion to the personal life and to the social and public life than our old means. Our Saviour declared that the gates of hell should never prevail against His Church, but He never intimated that a more worthy and divine institution might not take its place, or, if we are unwilling or unable to open the Kingdom of God to men, that the Kingdom, as of old, might not be taken from us and given to others. Today the Church is not more sure of its divine origin and authority as the custodian of the oracles of God than was the Jewish Church at the moment when it ceased to be the custodian of the higher life of mankind.

2. At such a juncture as this, bitter controversies in the Church as to some of the most refined and obscure problems of biblical criticism are a spectacle to make devils smile and the judicious grieve. These questions, in the interest of truth and because of our undying interest in all that pertains to the life of the Lord, must be studied calmly and dispassionately by those who have the scholarship and the leisure to follow them as far as they can be followed. But to make such findings of scholarship as to matters of fact and historic happenings a ground of separation and division in the Church, would be suicidal to the present organization of the Episcopal Church. The English Church, from which we have received and learned so much, has found a better and saner way of dealing with such questions. The Roman Catholic Church lost her great opportunity of reuniting Christendom seventeen years ago when, by persecution, sequestration, and excommunication, she crushed that little body of fine scholars and thinkers called Modernists, but her great historian, the Viscount St. Cyres, closes his article on the Roman Catholic Church in the eleventh edition of the *Encyclopædia Britannica* with these significant words: "Ideas are difficult to kill, and it is possible that the Modernist movement may yet prove to be the opening chapter of a mighty revolution within the Church of Rome."

At such a time as this, one must believe that God is acting or that men are but unconscious instruments in His hands. If this controversy over biblical interpretations is pushed with harshness and bitterness, such dispositions must react upon their authors by a law more inevitable than the famous edicts of the Medes and Persians. I can lay no claim to be a canonist, but the best men I have consulted are of the opinion that no power inheres in the General Convention to determine the faith of the Church or the limits of its inclusiveness. The General Convention, at any of its sessions, is but a temporary body, whose disposition, in the lower house, is determined by the delegates who happen to be elected for that particular session. More than once a General Convention has modified or annulled action taken by a previous General Convention. It appears to me that to deny the rights of historical criticism or of scientific method generally and to insist on some stereotyped method of interpretation would require a reconstruction of the Constitution and General Canons of our Church, and also of the Ordinal. It is conceivable that matters may be pushed so far, but even then, the question of interpretation would come up again in another form and we should have to have some continuous and living authority, corresponding to the Pope and the Jesuits, to inform us from time to time what the faith actually is. In the Church of Rome, this manner of dealing with the question has secured uniformity but

also an incredible barrenness of thought and of interest in all the real questions of religion, and persons contemplating such action should first read carefully Father Tyrrell's *Medievalism*, one of the last good books to issue from that fold. Of course such a Church would offer no attraction to free spirits and it would, in my judgment, make no appeal to the people of America, for the reason that all it would have to offer can be found in a much more substantial and imposing form in the Church of Rome. Today men do not pronounce against reason oftener or more emphatically than reason pronounces against them. Such action would unquestionably result in a schism infinitely more important than that which befell in 1873. The Reformed Episcopal Church had as its issue questions of ritual and of certain ecclesiastical tendencies in which the world took no interest. Such a body as might be forced out of the Church at the present time, which would include several very able bishops, would have as their cause the interpretation of religion in terms of modern thought and knowledge to a world which is longing for such an interpretation. Nor would this body long stand alone. Since these questions have been publicly mentioned, I have been amazed by the number of men, both Protestant and Catholic, who have come to discuss this possibility with me and who have said, "Let such a movement start and you will find us with you." In fact, I do not consider it extravagant to state that such a movement might cause a realignment of American Protestantism. In another of your statements in your able article you are absolutely correct. Many of the most thoughtful, godly, and useful Modernists in our Church have not been heard from. They are doing their work faithfully and quietly in their various schools and parishes, but their convictions are not less than ours.

Speaking once more for myself, I can conceive of few earthly vicissitudes which would cause me more sorrow. I was born in the Episcopal Church, and though I do not care for confessions on street corners, I love it as well as another. I prepared myself by great sacrifices and by long years of study to enter its ministry. I have served the Church for thirty-five years according to my strength and my light, and I have never consciously been false to truth. I cannot look forward to many more years, and I had hoped to end my life in the Church and, possibly, among my own people. But my faith in the future of religion and also in God's providence is stronger than it ever was before. I place myself in God's hands and only pray that I may be permitted to serve the cause of Christ to the end.

Returning to our program, the position in which the Church finds herself today is becoming not very different from that by which the Church was confronted in her early days when she won her greatest victories and was blessed by some of her greatest scholars and independent thinkers, such as Origen, St. Augustine, and St. Jerome. In taking counsel for the future I believe that we can do no better than by reviving the memories of the past and by examining the skill and wisdom with which the Church met difficulties which certainly were not less than ours, not with a view to reproducing their methods slavishly, but by seeing what were the great elements of Christianity which appealed to a cultured, skeptical, immoral world, and which were the means of its conversion. On this subject by far the most learned, helpful, and inspiring work with which I am acquainted is Harnack's *The Mission and Expansion of Christianity* (Theological Translation Library, 2 vols., Putnam's, 1908), a work which I warmly recommend to your Catholic readers and in which they will find pleasure. The problems are much the same as those dealt with by Gibbon in his famous fifteenth and sixteenth chapters, in which Gibbon assigns a large part of the success of Christianity, not to the religion itself, in which he did not

believe, but to the excellence of Roman roads which facilitated travelling and to the fact that persecution was not continuous, though he also admits the value of the Church's doctrine of immortality. Harnack, in a very different spirit, and with far greater learning as to Christianity, assigns the marvellous victories of those days to certain dispositions inherent in the religion itself and exemplified in the lives of Christian men and women.

One of his most luminous and touching chapters is his "Gospel of a Saviour's Love," in which he shows the nature of the task to which the Christian Church first addressed itself in a world almost without love. Christianity was born into a world far more suffering and hopeless than ours is now. It was born into a world of such moral depravity that but for it, as Harnack says, no pen can describe the moral depths to which it would have sunk during the next two centuries. I shall begin here where Christianity itself began in the healing and care of the sick, a task which up to a few years ago our modern Churches had totally abandoned and at which now most of them look with contempt. Yet the mere fact that Jesus Christ, in the short day of His life, was willing to devote so much of His time and His strength to this task, ought to give them pause. Jesus appeared and was known as a physician of the body as well as of the soul. When His mighty works were relegated to a corner by an unbelieving and skeptical generation, and were assigned to the realm of myth and fancy. His whole personality suffered an eclipse from which it is now emerging; for no one can do this work without faith in the greater works of Jesus, many of whose methods we see so constantly illustrated from life that the reports of them could not have been invented. Apart from the Twelve, who were all well men, the first Christians who followed Jesus when He was alive and who preached Him after His death, were persons who had been healed by Him. Nothing is more interesting than the amazement of the heathen at this new conception of religion, so different from their own proud and aristocratic ideas. At the end of the Second Century, Celsus, the most skilful and bitter opponent Christianity has ever encountered, reproaches Christians for this disposition in his famous *True Word*:

"Those who invite people to other solemnities make the following proclamation: 'He that hath clean hands and is of sensible speech may draw near. He who is pure from all stain, conscious of no sin on his soul, and living a just and honorable life, may approach.' But hear what persons these Christians invite: 'Anyone who is a sinner,' they say, 'or foolish, or simple-minded, in short any unfortunate, will be accepted by the Kingdom of God.' By sinner is meant an unjust person, a thief, a burglar, a poisoner, a sacriligious person, or a robber of corpses. Why, if you wanted a band of robbers these are the very people you would invite!"

The difference between Christianity and paganism has never been more clearly stated. Origen, in answering Celsus, did not deny the fact, but said: "Though we call those whom a robber chieftain would call, we call them for a very different purpose. We call them to bind up their wounds with our doctrine, to heal the festering sores of their souls with the wholesome medicine of our faith, nor do we say that God calls only sinners."

In a short time the healing power of the Gospel made such an impression on the world that the heathen were forced to undertake the same service in order to retain any faith in their failing rites, and no god who was not a savior had any following. Zeus and Apollo, as well as Æsculapius, appeared in a new role. The religious literature of the first two centuries is largely written in the language of medicine. Baptism was regarded as a bath for the good of the soul, and the Lord's Supper as a potion of immortality. The fierce Tertulian said: "If any believer cannot cast out devils, let him himself be cast out."

You ask me, Sir, if I have any suggestion to make in this time of distress. This is one of my suggestions, though I have others. I have been engaged in this work for many years. Whatever this has brought to others, to me it has brought the greatest and deepest experiences of my life, a knowledge of human nature and an ability to serve men in their hour of deepest need, such as I could have gained in no other way. The prophecies of danger to human life, made when our work began, have not been realized. Out of the tens of thousands of men and women who have passed through Emmanuel

Church, not one has died, and not one has committed suicide while under our care and keeping. The idea that in this work the spiritual interests, either of religion or of men and women, were sacrificed to physical or material interests, is likewise wholly unfounded. This was not true of the work of the early Church, and it has not been true of our work. If I had wished to be a physician I should have taken a degree in medicine. On the contrary, I have seen more genuine conversions, more spiritual renewal, more vital faith, more escapes from evil and from enslaving and destructive habit, since I engaged in this work than I should have seen in ten lifetimes of my former ministry, and many of these persons in their turn have become skilful and devoted servants and saviors of men.

What is one of the most important conditions with which the Church is confronted? A deeply rooted and wide-spread desire on the part of the people for just this kind of practical, moral, spiritual, psychical, and physical help. It is the Church's indifference to this desire which has given rise to the innumerable healing cults which are one of the strangest and most significant moral phenomena of our time. These cults are the cause of the most serious defections and losses the Churches of America have ever sustained. In a generation Christian Science claims to have rolled up a membership three or four times as great as the Episcopal Church, with all its learning and culture, its bishops, its noble schools and buildings, has been able to gather in two centuries. The other cults it is less easy to enumerate or to estimate, but it is said, I know not how truly, that in New York City their meetings, in hotel parlors and many other places, are attended by more persons than can be found in all our Protestant churches. Almost all these men and women were once Church members, but they have left the Churches for a more congenial atmosphere, or for help which they could not receive from the Churches. It would be a great mistake to suppose that all these persons left Protestant Churches. A prominent official of the Roman Catholic Church who is in a position to know said to me not long ago: "At present our loss to Protestantism is negligible, but we are losing our people to the healing cults in shoals." Any Jewish Rabbi might echo this saying. To meet this serious situation some at least of the Roman seminaries are beginning to train their students to make a more personal and more scientific application of religious principles in the great medium of the confessional. I may also cite the excellent Roman Catholic work, *Pastoral Medicine*, published under the imprimatur of the Archbishop of New York.

To our own clergy I should by no means advise that all or most of them attempt to engage in such a work as ours, which requires careful preparation, experience, a staff of workers, a social service department, and other things which cannot be commanded by all clergymen or by all parish churches. Nor am I in favor of collecting crowds of suffering persons together for "healing services" with the expectation that many or most of them will be cured of serious diseases on the spot. This rarely happens, whatever the gifts of the healer, in the sense that deep-seated organic disease, or even the psychoses or neuroses, are permanently cured or even improved. Such services, though highly exciting and interesting at the time, have a terrible aftermath of disappointment and lost faith, as I have abundant reason to know. Moreover, they offend and alienate physicians, who ought to be our best friends, and they may both undermine the respect to which the clergy are entitled and even prove a menace to public health. In writing this I mean to cast no reflection on the work of Mr. Hickson, whose personal gifts I greatly admire. Those gifts, however, are personal, and they cannot be transmitted to another man. There are some diseases which require physical care and treatment, lacking which the patient will surely die. Tuberculosis is such a disease. In the Emmanuel Church tuberculosis class, maintained for nearly eighteen years, by the combination of physical and moral methods I think we have obtained as large a degree of success, in the sense of the permanent arrest of the disease and the restoration of our patients to normal earning capacity, as any workers in this field have obtained. This is more remarkable because our patients have received treatment on the lofty roofs of tenements, in back yards, or on porches built by us in the slum of a great city.

In general this work ought to be regarded as a part of

the pastoral office. No part of a student's preparation for the ministry, except the study of the Bible, will be of greater value to him in later life than the study of psychology. He who is to deal with the needs and problems of the soul cannot know too much about the soul. We stand so near recent discoveries in the realm of the subconscious elements of mind that we do not yet realize their immense importance. Together they form perhaps one of the three really revolutionary discoveries which man has ever made. A movement has already begun which is destined to affect all religious thought. This is the psychological and mystical approach to the whole religious problem and the investigation of such phenomena as prayer, conversions, visions, supernatural occurrences, the study of love and of death, to which William James and Stanley Hall have made brilliant contributions. It will be a great benefit and a great pleasure to clergymen to familiarize themselves with the methods and findings of science, especially to acquaint themselves with a science like modern psychology, which they can use in every department of their work. Such study, too, will help us to do our part to heal one of the worst moral diseases of mankind, the dissociation of our two noblest faculties, mind and spirit, and to close the gulf which still unhappily yawns between their highest creations, religion and science. There is no faith we can point to on earth today so strong and unquestioning, no faith that is held by so large a body of educated men with so little doubt, as faith in science. And yet the war taught us a lesson we ought never to forget, that science is not and never can be the supreme guide and teacher of men, because it is non-ethical. Poison gas is to it as the sweetest perfume. It is just as willing to serve a murderer as it is to serve an honest man. It does not ask whether things are right or wrong, but only if they are true or false, fit or unfit. Today the higher portion of mankind recognizes only one supreme teacher and leader, Jesus Christ. We have seen Christ's ideals and commandments set at naught and the ideal of brute force and ferocity substituted for His law of love, only to dash itself to pieces against the spiritual laws of this universe He divined. The world never depended on Him more that it does at this moment, and if a new world is to rise it can have no other foundation.

In our faith in Him and our loyalty to Him and to His cause we are all one. Our studies of His life and birth and death and resurrection and teaching are fruitful, valuable, and important, precisely in proportion to our desire to know and to speak the truth in regard to Him, but our real task is not to bring Christ up from the dead but to consecrate ourselves to His cause under whose banner every thinking man must ultimately march.

If you think it would be of any interest to your readers, I will point to another source of power, then and now, in the Christian Religion considered as a Religion of Spirit and of Power. Likewise a third paper on The Social Ideals and the Social Service of the early Church. What saved the cause once may save it again.

ASCENSION DAY

BY HAYWOOD TUPPER

OUR Divine Lord restored the daughter of Jairus to life: "Damsel, I say unto thee, arise." The body of an only son of a widow of Nain was being borne to the grave, when the compassionate heart of Jesus recalled him to life, and delivered him to his mother. With authority over nature Jesus bade "Lazarus, come forth," when he had lain in the grave four days. Not without significance is the record of Christ's power over death. Distinctly it emphasizes His lordship over spiritual and material forces, convincing the mind, winning the assent of reason that He who could continue His control is, also, the Author.

The granite fastness of the tomb of Joseph of Arimathea closed around the sacred form of the crucified Christ. Leaden hours of day and night creep slowly on. It is the first Easter. Two men in glorious vestures tell the women, who had come with spices which they had prepared to place within the ceremonies of sepulture, that the Christ has risen. They said: "Remember how He spake unto you when He was in Galilee, saying, 'The Son of Man must be delivered into the hands of sinful men, and be crucified,' and the third day rise again. And they remembered His words."

St. Luke, telling of Christ appearing to the eleven apostles, and speaking His gracious salutation, "Peace be unto you," with convincing frankness, states: "But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, 'Why are ye troubled? And why do thoughts arise in your hearts?' The eleven truly loved Him, for, continues the sacred historian: "While they yet believed not for joy, and wondered, He said unto them, 'Have ye here any meat?' And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them." This proved to their wondering minds that He was no phantom, but their risen Lord. Even through the medium of a translation the reader feels the awed solemnity when, on His third visitation to them, on the lake shore, Christ bade His disciples, "Come and dine." And none of His disciples durst ask Him, "Who art Thou?" knowing that it was the Lord.

The writer of the Acts of the Apostles tells us that, forty days after His resurrection, Christ, having spoken to the apostles of the things pertaining to the kingdom of God, "while they beheld, He was taken up; and a cloud received Him out of their sight." Again the Master is parted from His disciples. What heart-stirring experiences had been theirs within the forty days since the opened tomb was found tenantless of the crucified form of the Son of God. Those forty days, what a wonderful era in Time's record!

Christ told them that the Holy Ghost would endow them with power. Those humble men of heart were commissioned to set up a Kingdom on earth that would inaugurate God's reign as intended when the Creator willed it into being. Through the testimony of these men, their testimony preached and written, we have the Christian Church. Their martyrdom was the evidence of the certainty of their knowledge.

Have we a personal interest in this whether it be true or mythical? God IS. The spirit of man is immortal. The ascension of Christ is the assurance that there is another Realm—the Great Beyond.

"Man knows himself a child
Set in this rudimental star
To learn the alphabet of Being;

" . . . he trusts in manhood's prime
To walk in some celestial clime;
Sit in his Father's House and be
An inmate of Eternity."

ROGATION DAYS

Holy Father, hear our cry,
Unto Thee we now draw nigh,
Praying that Thy fostering hand
Still may guard and bless our land.

All unworthy though we be
Thou dost bid us look to Thee,
That we may obtain a share
In Thy bounteous love and care.

Bless the labors of the field,
Bless the seed that it may yield
Through the sunshine and the rain,
Food which shall our lives sustain.

Bless the harvest of the sea
That it may abundant be,
Of Thy mercy guard and keep
Those who toil upon the deep.

Thou who hast created all,
Hearken to Thy children's call,
Grant to each a grateful heart
For the gifts Thou dost impart.

Holy Father, praise to Thee
For Thy love so full and free,
Holy Son, all praise be Thine
With the Spirit all-divine.

WILLIAM EDGAR ENMAN.

THE BEST WAY to forget ourselves is by remembering others, and letting them engross our thoughts and prayers.—*Desmond Morse-Boycott.*

The Church and the Cathedral

Excerpts from the Address of the

RT. REV. WM. T. MANNING, D.D.,

to the Convention of the Diocese of New York.

Brethren of the Clergy and Laity:

THE one hundred and forty-first Convention of our Diocese meets at a time of greatly aroused and quickened interest in religion. As I go up and down the Diocese into communities of every sort, I see constant and unmistakable evidence of this in the largely increased attendance at the services of the Church, in the eagerness of the people for definite religious teaching, in the large classes presented for Confirmation, and in the marked stirring and awakening of faith among the younger people, and especially among the younger men.

While the discussions of the past year have been painful, and, in some of their aspects, deeply to be deplored, their chief effect has nevertheless been to arouse many to more earnest thought, and to fuller faith in our Lord and Saviour Jesus Christ. No one can be in doubt as to the faith which this Church holds and teaches, and which she expects and trusts her clergy to believe and teach.

As the House of Bishops declared in the recent Pastoral Letter, this Church believes and proclaims "the fact that the Jesus of history is none other than God and Saviour, on whom, and on faith in whom, depends the whole world's hope of redemption and salvation."

Three facts this Church holds and teaches beyond all doubt or question, in common with the whole Catholic Church from the beginning:

First, the Christian religion is not the result of our human reasoning and speculation. If this were all, it would be a mere philosophy, not a Divine revelation. The Christian religion is a message from above, a gospel divinely given, a supernatural revelation from God. It does not contradict our reason; it does infinitely transcend it. It is supernatural in its very nature and essence. It is this, or it is a matter of no great moment to us, or to the world.

Second, the Christian religion is not a mere system of ethics. It does not mean mere acceptance of the moral teachings of one who lived and died two thousand years ago. It means infinitely more than this. It means faith and trust in the Teacher Himself who now lives and reigns at the right hand of God. The Christian religion does not mean primarily something that we do for ourselves. It means primarily something that God, of His great love, has done for us in Jesus our Lord. It means being saved by a power greater than our own. It means being saved, lifted out of sin into holiness, righteousness, and life, by the grace and power of Jesus Christ.

Third, the Christian religion means faith and trust in Jesus Christ as the Catholic Church throughout the world shows Him to us in the Scriptures and in the Christian Creed. There is no other witness of Him but that which His Church gives.

Christianity stands, or falls, with the facts about Jesus Christ as declared in the Creed and the Scriptures, His supernatural Birth, His bodily Resurrection, His Ascension into Heaven. These are the facts upon which our faith in Christ rests. If these things did not happen the Christian Gospel ceases to have reality or meaning. The whole truth of the New Testament disappears.

In my *Message to the Diocese* delivered in the Cathedral on Sunday, February 3d, a copy of which was sent to every clergyman in the Diocese, and which has been widely distributed among our lay people in the Diocese and beyond, I made the following statement which I wish here to repeat.

