

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

VOL. LXXI

MILWAUKEE, WISCONSIN, JUNE 7, 1924

No. 6

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

### PRAYER BOOK REVISION. III.

Editorial

### THE TRIAL OF BISHOP BROWN

### SYNOD OF THE PROVINCE OF THE PACIFIC



## SPECIAL PRICE

# \$248.<sup>00</sup>

set complete on your cemetery lot, including the name and year of birth and death.

No. 1857

Design Copyrighted by Chas. G. Blake & Co.

This beautiful memorial stone stands 50 inches high

If you are looking for a family monument, send to-day for our

### Free Booklet about Monuments

to the old and reliable memorial designers and makers.

## Chas. G. Blake & Co.

720 Women's Temple

CHICAGO, ILL.

## Sermons in Wood

Monuments of every kind have been erected to perpetuate the memory of the well beloved since history began.

The most fitting place for such a memorial is in a hallowed church interior, and the most expressive medium is beautifully carved wood.

Many examples of appropriate memorials are illustrated in our book on this subject. Let us place a copy in your hands if you desire suggestions.

THE WOOD CARVING STUDIOS OF

## American Seating Company

NEW YORK  
117-A W. 40th St.

CHICAGO  
1074 Lytton Bldg.

PHILADELPHIA  
1211-R Chestnut St.



## Dependable Investments

### An Easy Partial Payment Plan

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

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

Ask for our Leaflet

"Facts about Peabody, Houghteling & Co."

## Peabody, Houghteling & Co.

Established 1865

Incorporated 1918

10 South LaSalle Street, Chicago  
38 Wall Street, New York

## THE TREATISE TO THEOPHILUS

Notes on the Gospel According to St. Luke

By the Rev. T. L. ABORN, B.A., B.Sc., London; B.D. Trinity College, Toronto. In two volumes, 8vo. xvi+748 pages, \$6.00. Postage about 25 cts. per set.

This work is something entirely new in religious literature. The writer of the third Gospel, as it is called, set it forth "in order"—in other words, with its several topics arranged, connected, and developed according to a definite plan—so as to give Christian teachers of his day the certainty which all such teachers need. The plan, according to this author, was soon lost, and with it much of the value of the Gospel as Christian evidence. Labelled "Synoptic," it came to be treated as a kind of collection of anecdotes. Now, for the first time in the history of Christendom, as the author believes, St. Luke's own plan is given and followed: opening up for Bible students a new field of knowledge, for preachers a new mine of wealth; and, above all, enabling men like Theophilus to know the certainty of those things in which they ought to have been instructed. It is a work which should be in the hands of all truth-seekers, whether Fundamentalists, Modernists, or others.

PUBLISHED BY

**MOREHOUSE PUBLISHING CO.**

1801-1811 Fond du Lac Ave.

MILWAUKEE, WIS.

## THE LIVING CHURCH

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

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

### OFFICES

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

New York: 11 West Forty-fifth Street.

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

### SUBSCRIPTIONS

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

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

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

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter pages 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11¼ inches, \$72.00 each insertion. No discounts on time or space contracts. Not responsible for key numbers unless complete electro containing such number is supplied. All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

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

### OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE YOUNG CHURCHMAN. Weekly, \$1.00 per year, including THE MISSIONARY MAGAZINE, monthly, 30 cts. per year.

THE SHEPHERD'S ARMS. Weekly, 50 cts. per year. Monthly, 15 cts. per year.

Special rates on both in quantities to Sunday schools or others.

THE LIVING CHURCH ANNUAL. A Church Cyclopedia and Almanac. Annually. Paper, \$1.00. Cloth, \$1.25. Postage 10 to 20 cts.

Agents also for (London) Church Times, weekly, \$3.50, and The Church in Japan, quarterly, 50 cts. per year.

## PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS . . . . .	171
Prayer Book Revision III.—The Conviction of Bishop Brown—The History of Kenyon College.	
ACKNOWLEDGMENTS . . . . .	173
WHY I AM A CHURCHMAN. By Flora Waugh . . . . .	173
DAILY BIBLE STUDIES . . . . .	174
BLUE MONDAY MUSINGS. By Presbyterian Ignotus . . . . .	175
INCREASED LAY ACTIVITY IN THE CHURCH . . . . .	176
THE TRIAL OF BISHOP BROWN . . . . .	177
FAITH, HOPE, AND LOVE (Poetry). By B. A. M. Shapiro . . . . .	179
FACTS AND INTERPRETATION WITHIN THE APOSTLES' CREED. By the Rev. H. C. Ackerman . . . . .	180
SYNOD OF THE PROVINCE OF THE PACIFIC . . . . .	181
ASCENSION DAY (Poetry). By Rev. William Edgar Enman . . . . .	182
CORRESPONDENCE . . . . .	183
A Panama Priority (The Bishop of the Panama Canal Zone)—Needs in Southern Brazil (Rev. A. R. Gray, D.D.)—The Utah Convocation Journal (Rev. Allen Jacobs)—The Conference Method (Matthew Stinson).	
LITERARY . . . . .	184
ANGLO-CATHOLIC PILGRIM HOST VISITS JERUSALEM'S HOLY PLACES (London Letter) . . . . .	188
ELECTIONS HOLD EUROPE'S ATTENTION: FRENCH LEFT GAINS IN POWER (European Letter) . . . . .	189
BISHOP MANNING BEGINS WORK ON CATHEDRAL'S NEW BAPTISTRY (New York Letter) . . . . .	190
PHILADELPHIA DIVINITY SCHOOL SUCCESSFUL IN ITS CAMPAIGN (Philadelphia Letter) . . . . .	191
CHICAGO WOMAN'S AUXILIARY PRESENTS UNITED THANK OFFERING (Chicago Letter) . . . . .	192
WASHINGTON HAS FESTIVAL SERVICES AT THE CHURCH OF THE ASCENSION (Washington Letter) . . . . .	193

ARE YOU WILLING to believe that God really and truly loves you. . . . with an even greater love than the most loving parent that ever lived? I do not ask whether you can feel or realize that love, but whether you are just willing to believe it, with or without feelings. In short . . . . are you willing to try to regulate your life in the way you would regulate it if you knew, beyond the least possibility of question, that God so loved you . . . . when temptations attack you, or when you feel cold and unresponsive; are you willing at those moments to set your face like a flint and say, "Blessed Lord God, I can't see You, I can't feel You, but by Your strong help aiding me, I am going to prove to You that I do believe in Your love"? Are you willing to do that? Then your faith is a real faith, springing from the grace of Christ within you.—From *The Presence of God*, by Fr. WHITTEMORE, O. H. C.



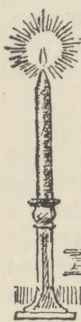
# The Living Church

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

VOL. LXXI

MILWAUKEE, WISCONSIN, JUNE 7, 1924

No. 6



## EDITORIALS AND COMMENTS



### Prayer Book Revision. III.

THE Collects, Epistles, and Gospels, and certain rubrics governing their use, form Section XII of the Report. Only five of the sixty-one proposals entered in the schedule came before the General Convention and were adopted. A careful examination of all its matter will reveal so much for which we ought to be grateful to the Commission, that there is a hesitancy about appearing captious in what may be regarded as comparatively unimportant. But yet again a resolution or a rubric may appear so obvious, that a change involving a long established custom or principle may pass unnoticed by the casual reader.

Such an instance may be discovered in the first resolution on page 57. It necessitates the removal of the Propers for the Feasts of St. Stephen, St. John the Evangelist, and the Innocents from their present position following the Feast of the Nativity, to a place following the Feast of St. Thomas. To say that the place these Propers now occupy in the Prayer Book is the traditional one ever since the Western Rite came into England with St. Augustine, that it was only temporarily set aside in the American Rite, to be reestablished in 1892, may have weight with those who recognize the instinct of centuries in the matter of liturgical arrangement, but there is also a practical reason which accounts for the instinct, and that is that these festivals have come to be identified definitely with the Feast of the Incarnation; that the rule, as now, has always obtained of the use of the Collect for the Nativity following those of the other days by way of commemoration; and that it is much easier to turn back one or two pages than fifty or a hundred. Presumably, the object that the Commission had in mind was that of making the order of the Propers for holy days conform with the Tables proposed on pages 10 and following of the Report, to which we have already referred. But inasmuch as the value of these Tables has not been established, and their incorporation into the Prayer Book is still problematical, there does not seem to be sufficient reason to upset the long established, and well tried liturgical arrangement.

ANOTHER PROPOSAL which might pass by unnoticed is that found in the Note to the second rubric on page 58 of the Report. It reads: "On days for which a Proper Epistle and Gospel are not provided, and for which a Proper Preface is not appointed, the priest, in his discretion, may use for the Epistle and Gospel readings selected from the Epistle and Gospel lessons for any day in the same week."