"With the Apostles, with the New Testament, with the whole Christian Church from the first, this Church believes that it was the Eternal One Himself, 'God of God, Light of Light, Very God of very God,' 'Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man.' The very message of the Gospel is that it was God who came Himself in the Person of Jesus Christ to dwell among men. This is

the 'good news' which the Church proclaimed in the beginning, and which has brought life and hope to men ever since.

"To reject the supernatural from the Gospel is to reject the Gospel itself. Our religion as Christians is not a matter of mere belief in doctrines, or of assent to intellectual propositions. It is a matter of relationship with the risen and reigning Christ. This is the very meaning of our religion. It means that we believe in Him, pray to Him, follow Him, look to Him, as our Saviour and our Lord. Only if He is God can He stand in this relation to us. Only if He is God can He have any real place in our lives at all. Only if He is God can we explain, or justify, the prayers, the hymns, the sacraments, the whole faith and worship of this Church. We believe in Jesus Christ, crucified for our sakes, risen, and ascended. We believe in Him not only as He was here on earth, but as He is now at the right hand of God. We believe not only in Christ the Teacher, but in Christ the Redeemer, and Lord, and Judge, to whom is given all power in heaven and on earth.

"This is the Gospel as this Church has received it. This is the Gospel with which the Christian Church is put in trust by her Lord and Head, and which she is commanded to preach to all the world."

Great indeed is the opportunity and responsibility of those of us who at such a time as this are called to preach the Gospel of Christ. The Spirit of God is moving in human souls all over the world. The ears and hearts of the people are open as they have rarely been. The Church has today an opportunity to preach Christ such as she has not had in generations. Sad, and shameful, it would be if we, to whom His message is entrusted, should be so occupied by controversies, or so uncertain in our own faith, that the flock which looks to us should go unfed.

We are called today to give ourselves as never before to preaching Jesus Christ. To quote again from my *Message to the Diocese*:

"We are told often that, in her teaching, the Church must consider the young men and women of the present day. We must indeed consider them. It is for the young people of our time, and for the coming generation, that I would especially speak. We must give them the Gospel of Christ in all its Divine reality and truth, not some philosophic restatement of the Christian Religion, reduced, rationalized, and deprived of the very secret of its power. Let us beware how we give the impression, the totally wrong and false impression, to our young people that the great facts and truths of the Creed are unimportant, or that they are unworthy of belief. Let us sympathize wholly with those of the younger generation, and stand with them, in their desire to be completely loyal to truth, but let us help them to see the supreme truth in Jesus Christ 'the same yesterday, and today, and forever.' If some of them have doubts, we shall help them by showing them the full truth of the Gospel, not by offering them this truth in reduced and weakened form. It is the work of the Church to lift the thought of the time up to the level of her Divine message, not to bring her message down to the level of the thought of the time." * * * *

The last subject of which I wish to speak is one that is in all our minds; it is the work which we have now taken in hand of going forward with the building of our Cathedral. It is a matter of deep satisfaction that at last we are again moving actively in this great undertaking. This vast project is not of our devising. We did not initiate it. It comes to us as an inheritance from the men of faith and vision who went before us. But to us the opportunity is given to carry it to completion. It is fifty years since the movement was inaugurated. It is thirty-three years since this commanding site was secured. It is thirty-two years since the corner-stone of the Cathedral was laid. For nearly eight years now the foundations of the great nave have been finished and waiting.

But the time has come to go forward. The Cathedral makes an extraordinary appeal to the minds and imaginations of men. As no other building does, or can, it makes men think of God, and of their relationship with Him. It stands as a great House of Prayer for all who will use it. It represents the very ideal of democracy. It is a great Church for the peo-

ple, giving freely to all sorts and conditions of men, the best and noblest that art and religion can give them.

The Cathedral of St. John the Divine will be the greatest structure of its kind, not only in our own land, but in the whole of the English speaking world. I hope you will all read the article on Mr. Cram's designs for the Cathedral, written by one who speaks with authority in the field of architecture, Professor Hamlin of Columbia University. Discussing the plan for the nave, Professor Hamlin says, "Nothing comparable to this superb design has ever been executed, or conceived, in America, and the Cathedrals of Europe may fairly be challenged to surpass or even to equal it." And of the plan as a whole, he writes: "the French Gothic as here used is handled with such originality and boldness of invention as to form in reality a new and distinctly American chapter in its development. If this great work can be carried out upon the lines of these designs it will be a stupendous and inspiring monument of our faith and a triumphant vindication equally of American religion and American art." Those are great words for so high, and impartial an authority as Professor Hamlin to write.

It may be said without exaggeration that the Cathedral will be the most permanent structure in the whole of this great city. It is probable that it will stand here when every other building now on Manhattan Island has disappeared. Through the centuries it will speak to men of the permanent amid the transitory. From age to age it will bear its witness for the things which are not seen but are eternal. At this time of unsettlement and uncertainty as to the future nothing could be more reassuring, more strengthening to the faith of men everywhere, than to see this greatest city in the world erect such a witness as this to our faith in the Living God.

It will take about \$15,000,000 to complete the Cathedral and provide for its maintenance. This is a large sum. But we cannot have great works of art and architecture without great cost. And New York which has such splendid edifices of every sort should have one of the great Cathedrals of the world. It should have a building of unequalled majesty, devoted to religion; a center for the common expression of our faith on all great occasions, a symbol of the spiritual life of this vast community.

Our plans for raising the necessary funds have been formed with the utmost care. The Chairman of the Campaign Committee is Mr. Franklin D. Roosevelt. The Citizens' Committee has as its Chairman Mr. Elihu Root, and as its Vice Chairman, Mr. George W. Wickersham. The Chairman of the Special Gifts Committee is Mr. Frank L. Polk. You will find the names of the officers and members of all the committees in the pamphlet shortly to be distributed. The work is being carried forward along two lines. We are making careful and thorough preparation for an appeal to the whole community so that every man, woman, and child shall have opportunity to make some gift, no matter how small it may be. This general appeal will be made some months hence and will, I am confident, bring a great response, for there is deep and widespread interest in it.

Before we make this general appeal, however, we must first ask for the larger gifts of those who are able and willing to make them, and so lay the foundation for the success of the whole effort. This we are now actively engaged in doing, and in a short time the members of the central committee and an increasing number of the members of our parish committees will participate in this part of the work. For some time past, I have been giving as large a part of my time as possible to this work, and I am much encouraged, as I believe you will be, at the response which has thus far been made. It is true that the amount which has at present been pledged is only a beginning, but it is a beginning which is full of promise and which shows how deep the interest is in the matter. It was not until the middle of February that I found it possible to commence this work, but I am happy to report that in the space of somewhat less than three months, I have been able personally to obtain gifts and pledges amounting to \$2,220,000. The gifts have come from people of different Churches, some of them from those connected with no Church who see what this great civic and religious center will mean to the life of the city as a whole. Other gifts and pledges which have been secured, bring the total for this period up to \$105,000. In addition there are many among those whom I, and others, have seen, who have expressed their desire and purpose to have

their share in this great work and who will doubtless make their gifts shortly.

The treasurer of the Cathedral has also in the Building Fund the sum of \$256,000 received through gifts and bequests during a number of years before the present movement to raise funds commenced. We have, therefore, now in hand or promised, the sum of \$2,581,000, which is more than one-sixth of the whole amount required to complete the Cathedral and provide for its maintenance. We sometimes hear New York spoken of as a place wholly given up to worldliness, to material considerations, to the pursuit of business or of pleasure. Those of us who know this city know how far this is from the truth. In the encouraging beginning of the movement to build the Cathedral we have a striking illustration of the qualities of our people, their generosity, their public spirit, their quickness to respond to an appeal for human service, and to an appeal for human service as the Cathedral presents it in terms of the spiritual and the ideal. Many of the gifts are being made for the erection of particular parts of the structure as memorials. Among the gifts so made, are the great rose window in the west front and three of the beautiful bays in the nave.

It gives me great happiness to announce that among the memorial gifts recently received is one of \$250,000 for the erection of the Baptistry, which will be one of the chief glories of our Cathedral and one of the most superb things of its kind to be found anywhere. We are now therefore ready to commence building. We shall commence at once to build the baptistry, and if the gifts and pledges continue to come in as they have in the past three months, we shall very shortly begin to build the nave.

Let us, however, keep clearly before ourselves and others, the fact that what we have at present accomplished is only a beginning, that it will require between five and six million dollars to complete the nave, and about fifteen million dollars to complete the whole work. With the present beginning, however, and with the great appeal to the whole body of our people to follow in a few months, we can go forward in hope and confidence of full success.

Let no one fear that the building of the Cathedral will interfere with or take away from other good causes. It will have exactly the opposite effect. It will stimulate and strengthen every other noble effort that we are making. If there should be a few who give less to other things because they are giving to this undertaking, there will be a far larger number who will give more in other ways because the vision of the Cathedral has stirred and touched them.

I hope that in making their wills, many will remember this great center of religion and of civic life, of service both to God and man, which will influence the minds and hearts of our people and bring blessing to them from generation to generation.

Let us do everything in our power to carry the great undertaking forward. Let us all have part in it, and not one of us be left out. Let those of us who are to do so, give largely and gladly, as our means permit. Let us make our gifts now, if we can do so, and so help to prepare the way for the great general appeal to come later. Let our purpose be that the building now to commence, shall not stop until it is finished.

I greatly hope, I confidently believe, that the people of this City and State and others throughout the country not only of our own Church, but of all denominations, will be so roused by the ideal of this Cathedral, and of what it means to our whole life, and citizenship, that many who are here in this gathering will see the glorious edifice completed, and be here to participate in the service on the great day of its opening and consecration.

THE ESSENCE, the spirit, the soul of our religion is manifested in fellowship. It is the acid test of Christianity today, the article of a standing or a falling Church. Fellowship can be realized on the spiritual plane alone; it can spring from one source, the love of God.—*The Rt. Rev. C. D. Williams.*

TOO OFTEN in the past, theological discussions have been a matching of wits. Mind has met mind in intellectual debate. Now, heart may meet heart in penitent effort toward mutual understanding.—*BISHOP FISKE in St. Andrew's Cross.*



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 ROMAN QUESTION

To the Editor of *The Living Church*:

I HOPE you will soon be able to find room in your columns for a full publication of Dr. Barry's paper at the Priests' Convention. This seems to me an exceedingly important matter.

In saying, as reported, "As a basis of negotiation we may accept the Primacy of Peter and the allocation of all jurisdiction to the Bishop of Rome," I hope that Dr. Barry does not speak for very many Catholics beside himself.

Whatever primacy our Lord may have given to St. Peter is very questionable; St. John 21:21, 22. St. Peter certainly claims none for himself; II St. Peter 3:2. But whatever it may have been, if any, there is nothing in any way to connect this primacy with Rome or with any other city. Not only is there no evidence in the New Testament or any other First Century author that St. Peter ever saw Rome (the evidence is the other way); but, more important, there is no title deed or formal grant of any kind transferring St. Peter's authority to any city (Rome or other). You could not inherit a five-cent piece in any court in Christendom on the testimony that Rome offers to show inheritance of St. Peter's primacy; much less can you sway the fortunes of Christendom for untold generations.

Leaving out St. Peter, such primacy as Rome had was due to her being the capital of the Roman Empire (Council of Chalcedon, Canon 28, and early writers generally). As the Roman Empire has been extinct now for 1,448 years, I think the Roman Primacy, so-called, may also be out of date.

I confess I rubbed my eyes when I read: "the allocation of all jurisdiction to the Bishop of Rome." I think of a pretty long line of Englishmen who have thought the other way. Wilfrid, Archbishop of York, in the Seventh Century, appealed to Rome, the first who ever did. Egfrid and the Witan of Northumbria (as did afterwards the Synod at Easterfield) ruled that Wilfrid's act was a public offence, and cast him into jail.

At the Norman Conquest, "William thereupon appealed to the Pope, promising that if he came into possession of England he would see that the *English clergy submitted to the authority of the Roman bishop.*" Under Henry II, the Council of Clarendon forbade all appeals to Rome without the king's consent. Under Edward III, the Statutes of Provisors and Praemunire expelled all foreign clergy from the country, declared that "all who should sue for redress in the papal courts should be put out of the protection of the law in England, and forfeit all their goods to the same," and that any who brought papal letters into the land were condemned to forfeit all their possessions. There was not much papal "jurisdiction" left in England after that, legally.

These were naturally followed by the Act of Convocation under Henry VIII, that "the Bishop of Rome has no greater jurisdiction conferred on him by God in this kingdom than any other foreign Bishop"; by Elizabeth's refusal, in 1570, when Pope Pius IV offered to accept the English Prayer Book and the English Reformation, if England would yield the supremacy; right down to the Seven Bishops who went to the Tower rather than read James II's declaration of indulgence for the papalists.

This pretty definite stand of English Catholics for a matter of 1,200 years I do not think we are going to throw away just now.

The best book I know for a view of the papacy from the Roman side is Janus, *The Pope and the Council*. Janus occupies forty-six pages in giving an account of the forgeries by which the popes established their power, and, at that, gives only the merest sketch of them. The fraud by which the Sardican canons were passed off as Nicene, or tried to be, by pope after pope; a forged donation of Constantine to be shown to Pepin; a forged donation of Pepin, to be shown to Charlemagne; the immense forgery of the False Decretals, which the popes put in force against the protests of the Frankish bishop and others; the forgeries of Gregory VII to advance his "reforms"; of Gratian, in his famous *Decretum*, still in authority in Roman law; of Innocent III; and of

Boniface VIII; not to mention the forged Greek Fathers, on which St. Thomas Aquinas founded his treatment of the papacy; and forgeries, interpolations, and perversions in the Canons and Fathers of the Church, without number. It is sad to say, but nevertheless true, that the papacy as we now see it, is the result of centuries of fraud; unblushing, and yet successful. And yet Dr. Barry proposes to "allot jurisdiction to the Pope"!

How much place the papacy really holds in Catholic Faith and Catholic Tradition is, I think, evident from these sentences of Janus, which I do not think can be gainsaid: "A Latin theologian composed a catena of spurious passages of Greek Councils and Fathers. St. Thomas, who knew no Greek, found himself at once in possession of this treasure of most weighty testimonies from the early centuries." "He therefore did *what the scholastics had never done before*, he introduced the doctrine of the Pope and his infallibility, as he got it from these spurious passages, and often in the same words, into the dogmatic system of the *Schola*." "At Rome it was perceived at once how great was the gain of what had *hitherto been taught only by jurists and codes of canon law*, becoming an integral part of dogmatic theology." In other words, the papacy is so un-Catholic a thing, and so foreign to Catholic Tradition, that it did not become a part of dogmatic theology until the *Thirteenth Century*; and then only on the basis of a *forgery*.

Dr. Barry is accustomed to speaking to a thoroughly Catholic and highly intellectual congregation, and he does not realize the harm that these statements of his do to us who are on the firing line, and who are trying hard to make people understand that Catholic and Roman are not synonymous; and that the Roman is, in fact, a very poor Catholic, because he has both *altered*, and *added* to, the Faith. Three people in my mission field spoke to me the following Sunday, much disturbed, about Dr. Barry's utterance. They had seen the report of it in the local paper, and were much upset. I do believe, in advancing dangerous theories, some consideration is owing to us who are in the mission field.

EDWIN D. WEED.

A GREAT COMPANY

To the Editor of *The Living Church*:

I THINK IN OUR controversy regarding the Virgin Birth of our Lord we are in some danger of dealing with effects rather than causes. The cause of our troubles today, as Father Huntington has said, is lack of belief in God. People are not atheists, they believe in a god, but those who believe in the finite god of Mr. Wells, or a god of their own making, naturally do not believe in miracles.

A rector distributes tracts on the Virgin Birth among his people, and this is good work. The rather vague faith of many is strengthened by the reasons given for that faith and they are able to give an answer for it, but the doubters and questioners are not impressed. With some of this latter class, I have used Anglo-Catholic Congress tracts very effectively, and Canon Green's on the Holy Trinity, for example. These tracts, of varying merit, are for the most part, clear and scholarly. (There are some big names among the list of authors.) They acknowledge and meet difficulties and they are written for educated people. I find they interest many men of this class, which makes them willing to go on and read Bishop Rhinelander's admirable defense of the Creeds, so warmly praised by distinguished men in various Christian bodies, as well as by Churchmen, and then to go further and read *The Returning Tide of Faith* by the Bishop of Pretoria, and Canon Green's *Personal Religion and Public Righteousness*. These books, together with *Everyman's Story of the Old Testament* and *The Gospel of the Hereafter*, I put in a circulating library in one of our big towns with good results. The librarian, not a Church woman, lent the first named book to a prominent man of the town, who did not believe anything, and his interest in the book led to the circulation of this and the other books, and the sale of a number of copies.

In Europe, in some of the English churches, the best of the Anglo-Catholic Congress tracts are kept on a table at the back

of the church with a box beside them, into which one may put contributions for the literature fund, if one so desires.

For some years the Church has been given over too much to institutional religion and to campaigns. We have been building on, and we need to look to, our foundations, a right belief in God, the Father, Son, and Holy Ghost, intellectual, practical, and mystical, as Canon Green expresses it. That means informed and trained minds, wills, and affections.

It is extraordinary how many intelligent men are surprised to learn that scholars of intellectual integrity, who have examined the facts of the Faith in the light of modern knowledge and scholarship, believe in the Virgin Birth and the Resurrection of our Lord. Modernists talk so much and so loud that they have made the rank and file believe that they (the modernists) are THE people. It is the other way. Today, as in all ages, men of keen intellect and scholars of the first rank are found among the defenders of "the Faith once delivered": men like our own Dr. Hall; men like Bishop Gore, whose honesty and scholarship have won for him so high a place, that many men in England, it is said, do not make up their minds on a question until they hear what Gore has to say; men like Figgis, to whom we owe so much, who, "for the greater confirmation of the Faith," found belief an almost "daily agony." A dozen more names might be added to the list, but these are sufficient to show that we are in great company. *This should be more generally known.*

D. BROCK.

Rome, Easter, 1924.

AN APPARENT MISINTERPRETATION

To the Editor of The Living Church:

IN YOUR report today of the Church Congress recently held in Boston, Dr. Katherine B. Davis, General Secretary of the Bureau of Social Hygiene, Rockefeller Foundation, is said to have remarked that "the wickedest sentence in the Prayer Book is that quotation from St. Paul in the Baptismal service, 'In sin did thy mother conceive thee.' More than any other man, St. Paul has done most to bring the sex problem into disrepute. I have always felt I should like to have known the true inwardness of St. Paul's life. I have always felt that he had trouble with some woman."

If Dr. Davis actually used these words, I should like to ask three questions:

First, What other sentences in the Prayer Book does she charge with being wicked, when she says this is the "wickedest"?

Second, Where did she get from St. Paul's writings the quotation to which she objects? I find it in Psalm 51, verse 4, but nowhere else in Sacred Scripture.

And third, Do the words mean that in the act of conception there is sin? I have taken the words to refer to my sin, and not to my mother's sin. It is my condition that the Psalmist speaks of, and not my mother's. Sin was in me from the very beginning of my life. I was begotten and born into it—as I was begotten and born into other conditions: e.g., race, or country, or family, or ignorance, or sickness.

I would add, that, if sin be a fact, I cannot understand why the fact should be ignored. Does any one contend that we are not by nature born in sin, with tendencies to evil, and, being so born, that we suffer no inconvenience whatever therefrom? If we are born pure and sinless, then why in Baptism do we seek to enter into a new relationship to God, and into a condition of grace?

I am sorry that Dr. Davis should be perplexed, either over the "true inwardness of St. Paul's life," or over the connection between the truth she objects to and the disrepute into which the sex problem has fallen.

JAMES A. STONE.

Chicago, May 10.

To the Editor of The Living Church:

ONE OF THE speakers at the recent Church Congress is reported to have objected seriously to the quotation from St. Paul in the Baptismal Office, "In sin hath thy mother conceived thee." Now, it would be difficult to find anywhere a larger number of errors in a smaller number of words. In the first place, there is no such sentence in the Baptismal Office: in the second place, St. Paul did not say it: in the third place, David did not say it that way; and in the fourth place, he did not mean by it at all what the objector seems to have thought he did! No authoritative writer interprets the phrase criticized to mean that the act of conception, on which all human generation depends, is sinful, or that David was accusing the mother that conceived him of being sinful above the ordinary run of mankind; but that every human being in his conception becomes by virtue of his humanity a partaker of the taint of sinfulness which stains every son of Adam, and needs therefore the cleansing waters of Baptism to remove this taint, as our Lord Himself has com-

manded. This would seem to be elementary catechism theology, but, like many other equally elementary points, to need frequent reiteration; and it would be unfortunate that such a tissue of errors proceeding from the mouth of a Church Congress speaker should stand uncorrected.

Western Reserve University,
May 11.

JARED S. MOORE.

[CONDENSED]

To the Editor of The Living Church:

IF DR. DAVIS is correctly quoted [in THE LIVING CHURCH for May 10th], it would seem that St. Paul's "trouble with some woman" is not yet ended, since he can be so confidently misquoted by one of that sex in this Twentieth Century. Lake Placid, N. Y., May 12.

LOUISA BOYD GRAHAM.

GERMAN HOME CHARITY

To the Editor of The Living Church:

I HAVE seen in THE LIVING CHURCH Dr. Nies' appeal for the starving German children and the response to it from your readers. May I tell them, through you, a little of the conditions of the Germans outside of Germany, so they may judge for themselves if it be really the duty of Americans to relieve the suffering that undoubtedly exists in Germany, and if American relief is really wise from the point of view of saving Germany and helping her to come out of the conditions into which her leaders have dragged her since the war?

I have been in Italy since January, in all parts of the country from Naples to Florence, and everywhere I have seen the same thing, thousands of Germans spending money lavishly on their own pleasure, while their poor at home must look to Americans and Englishmen to save them from starvation. In hotels I hear more German spoken than English and Italian combined. Everywhere I see Germans, dressed in new, expensive clothes, fairly glistening with diamonds, riding in automobiles, ordering costly "extras" in restaurants, drinking only imported wines—and everywhere disrupting and upsetting the ordinary course of life by their demands and their rudeness in demanding.

It is not a few that are doing this; it is literally thousands. Only last week official statistics of the city of Florence recorded that over one thousand Germans arrived to spend Easter here and, finding no rooms, were lodged for the night in various public buildings and the next day sent out to Montecatini, where they filled the hotels.

When General Allen and Dr. Emerson urged Americans to help the starving in Germany, they surely did not take into consideration these spending hordes. If outsiders did not take their responsibilities for them, they might help their own people themselves: as it is now, there is a tendency to let America do it, and to go on having a good time while they can—and laugh at us for being such sentimental fools.

Florence, Italy.

HELENE PAUL JONES.

April 24.

ON FIVE CENTS A DAY

IT COST AN OXFORD STUDENT in the Middle Ages less to live per day than it costs the modern young man for his carfare to the office in the morning. The expense account of a medieval student, which is reprinted in Albert Mansbridge's book, *The Older Universities of England, Oxford, and Cambridge*, shows how the munificent sum of \$12.20 was distributed over the school year of thirty-eight weeks. Even allowing for the appreciable difference in money value, we are assured that this youth must have lived very frugally. Here are his expenditures:

For lectures	\$1.80
Rent of room	2.00
Food (for 38 weeks)	8.00
Payment for servant (38 weeks)40

Total.....\$12.20

Cluny Mack, in his review in the *Presbyterian Banner* of this book, makes the following comment:

"Universities are symbolic institutions. Christian civilization made them. In a rough way the Cathedral, the University, and the Town Hall represent democracy at its best . . . the threefold nature of man, spirit, mind, and body, which, incidentally, is the effort of the modern Y. M. C. A.

LIBERTY may be won, if we are willing to surrender some of our own antisocial liberties. Equality may be won, if we think less of our own individual rights, and more of our common duties. Fraternity may be won, if we aim more at that justice which is inspired by love.—*Professor Anderson.*

Church Kalendar



MAY

25. Fifth (Rogation) Sunday after Easter.
29. Ascension Day.
31. Saturday.

CALENDAR OF COMING EVENTS

May 27—Convention, Diocese of Marquette.

APPOINTMENTS ACCEPTED

ALLEN, Very Rev. WILLIAM B., dean of St. John's Cathedral, Albuquerque, N. M.; to be rector of St. Michael's Church, Tucumcari, N. M.

BISHAM, Rev. CLARENCE WYATT, priest in charge of the Church of the Advent, Indianapolis, Ind.; to be rector May 1st.

HARRIS, Rev. GEORGE D., priest in charge of St. Mary's Church, Warwick, and Bangor Church, Churchtown, Pa.; to be priest in charge of Zion Church, Belvidere, N. J., with associated work, June 1st.

LANGTON, Rev. BERNARD, of Larchmont Manor, N. Y.; to be rector of St. Andrew's Parish, Buffalo, N. Y.

ROTH, Rev. CHRISTIAN A., rector of St. John's Church, Marcellus, N. Y.; to be rector of the Church of Our Saviour, Salem, Ohio.

WEEKS, Rev. DUNCAN; to be rector of St. James' Church, Zanesville, Ohio.

SUMMER ACTIVITIES

MERCER, Rev. SAMUEL A. B., D.D.; to be at Grafton, Mass., until October 1st. All personal communications and all communications for the Oriental Research Society should be directed accordingly.

NEW ADDRESS

BERT, Rev. B. STEWART, 2112 North Twelfth Street, Philadelphia, Pa.; to Holy Cross Monastery, West Park, N. Y.

DEGREE CONFERRED

UNIVERSITY OF KING'S COLLEGE, Nova Scotia—D.C.L. upon the Rev. HARMON C. ST. CLAIR, rector of St. Stephen's Church, Ferguson, Mo.

ORDINATIONS

DEACONS

ARKANSAS—At a meeting of the Convocation of Colored Churchmen of the Diocese at St. Augustine's Church, Ft. Smith, the Rt. Rev. E. T. Demby, D.D., Suffragan Bishop of the Diocese, ordained MELBOURNE BURTON MITCHELL, catechist at St. Augustine's, to the order of deacons, May 8, 1924. The sermon was preached by the Rt. Rev. James R. Winchester, D.D., Bishop of the Diocese, and the candidate was presented by the Rev. M. W. Lockhart.

HARRISBURG—On Sunday, May 11, 1924, at St. John's Church, York, Pa., CARLTON DECASTRO BEAL, was ordained to the diaconate by the Rt. Rev. J. H. Darlington, D.D., Bishop of the Diocese. The candidate was presented by the Rev. Alexander McMillan. The sermon was preached by the Rev. Paul S. Atkins, rector of the parish. The Rev. Mr. Beal will complete his course of study at the Philadelphia Divinity School.

DEACON AND PRIESTS

WASHINGTON—On May 16, 1924, in the Bethlehem Chapel of the National Cathedral, the Rt. Rev. James E. Freeman, D.D., Bishop of the Diocese, ordained PAUL O. PLENKNER, deacon, and the Rev. Messrs. EDMUND H. GIBSON and CALVERT E. BUCK, priests. The sermon was preached by the Rev. H. Percy Silver, D.D.

PRIESTS

TENNESSEE—On Wednesday, May 14th, in the Chapel of St. Andrew's School at Saint Andrews, Tenn., the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of the Diocese, advanced to the priesthood the Rev. JOHN MARVIN LUKE, who was presented by the Rev. William C. Robertson, rector of Christ Church, Chattanooga. The Rev. Mercer P. Logan, D.D., dean of the DuBose Training School at Mont-eagle, preached the sermon. The Bishop was celebrant at the Solemn Eucharist, with full ceremonial, the Rev. Fathers Orum and Baldwin, O.H.C., being deacon and subdeacon. Twelve priests united in the imposition of hands.

Fr. Luke, who has spent his diaconate at Sewanee, completing his theological studies, and has also been a member of the clergy staff of Christ Church, Chattanooga, has been appointed by the Bishop Coadjutor to the cure of the missions at Athens, Etowah, and Copperhill, in the Convocation of Knoxville.

WEST VIRGINIA—On Sunday, April 6, 1924, the Rt. Rev. R. E. L. Strider, D.D., Bishop Coadjutor of the Diocese, ordained the Rev. ROBERT AUDLEY BRAYSHAW, to the priesthood in Calvary Church, Montgomery, W. Va. The candidate was presented and the sermon preached by the Rev. Howard P. Pullin.

The Rev. Mr. Brayshaw will take charge of Montgomery, Hansford, and Anstead. He is the third of three brothers to be ordained to the ministry of the Church.

SPRINGFIELD—On Friday, May 16, 1924, in St. Paul's Church, Springfield, Ill., the Rt. Rev. John Chanler White, Bishop of the Diocese, as his first official act, advanced to the sacred order of priests, the Rev. AUGUSTINE GORDON MULLEN, M.A., Ph.D. The candidate was presented by the Ven. Edward John Haughton. The sermon was preached by the Rev. Roger B. T. Anderson, O.H.C.

The Rev. Dr. Mullen sails for Europe on June 3d, to continue his studies for a degree in one of the European universities, and, on his return, hopes to enter upon educational work in one of the Church schools.

DIED

BRUCE—Died, on May 15, 1924, at Trinity Rectory, Alliance, Ohio, REGINALD, the dearly beloved son of the Rev. Harry Bruce and Mrs. Bruce, aged six years, eight months. "God called the child."

KENT—Died, at her home in Battle Creek, Mich., May 8, 1924, DR. MAUDE KENT, beloved sister of the Rev. Samuel Neal Kent. The funeral service was held at St. Thomas' Church, Saturday, May 10th.

May the souls of the faithful departed rest in peace.

NUTTING—Died at Bellows Falls, Vt., March 17, 1924, Miss LUCY M. NUTTING, aged seventy years.

WELLER—Entered into rest eternal May 12, 1924, BESSIE WELLER, aged sixty-two years, a loyal communicant of Trinity Church, Toledo, Ohio.

May light perpetual shine upon her.

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 single advertisement inserted in this department for less than \$1.00.

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

PRIEST WANTED FOR A CATHOLIC PARISH in New Jersey, for July or August, or both. Two Masses Sundays. Near Coast. Stipend \$75 per month and room and board. Address F. M.-220, LIVING CHURCH, Milwaukee, Wis.

WANTED: PRIEST FOR THE MONTH OF July and August at Ludington, Michigan. \$100 a month. ARCHDEACON VERCOE, Grand Rapids, Mich.

MISCELLANEOUS

WANTED—FOR SOUTHERN MILL COMMUNITY, in small city, experienced kindergarten and social worker. Give full particulars and references in reply to L. G.-1, THE LIVING CHURCH, Milwaukee, Wis.

WANTED: SINGLE MAN, EXPERIENCED in dealing with boys, and equipped to act as Assistant in Manual Arts. Address HEADMASTER, SAINT ANDREW'S SCHOOL, St. Andrew's, Tennessee.

WANTED—A PIANO TEACHER IN THE Priory School, Honolulu. Must be a Churchwoman, experienced. Salary \$600 a year with maintenance. Needed September 1st. Apply to CHURCH MISSIONS HOUSE, 281 Fourth Ave., New York, N. Y.

POSITION WANTED

CLERICAL

A MISSIONARY CATHOLIC PRIEST SEEKS change. Definitely committed to the mountain mission field of the South. Available first of July. Address PRIEST-205, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, MIDDLE AGE, PERFECT health, family, excellent preacher, experience in healing, and social work, now receiving \$2,400 and house, would take temporary duty as special preacher, or in vacant parish, to get acquainted in hope of receiving call. Address: CLERGYMAN-209, care of THE LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PRIEST AND SUCCESSFUL preacher will take supply work on or near coast during August. Address W-219, care of LIVING CHURCH, Milwaukee, Wis.

PERMANENT OR TEMPORARY WORK REQUIRED by a Priest of the P. E. Church. Elderly, good at Church music. Apply to Rev. PERCY DIX, 182, Latrobe, Pa.

TO PARISHES: PRIEST MIDDLE AGED. Healthy and active, good Churchman, seeks change, parish or *locum tenens*. Highest references. Address F-216, LIVING CHURCH, Milwaukee, Wis.

VICAR, AGE 40 YEARS, IN LARGE INDUSTRIAL City Middle West desires summer work in small towns in the East for a change of air and rest. Preacher, Musical. Apply TRINITY-214, LIVING CHURCH, Milwaukee, Wis.

WANTED—SUPPLY WORK FOR JULY or August. Excellent references. Terms: Furnished rooms and \$100 per month. Address G. E. R.-198, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHOIRMASTER AND ORGANIST accustomed to full Catholic service available after August. Correspondence invited immediately. B-217, care of LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S DAUGHTER WISHES position as companion to elderly lady. Secretarial work or travel if desired. Reference permitted to Rt. Rev. A. C. A. Hall, Burlington, Vermont. Address G-213, care of LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED, REFINED WOMAN, MIDDLE aged, desires permanent position, in institutional or similar work, or would accept position as matron of girls' club or camp for summer. References exchanged. Address W-200, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, DESIRES change from present position. Expert. Unsurpassed credentials. Address CHURCHMAN-134, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES change. Excellent credentials. Strong Churchman, K-205, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST CHOIRMASTER, COMMUNICANT, sixteen years experience, boys and mixed choirs, capable musician, available July. Address X-218, LIVING CHURCH, Milwaukee, Wis.

WELL KNOWN ORGANIST-DIRECTOR (formerly at St. Alban's, Birmingham, England) desires Church with good musical service. Excellent testimonials. Apply ORGANIST-212, care of LIVING CHURCH, Milwaukee, Wis.

VESTMENTS

ALTAR GUILDS. PURE LINEN FOR Church uses supplied at wholesale prices. Write for samples. MARY FAWCETT, 115 Franklin St., New York, N. Y.

CHURCH 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.

PARISH AND CHURCH

ALTAR 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.

ORGAN—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.

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

UNLEAVENED BREAD AND INCENSE

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

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

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Sample and prices on application.

RETREATS

RETREAT FOR CLERGY AT DONALDSON School, Ilchester, Md., from Tuesday night, June 10th to Friday morning, June 13th. Conductor, the Rev. Spence Burton, S.S.J.E. Acceptances may be sent to the Rev. H. S. HASTINGS, HEADMASTER, Donaldson School, Ilchester, Md.

HOLY CROSS, WEST PARK, N. Y. A Retreat for Priests will be held, D. V., September 15 to 19, 1924 (Monday evening to Friday morning). Conductor, The Rev. FRANK GAVIN, Th.D. Address THE GUESTMASTER.

1924 EDITION NOW READY

Manual of Family Prayer with Church Calendar and Bible Readings

The Manual has been revised and improved. The Calendar is the style that hangs on the wall, necessary in every home, no matter what calendar in leaflet, card, or book form, may be in use.

The Brotherhood effort to promote the practice of Family Worship has met with wide commendation. The Manual and Calendar provide a simple means of starting this helpful habit, and continuing it throughout the year.

50 cents postpaid. *Two for a Dollar.*
BROTHERHOOD OF ST. ANDREW,
Church House, 202 S. 19th St., Philadelphia.

CATHOLIC PUBLICATION

THE CATHOLIC CHURCHMAN (FATHER Liebler and Father Rockwell, publishers), is issued monthly to teach the Christian Religion in its fullness. Annual subscriptions, fifty cents. THE CATHOLIC CHURCHMAN, 1 East 29th Street, New York City.

FOR SALE

FOR SALE: TWO HUNDRED USED NEW Hymnals, with music score, in good condition at 50 cents a copy. Address the Rev. WILFORD ERNST MANN, 227 South Sixth Street, Council Bluffs, Iowa.

SISTERS OF THE HOLY NATIVITY

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

HEALTH RESORTS

New Mexico

ST. JOHN'S SANATORIUM FOR THE treatment of tuberculosis. "In the heart of the health country." BISHOP HOWDEN, President; ARCHDEACON ZIEGLER, Superintendent; Albuquerque, New Mexico. Send for our new booklet.

CAMPS

Camp Ocean Wave, Peermont, N. J.

SEASIDE BUNGALOW FOR WELL- bred boys; midway Atlantic City and Cape May. Tonic effect of sea air and water sends our boys home improved in mind and body. Small camp insures personal attention. Booklet from Director, CAMP OCEAN WAVE, Box 45, Ambler, Pa.

CAMP TAWAKI—SEASON JUNE 28-SEP- tember 9th. Arden, New York. Rates \$10 per week. INTERLOCHEN, Monroe, New York. Rates \$12 per week. GIRLS' FRIENDLY SOCIETY. 133 East 45th Street, New York City.

BOARDING

Atlantic City

SOUTHLAND 111 SOUTH BOSTON AVE. lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMEN.

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 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York

FRIENDLY CENTER FOR BUSINESS WOME- n. 321 Lexington Avenue (Bet. 38th & 39th Sts.) New York City. Rates including meals, \$12-\$17.

GREER HOUSE, 123 EAST 28TH STREET, New York; Greer Court, 544 West 114th Street, New York. During Student Vacations (Spring and Summer) rooms with board can be obtained by Churchwomen at very moderate rates. Apply SOCIAL DIRECTOR, 123 East 28th Street, New York, N. Y.

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.

Vermont

THE HEIGHTS HOUSE, LUNENBURG, VT., open all the year round, high altitude, no hay fever, no mosquitoes, all modern comforts. We are now booking guests for Spring and Summer, our sixteenth successful season. We claim all the attractions, peculiar to the Green Mountain State—rates reasonable, booklet. A. J. NEWMAN, Proprietor.

MISCELLANEOUS

CHURCHMEN INTENDING TO MAKE their residence in Chicago, will do well if they decide on that part of Chicago called Morgan Park, says Chas. G. Blake, who has advertised the making of Celtic Crosses in the LIVING CHURCH for nearly a quarter of a century. He says its a delightful residence community with one of the most artistic churches in Chicago, the Church of the Mediator. A fine parish and good schools, both grammar and high.

YOUR NAME AND ADDRESS STAMPED on a pretty metal tag for your keys for 25 cents (ring included). Sold by a shut-in. E. P. BROXTON, Fryer Place, Blythe, Ga.

REAL ESTATE

SUMMER HOME TO RENT AT TWILIGHT Park, Catskill Mountains, New York, two thousand feet above sea level, fourteen room house, electric lighted, two bathrooms, hot and cold water. Good roads. Church privileges at summer chapel, ten minutes walk, services June to October. Terms, address MISS WILLMANN, 204 West 85th St., New York.

ADIRONDACKS, THE CRATER CLUB. Essex-on-Lake-Champlain, offers to families of refinement at very moderate rates the attractions of a beautiful lake shore in a locality with a remarkable record for healthfulness. The club affords an excellent plain table and accommodation with rooms or individual camps. The boating is safe, there are attractive walks and drives to points of interest in the Adirondacks, good tennis courts, and opportunities for golf. References required. For information relative to board and lodging address Miss MARGARET FULLER, Club Mgr., Hotel Allerton, New York. For particulars regarding cottage rentals write JOHN B. BURNHAM, 233 Broadway, New York City.

TEN LOTS AT CANTERBURY PARK (ON Big Star Lake), Michigan, for sale cheap to close an estate. These lots were conveyed by will to a large Episcopal Church in Chicago, which benefits by their sale. Many Episcopal families spend their summers at this beautiful spot, which is reached by boat from Chicago, Milwaukee, or Manitowoc, to Ludington, Mich., or via Pere Marquette Ry. to Baldwin, Mich. (which is the county seat on Lake County), or via highways number twenty (20) and fifty-four (54). For particulars address G. A. C-981, care LIVING CHURCH, Milwaukee, Wis.

PROFESSOR IN UNIVERSITY OF PENNA., will rent for summer fully furnished apartment. Living room, bedroom, two beds, bath, kitchen. All conveniences. Near University. Must have satisfactory references. F. EHRENFELD, 104 S. 36th St., Philadelphia, Pa.

THEOLOGICAL STUDENT WISHES TO rent his five-room apartment for the summer. Opposite campus General Theological Seminary. Attractively furnished. All conveniences. Very reasonable. GERALD V. BARRY, No. 1 Chelsea Square, New York City.

CHURCH SERVICES

Cathedral of St. John the Divine, New York City

Amsterdam Ave., and 111th Street
Sunday Services: 8, 10, and 11 A.M.; 4 P.M.
Daily Services: 7:30 and 10 A.M.; 5 P.M.
(Choral except Monday and Saturday)

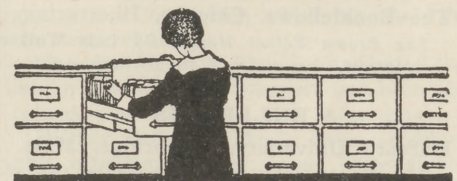
Church of the Incarnation, New York

Madison Ave., and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 11 A.M.; 4 P.M.
Noonday Services Daily: 12:20

Cathedral of All Saints, Albany, N. Y.

Sundays: 7:30, 9:45, 11:00 A.M.; 4 P.M.
Weekdays: 7:30, 9:00 A.M.; 5:30 P.M.
Wednesday and Friday: The Litany

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.*

BOOKS RECEIVED

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

Allyn & Bacon. New York, N. Y.

Our City—New York. By the High School Students of New York City under the supervision of Frank A. Rexford.