Evidently the intention of the Commission is to relieve the priest who celebrates daily, from the necessity of reading the same Scripture passages throughout the week. The proposal is generous, and priests will appreciate the relief, but it contains implications that ought to be examined. In regard to the reading of Holy Scripture in public worship, the Church, from very early times, has adopted the principle of a regulated *cursum*. This is the rule for the lessons at Morning and Evening Prayer

throughout the year. A very slight liberty of selection is therein given where greater liberty might be looked for. But no such liberty has anywhere at any time (since developed liturgies appeared) been recognized touching the lessons at the Eucharist. With all proper deference to the priesthood, we would question the expediency of entrusting the selection of the Epistle and Gospel to every celebrant. The people have a right to be considered. One who frequently attends the early Eucharist on weekdays will have observed the upset, the uncertainty, which ensues if the priest introduces that which is new and unexpected in the prescribed formularies. Appreciating and commending the laudable intention of the Commission to provide variety for what might lapse into formal monotony, we would pass on to a committee which may have this section to review, a suggestion for which a member of the Commission is responsible, that brief Epistles and Gospels (of but three or four verses) be provided for the weekdays of the various seasons, or at least for two days; e.g., an Epistle and Gospel for the Wednesdays and Fridays in Advent, in the Epiphany season, etc. We feel sure that priests who celebrate frequently would welcome this enrichment, which would obviate the possibility of an inappropriate selection, or of undue individualism, which might easily be the result if the Commission's proposal were adopted.

ATTENTION has been drawn already to some comments made in the current number of the *American Church Monthly* on Prayer Book Revision, which are judicious, temperate, and altogether to the point in regard to the changes suggested in the Epistles and Gospels. No collect is alluded to except that for the Burial of the Dead, to which we will revert in order. But we feel sure that no one can consider that proposed for the Feast of the Innocents to be satisfactory. It is not in collect form, and we doubt whether it can be recast into that concise prayer which is the strength and beauty of the Prayer Book collects. There seems to be no adequate reason why the present collect should be discarded. It fairly represents the Latin of the Sarum Rite. None of the proposals touching the English Book advocates a change. The Commission might well take into consideration the desirability of eliminating resolution 14 on page 60.

On the other hand, the proposal to substitute Philippians 2:9-13 ("that at the name of Jesus," etc.) for the passage on Circumcision from Romans 2, for the Feast of Circumcision, and the provision of Collect, Epistle, and Gospel for the Second Sunday after Christmas, are distinct gains. The change proposed for the Gospel for the Feast of the Ascension from St. Mark's account to that of St. Luke's is satisfactory and desirable. But, with the *American Church Monthly*, we deprecate the substitution of the parable of the Prodigal Son for the traditional Gospel for the Fourth Sunday in Lent, of the Feeding of the Multitude in the Wilderness, which, as has been



pointed out, "has given to this day the common title of Refreshment Sunday." The Commission will be well advised to eliminate resolution 24 from its schedule.

Of new matter, the collects for Monday, Tuesday, and Wednesday in Holy Week, with a commemoration of the Sunday, are desirable enrichments. In regard to the collect proposed for Maundy Thursday, there is nothing to criticise in its subject matter. It is manifestly a paraphrase of the well known collect for the Commemoration of the Institution of the Blessed Sacrament in the Roman Rite. It is so close to the original in thought, idea, and expression, that it is a matter of conjecture why the Commission attempted a change. There are so many who habitually use the prayer that they will resent its alteration by even such a conscientious body as the Commission. But there is a further point. In liturgical use it has been found practically impossible to combine the glory and joy of the Institution of the Eucharist with the solemnity of the Passion. In the drama of Holy Week, the Last Supper is but an incident, dominated and overshadowed by the climax of Calvary. So always the collect for the Thursday before Easter has been of the Passion, not of the Blessed Sacrament. If the Commission decides on the commemoration of the Institution of the Lord's Supper as the predominant intention of that day, let a collect be provided which does not suggest other associations. If, however, the Commission would be generous in this connection, as it has been in so many other particulars, it might provide a proper Collect, Epistle, and Gospel for the Commemoration of the Blessed Sacrament, and indicate the Thursday after Trinity Sunday as a day appropriate for such a celebration with joy and thanksgiving, which the penitential gloom of Holy Week precludes. It may be objected that this is simply the sanctioning of the Feast of Corpus Christi. It is true; but why not? The Commission has, to all intents, proposed it in its last report (page 67). All that is here asked is to allow the use of it at another time of the year, when it will not conflict with any other celebration. Corpus Christi is a good Prayer Book expression which would cause no alarm if the Words of Administration of the Communion were said to us in Latin.