The Chauncey Holt Co., Inc. New York, N. Y.

United States Catholic Chaplains in the World War. By Army and Navy Chaplains Ordinate, New York City.

E. P. Dutton & Co. 681 Fifth Ave., New York, N. Y.

England's Reawakening. A few words on the history of Anglo-Catholicism, and its attitude towards the prospects of a future reunion. By Aylmer Hunter, M.A., Oxon., Barrister-at-Law. Inner Temple. Preface by His Grace The Duke of Argyll. Price \$1.25.

From the Author.

Morning and Evening Prayer and The Holy Communion together with Selections of the Psalms. Translated into the Eskimo Language of the Tigara Tribe of Arctic Alaska. By the Rev. Frederic W. Goodman.

Edwin S. Gorham, 11 West 45th St., New York, N. Y.

History of the Theological Seminary in Virginia and its Historical Background. Rev. Wm. A. R. Goodwin, D.D., editor and author. Centennial Edition. Vol. II.

The Lutheran Literary Board. Burlington, Iowa.

The Trail of the Covered Wagon. Sunday Evening Lectures delivered in St. Mark's Lutheran Church, Kansas City, Mo. By Andreas Bard. Price \$2.00.

Charles Scribner's Sons. 597 Fifth Ave., New York, N. Y.

Character and Happiness. By Alvin E. Magary, minister, First Presbyterian Church, Cedar Rapids, Iowa. Price \$1.50.

Thomas Seltzer. New York, N. Y.

Margaret Ethel MacDonald. By J. Ramsay MacDonald.

The Torch Press. Cedar Rapids, Iowa.

The Quality of Mercy. By Allen Jacobs.

BROCHURES

The Bookfellows. Chicago, Ill.

The Brown Velvet House. By Lois Walker Jacobs.

BULLETINS

Harvard University. Cambridge, Mass.

The Theological School. Formed by the Affiliation of The Harvard Divinity School and Andover Theological Seminary, 1924-25. Official Register of Harvard University. Vol. XXI. March 24, 1924. No. 11.

The Rockefeller Foundation. 61 Broadway, New York, N. Y.

The Rockefeller Foundation. A Review for 1923. By George E. Vincent, President of the Foundation.

PAMPHLETS

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

The League of Nations: Its Moral Basis. By Lord Robert Cecil.

The Versailles Treaty and After. By Ray Stannard Baker.

Youth and World Problems. By Sherwood Eddy.

Harvard University Press. Cambridge, Mass.

The Book of Common Prayer. By James Arthur Muller. Single copies, 25 cts.

SEWANEE SUMMER TRAINING SCHOOL

THE SUMMER TRAINING SCHOOL for Workers, Sewanee, Tenn., will open on July 24th, and will close on August 21st. The school is divided this year into two divisions. The Young People's Division will open on July 24th at supper, and will close on August 7th after breakfast. The Adult Department will open on August 7th, at supper, and will close on August 21st, after dinner. The Young People's Division will be under the direction of the Rt. Rev. Clinton S. Quin, D.D., Bishop Coadjutor of Texas. The Adult Division will be conducted as in past years. The Rev. Gardiner L. Tucker, D.D., will be in charge of the Department of Religious Education, Dr. John W. Wood in charge of the Department of Missions, and the Rev. H. H. Lumpkin in charge of the Department of Christian Social Service. In addition to these departments, there will be a number of special courses. In a separate building, and under the direction of the Rev. J. A. Schaad, a "school of the prophets" will be conducted, for the Clergy, in which Evangelism will be taught.

Board and lodging will cost \$25 for the entire term of each division. Special railroad rates have been granted within the Southeastern Passenger Association, at one fare and one-half. Tickets will be on sale July 22d, 23d, 24th, 25th, and 31st, as well as on August 4th, 5th, 6th, 7th, and 14th, good to return until September 5th. Tickets should be stamped on one of the above days.

The Rev. Mercer P. Logan, D.D., director of the school, on account of the pressure of duties at the DuBose School, of which he is the Dean, and which has suffered recently from a disastrous fire, will be assisted in the management by the Rev. Walter Mitchell, D.D., and the Rev. Gardiner L. Tucker, D.D.

Rooms will be assigned in the order of applications. For further information, apply to Miss Gladys M. Fry, 908 Fern St., New Orleans, La., until July 1st, after that date, address Monteagle, Tenn.

A SMALL CHURCH'S EASTER

ON EASTER EVEN four gifts were blessed at Trinity Church, Fredonia, N. Y. Three of these were memorials and the other a gift from the Altar Guild. The memorials comprised a beautiful copy of Dearmer's Liturgy for the altar, in memory of Sarah H. Rhyman; a lectern Bible, bound in black morocco, in memory of George H. Rhyman; and a handsome brass mounted Litany Book in which was set a beautiful sapphire, given in Memory of a Sainted Mother. The Altar Guild presented a complete set of altar linens.

On Easter Day there was a total attendance of over 400 persons, and 125 communions were made. The Easter offering amounted to over \$1,000 actual cash, which is the largest offering on record in Trinity Parish. The rectory and church buildings are undergoing extensive repairs at an approximate cost of \$3,000. The parish is listed as having eighty-one communicants.

A number of letters have been received by the rector from summer visitors, who have inquired if it is possible for them to visit the church for purposes of devotion and by reason of its historical interest. The rector is glad to announce that the church will be open to all during the daytime throughout the summer, and they

are cordially invited to any and all services, and to use the church for rest and prayer. The church has been standing since 1823, and the original building is intact and presents many points of interest to students of ecclesiastical architecture.

FOR INTERNATIONAL UNDERSTANDING

MISS JANE ADDAMS, of Hull House, President of the Women's International League for Peace and Freedom, Dr. Ethel Williams, of England, Madame Andrée Juvre, of France, and Dr. Anita Augsburg, of Germany, were the speakers at a great mass union service for international understanding and good will at Christ Church Cathedral, St. Louis, on May 15th. These prominent women had attended the Congress of the International League in Washington, and came to St. Louis on the invitation of the St. Louis Council of Organizations for Promoting Peace, which includes eighteen separate organizations.

The Cathedral was given for the mass service on the invitation of these organizations, and Bishop Johnson, Dean Scarglett, of the Cathedral, Church Clergymen, ministers of a number of denominational churches, and Rabbi Samuel Thurman, a noted Jewish leader of St. Louis, participated in the service, which drew throngs of people eager to add their pleas for peace and international understanding to those of the clergy and the noted women.

MISSION STUDY DISRUPTS CHURCH VESTRY MEETING

THE REV. N. B. GROTON, rector of St. Thomas', Whitmarsh, Pa., is leader of a mission study class that has been organized at St. Asaph's, Bala, and which is holding sessions Wednesday nights.

There's no particular news in that, you will pause to remark. When it is disclosed that Mr. Groton's work blocked and interrupted the progress of a meeting of St. Asaph's vestry your interest may increase. That's why *The Church News* copy reader ventured to build a "sensational newspaper" headline to this article.

The Rev. Benjamin N. Bird, rector of St. Asaph's, is leader of a mission study class in another parish. Mr. Bird and Mr. Groton are bully good friends. When the rector of St. Asaph's went to his January vestry meeting he hadn't the slightest suspicion that Mr. Groton's mission study class had affected his vestry. The minutes of the last vestry meeting were read without anyone's attempting to put a motion that the reading be dispensed with.

Then the storm broke. One vestryman said something about the mission study class. Another began to talk about Japan. In a minute the entire vestry was discussing the importance of supporting missions. Coal bills, Episcopal Convention, and Sustentation Funds were brushed aside.

"This is a vestry meeting, not a mission study class," broke in Mr. Bird.

"Now wait a minute, rector," someone interrupted, "those missionaries in Japan, they—" And so it went on. Vestry business, parish details, all forgotten. Missions had the right of way.

It developed that virtually the entire vestry had enrolled in the mission study class, and parish interest in the Church's mission in Japan is growing.—(Pennsylvania) *Church News*.

DIOCESAN CONVENTIONS

ARKANSAS

"MUSHROOM SCHOLARSHIP of present day thought" was vigorously denounced by Bishop Winchester in his episcopal address on May 14th, before the opening session of the Diocesan Council which met at Newport, Ark.

This statement was incidental to the Bishop's recommendation of a series of recent pamphlets gotten out by the Anglo-Catholic Congress.

"I have found these papers," said the Bishop, "most helpful and I commend the same to all anxious enquirers for truth, who become disturbed by the mushroom scholarship of present day thought, that is not only departing from the Catholic Creeds, but allures into irreverence, racial prejudice, and national wars. The devil subtly entrenches himself in these new theories that many people love, and endeavors to ridicule the Gospel truths of our fathers. There are many unsettled souls who long for the simplicity of God's love and nothing but absolute faith in the miraculous Christ and the Holy Bible is going to save the Church from drifting into pagan theories.

"Our Methodist brethren are doing two great things. They are preaching Christ with fervor and they are giving to the cause of missions. To my mind, these are the ordinate and abscissa lines to solve the difficult problems in the conic sections of our spiritual life."

Bishop Winchester referred to the many clergymen who failed to read the Pastoral Letter of the House of Bishops of last November as "discourteous" to the House of Bishops, as well as being guilty of the ecclesiastical offense of failing to comply with the canons or laws of the Church.

Bishop Winchester then paid tributes to the memories of Presidents Wilson and Harding, of ten bishops of the Church, and of scores of Arkansas Churchmen. He also gave his unqualified approval to the causes of the Bishop Tuttle Memorial and Endowment Fund, and to the Japan Reconstruction Fund.

Following Bishop Winchester's address the convention held a business session in the afternoon, as did the Woman's Auxiliary of the Diocese. A missionary rally was held later, when the Rev. Dr. John S. Bunting, rector of the Church of the Ascension, St. Louis, where Bishop Winchester was formerly rector, and Roy H. Tolleson of Tulsa, Okla. were the principal speakers.

DELAWARE

"THIS GREAT COMMUNION that has done so much for the English speaking peoples of the world," said the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, at the Diocesan Convention, held in Christ Church, Dover, May 13th and 14th; "that was rooted in the soil of America by those who helped frame the Government itself, has too great an obligation to nation and mankind to devote its time and energy to fighting over controversies. Within a little more than a year we shall meet again in General Convention. There are those who are already burnishing

their armor and sharpening their weapons for a conflict. It is incumbent upon us that such a purpose is defeated: to see that we go there not for the destruction, but for the construction of the work of this Communion; not to contend, but to extend: to go there with a faith that shall shame others into disarmament.

"The nations of the world will rush to war—for that is the nature of nations—but the nations expect Christians to show them the way to a warless world."

The work of the Convention was largely of a routine nature. Announcement was made that the heirs of the late Rev. Lewis W. Wells, rector of St. Mark's Church, Millsboro, have presented that parish with his former residence, with its furnishings, to be used as a rectory.

The Woman's Auxiliary of the Diocese held its annual meeting at the same time, at which time the United Thank Offering was made.

EASTON

THE ANNUAL CONVENTION of the Diocese of Easton was held May 6th and 7th, in St. Peter's Church, Salisbury, Md. The Convention was opened with a celebration of the Holy Communion, at which the Rt. Rev. George W. Davenport, D.D., was the celebrant and delivered his annual address. Immediately after that appointment of Committees the Report on the State of the Church was presented, showing that there had been a great material and spiritual increase throughout the Diocese during the past year.

At the close of Convention a pilgrimage was made to old Spring Hill Church, one of the historic churches of Easton, where the delegates listened to an interesting historical address by the Rev. C. Ernest Smith, of Washington, author of *Religion and the Barons of Baltimore*.

GEORGIA

FOR THE SECOND time the annual Convention of the Diocese of Georgia assembled on Sunday, this year, May 4th, at St. Paul's Church, Savannah, the Rev. S. B. McGlohon, rector.

In alluding to a warless world and the numerous peace propagandists who by their suggestions are endeavoring to produce extreme pacifists, the Rt. Rev. F. F. Reese, Bishop of the Diocese, said in his Convention address:

"One hesitates to turn down any statement which expresses hostility to war and a desire to promote universal peace. But it certainly cannot be the duty of any good citizen to obligate himself in advance to disloyalty under any circumstances under which his country may find itself in some unforeseen emergency to be forced into a war of defence. War, considered as a means of deciding issues is certainly unchristian and certainly stupid and futile. So is any sort of violence. But is it not absurd to say that no possible circumstance can arise when it would not be necessary and just for a Christian man to resort to violence to protect others, if not himself? The same is true, I take it, of a Christian nation.

It is our duty, however, and the duty of the Christian Church to utter its voice and to exert its influence publicly and most emphatically to denounce the whole idea of war as a means of settling disputes between nations, to promote such a public sentiment as will make aggressive war criminal and to cultivate in its own members and to assist in bringing all others to the conviction that wars are unnecessary—that they the practically always the result of coarse materialism and greed, and of national pride and selfishness, and that international justice is the solemn duty before God of governments and nations—that morality and righteousness are just as much obligatory upon groups as they are upon individuals, and finally that universal peace is the object for which all men and nations should strive. But peace must be and can only be the 'by-product of international justice.' We must seek peace and ensue it, but first we must seek justice and do it."

Bishop Reese also spoke at length on the Historic Creeds and the present issue in the Church, which he said is as old as Christianity, and much older, being "the continuous conflict which goes on in man's mind between his critical, sensuous intelligence and his rational and moral spirit, his knowledge of outward phenomena and his faith in his own spiritual nature and in the nature of the universe."

The members of the Standing Committee, elected at this Convention, are the Rev. Messrs. J. B. Lawrence, S. B. McGlohon, David Cady Wright, H. Hobart Barber, and Messrs. J. Randolph Anderson, George T. Cann, Thomas Purse, and A. B. Moore.

MONTANA

THE CONVENTION of the Diocese of Montana met in St. Mark's Church, Anaconda, May 16th, just twenty years after the organization Convention which was held in the same church.

The election of a Bishop Coadjutor, for which the canonical consents had been obtained, was postponed to a later date.

Bishop Faber's address gave considerable attention to the Japan Reconstruction Movement, and he also spoke feelingly and with emphasis concerning the Exclusion Act. He also dealt with the effort which is being made to put a stop to war. The Convention sent telegrams to Congress and to the President urging moderation in regard to the Japanese exclusion matter.

NEW MEXICO AND SOUTHWEST TEXAS

THERE WERE three outstanding features of the Convocation of New Mexico and Southwest Texas, which met at St. John's Cathedral, Albuquerque, N. M., May 6th, to the 8th. The District was divided into three Deaneries: Santa Fe, the Rev. W. S. Trowbridge, Dean; Roswell, the Rev. F. A. Thorold Eller, Dean; and El Paso, the Rev. B. F. Kemerer, Dean. The publication of a diocesan paper was resolved upon, and the Rev. J. T. Schieffelin, D.D., was

appointed editor. The Convocation adopted a resolution looking towards the correction of the divorce evil in New Mexico, the present laws being very lax.

At this Convention, the Rt. Rev. F. B. Howden, D.D., Bishop of the District reviewed the ten years that have elapsed since he was sent to the District. In that time the Church there has more than doubled in every respect. There are now three distinct centers of work among the Navajo Indians in the District.

NEW YORK

THE CHIEF INTEREST of the Convention of the Diocese of New York, which met at the Cathedral May 13th and 14th, was in the address of the Bishop of the Diocese, the Rt. Rev. W. T. Manning, D.D., and especially in those parts in which he spoke of the faith of the Church, and of the building of the Cathedral of St. John the Divine. Excerpts from this address are printed on another page of this issue of THE LIVING CHURCH. A resolution was carried, ordering the printing of the first part of the address relating to the Faith of the Church, and the distribution of it among the clergy and laity of the Diocese. Dr. Van de Water moved a vote of appreciation of the Bishop's work in behalf of the Cathedral and of his success thus far attained. It was carried with enthusiasm.

Early in the meeting a resolution was introduced committing the Convention to an unqualified endorsement of the Bishops' Pastoral. Opposition was manifested and the Rev. Dr. Bowie introduced a resolution giving qualified endorsement to the Pastoral. Both were laid on the table on the recommendation of the committee to which they had been referred, although after some protests.

A lively debate was aroused by the recommendation that a resolution calling for evening sessions of the Convention be not accepted. The Convention, however, provided for an evening session at the meeting next year.

A recommendation of the Committee on Finance that married missionary clergymen be given a minimum of \$1,800 and a house, and unmarried men, \$1,800, was carried.

A resolution, offered by Mr. George Zabriskie, endorsing the work of the Commission on Faith and Order, and recommending the observance of a novena of intercession for the unity of Christendom, from Ascension Day to Whitsunday, was carried under suspended rules by a unanimous vote.

Towards the close of the session Bishop Manning introduced in terms of appreciation and affection, the two Suffragan Bishops of the Diocese, both of whom were greeted with enthusiastic applause. Both Bishop Lloyd and Bishop Shipman made felicitous replies to the statement of the Bishop and to the acclamation of the Convention.

Among the reports presented to the Convention were those of City Mission Society, read by the Superintendent of the Society, the Rev. Dr. Sunderland, of the Seamen's Institute, read by Mr. Edmund L. Baylies; of the Nation-wide Campaign Committee, by the Rev. Canon Prichard. A most encouraging report of the past year at St. Stephen's College was read by the President, Dr. Bell. The report of the Board of Religious Education was presented by the Rev. Dr. Harry P. Nichols, who also read a brief report of the Board of Examining Chaplains. Very interesting reports of Women's Work were read by

representatives of the Girls' Friendly Society, the Daughters of the King, the Church Service League, and St. Barnabas' Guild for Nurses.

Much of the morning and afternoon sessions of both days was occupied in the election of members of the various Committees, Boards, and Commissions, and of delegates to the Provincial Synod. The final result of these elections was as follows: To the Standing Committee, Class of 1925, the Rev. H. P. Silver, D.D., and Mr. W. M. V. Hoffman. Trustees of the Cathedral, Class of 1930, the Rev. Francis S. Smithers, Mr. Haley Fiske, and Mr. W. M. V. Hoffman. Deputies elected to the Provincial Synod are: Class of 1925, the Rev. E. Clowes Chorley, D.D.; class of 1927, the Rev. Arthur H. Judge, D.D., and the Rev. W. B. Kinkaid. Provisional Deputies to the Provincial Synod, Class of 1927 the Rev. J. P. McComas, D.D., and the Rev. Frederick Burgess, Jr., Mr. Harry C. Barker and Mr. Francis T. King. The Very Rev. Dean Robbins, Mr. John A. Kingsbury, and Miss Mary Van Kleek were elected to the Social Service Commission, class of 1928. To the Board of Religious Education the following were elected: The Rev. Lawrence T. Cole, D.D., the Rev. Raymond C. Knox, D.D., and the Rev. Oscar F. Moore, D.D., Mr. H. H. Pike, and Mrs. J. P. Robinson. The Rev. W. Russell Bowie, D.D., the Rev. Wm. H. Owen, and the Rev. Harold G. Willis, Messrs F. D. Allen and Appleton L. Clark, and Judge A. N. Hand, were elected as "members at large" of the Board of Managers of the Diocesan Missionary and Church Extension Society.

The Bishop appointed to the Board of Examining Chaplains the Rev. Drs. Caleb R. Stetson and Lawrence T. Cole, and the Rev. Stanley Brown-Serman.

NORTH CAROLINA

THE DIOCESE OF NORTH CAROLINA, at its Convention, held in St. Paul's Church, Winston-Salem, May 13th and 14th, adopted a canon erecting an Executive Council out of the Executive Committee that had been in existence for the past three years.

A feature of the Convention was the recognition of the fact that Bishop Cheshire has been diocesan for thirty years, and a luncheon was given in his honor at the Robert E. Lee, at which the Bishop briefly reviewed the period of his episcopate. Dr. R. H. Lewis, the Bishop's life-long friend presented to him, in behalf of the Convention a purse of over \$3,000 as a personal gift of the Bishop's friends, to aid him in building a home. It came as a complete surprise to the Bishop.

The Convention passed resolutions favoring the establishment of a World Court, and of coöperation with the Commission on Faith and Order.

SOUTH CAROLINA

AMONG THE RESOLUTIONS adopted at the annual convention of the Diocese of South Carolina held May 7th, and 8th, in the Church of the Redeemer, Orangeburg, the Rev. Ilbert Brayshaw, rector, were those endorsing the recent Bishops' Pastoral Letter; commending the plans for prayers and group conferences proposed by the secretary of the World Conference on Faith and Order; requiring all vestrymen in future elections to be communicants of the Church, and changing the date of the annual convention to the second Tuesday in January.

Perhaps the most important matter brought before the convention was the question as to whether or not this diocese would join with the Diocese of Upper South Carolina in taking over the Voorhees Industrial School at Denmark, S. C. This is a school for colored youth of both sexes, which has a present enrollment of about 600 pupils and a property valued at approximately \$300,000. It is at present not affiliated with any religious body, but, through the American Church Institute for Negroes, a proposition has been made to the two dioceses in South Carolina, offering to put this institution under their control under conditions which involve an annual appropriation of \$4,000. This matter was first presented to the previous conventions of the two dioceses, and has since been under investigation by their committees. At the recent Convention of the Diocese of Upper South Carolina, the committee report received favorable action. The committee of the Diocese of South Carolina, however, brought in an unfavorable report on account of the fact that it had been unable to secure satisfactory information on some important details of the plan. The general sentiment of the Convention seemed to be in favor of the plan in principle, and there was general expression of a sense of recognized responsibility on the part of the Church in South Carolina toward the extension of its work among the colored people in this state. After full discussion, however, it was decided best to postpone action for another year, and the matter was finally referred back to the committee for further investigation as to the facts concerning which fuller information is desired.

Following the adjournment of the Convention, the reorganized Department of Religious Education perfected plans for holding a summer camp for the young people of the diocese in the North Carolina mountains during the latter part of July. It is hoped that, at this camp, a diocesan organization of the Young People's Service League may be accomplished.

SOUTHERN VIRGINIA

THE CONVENTION of the Diocese of Southern Virginia, which was held in St. Andrew's Church, Norfolk, decided to take steps towards making the old Jamestown Church, that marks the coming of the Church to America, the church of registration for all unattached members of the Church in the United States. Hereafter the Convention will solemnly use the Jamestown Church communion silver at the celebration of the Holy Communion at the meetings of the Diocesan Conventions.

The Convention decided upon a minimum salary of \$2,000 and a house for the married clergy, and of \$1,500 for the unmarried. The Council will be held hereafter in January.

JUNIOR CLERGY MISSIONARY ASSOCIATION

AT A MEETING of the Junior Clergy Missionary Association of the Diocese of New York, held at the General Theological Seminary, May 6th, the Rev. Lucius A. Edelblute was elected president, the Rev. George F. Taylor, vice-president, the Rev. Eliot White, secretary, and the Rev. Samuel A. Dorrance, treasurer, for the ensuing year.

The Jerusalem Pilgrims Begin Journey with Church's Blessing

Bishops Visit Exposition—Convocation of Canterbury—Death of Bishop of Jarrow

The Living Church News Bureau }
London, May 2, 1924 }

LAST MONDAY EVENING, IN THE CHURCH of All Saints, Margaret Street, the Bishop of Willesden (representing the Bishop of London, who was absent from the Diocese) gave his blessing to the pilgrims who were to leave on the following day for the Holy Land.

The pilgrims, to the number of about 240, and a large number of friends and well-wishers, completely filled the church. In the procession to the church walked Dr. Shayler, the Bishop of Nebraska, who is one of the pilgrims; the Bishop of Nassau, the leader of the pilgrimage; the Metropolitan of Thyatira, representing the Greek Orthodox Church; and the Bishop of Willesden.

The service was Solemn Evensong, and at its close came the blessing of the scallop shells and their distribution to the pilgrims, each of whom received the blessing of the Bishop of Willesden and of the Metropolitan of Thyatira. The form of blessing was adapted from that in the *Pontificale* for the blessing of crusaders. To each pilgrim, as the shell was given to him, the Bishop said: "Receive this pilgrim's badge, marked by the Holy Sign, in the Name of the Father, and of the Son, and of the Holy Ghost."

After the shells had been distributed, the Bishop of Willesden presented to the Metropolitan the plaque of St. George, which is to be given to the Church of the Holy Sepulchre in Jerusalem. Archbishop Germanos blessed it in the Greek tongue, and the Bishop of Nassau then recited the Itinerary.

In a short address, the Bishop of Willesden urged on the pilgrims the importance of a right spirit and a right disposition. Time must not be misspent on the journey, the Bible should be read, and the pilgrims must be careful never to lose their tempers and always to be courteous. They were, he said, going to the Holy Land, not as representatives of a group, but of the whole of the Anglican Church, and it was their privilege to demonstrate to our Eastern brethren that the Anglican Church is both Catholic and primitive.

The pilgrims left London on Tuesday afternoon, and were due to arrive at Marseilles on Wednesday, where they were to embark in the steamship *Sphinx*, of the Messageries Maritimes line, which is expected to reach Alexandria on the morning of May 15th. A chapel has been fitted up on board the ship, and Mass will be said daily. The pilgrims will, on the day of arrival at the Holy City, be welcomed by Bishop MacInnes on the Mount of Olives. On the following day the Orthodox Patriarch will receive each member of the party individually and present him with a souvenir. Later the pilgrims will be conducted round the Church of the Holy Sepulchre by Greek clergymen. An itinerary of the Anglo-Catholic Pilgrimage was given by me in a former letter, so that it is not necessary to say more than that Bethlehem, Nazareth, Jericho, the Jordan, and the Dead Sea will all be visited, and the *Via Dolo-*

rosa will be traversed by the pilgrims. A Fiery Cross, the symbol of the Anglo-Catholic Year of Prayer, will accompany the pilgrims throughout the journey.

The Bishop of Nebraska, in a short interview at Victoria Station on Tuesday, said that his presence with the party was to be taken as evidence of the unity existing between the Anglo-Catholics of England and the Episcopal Church in America.

BISHOPS VISIT EXPOSITION

In addition to the large number of visitors from overseas to the Empire Exhibition, we are likely to have quite an influx of bishops from the Colonies and distant parts this summer. Already the Bishop of Rangoon and the Bishop of Northern Rhodesia are here for their furlough, while the Bishop of Bloemfontein has arrived on a mission of help for his diocese. Bishop Norris is expected soon from Peking, and also the Bishop of Tinnevely, Dr. Tubbs. From Canada, the Archbishop of Rupert's Land and the Archbishop of Algoma are expected today.

Dr. Howard Robbins, Dean of the Cathedral of St. John the Divine, New York, is another expected visitor, and should arrive in England on May 27th. He will address the Diocesan Conference at Worcester on May 30th, and will preach in Christ Church Cathedral, Oxford, on June 1st. On June 8th, he will preach at St. Margaret's, Westminster, at the morning service. Besides other London engagements, he will visit Salisbury, Bristol, St. Albans, Bolton, and Manchester.

CONVOCATION OF CANTERBURY

Convocation of Canterbury will meet on Tuesday in next week in the Church House, Westminster, for the dispatch of business. The agenda for the Lower House contains the following resolutions to be proposed: "That this House is of opinion that the Collegiate Church system adapted to modern conditions would be helpful in dealing with some of the needs of the day; and that a committee be appointed to consider and report upon the whole question." Another resolution, to be submitted by the Archdeacon of Wilts, reads: "That this House would welcome the revival of the sub-diaconate as a means of providing legitimate help in the hard-pressed parishes."

DEATH OF BISHOP OF JARROW

The Rt. Rev. John Nathaniel Quirk, Bishop of Jarrow, passed away on Saturday last at Lugano, Switzerland, whither he had gone for a holiday. The Bishop had a paralytic seizure there on Good Friday, and lingered for only a week. Born in 1849, the late Bishop was educated at Shrewsbury, and at St. John's College, Cambridge, and afterwards read with Dr. Vaughan at the Temple. He held curacies at Bridgnorth and Doncaster; then became vicar of St. Thomas', at Douglas, Isle of Man, and subsequently held the livings of Rotherdam and Beverly. In 1894 he came to London to be vicar of St. Paul's, Lorrimore Square, after that once famous Catholic center had been alienated by Bishop Thorold, but in the following year Simeon's Trustees offered him the important living of Bath Abbey. From there he returned to Doncaster as vicar. In 1901, the Archbishop of York (Dr.

Maclagan) desiring another suffragan, Mr. Quirk was chosen and given the title of Bishop of Sheffield. On Sheffield being created a diocese in 1914, he received a canonry at Durham Cathedral, and shortly afterwards Dr. Moule appointed him Bishop-Suffragan of Jarrow. The late Bishop was of the Evangelical school, but was never a controversialist, and was known as a man of wide sympathies and irresistible kindness, and easily made friends. His chief work was the creation of the independent Diocese of Sheffield, for which he labored during the whole time that he was Bishop-Suffragan of that city.

MAY RELIGIOUS MEETINGS

May is usually set apart in London for the annual meetings of the various religious societies, and a very full program has been arranged for the next four or five weeks.

The Religious Tract Society was first in the field, on Monday last, April 28th, when the annual meeting was held at Queen's Hall, under the chairmanship of Mr. Justice Bailhache. Among the other fixtures for this week were meetings of the Royal National Mission to Deep Sea Fishermen at Kingsway Hall, and a Church Army service at St. Paul's Cathedral on Wednesday; meetings of the Church Army at Queen's Hall on Thursday; while a Church Missionary Society young people's service at St. Paul's Cathedral has been arranged for tomorrow, May 3d. During this month there will be gatherings, including annual meetings, conferences, services, and social functions, arranged by, among others, the British and Foreign Bible Society, the Missions to Seamen, the National Sunday School Union, the C. M. S., the Colonial and Continental Church Society, the Church of England Zenana Missionary Society, the National Society for the Propagation of the Gospel, the S. P. C. K., the U. M. C. A., the London Missionary Society, and the Church Pastoral Aid Society.

STOKE POGES CHURCH

Two risks are threatening the church and churchyard of Stoke Poges, in Buckinghamshire, far-famed among English-speaking peoples as the resting-place of the poet, Gray, and the traditional scene of his *Elegy* in a Country Churchyard. In the first place, the arm of the builder is reaching out from London, only twenty miles distant, until the churchyard may remain a country churchyard no longer; and, secondly, the decay of generations has been accentuated by the postponement of repairs, enforced by the war, until the spire surmounting the once "ivy-mantled" tower is unsound, and is already girt with protecting scaffolding.

The church of Stoke Poges has even more than the irregular and homely attraction and wealth of interest in detail which one would naturally expect in a part of the Home Counties which was poor, of old, in building stone, but rich in men of leading. As it stands, the oldest part is of the Twelfth Century. Those great bent oak beams of the porch have seen Stoke people pass beneath them since the Fourteenth Century; armorial hatchments of the Penns and others still hang high; there is rare glass in the Penns' vestibule, and the base of a portable cross
The timber spire is estimated to cost £1-
A sum of £2,000 is necessary for
the maintenance of the whole fabric;
and £2,500 is required to keep out the
villa builder from the adjoining meadow

Six thousand pounds is surely not too large a sum for lovers of Gray, and the scenes where he lies buried, to find in the hour of necessity.

There may be some Americans who know Stoke Poges, and would wish to contribute to the fund. Should this be so, their gifts may be sent to Canon A. T. Barnett, Stoke Poges Vicarage, Slough, Buckinghamshire, England.

AN EARLY ENGLISH ALTAR

An archaeological discovery of considerable interest, which may possibly lead to further developments, has recently been made at Caster, near Peterborough, where a portion of carved stone, thought to be a fragment of a Saxon or Early English altar, has been found in the chancel at Kyneburgha Church. The altar rails were being removed, when a slab forming the face of the step was found elaborately carved on the reverse side. It was submitted to Mr. G. Wyman Abbott, an antiquarian expert, who suggests that the carving represents one of the twelve Apostles, possibly St. Mark. On the right side of the stone there is the beginning of a second figure. So far as the investigations have gone, the stone suggests that the whole reredos would be about nine feet long, and the remaining carvings may be found under the chancel. The actual date is difficult to estimate, as the various styles of carving indicate both Saxon and Early English characteristics.

TURKEY AND THE CRUCIFIX

A Constantinople correspondent of the *Observer* writes as follows: "We are a surprisingly long way from the times when M. Franklin-Bouillon negotiated the famous Angora Agreement and thus won for France the gratitude and good-will of Turkey. There has been quite a remarkable chorus of approval this week at the action of the Minister of Education in closing those French and Italian schools which refused to remove all religious emblems from their classrooms, the chapels being excepted. The dispute in the last resort was whittled down to one point, namely, the crucifix, and one can quite well understand that the staffs in these schools, which have admittedly done such good work here for so many years, should feel sore at the Turkish attitude. On the other hand, the Turks declare that, now that religion has been formally dissociated from the State and everything is secularized, the continuance of the crucifix in the classroom cannot be allowed. Most of the Italian schools have complied with the Turkish demands, but up to the moment of writing the French have not done so, and the result is that in the Constantinople area alone between thirty and forty schools, housing some thirteen thousand pupils, remain shut. This affair, coupled with the still outstanding question of the debt coupons, has quite lost the Turkish sympathies to France."

RESTORATION OF CHURCHES

The Bishop of Southwark, in the current number of his *Diocesan Gazette*, points out the value and importance of advisory committees in the matter of the restoration of ancient churches. This is what Dr. Garbett says:

"In our own diocese we have comparatively few ancient churches which can be injured by rash restoration, for in most cases they were destroyed many years ago. Our chief danger lies in introducing or retaining in our churches ornaments and decorations which artistically are utterly unworthy of the worship of God.

How often we see in our churches grotesquely colored organ cases, cumbrous screens or pulpits, inartistic windows, and a combination of crude colors in sanctuary tiles, carpets, and curtains which are penitential torture to any worshipper who has a sense of beauty. Expense and old associations stand in the way of the drastic removal of inartistic objects, but when time has mercifully done its work upon them, let care be taken to replace them by something which conforms to a

higher artistic standard. So-called ecclesiastical colors and patterns are a fruitful source of the drab dullness which is sometimes found in our churches; the sooner we break away from these the better. We need much more color and brightness in our South London churches; the dingy atmosphere will soon tone down any excessive coloring. With proper artistic advice the plainest church can be given some elements of warmth and beauty."

GEORGE PARSONS.

Fascisti Collide with Church: German Religion Impotent

The Ludendorff Trial—The French Elections

The Living Church Foreign Bureau }
London, May 10, 1924 }

THE ELECTIONS IN ITALY SEEM to have been reminiscent of Eaten-swill and there was more than one bloody coxcomb. The Fascisti excelled themselves in assaulting everyone and anyone who would not swallow their particular shibboleth and vote for them, the unfortunate former Austrian subjects in the South Tyrol being particularly subject to annoyance. Added to this was the fact that a fearful and wonderful system of voting has been introduced that no one can understand (Italians evidently have to vote for party lists and the candidates are allotted in proportion to the votes polled by the respective parties), so that no one was very much surprised that the Fascisti gained the majority. There was one very unfortunate incident connected with the business. The Fascisti came into collision with the Church. This is remarkable when it is remembered that Signor Mussolini restored the crucifix into the schools and upon his advent to power professed to be on the side of religion. But in the elections the Catholic party ran amuck of the Black Shirts, and there was an amount of violence done which did the Fascisti no credit. The Pope condemned it in the strongest language and has showed his displeasure by giving half a million lira to the Catholic clubs that were destroyed by the Fascists. Fascism did a good work in restoring order into the country when it was in a semi-bolshevik state, but its violence is without excuse, and its foreign policy is a menace to Europe. It is extraordinary to note that the Fascists are now laying claim to the Ticino which has been Swiss for four hundred years on the ground that it is Italian-speaking. If they honestly make this claim they ought to restore to Austria her German speaking province of the South Tyrol, which since the advent of the Fascisti to power has been more than brutally treated by the Italians. The Corfu and Fiume incidents are proving that it is time that some power interfered with a strong arm to prevent the growth of a militarism that seems worse than Prussian.

THE LUDENDORF TRIAL

The trial of General Ludendorff has ended, as everyone expected that it would, with the triumphant acquittal of the accused, while his fellow accomplices were given sentences of varying terms of penal servitude, but were to be let out immediately on their promising to be of good behavior. On the other hand we have Herr Zeigner, the pacifist and socialist ex-premier of Saxony, awarded three years

imprisonment for an affair connected with the theft of a sack of potatoes. The unfortunate Zeigner seems to have been greatly more sinned against than sinning and to have been largely under the thumb of an unscrupulous blackmailer, who gets off with only two years jail. Zeigner is to be further proceeded against for "treason," though his treason seems principally to have consisted in objecting to the presence of the Reichswehr troops in Dresden last summer. The difference in treatment awarded to unscrupulous "patriots" like Ludendorff, and gentle and idealistic "traitors" like Zeigner is significant of the temper of the German nation at the present time. It is noteworthy that the religious bodies in Germany are more or less impotent. This is probably due to the fact that the various Protestant bodies have long ago ceased to believe in anything very much. Meanwhile everyone is awaiting the elections and the old military spirit is more blatant than ever. Communist is trying to outdo Nationalist in opposition to the moderate element that might be inclined to favor the Dawes report, which is the one hope of settlement of the Reparations problem, the *Rote Fahne*, the official Communist organ has pointed out that the Communist party is the only one to have supported the policy consistently of paying no reparations at all. Whether it is wise for the Communist to try to outdo the Nationalists at their own game is doubtful. The moderate socialist party which has ruled Germany the last four years is becoming discredited, because it has proved unable to do anything. Whether the deaths of Herr Stinnes and Herr Helfferich, who have been the real rulers of Germany the past few years, will ease the situation, cannot be foretold. Germany is crying out for a man and cannot find one, unless perhaps the Cardinal Archbishop of Munich comes forward, who is nothing if not vigorous.

THE FRENCH ELECTIONS

The French elections are on May 11th, and it is to be seen whether the *Bloc national* and Monsieur Poincaré will gain the day, or whether there will be a revulsion to radicalism. Some have inclined to the belief that many Catholics will cease to vote for the *Bloc national*, though the writer does not think that very likely. The Poincaré policy has the support of the *Croix*, the leading Roman Catholic organ, and French Catholics have a horror of anything radical. It is announced that a pilgrimage to the Holy Land has had its date altered so that Catholics may be enabled to vote. C. H. PALMER.

ONE OF Bishop McKim's last acts just before the earthquake was the confirmation of thirty-six lepers at Kusatsu.

Bishop Slattery Urges Service of Young Men on Vestries

Personal Missionary Contact—A
Pageant of the Beatitudes—Gen-
eral News Notes

The Living Church News Bureau }
Boston Mass., May 19, 1924 }

THE RT. REV. DR. SLATTERY, Bishop Coadjutor of Massachusetts, in an address before the Episcopalian Club of Massachusetts and also in his recent address before the annual diocesan convention, presented two problems of national interest and importance, that of putting the fire and enthusiasm of youth in our vestries, and of personalizing our all too impersonal gifts for the work of the Church's mission by more intimate contact with the distant missionary.

Much favorable discussion is taking place in Massachusetts over Bishop Slattery's counsel that more young men be placed on the vestries of the parish church. Whether this diocese is different from others, I do not know. But in this diocese I do know of several parishes where there is an open scandal over the fact that wardens and vestrymen continue holding to the form of their offices long after they have been of useful service.

In referring to this question, Bishop Slattery suggests a "more excellent way" of retirement not only for the undesirable but also for the desirable laymen. Under the Bishop's leadership the Massachusetts Church Service League is now rapidly securing the coöperation of some of the best men in each parish. In his reference to a need of the youth movement in our church vestries, the Bishop Coadjutor said:

"Why should not the Church give to forceful religious youth genuine responsibility while they are young? Would it not be impressive if one important vestryman in each parish who had served, let us say, for fifteen years or more, should resign his office on condition that a vigorous man under thirty take his place, always assuming that the retiring vestryman work harder than ever before, in some other capacity, for the parish and the Church as a whole?"

"The Church too often plays safe, afraid of criticism or failure, and thus maintains a respectable dignity at the expense of the life of the Spirit. Too often we hold for older men all offices of real responsibility and persuade ourselves that the young enthusiast, just out of college, ready for adventure for Christ, is satisfied to be an usher at services or a librarian of the Sunday school. He may be satisfied; but the Church ought not to be satisfied. We forget, if we ever thought about it, that our Lord was a young man when He exercised His earthly leadership. We forget that probably most of His disciples (perhaps all) were younger than Himself. He dared to trust the fate of His Church to the leadership of young men. I often wonder if He is not sad that His Church today has the aspect of age, when to Him it was transcendently youthful.

"I was glad to hear the question of war and Christ's attitude towards it discussed in the Convention this morning, but I was somewhat discouraged to hear it discussed by a Convention which consisted almost wholly of men who could not have the definite responsibility of fighting if war were declared tomorrow. We ought to have in the Convention of the Diocese men who at such a moment could speak for the youth who would bear the brunt

of giving their lives if this stupendous crisis were upon us. We think the young man sufficiently prepared for life to die for us, but we do not trust them to speak for Christ in the forward vision of the Church.

"So my final plea is that we run the divine risk of trusting the oncoming generation for the new life which, through it, Christ shall show to the world."

PERSONAL MISSIONARY CONTACT

Referring to the Massachusetts plan, now being tried, to bring the individual contributor and the distant missionary into more personal contact, Bishop Slattery said:

"At the request of our Diocesan Council, and with the full approval of the National Council, a special Diocesan committee, with hard work and rare skill, has turned the budget, which formerly was only in terms of money, into terms of work. The effort has been made to present to each parish the work likely most to appeal to it. If this new method is carried out fully, each parish will know, with some detail, how the money is being spent, and there will grow up a personal relationship between the parish at home and the workers for away. This relationship will benefit the parish quite as much as it will encourage the distant missionary. The time may come when the apportionment will no longer be thought of as a burden, but will be the estimated expense required for people who have become dear friends, doing their self-sacrificing labor in the Name of Christ. We shall then be sending our gifts with the same naturalness with which we would help an aged father, or a sister, living bravely at some heroic post. We shall do more than is asked of us because, knowing both the work and the workers, we care to the bottom of our souls.

"If there is any parish represented here which does not know its proportion of the need in terms of personality, will you not do all you can to make known this more vivid appeal? Will you not keep before yourselves and others the various people and causes that your gifts will represent, and give yourselves the happiness of knowing when each person or cause receives that share which enables the work to go on? And then send your prayers with the gift, and ask God to bless the work, beyond your feeble power to help, as only He can bless it."

A PAGEANT OF THE BEATITUDES

Announcement has been made of plans being perfected at the Cathedral for A Pageant of the Beatitudes. The success of the porch services in the summer has suggested the idea of a porch pageant. The two choirs of the Cathedral will sing, or chant, the words which will be thrown in letters of light upon the walls or dark curtains which will form the background behind the six pillars of the porch. At the same time the Beatitudes will be pictured in a tableau or pantomime posed on the steps or on a staging which will provide the necessary elevation.

The Cathedral has been fortunate in securing the service of Miss Joy Higgins, the instructor in pageantry and drama at the National Conference for Church Work, meeting each summer at Wellesley College. Miss Higgins' idea is to try to bring home the meaning of each tableau as directly as possible and by the simplest methods. The pageant will probably begin with the Beatitude, "Blessed are they that mourn, for they shall be comforted"; and the tableau may be the Easter scene at the empty tomb. "Blessed are the pure

in heart," may be one of the Sir Galahad pictures. The idea is not to confine the era of inspiration to Bible days but to show how in all time our Lord's words have borne fruit in character. In another, Jeanne d'Arc may be seen listening to the Voices, she who was "persecuted for righteousness' sake." The last tableau may be the Peacemakers: the sound of war receding and Peace bringing in the Kingdom of Heaven.

GENERAL NEWS NOTES

Under the auspices of the Massachusetts Catholic Club, a series of addresses is being given on four successive Monday evenings at Christ Church, Cambridge, beginning on May 12th. The addresses and speakers are as follows: Miracles and the Supernatural in Religion, by the Rev. Dr. Frank Gavin, Professor of Ecclesiastical History, in the General Theological Seminary, New York; The Resurrection, by Bishop Rhinelander; and two lectures on Authority and the Church, by the Rev. P. N. Waggett, S.S.J.E., of Oxford, England. All lectures are open to the public.

Mayor Kimball, of Malden, has received a cablegram from the Rev. I. L. Seymour, vicar of the parish church at Malden, England, stating that he will sail for America on the Aquitania on May 17th. A committee of Malden citizens will go to New York to meet him. Mr. Seymour will be the principal speaker at the exercises to be held on May 25th in commemoration of the 275th anniversary of the founding of Malden.

RALPH M. HARPER.

ALABAMA CONVOCATIONS

ALABAMA HAS considerable variation in its Convocational organization.

By a canon adopted last January the five former Convocations were reduced to three, and each has organized since that time, and has taken advantage of the latitude allowed by the canon.

The Mobile Convocation admits women delegates. It elected the Rev. J. F. Plummer, of Toulminville, Mobile, Dean, and Mrs. Paul T. Tate, Secretary and Treasurer. The Rev. Mr. Plummer has served for many years as Dean, under the appointment of the Bishop.

The Montgomery Convocation does not admit women delegates, but elected laymen to all offices, Mr. Algernon Blair, of Montgomery, being chosen as presiding officer.

The Birmingham Convocation elected the Rev. M. S. Barnwell, of Birmingham, Dean, the Rev. J. M. Stoney, of Anniston, Sub-dean, and the Rev. T. G. Mundy, of Albany, Secretary and Treasurer.

AMERICAN RELIGIOUS CONDITIONS

A REPORT, made by Dr. Charles L. Goodell, Secretary of the Commission on Evangelism of the Federal Council of Churches, makes the following statements:

"There is no split in sight over fundamentalism and modernism in any communion.

"There is greater interest in all religious questions than ever before.

"The country is looking to the Church for leadership in solving the problems of the day.

"There were great gains in the recent Easter ingathering.

"The laymen of the churches, under the direction of the pastors, are doing evangelistic work, and are responsible for the great increase in Church membership."

Holy Trinity Church Celebrates its Twenty-Fifth Anniversary

Cathedral Services—General News Notes

The Living Church News Bureau
New York, May 15, 1924

THE TWENTY-FIFTH ANNIVERSARY OF the consecration of the Church of the Holy Trinity in the Parish of St. James', New York, was celebrated by a memorable anniversary week in which every day had one or more interesting events. The week began on Sunday, May 4th. At the morning service the vicar, the Rev. Samuel M. Dorrance, preached a sermon in which he urged that Holy Trinity continue to put the welfare of the children first, and set up the ideal of a church whose people not only talked about Christ, but endeavored to do Christ's will. In the afternoon, the Rt. Rev. Thomas F. Gailor, D.D. preached, and confirmed a class of seventy-six. Monday evening, the boys and girls of the gymnasium classes provided an exhibition of their skill.

Tuesday, May 6th, the actual date of the anniversary, the Rev. Harold Belshaw, of Rhinebeck, N. Y., a former member of the clergy-staff, addressed a large number of boys and girls at a children's service in the afternoon. In the evening the Rt. Rev. Herbert Shipman, D.D. was the special preacher at a great Service of Thanksgiving. At this service the music, under the direction of Frank E. Ward, was magnificently rendered by more than twenty former members. The rector of St. James' Parish, the Rev. Frank Warfield Crowder, D.D., took part in this service, and other clergy in the chancel, all connected in one way or another with Holy Trinity, were, the Rev. Messrs. E. H. Cleveland, William Schroeder, Alan Chalmers, Harold Belshaw, J. H. Ivie, C. F. Kennedy, H. E. Clute, and the vicar.

On Wednesday afternoon the four women's societies acted as hostesses at a *Kaffee Klatsch*, at which a great number of former Holy Trinity members met old friends. In the evening there was a general reception in the parish house, at which happy speeches were made by Mr. William R. Stewart, whose aunt, Miss Serena Rhineland, built the church, by the rector of the parish, by the vicar emeritus, the Rev. James V. Chalmers, and by others. On Thursday evening the main hall of the parish house was crowded by the attendants at the anniversary dance. On Friday evening the hall was crowded again by the people of both Holy Trinity and St. James'. After a short play had been enthusiastically received, Mr. Oscar Peterson, in behalf of the congregation of Holy Trinity, presented a check for \$600, an anniversary gift for the purchase of the clergy sedilia in St. James' Church, which is now under process of reconstruction. The speech of acceptance for St. James' was made by Mr. Stephen Baker, senior warden. On Saturday the children enjoyed a party. At eight o'clock on Sunday, May 11th, the recently confirmed class made their first communion. At 10:45 the vicar emeritus preached on Twenty-five Years. At the evening service Dr. Crowder preached an inspiring sermon looking towards the future, and the Rt. Rev. William T. Manning, D.D., Bishop of the Diocese, gave his greeting and benediction to the large congregation.

CATHEDRAL SERVICES

The services at the Cathedral on Ascension Day, Thursday, May 29th, will consist of Holy Communion at 7:30 and 11; Morning Prayer at 10, and Evening Prayer at 5. In the evening at 8 there will be a special service for the Knights Templar and the Order of Sir Galahad. More than 600 boys are expected to attend.

A special service for the Seventy-seventh Division will be held on Friday, May 30th, Decoration Day, at 11:30 A.M. after the divisional parade. Bishop Manning will deliver the address.

The afternoon service on Sunday, June 1st, will be under the auspices of the New York City Fire Department. The Rev. Caleb R. Stetson, D.D., rector of Trinity Parish, will be the preacher.

GENERAL NEWS NOTES

A new chancel window of Thirteenth Century glass was recently placed in St. Andrew's Church, Richmond, Staten Island, as a memorial to J. Worthington Dorsey, for many years a vestryman of the parish. Bishop Manning officiated at the dedication. St. Andrew's hopes to erect this summer a new parish house to be called Burch Hall in memory of the late Bishop Burch, once rector of St. Andrew's.

Grace Church formerly maintained an uptown Sunday school and a Sunday school in the chantry at the church, besides the Sunday school at Grace Chapel, in the eastern side of the parish. Now the first two are combined at the chantry. A "home department" for children who cannot attend the school regularly, but who can come on special and festal days has also been organized. The rector, the Rev. W. Russell Bowie, has found that the use of the children's sermon is of great value.

Dean Robbins will sail on May 21st for a seven weeks' preaching tour in England under the auspices of the British Council for the Interchange of Speakers and Preachers between Great Britain and America.

His appointments include St. Margaret's, Westminster; St. Martin's-in-the-Field, London, and the Cathedrals of Salisbury, Worcester, St. Albans, Bristol, Manchester, and Oxford. On Friday May 30th, Dean Robbins will address the diocesan conference at Worcester Cathedral.

On Sunday afternoon, April 27th, the Sunday following St. George's Day, a service in St. Paul's Chapel, Trinity Parish, was attended by the American Order of the Sons of St. George and the Independent Order of the Daughters of St. George. About 1,000 persons were present. The sermon was preached by the vicar, the Rev. Joseph P. McComas. A procession was formed in St. Paul's House, crossed the churchyard, encircled the chapel, passing the Broadway entrances, and entered by the west door. English and American flags were carried.

The Rev. Leslie Watson Fearn, of the Church Mystical Union, London, is again holding services in New York, on Tuesday evenings at 8:15, in the Church of the Epiphany, and on Friday mornings at 11:30, in the Church of the Holy Communion.

The special preacher at Trinity Church at the midday services of this week has been the Rev. Thomas A. Sparks, rector

of St. Clement's Church, West 46th Street.

At St. Philip's Church, West 133d St., Harlem, during Passiontide and the Easter season there have been congregations of 1,200 to 1,300 at morning services and 1,000 at night.

The Rev. William L. Cadman, formerly of St. Andrew's Church, Arlington, is now assistant minister at Holy Trinity Church, Harlem.

The Rev. Lawrence A. Harkness has been re-elected a chaplain of the Seaman's Church Institute.

The Rev. Dr. Matthew P. Bowie, formerly rector of St. Andrew's Church, Walden, is now rector of St. Stephen's Church, Tottenville.

The Rev. Donald F. Forrester, for several years an assistant at the General Theological Seminary, has recently been received into canonical residence in the Diocese. THOMAS J. WILLIAMS.

CONFERENCE OF ARMY AND NAVY CHAPLAINS

THE RECENT Conference of the Army and Navy Chaplains of the Church, with the members of the Army and Navy Commission of the Episcopal Church, held on May 6th and 7th at Governors Island, New York, at the invitation of the Army and Navy Commission, was a very great success in getting the members of the Commission and the Chaplains of the Army and Navy together for a more complete understanding and appreciation of the work and opportunities offered in this field of service. The sessions on both days of the Conference were opened with a celebration of the Holy Communion.

On the first day of the Conference, both the morning and afternoon sessions were spent in discussing various phases and problems of the work of the Chaplains. Two most delightful addresses were given by Dr. Milo Gates and Dr. John Erskine, of Columbia University. The outstanding feature of the day was the opportunity afforded for the spirit of comradeship and fellowship.

On Wednesday the Conference was brought to a close by such a manifestation of cordial interest and by such a delightful program of entertainment as will make this Conference a memorable event for all who were in attendance. After a ride through the city of New York, the Chaplains of the Army and Navy, the members of the Army and Navy Commission, and a number of distinguished guests were given a luncheon by Mrs. Horatio Slater at her home on Fifth Avenue.

The deep interest of the Army and Navy Commission in the Chaplains' work, both in the Army and Navy of the United States, as evidenced by the holding of this Conference, as well as by the constant and cordial interest in the Chaplains and their work is an invaluable aid and asset and moral support to the Chaplains of the Church, both in the Army and in the Navy. The Chaplains feel that abundant evidence has been given to show that the whole Church has a very great interest in their important tasks, and that they are supported in the work in which they are engaged by the interest and prayers of the entire Church. The holding of this Conference on Governors Island, with its many manifestations of interest in the Church's work among the men of the Army and Navy, has merited in the fullest way the thanks and appreciation of all the Chaplains in the Army and Navy.

Chicago Clergy Meet to Discuss Basis of Catholic Fellowship

Chicago Social Agencies—The Church Pageantry School—Gen- eral News Notes

The Living Church News Bureau }
Chicago Ill., May 17, 1924 }

A CONFERENCE ON THE BEST METHODS OF carrying on the work of the maintenance and defence of the Catholic Faith and Life was held at the Church of the Ascension, Chicago, on Thursday, May 15th. It began with a Mass at eleven o'clock, the officiant being the Rev. W. B. Stoskopf, assisted by the Rev. Franklin Joiner, rector of St. Clement's, Philadelphia, and by the Rev. F. B. Roseboro, assistant at Christ Church, New Haven, Conn. The call was sent out by a committee consisting of the Rev. Dr. John Henry Hopkins, the Rev. Dr. George Craig Stewart, the Rev. W. B. Stoskopf, the Rev. F. S. Fleming, the Rev. Francis R. Godolphin, and the Rev. Francis R. Nitchie. Between forty and fifty priests of the Diocese met in the parish house after luncheon. Many sent regrets that they could not attend, while sympathizing with the object of the meeting. The gathering was a most representative one and to some, who have attended all kinds of meetings in this Diocese for more than twenty years, it seemed to have a seriousness of attitude, of purpose, and of tone that was unusual. All there had a frankness, an honesty, an earnestness, a charity in their talk and in their conduct. It was the one meeting of diocesan clergy which old timers remember as having no suggestion of lightness or levity.

The Rev. F. R. Nitchie was elected secretary and chairman of the meeting. The Rev. Frs. Joiner and Roseboro, members of the Committee on Extension, appointed at the Philadelphia Convention, addressed the clergy. Fr. Roseboro gave a sketch of the organization of the Fellowship of Catholic Priests in Connecticut, of the planning for the Philadelphia meeting, and the organization of the Central Conference in the First, Second, and Third Provinces. Fr. Joiner, in speaking of the purpose of initiating a League of Catholic Laymen, referred to the procedure of the Catholic Movement here and in England. In England it was the laymen who forced the issue upon the clergy; in America the clergy are trying to create a Catholic consciousness among the laity. The ultimate object is the teaching of the seven sacraments. He told of the definite, concrete work of education of the laity that has been undertaken. Speaking of the Philadelphia Convention, he referred to its wonderful unanimity, the absence of controversy, to the enthusiasm, and to the deep interest in the papers read, all of which were profound.

There followed a very frank discussion from the floor. As a result a resolution was made and carried that a committee be appointed to report to a later meeting as to the basis of fellowship which it is desired to have. The chairman was authorized to appoint the committee.

CHICAGO SOCIAL AGENCIES

At the meeting of the Northeastern Deanery, Mr. Wilfred Reynolds, of The Chicago Council of Social Agencies, made an address about his work.

There are more than four hundred organizations or agencies in Cook County, and there has been much overlapping and duplication in dealing with charitable cases, because of the lack of organization of these agencies. This has been particularly true of those called Protestant. This confusion and duplication in handling cases was very evident at great seasons like Christmas. For example, it was found that one family had actually been served by forty-seven different agencies. Giving to the poor at Christmas time by such generous people as The Good Fellows has complicated administration and shown the need of systematizing charity. In one case, six turkeys were given, and no dolls, and the little girl of the family was found dressing up a turkey in doll's clothes! Last Christmas much was done to simplify and coordinate giving and distribution by the creation of an exchange, or clearing house, through which 4,000 families were supplied and a tremendous amount of energy and expense saved thereby.

In the many instances of need brought to notice in the Juvenile and other courts, it was found that, while the Jews and Roman Catholics looked after the children referred to them, the Protestant bodies, because of no centralizing agency often neglected the Protestant child, though not meaning to do so. As a result, there was organized less than a year ago a central and joint bureau for Protestant children, with offices at 308 North Michigan Avenue, and this valuable clearing house has practically solved the Protestant problem.

THE CHURCH PAGEANTRY SCHOOL

The Rev. Morton C. Stone has announced the program of The Church Pageantry School to be held for the two weeks of August 18th to the 30th at St. John's Military Academy, Delafield, Wis. Registration is to be made before June 1st, if possible, the Registrar being the Very Rev. George Long, 401 Chestnut St., Quincy, Ill. The registration fee is \$5. The cost for board and lodging, irrespective of the rooms occupied, will be \$30 for the fortnight. The accommodations are excellent, the whole school having been redecorated. The situation is most beautiful, similar to that of Nashotah, which is near Delafield. There will be sufficient opportunity for recreation.

It is planned to have courses in eleven departments, each in charge of well known experts. These departments and their leaders are:

The History of Drama, the Rev. P. E. Osgood; The Composition of Plays and Pageants, the Rev. F. D. Graves; Acting, Miss Grace Hickox and Miss Gloria Chandler, of the Hickox Studios, Chicago; Stagecraft, Miss Dorothy Weller, of Denver, Colo.; Liturgical Drama and Pageantry, the Rev. M. C. Stone; Educational Dramatics, Miss Elizabeth Miller, author of *The Drama of Bible Stories*; Story Telling, Miss Georgine Faulkner, the story lady of the radio; Puppets, Mr. Oshwell L. Jackson; Dalcroze Eurythmics, Miss Glasky L. Wells, of Cleveland, Ohio, graduate of The Dalcroze School at Helleran; Dance, Miss Elizabeth Stewart, formerly of the Chicago Opera Ballet; and Music, Dean Long.

In connection with the course on the History of Drama, there will be a demonstration of ancient Christian sacred dances

in church. It is probable, too, that Mr. Thos. Wilfred, with his remarkable "color organ," will be present and give recitals.

GENERAL NEWS NOTES

Bishop Anderson and the Rev. Dr. Wolcott represented the Church at the public reception tendered to Cardinal Mundelein on his homecoming after his investiture with his new dignity. At this time the Cardinal was presented with checks for \$1,000,000 for the completion of his seminary of Mt. Mary by the Lake, Area.

Sunday, June 15th, will be home coming day at the Church of the Good Shepherd, Lawndale, the Rev. A. Haire Forster, priest-in-charge. At the five o'clock service the preacher will be the Rev. D. A. Schaefer, rector from 1916 to 1919. After the service supper will be served in the Guild Hall, the toastmaster being the Rev. F. F. Beckerman, priest-in-charge from 1888 to 1900.

The Daughters of the British Empire, in Chicago, kept Empire Day in advance, on Monday, May 12th, taking advantage of the presence of the Rev. Dr. H. J. Cody, rector of St. Paul's Church, Toronto, who was the speaker of the evening. Dr. Cody is one of the leaders in civic and religious life in Canada, being rector of probably the largest church and congregation in his native land, chaplain of the famous "Queen's Own" regiment in Toronto, and having been formerly minister of education for Canada. He spoke on his visit here of The Empire and the Republic, relating numerous evidences of the good will existing between the two countries, and giving many reasons why the two "democracies" should unite in perpetual good will. "Anyone who tries to push apart the empire and the republic is guilty," said he, "of a diabolical act." The dinner opened with the singing of "America" followed by the singing of "God Save the King."

The annual Acolytes' Service of Solemn Evensong, Procession, and Sermon, for the churches of Chicago and the vicinity, will be held at St. Barnabas' Church, Chicago, on Wednesday evening, May 21st.

The Church Club had a very happy May Party and Past Presidents' night at the Auditorium Hotel on Thursday evening, May 8th. Dinner was served at six o'clock, preceded by an informal reception to the guests, which included the Bishops of the Diocese, the Bishop of Colorado, and the past presidents of the Church Club. There are twelve of the Club's presidents living, dating from E. S. Bailey, 1894, to John T. Montgomery, 1921. After dinner the former presidents were presented and each suitably decorated for the occasion. Bishop Johnson gave a characteristic address on Indigestion and Bad Cooking.

Mr. George Mason, of Highland Park, is one of the zone captains for several of the congregations on the North Shore and vicinity. These captains are making a final effort to complete the Western Theological Seminary Campaign Fund by June 1st. Speaking of the work in his own parish, Trinity, Highland Park, Mr. Mason says: "The whole parish has been zoned and subscriptions are being asked. . . . The reestablishment of the Seminary is very close to the heart of Bishop Anderson. As the head of the Diocese, he realizes the necessity of training men for Holy Orders. Not only does the Diocese of Chicago need more clergy, but this entire section of the country looks to the Western Theological Seminary to supply its clergy. The need is urgent. The emergency is great."

Rev. W. C. Bihler has resigned as as-

sistant at St. Chrysostom's, Chicago, and left on May 15th to join the staff of clergy at St. Thomas' Church, New York City. While in New York, he is planning to take graduate work at the General Theological Seminary, having recently won the Smith fellowship there. The fellowship carries with it the privilege of studying at Oxford University.

H. B. GYWN.

CONSECRATION OF BISHOP WHITE

THE CONSECRATION of the Rt. Rev. John Chanler White to be Bishop of Springfield, which took place in St. Paul's Church, Springfield, Ill., May 14th, was the first consecration of the Most Rev. Ethelbert Talbot, D.D., as Presiding Bishop of the American Church. The ceremony was conducted with full ceremonial, the bishop consecrated being vested in cope and miter. Nine bishops united with him in the laying on of hands, the Bishops of Fond du Lac, Quincy, Milwaukee, Dallas, Chicago, Missouri, the Coadjutor of Iowa, and the Suffragan of Chicago.

The laity of the Diocese of Springfield presented their new Bishop with a pectoral cross of dull gold set with five amethysts, the chain being by a few women friends. The ring was the gift of the clergy of the diocese. The consecration was the first ever held within the boundaries of the Diocese of Springfield.

Bishop White's first official act was the ordination to the priesthood of the Rev. Augustine G. Mullen, Ph.D., in St. Paul's Church, Springfield, on May 16th.

ILLNESS OF BISHOP FISKE

THE RT. REV. CHARLES FISKE, D.D., Bishop of Central New York, on account of illness, has been obliged to cancel all engagements, and has entered the Union Memorial Hospital, Baltimore, Md., for treatment and ultimately for an operation. He was unable to preside at the diocesan Convention which met at Syracuse recently.

The Bishop's intimate friends have known for a year that he was in ill health, but it was hoped that a restful trip abroad this summer would lead to a complete recovery. Now that an operation has been found necessary, it is expected that he will be out again and quite well by the middle of July.

The Standing Committee is seeking to fill his engagements through visiting bishops.

THE WASHINGTON ORDINATION

AT THE ORDINATION that Bishop Freeman held in the Bethlehem chapel of the National Cathedral, on May 16th, the Rev. J. Manley Cobb was to have received the grace of priest's orders. On his return to his home from the General Theological Seminary, he found his father, Mr. Judson D. Cobb, desperately ill. Mr. Cobb died on the 15th, and his son's ordination was postponed until the fall.

The Rev. Paul O. Plenckner, who was ordered deacon at this time, has an interesting history. Born in Germany, he came to this country with his parents at an early age, and was educated in the Washington public schools. He served in the United States Army in both the Spanish-American and the Great Wars. He was nearly fifty years of age when he began to prepare for the ministry at the Virginia Theological Seminary.

BISHOP BURLESON RECOVERED

THE RT. REV. HUGH L. BURLESON, D.D., Bishop of South Dakota, has made a complete recovery from his recent illness, which was an attack of acute tonsillitis that was followed by erysipelas. It interrupted for five weeks his work in the District, but rearrangements made it possible for the Suffragan Bishop, Dr. Roberts, to carry out most of the program of visitations.

MAYOR ASSISTS SEMINARY

MAYOR KENDRICK, of Philadelphia, has become first division leader in the campaign that the Philadelphia Divinity School is making for \$1,000,000 for its new buildings. The campaign is under the direction of United States Senator Pepper, and has enlisted the services of some of the most prominent men of the city.

Mayor Kendrick stated that in accepting the position he was influenced not only by his desire to help the Church, of which Mrs. Kendrick is a member, but also by a sense of civic pride, as the proposed buildings are to be the finest group of academic Gothic in America.

ORGANIZATION OF UNIVERSITY PARISH

THE ANNUAL MEETING of Church students at the University of Wisconsin was held at St. Francis' House, Madison, April 27th. Supper was served to a crowd that completely filled the present clubhouse, and was followed by a short address by the Rt. Rev. John McKim, D.D., Bishop of North Tokyo.

The principal business of the evening was the reorganization of the student work on a parochial, instead of a club, basis, according to the status given St. Francis' House by vote of the Council of the Diocese of Milwaukee. The constitution of St. Francis' Episcopal University Church was duly considered and adopted. It provides for a regular parochial organization and officers with a membership of students. The work of the parish will be organized under five departments: Publicity, Social Activities, Worship, Missions and Church Extension, and Religious Education. There are committees under each department which takes care of the work in detail.

The officers elected were: Walter Morley, senior warden, Stedman Woodward, junior warden, Frances Smith, clerk, and Grace Fradenburgh, secretary. There are also six vestrymen and six vestrywomen.

Bishop Webb has appointed Mr. Francis J. Bloodgood as assistant to the Student Chaplain.

TEXAS YOUNG PEOPLE'S SERVICE LEAGUE

MISS DOROTHY M. FISCHER, Diocesan Secretary of Young People's Work in the Diocese of Texas, has been busy since January organizing new Leagues in the Diocese. Seven new units have been formed, since then, and several old Leagues have been considerably increased in size. The Houston Assembly maintains monthly meetings. On the occasion of the last Assembly meeting, the Rev. Gordon Reese, founder of the Y. P. S. L., was the guest of honor. Great enthusiasm is being shown in the two camps to be maintained at Camp Allen next month. A collection of Y. P. S. L. and Camp Allen songs and cheers has been compiled and edited by Miss Judith T. Sproule and Miss Louise Paggi, of St. Mark's League, Beaumont.

UPPER SOUTH CAROLINA YOUNG PEOPLE

THE FIRST Young People's Convention of the Diocese of Upper South Carolina was held at the Church of the Advent, Spartanburg, the Rev. W. H. K. Pendleton, rector, on Friday and Saturday, May 2d and 3d. Nearly 300 delegates attended the convention for the full time, and 20 more attended for the sessions on Saturday.

The convention opened with a banquet in the large dining room of the parish house, where 300 were seated. The Rev. Frank A. Juhan, of Greenville, Associate Chairman of the Department of Religious Education, and Director of Young People's Work, acted as toastmaster, but most of the program was carried through by the young people themselves.

At the close of the banquet a demonstration of a Model Program for the Young People's Service League was given in the auditorium, after which there was a service of preparation for the corporate communion, the next morning, conducted by the Rt. Rev. E. A. Penick, D.D., Bishop Coadjutor of North Carolina.

At the Church school service the Easter offerings of the schools of the Diocese were presented. The offering presented at this service, with slight additions since, was \$4,326.46. This is an advance over the offering of \$2,920.52 of last year. A few schools are still to be heard from, and the colored churches have not yet presented their offering, so that it is believed that the total may come considerably nearer to the Diocesan goal of \$5,000.

The banner for the largest offering was won by Christ Church, Greenville, with an offering of \$1,363.26. The banner for the best per capita offering was awarded to the Church of the Advent, Spartanburg, with its offering of \$1,055.69. Trinity Church, Columbia, was awarded the banner for the largest attendance at the Church School service in proportion to distance travelled to the convention city.

At the regular sessions of the Convention a Diocesan organization was effected, and a Constitution and By-Laws adopted. Officers were elected for the year, and business of importance was transacted by the young people themselves. Miss Clelia Mathewes, president of the League of the Church of the Advent, presided.

The offering at the corporate communion, amounting to \$34, was given to the Rev. Mr. Haines for his work in Liberia.

The following officers were elected: Miss Mary Bacot Prevost, of Columbia, president; Frank Woodruff, of Columbia, vice-president; Miss Clelia Mathewes, of Spartanburg, secretary; Joseph Earle Trowbridge, of Anderson, treasurer; and Mrs. Frank N. Challen, of Greenville, executive secretary. These with Miss Daisy McGregor, of Columbia, and Miss Lloyd Pegues, of Greenville, members at large, constitute the Executive Committee.

G. T. S. COMMENCEMENT

THE COMMENCEMENT exercises of the General Theological Seminary, New York, begin May 26th, with the Baccalaureate Sermon by the Most Rev. Ethelbert Talbot, D.D., Presiding Bishop and Bishop of Bethlehem. May 27th is to be Alumni Day, and May 28th, Commencement Day. The Commencement address is to be made by William Romaine Newbold, Ph.D., LL.D., Adam Seybert Professor of Intellectual and Moral Philosophy of the University of Pennsylvania.

A PEACE DAY CELEBRATION

THE COMMITTEE on World Peace of Grace Church Chapter of the Church League of the Isolated, White Plains, N. Y., is to hold an international Good-Will and Peace Day celebration Saturday, May 31st. A number of societies who have for their motto "Law, not War," are coöperating in this celebration.

YOUNG PEOPLE'S CONVENTIONS IN TENNESSEE

THE FIRST convocational conventions of the Young People's Service Leagues in the Diocese of Tennessee were held in St. Mary's Cathedral, Memphis, May 3d and 4th, in the Church of the Advent, Nashville, and in St. Paul's Church, Chattanooga, May 10th and 11th. The plans were worked out by the Rev. Charles T. Wright, chairman of the diocesan Department of Religious Education, and Mrs. A. Davis Taylor, chairman of the Department's committee on the C. S. S. L. The great distances in the diocese have militated against the success of several efforts to hold a general meeting of the young people from all over the diocese. The convocational plan proved very successful, the attendance being good at all three meetings, not only from the Leagues in the cities, but from other points in the convocations. Officers were elected at each meeting who will form a sort of central committee of the League for the Diocese, and will meet and elect from their number the officers of the diocesan organization. Excellent programs were presented at all three meetings, and much enthusiasm for the work was developed. Similar meetings will be held in each convocation in the fall.

VIRGINIA Y. P. S. L. ORGANIZATION

AN ALL-DAY convention held May 3d, at All Saints' Parish House, Richmond, Va., resulted in the organization of the Diocesan Young People's Service League. The meeting was opened by a celebration of the Holy Communion, the Bishop of the Diocese, the Rt. Rev. W. C. Brown, D.D., being the celebrant.

Miss Zillah Shackleford, of Richmond, was elected president, Miss Elizabeth Stoneman, of Varina, first vice president, Miss Catherine Jennings, of Culpeper, second vice president, Frank Snyder, of Richmond, third vice president, and Mrs. F. L. Cummings, of Richmond, secretary-treasurer. The next meeting will be held next year at the call of the executive committee.

NEW HAMPSHIRE CHOIR FESTIVAL

THE ANNUAL Choir Festival of the Choir Guild of the Diocese of New Hampshire, held at Grace Church, Manchester, May 14th, brought together six boy choirs for choral evensong, which culminated in a closing *Te Deum*, when crosses, flags, and banners were massed before the altar and clouds of incense rose above the clergy grouped there. A special feature was the contest of soprano and alto soloists for medals offered for the best rendering of assigned pieces of music designed to serve as tests. The results of individual training were excellent, the medals going to a soprano from St. Paul's Church, Concord, and to an alto from Christ Church, Portsmouth.

ST. LOUIS FLOWER SERMON

THE ANNUAL Flower Sermon was preached in Christ Church Cathedral, St. Louis, Sunday, May 18th, by the Rev. Theodore Sedgwick, D.D., rector of Calvary Church, New York City. The Flower Sermon was provided for in the will of the late Henry Shaw, founder of the Missouri Botanical Gardens, among the most notable in this country. A provision of his will stated that a certain sum was to be given annually to the "Bishop of Missouri in consideration that an annual sermon be preached on the wisdom and goodness of God as shown in the growth of flowers, fruits, and other products of the vegetable kingdom."

SEAMEN'S CHURCH INSTITUTE LECTURES

A SERIES of three lectures for the benefit of the interdenominational religious work of the Chaplains' Department of the Seamen's Church Institute has been announced to take place on successive Tuesday mornings in the foyer of the Academy of Music, commencing on May 20th. The first lecture will be by Count Vincent de Wierzbicki, who will speak on France and the European Situation. The Rev. T. Rhondda Williams, D.D., will speak on the following Tuesday on The English Churches to America, and the series will be concluded by an address on China's Marching Millions, by Dr. Frederic Poole.

These lectures, touching as they do on international questions and picturing international conditions, seem particularly appropriate to the work of the Institute, which reaches men of all nationalities—thirty-five countries being represented in one meeting within the past year.

SUMMER SCHOOL AT MADISON, WIS.

THE PROSPECTUS of the University Summer School of Religion, conducted at the University of Wisconsin under Church auspices shows that the sessions for the present year will extend from June 30th, to August 8th, the dean being the Rev. Dr. Frank Gavin, Professor of Ecclesiastical History at the General Theological Seminary. Courses conducted by the Dean are offered on the subjects: Ideas of the Old Testament, Literature of the New Testament, The Evolution of Christian Thought, God and Nature, American Church History; and a course on Christian Ethics and Personal Religion by the Rev. S. M. Cleveland. There will also be a Teacher Training Institute intended for teachers of the Christian Nurture Series. Courses are open to university students and to the general public. There will be a registration fee of \$2.00 for all courses. Headquarters are at St. Francis' House.

On the same day there begins the Rural Church Conference, conducted annually by the College of Agriculture in the University, which has proven of great value and in connection with which there is a special conference of the "Episcopal delegation."

Further information concerning the Summer School of Religion may be obtained from the Rev. S. M. Cleveland, 1015 University Ave., Madison, Wis.; and concerning the Rural Church Conference from the Rev. Fred D. Goodwin, Department of Social Service, 281 Fourth Ave., New York.

CAMP ALLEN ACTIVITIES

FOUR YEARS AGO, Mrs. S. E. Allen, of Christ Church Parish, Houston, Texas, opened her summer home on Galveston Bay for Diocesan gatherings. Several clergy and general conferences were held there the first year; later a boys' camp and a girls' camp were developed, as well as a Summer School of Religious Education. The camps will be held this year again, and early registrations indicate that the capacity of the camp will not accommodate the numbers applying. The Rt. Rev. Clinton S. Quin, D.D., Bishop Coadutor of the Diocese, will be director of the Boys' Camp, June 6th to the 20th, and Miss Dorothy M. Fischer, Diocesan Secretary for Young People's Work, will be director of the Girls' Camp, June 21st to July 5th.

The Department of Religious Education, of which the Rev. F. M. Johnson, Jr., of Eagle Lake, is Chairman, has announced the third Annual Conference to be held at Camp Allen, July 8th to the 18th. A comprehensive program for clergymen, Church and Church school workers, and counselors of the Young People's Service League, has been arranged and competent instructors will give these courses. The faculty will be composed of Dr. W. C. Sturgis, Mrs. D. D. Taber, Dean Robert S. Chalmers, Mrs. A. Davis Taylor, of Memphis, Tenn., the Rev. Gardiner L. Tucker, D.D., and Bishop Quin.

ST. KATHARINE'S SCHOOL, DAVENPORT

THE CLOSING EXERCISES of St. Katharine's School, Davenport, Iowa, occur June 7th to the 9th. The baccalaureate sermon is to be preached by the Rt. Rev. Harry S. Longley, D.D., Bishop Coadjutor of Iowa, Sunday, June 8th. The graduating class numbers fourteen.

BISHOP ISRAEL MEMORIAL CHURCH

THE OPENING SERVICE in St. John's Memorial Church, Erie, Pa., erected as a diocesan memorial to the late Rt. Rev. Rogers Israel, D.D., first Bishop of Erie, was held on Easter Day. The church was filled to capacity, many having to stand, while Bishop Ward conducted the service and made the address. Representatives from various organizations were present, including the American Legion, and the Veterans of Foreign Wars, to honor their former chaplain.

The church is a beautiful stone structure and is situated in a section of the city which is developing very rapidly. The growth of the church membership has been remarkable in the past two years. And while the portion of the church now constructed is adequate for the needs of this time, plans have been made for increasing the size of the church by adding a permanent chancel, and completing the tower when desirable. Bishop Ward is still receiving contributions from friends and associates of Bishop Israel who wish to share in the building of this splendid memorial.

A memorial organ to Mrs. Israel will be installed as soon as sufficient funds are available. Mrs. Israel was a very helpful and faithful leader in the Woman's Auxiliary of the Diocese and was very much interested in Church music.

The new church is in charge of the Rev. William R. Campbell, who is also acting as City Missionary.

A MEMORIAL PICTURE

THE REV. DR. THOMAS J. LACEY, rector of the Church of the Redeemer, Brooklyn, blessed, May 11th, a picture depicting the figure of Christ with an angel on either hand, which will be placed in St. Thomas' Chapel in memory of Richard Dumont Littell, son of Judge Littell.

The picture was given in memory of her father by Miss Florence Dumont Littell. St. Thomas' Chapel, which is connected with the Church of the Redeemer, is the smallest chapel in the world, and has been visited by people from all over the country.

RACINE CONFERENCE FOR CHURCH WORKERS

AT THE Racine Conference for Church Workers, which is to meet at Racine College, Racine, Wis., from June 30th to July 11th, the following are the subjects and the leaders: the History of the Church in America, the Very Rev. George Long, Important Points in the Faith of the Church, the Rev. M. B. Stewart, A Study of the Book of the Acts, the Rev. F. B. Tyner, Mysticism, Its History and Philosophy, the Rev. M. C. Stone, and The Conference Method in Approaching the Unity of Christendom, the Rev. Floyd W. Tomkins, Jr.

The program for the Clergy School includes Moral Theology, the Rev. M. B. Stewart, Present Day Problems, the Rev. H. K. Douglas, Evangelism and Sermon Stuff, by the Rev. J. A. Schaad, The Program, the Rev. John Cass, Social Service, Dean Lathrop, and Religious Education, the Rev. W. A. Jonnard.

A MINNEAPOLIS PARISH HOUSE

AT THE annual dinner of St. Mark's Church, Minneapolis, the Rev. Phillips E. Osgood, rector, the Bishop of the Diocese, the Rt. Rev. F. A. McElwain, D.D., particularly commended the project of building a parish house for St. Mark's. It has been decided to erect a building to cost upwards of \$100,000, that will serve the metropolitan district. A campaign for funds will be made this fall.

Dr. Donald J. Cowling, president of Carleton College, was the principal speaker of the evening.

MINNESOTA CHURCH CLUB HOUSE

AT THE Eastertide dinner meeting of the Church Club of the Diocese of Minnesota, the Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth, asked for a closer co-operation between the two Dioceses in the State of Minnesota, particularly in the missionary work among the 10,000 Indians. He stated that there were more "blanket" Indians in his diocese than in any other in the United States, and said it was the common responsibility of the people of the State to bring these to the principles of Christianity.

DEPARTURE FOR JERUSALEM

A SERVICE OF FAREWELL was held on May 12th, for the Rev. Charles Thorley Bridgeman, who as previously announced, was sailing on May 17th, for his new work in Jerusalem. The service, which took place in St. Thomas' Church, New York City, was attended by a large congregation of clergymen and laymen, in response to notice sent out by Bishop Manning. Be-

sides Bishop Gailor and Bishop Lloyd, the Most Rev. Papken Gulesarian was present as official representative to the Episcopal Church from the Armenian Patriarch of Jerusalem, and made an address, speaking of the dire need, poverty, and weakness of the ancient Armenian Church, resulting from the war and subsequent disorders. The Jerusalem Patriarchate is the only Armenian religious institution now standing between Egypt and Bagdad.

With the approval of Bishop MacInnes, the English Bishop in Jerusalem, Mr. Bridgeman goes as American chaplain, educational adviser, and instructor in the Armenian and Greek seminaries. The work is supported by our Good Friday offerings, and is undertaken in answer to a request of long standing from the Armenian Church.

Church Missions House had its own farewell service for Mr. Bridgeman on May 16th, the eve of his sailing. He has hitherto been on the staff of the Foreign-born Americans Division, and is the second clergyman from national headquarters, returning within the last few months to work in the field, the Rev. J. M. B. Gill having recently resigned from the Field Department to take charge of a parish.

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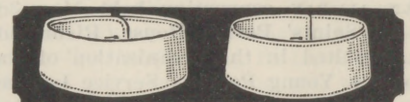
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TO PREPARE FOR ORDERS

MR. JOHN W. LETHABY, General Field Secretary of the Society of the Nazarene, has resigned, after a service of six months with the Society, in order to prepare for Holy Orders and to bring out a series of books. During his work with the Society, the number of guilds registered has increased from 24 to 108 and a directory has been prepared. Mr. Lethaby has just completed his thesis for his LL.D. degree entitled *The Relation of Law to Health*. This book will be published in the autumn in England and America.

DR. LARRABEE'S ILLNESS

MIDWEST CHURCH PEOPLE are much concerned because of the serious illness of the Rev. E. A. Larrabee, D.D., former dean of Nashotah, and rector for many years of the Church of the Ascension, Chicago, of which he is now associate rector. Father Larrabee was taken with an affection of the heart and went to St. Luke's Hospital about two weeks ago. His condition was discouraging, but he seemed to improve until the morning of May 15th, when he took a sudden turn for the worse. On the 16th he was reported to appear somewhat better but still in precarious condition.

A telegram to THE LIVING CHURCH on May 19th states:

"Father Larrabee's general condition has improved. His heart is the chief cause of anxiety, although its action is better today."

DR. LACEY HONORED

THE CROSS of the Order of the Holy Sepulchre of Jerusalem was conferred on the Rev. Thomas J. Lacey, D.D., rector of the Church of the Redeemer, May 11th, by Archbishop Panteleimon, representing the Greek Patriarch. The decoration was given in recognition of Dr. Lacey's interest in the Patriarchate of Jerusalem.

CONSECRATION OF INDIANA CHURCH

ON SUNDAY, May 11th, in the presence of a large congregation, the Rt. Rev. John Hazen White, D.D., Bishop of Northern Indiana, solemnly consecrated St. Alban's Church, Indiana Harbor, Ind. The instrument of donation was read by a member of the vestry, Mr. John Golder, and the sentence of consecration was read by the rector, the Rev. Cassius H. Hunt. After the service of consecration, the Bishop blessed six altar lights, given by Dr. and Mrs. C. C. Robinson, in memory of their daughter, Gwendolyn. The sermon was preached by the Rev. Marshall M. Day, sometime rector of the parish.

DEATH OF DEACONESS GRAHAM

ANNIE JOHNSON GRAHAM, deaconess, entered the higher life on May 2d, after a long illness at Orlando, Fla. For many years a helpless invalid, Deaconess Graham bore her heavy cross of pain and infirmity with brave patience.

Her early life was spent in Philadelphia, and she received her training in the Deaconess' House of that city, but her active work as deaconess was in South Carolina. Later she and her sister, Miss Elizabeth B. Graham, made their home in Sewanee, Tenn., but they have lived in Orlando, Fla., through recent years. She was buried in the churchyard of St. James the Less, Philadelphia.

DEATH OF DR. MAUDE KENT

DR. MAUDE KENT, for several years managing editor of the *Good Health Magazine*, entered into rest at her home in Battle Creek, Mich., Thursday, May 8, 1924. She was born in Lynn, Mass., December 11, 1864, and attended the schools of that city, later graduating from the Boston University School of Medicine.

Dr. Kent's practice of medicine was largely in the east and the longest period of service in her chosen profession was at Concord, N. H. The only surviving relative is a brother, the Rev. Samuel Neal Kent, of Swarthmore, Pa. Interment was in the family plot at Lynn, Mass.

In the passing of Dr. Kent, the parish of St. Thomas', Battle Creek, Mich., is deprived of one of its most faithful and devoted workers, and her long period of service and consecration to work of the Church will ever be remembered. A Catholic Churchwoman at heart and in her daily living, Dr. Kent was a constant witness to the truths of the Holy Faith, and the support given to her priest and the church was ideal in every way. The burial office was read by the rector of the parish, the Rev. William G. Studwell, who joins with the multitude of friends in paying tribute to one truly chosen of God, a devoted leader in the service of the King.

DEATH OF THE REV. GEORGE F. POTTER

THE REV. GEORGE FLETCHER POTTER, rector of the Church of Our Saviour, DuBois, Pa., died at his home, May 11th, of pneumonia. He was stricken at the close of vespers, May 4th, and, when taken to his apartment, his condition was found to be critical. Bishop Ward visited him at once and administered the Holy Sacrament.

Father Potter, as he was affectionately called by every one, was ordained to the diaconate in 1894 and to the priesthood in 1896 by Bishop Huntington, after having attended St. Andrew's Divinity School. After his ordination he went west, to Lancaster, Wis., and Omaha, Neb., and then returned to New York State. Nearly nineteen years ago he took the Church of Our Saviour, DuBois. Father Potter was prominent among the Elks, being State Grand Chaplain.

Upon his death, his body was laid in state in the Elks temple, where a Lodge of Sorrow was held, at which addresses were made by the Rev. J. Vernon Bell, of the Presbyterian Church, Fr. O'Connell, of the Roman Church, and B. B. McCreight, of the Elks.

On the day of his funeral there was a requiem Mass said at 7 o'clock, at which 101 communions were made, and a high Mass of requiem at 9:30.

"THE CHURCH may as well face the fact now that there is a well organized enthusiastic and determined advance of the Moslem forces southward for the purpose of conquering the continent and becoming masters of Africa."

The danger and degradation to the Liberian native in this sometimes mistakenly admired religion, and the power and opportunity of the Church to meet and defeat it, are discussed briefly in the National Council's Bulletin 42, *The Church's Investment in Africa*, by Bishop Overs. Copies may be had on request from the Bookstore, 281 Fourth Avenue, New York.

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NEWS IN BRIEF

INDIANAPOLIS—On St. Philip and St. James' Day, forty-five candidates were admitted to the G. F. S., of the branch of Trinity Church, Anderson, Ind., by the vicar, the Rev. Frederick James Compson. Nearly all of the candidates are working people who have taken a keen interest in the life of the Church recently. The Rev. Mr. Compson has also taken oversight of the prisoners in the new reformatory at Pendleton, finding there many baptized men of the Church.

KANSAS—The Ven. Guy D. Christian, archdeacon of the Northwestern Deanery of the Diocese, conducted a Lenten Teaching Mission in St. Paul's Church, Manhattan, with gratifying results in candidates for confirmation, increased contributions, and renewed interest in the parochial work. This was one of a series of Missions that Archdeacon Christian has been conducting in various parishes and missions in the Diocese.—A memorial window has been erected in St. Paul's Church, Manhattan, in memory of Mrs. Rose H. Porter, for many years a communicant of the parish, who died a few months ago. The window was erected by her sons.

KENTUCKY—The Kentucky Committee on Near East relief having set apart Sunday, May 4th, for that purpose, the Louisville churches cooperated and in many cases exchanged pulpits in order that a new voice might present the cause, or listened to a speaker from elsewhere. It is reported that the sum of \$10,500 was raised in forty-eight Louisville congregations representing all faiths.—For some years past, it has been the custom, on the Second Sunday after Easter, to hold a united service in the Cathedral, of all of the Church schools of the city, at which time the Easter Offerings of the schools are presented. After a brief service at the Cathedral, at which the various schools entered in procession, each preceded by its own banner and bearer, a short pageant was presented, typifying the offerings of the Past, Present, and the Future, and the various peoples who are beneficiaries of them. Then the united Church school offering, amounting to \$3,400, was presented, and the benediction pronounced by the Bishop.—The Young People's Service League of the Diocese held a Conference at the Cathedral on Saturday and Sunday, May 3d and 4th. A special Preparation Service was held in the Cathedral on Saturday evening, conducted by Bishop Woodcock and the Rev. Royal K. Tucker. A corporate communion service was held in the Cathedral on Sunday morning and also in the various parishes in Louisville that have a branch of the Y. P. S. L. The young people took part in the afternoon service for the Church schools and, immediately afterwards, assembled in the Cathedral House for a joint session under their own leaders. The two invited speakers were the Rev. Canon Nelson, who gave a most practical talk on the possibilities of service at the Hospital and in aiding vesper services at the Norton Infirmary, of which he is chaplain, as well as in several other directions, and Bishop Woodcock, who gave a heart to heart talk on the real Christ life, concluding with a benediction. The meeting closed with a supper, at which the hosts were the branches of St. Paul's, Calvary, and St. Stephen's Churches.—At a luncheon given by Bishop Woodcock on Wednesday, May 7th, for the clergy and representatives from each of the Louisville parishes, plans were discussed for the raising of the Diocesan Quota for the Japanese Reconstruction Fund. A dinner will be held a week later for the clergy and representative Church people, and an intensive drive with personal canvass held during the week of May 18th. The Diocesan Woman's Auxiliary is endeavoring to stimulate the spiritual side of this work by arranging for a day of intercessions to be held in each parish during that week.

LOS ANGELES—The Girls' Friendly Lodge in Los Angeles was the scene of a Japanese afternoon on April 26th, a typical program being presented by women from St. Mary's Japanese Mission, Los Angeles.—On April 27th, the occasion of his monthly visit to the new mission of St. Paul's, Lancaster, the Rev. Robert Renison, general missionary, baptized ten children from one family.—The Very Rev. William MacCormack, D.D., celebrated the sixteenth anniversary of his deanship of St. Paul's Cathedral, Los Angeles, on May 4th. That morning he preached on the subject, The Place and Function of a Cathedral.—The May meeting of the Los Angeles Clericus was held at St. Mark's Church, Pasadena, on the 5th. The Rev. Edwin Weary spoke on Missionary Methods in North Texas.—A new rectory has just been completed at St. Simon's Church, San Fernando, at a cost of \$5,000. The interior of the church was redecorated as an Easter gift of a parishioner.—Bishop Stevens and Dean Kirchoffer of the Convocation of San Bernardino

left Riverside on May 6th for a four-day motor trip through the Coachella Valley, locating and ministering to scattered Church people.—The Social Service Commission of the Diocese has arranged a corporate communion for Church social workers at the California Conference of Social Work to be held in Long Beach, May 25th to 29th. The service will be held in St. Luke's Church, Long Beach.

LOS ANGELES—Statistics just released by the Rev. Alfred Fletcher, Secretary of the Diocese, show that, on January 1st, the Diocese had 16,944 communicants, making it the largest diocese west of the Mississippi. There was an increase of 1,293 during the previous year. In 1923 there were 1,097 baptisms, 849 confirmations, 971 marriages, and 1,217 burials. The Diocese now has over 7,000 children in its Church schools.—On the afternoon of Easter Day Bishop Johnson laid the cornerstone of a new church at La Crescenta. The mission is one of the many cared for by the Rev. Robert Renison, general missionary for Los Angeles County.—The Rev. George W. Dunlap, for the past seven years priest in charge of Trinity Church, Escondido, was tendered a community reception on April 29th, the occasion of his 75th birthday. First a lawyer, then for thirty years a Presbyterian evangelist, he was ordained priest in 1910.

MILWAUKEE—St. John's, Burlington, the Rev. C. E. Huntington, rector, is rejoicing in the acquisition of a rectory. Recently the opportunity came to purchase the house which adjoins the church property. It is a well built and a well appointed house, and is worth more than the amount paid for it. This makes five rectories that have been acquired in the Diocese in about a year.

MISSOURI—The Rt. Rev. Harry S. Longley, D.D., Bishop Coadjutor of Iowa, was the preacher at the annual service for acolytes, May 14th, at St. Stephen's Church, St. Louis. The clergymen of a number of parishes, with choirs, servers, and crucifers, took part in the service.—A debt of \$4,000, which had been running for twelve years, was cleared by St. Paul's Church, St. Louis, as an Easter offering. The congregation had never been able to complete the payment on the new church until this Lent, when Guido A. Doering, a member of the vestry, offered to give \$2,000 if members of the small parish would raise the other half of the debt.

NEW MEXICO—Twenty-two hundred people attended the services at St. Clement's Church, El Paso, Texas, on Easter Day, and correspondingly large attendances were noted throughout the Lenten season.—St. Alban's Church, El Paso, the Rev. Paul Kramer, rector, after nine months shows very encouraging growth, especially in the Church school, which reports an enrollment of about one hundred and sixty. The segregation of St. Alban's from the mother parish of St. Clement's, has proven a great help in the extension of the Church in El Paso, and both St. Clement's and St. Alban's have grown to larger standards of membership and activity than the Church has ever enjoyed in El Paso.

NEW MEXICO—The attendances on the six Easter services at St. Clement's Church, El Paso, Texas, aggregated 2,289. On Easter Eve seventeen adults and sixteen children were baptized, one being a Chinese baby girl, Ye Kim Shew. On Low Sunday a class of fifty-seven was presented for confirmation.

NEW YORK—The Rev. Edmund Banks Smith, D.D., who retired from active duty as chaplain of Governors Island and vicar of Saint Cornelius Chapel, Governors Island, on January 4th, after twenty years of service there as Vicar Emeritus, Trinity Parish, retains his status of chaplain, O. R. C., U. S. Army. Chaplain and Mrs. Smith are now on a seven months' tour of the world. Their European address, until July 15th, will be Bankers' Trust Company, 3 Place Vendome, Paris. After August 15th, it will be, The Homestead, Garrison-on-Hudson, New York, N. Y.

PENNSYLVANIA—The annual meeting and ninety-fourth local assembly of the Philadelphia Daughters of the King was held on May 13th, at Calvary Church, Germantown. The business session took place in the afternoon, and was addressed by Miss Elizabeth Barber, a missionary in China, and by the rector of the parish, the Rev. Allen R. Van Meter, formerly a missionary in China. The sermon at the evening service was preached by the Rev. Howard W. Gernand, rector of the House of Prayer, Branchtown.

WASHINGTON—The Rev. George F. Dudley was the preacher in All Saints Church, Chevy Chase, at a service in memory of the late Canon Austin, rector of Chevy Chase Parish.—"Mothers' Day" in the Diocese was made the

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SOUTH DAKOTA—The Church school missionary offering for Lent is certain to exceed the high mark made in 1923, which was the best ever recorded in South Dakota. The banner for the largest per capita offering was won by Christ Church school, Milbank, with \$8.69. The banner given for the largest per capita increase went to the school of St. Mary's Church, Webster. Both these schools are under the care of the Rev. Louis T. Gwynn.—Remarkably encouraging reports came from all over the district with regard to Easter services. There was a larger number of communions than in any previous year and excellent offerings in spite of the serious financial difficulties which prevail throughout the state owing to the closing of many banks.—St. Mark's Church, Aberdeen, has established a Men's Club with some sixty members. The men themselves prepared and served a dinner to the clergy and male delegates to the recent Convocation, at which time about one hundred and fifty were entertained.—Fine reports come from Rapid City, where the Rev. E. R. Todd took charge the 1st of January. Dean Todd has the oversight of the work in the Black Hills Deanery and has already demonstrated his efficiency therein.—The Hon. George W. Burnside, member of the Executive Council, and of the Cathedral parish, active in all works of the Church, has concluded twenty-one years as mayor of the City of Sioux Falls.—On April 6, 1924, at Wamblee, occurred the death of a faithful catechist, Mr. Ellis Standing Bear. The burial took place from Gethsemane Chapel. The Superintending Presbyter, the Rev. Dallas Shaw, says of him, "In this chapel our beloved brother labored for many years; from it he is now called to his great reward. We shall greatly miss him. It will be hard to find another man as faithful to fill his place."—The recent flood disaster which overtook the Belle Fourche valley has laid great responsibility upon our missionary, the Rev. L. C. Wolcott, who is the county chairman of the Red Cross. Many homes were carried away and destroyed, and hundreds of people suffered serious losses or were rendered entirely homeless.

SOUTHERN OHIO—The Rev. B. H. Reinheimer has returned from a five weeks visit to the Pacific Coast, where he went at the request of the National Council.—Archdeacon Dodshon conducted several Teaching Missions during the past Lent, which were remarkably well attended. Two congregations were so aroused that they have determined to go ahead with plans for new church buildings.

SOUTHWESTERN VIRGINIA—The Woman's Auxiliary of Christ Church, Blacksburg, made during Lent two surplices and a violet stole that are to be sent to Japan. As an Easter present the Auxiliary sent a baseball outfit to the boys in one of the cottages of the Home for Homeless Boys at Covington.

SOUTHERN VIRGINIA—Trinity parish house, Portsmouth, Va., has been greatly enlarged and fully equipped throughout, making it one of the most complete parish houses in the community. Seven additional rooms were added, a fair-sized guild room, and an office for the rector. Two large rooms on the second floor provide a woman's rest room, and additional class rooms. A well appointed stage in the auditorium adds much to the use of the building. Floors throughout are of composite and the whole heated by gas-steam. Already the building is taxed to its limit and the Church school, the Girls' Friendly, and Young People's societies especially have greatly increased. On April 30th, the vestry gave a house warming to the whole parish, and all four congregations in Portsmouth united in viewing, inspecting, and enjoying the new building, and were hospitably entertained by the mother church. All the buildings of Trinity are now in excellent shape. The rector is the Rev. Charles H. Holmead.

TEXAS—Reports from the Diocese indicate uniformly good Easter services. The early Eucharists on Easter Day are becoming more and more largely attended, and reports further indicate that a fair proportion of the communicants in the Diocese made their Easter Communions. Trinity Church, Houston, with a communicant list of 763, had 648 communions on Easter Day; other parishes had splendid services. Early reports indicate a marked increase in the Lenten offerings; Holy Comforter Church school, Angleton, had a per capita offering of \$7.11.—St. Mark's Parish, Beaumont, entertained the spring meeting of the Deanery of the Southeast, May 5th, 6th, and 7th. The Rev. Eugene Clarke, Christ Church, Sour Lake, is Dean. From the standpoint of interest and attendance of the laity, this meeting showed a marked improvement over former years.—

Christ Church, Eagle Lake, has been the recipient of several beautiful memorials. These include a set of white altar hangings, including silk burse and veil, presented by Dr. Bruce, Mrs. Jennie Guywn, and Mrs. Oliphant, in memory of Mrs. Bruce.—St. John's Church, Columbus, has received as memorials a complete set of altar hangings with burses and veils; a brass processional cross, given by members of the Guywn family; a silver chalice in memory of the Rt. Rev. Alexander Gregg, first Bishop of Texas; a silver paten to match, given as a thank offering by Mrs. Nannie Andrus, who also gave a brass altar desk. The Rev. F. M. Johnson, Jr., is rector of these two parishes.—Bishop Quin recently visited Grace Church, Alvin, where he confirmed a class of twenty, increasing by fifty per cent the membership of the mission.

UTAH—The Rt. Rev. Arthur W. Moulton, D.D., Bishop of the District, has been invited to deliver the Phi Beta Kappa oration in connection with the commencement exercises of the University of Utah, on June 9th.

UTAH—Many teachers and students, who are Church people, will attend the National Summer School to be held in Logan, "the heart of the Rockies." Eminent teachers from Harvard, Columbia, Johns Hopkins, Wisconsin, Stanford, and other great universities will give courses for the first six weeks, June 9th to July 18th. The rector of St. John's Church, the Rev. Allen Jacobs, looks forward to taking part in welcoming those who come.

WESTERN MICHIGAN—The Rev. Franklyn Cole Sherman, president of the American Guild of Health, conducted a very successful Health Mission in St. Luke's Church, Kalamazoo, Mich., beginning Sunday, April 27th, and ending May 4th.

WESTERN NEW YORK—On Sunday, April 13th, Bishop Brent confirmed a class of six deaf people, presented by the Rev. H. C. Merrill, Missionary to the Deaf. This is the first confirmation class of the sort—that is, a class composed entirely of deaf people—that has been presented in the Diocese in twenty years.—Mr. A. P. Rose, of Geneva, after twenty-six years of faithful service as Secretary of the Trustees of the Parochial Fund, has resigned his secretaryship, although he will retain membership on the Board.—Bishop Brent spent part of Easter week at Auburn Theological Seminary where he delivered a series of four lectures on the Russell Lectureship of the Seminary. He chose as his general subject, Four Pillars of the House, dealing with the fundamentals of faith and life.—The Rev. C. A. Dowdell, rector of St. Peter's Church, Dansville, after a three months' leave of absence to recuperate from illness, has returned to his parish with renewed health. Mr. Dowdell spent his time of rest in Europe. During his absence the Rev. E. B. Jermin, of Southern Ohio, ministered to the parish.

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VACATION, CHURCH SCHOOLS are the outstanding topic treated in *The Leader* for May, issued by the Department of Religious Education, 281 Fourth Avenue, New York. A brief general article discusses the subject, and three accounts are given of actual experiments which have proved valuable in Vacation Schools. There are four pictures of remarkable models

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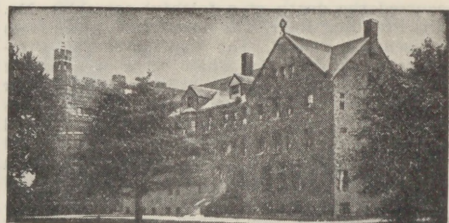
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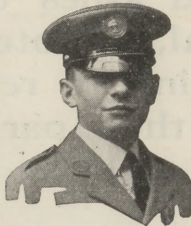
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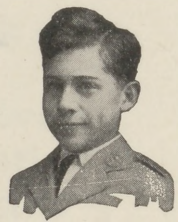
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