\*We welcome the additional collects for Whitsun-week, and, above all, the Propers for Saints' Day, the Dedication of a Church, the Ember Days, and the Rogation Days. These provide a needed enrichment of our use.

Among so much that is really fine and inspiring, and which indicates how close the Commission has come to interpreting the mind of the Church, and how anxious it is to give what is best and most helpful for the devotions of the people, it is with reluctance that we ask for a reconsideration of the Collect and Epistle provided for the Celebration of the Eucharist in connection with the Burial of the Dead. The collect, which appears in the First Report of 1916, as far as we can discover, was taken from *The Prayer Book Revised*, a book published anonymously, with commendation by Bishop Gore. It was the first attempt to incorporate a prayer for the Faithful Departed into the proposals for Revision. It is also, as every Catholic who has carefully read the formularies, especially of the Eastern liturgies, knows, patent of a Catholic interpretation. But the phrase, "Thy whole Church in paradise and on earth," does contain two ideas which, with the ordinary person, are apt to be confused. In the collect as we read it there does not necessarily appear that confusion; the last clause really shows that "paradise" in the clause cited does not mean "heaven." It refers, as so often it does in Anglican theology, to the intermediate state. But the term is very widely used in Catholic theology to designate the final state of the blessed. It is not necessary here to inquire which is the better use of the term. As here used, it is undoubtedly ambiguous and runs counter to the older use that, on the whole, is more common in Catholic theology. If by paradise the Commission understood "heaven," it would be impossible to pray that those *there* might receive "light and peace" or "that, at the last, they may enter into Thine unending joy." But there is evidently a misunderstanding of the wording, as evidenced by the comment in the *American Church Monthly*. The Commission ought to make such a prayer as this quite definite. Since this prayer was tentatively placed in the Report, much has passed to make the economy of the earlier days unnecessary. The last General Convention adopted a collect, which will be found on page 165 of the Report, or on page 137 of the Proposed Book issued under authority of General Convention. That collect, unless we are mistaken, is drawn

from the Sarum Rite. The Commission might substitute it for the one proposed on page 89 of the Report. The epistle offered by the Commission lies under much the same objection as the collect. It is misleading and the effect of the passage from Esdras, taken with the phrase in the collect, will lead people to think of all the departed as "saints," whereas, for the most part, they are sinners; and it will be thought that they immediately pass to "heaven" under the more picturesque imagery of "paradise." This state of mind is unhealthy because it is untrue. As has been pointed out, by far the most generally used epistle is from I Thessalonians 4, and we would suggest that the Commission cannot do better than substitute it for the one that is proposed in the schedule.

THE conviction of Bishop Brown was inevitable. The curious thing is that he should have fought it; that he should wish to remain an officer in an organization formed to worship a God whom he believes not to exist; that he should desire affiliation with those who hail as Son of God One of whose very existence he is in doubt. That any man not wholly insane should claim to believe at once the Bible and the Creed and yet deny the objective existence of God and repudiate any belief in the personality of Jesus Christ is one of those curious psychic phenomena that to normal minds seem incomprehensible.

Let us be perfectly clear as to what has happened.

Bishop Brown is not being penalized for incorrect thinking. There is in his conviction and probable deposition no trace of the principle of punishing a man for false thinking such as created the atrocities of mediæval ages.

Having been created an official spokesman on behalf of the Church, charged with the duty of bearing witness to the truths which the Church passes on from generation to generation. Bishop Brown has refused thus to act as witness and has substituted something else for the truths he was commissioned to pass on and had agreed to pass on. The Church, therefore, withdraws his official character. There is in this no trace of persecution. Bishop Brown is at liberty to teach whatever he may please, to tear down all that Christians hold dear, and no man may or will molest him in doing so; but he may no longer do this as being an official spokesman for the Church.

When he ceased to be Bishop of Arkansas he did not cease to function as a bishop in the Church of God. The very book in which he has cast opprobrium upon the religion of Jesus Christ is conspicuously set forth in his official teaching capacity as a bishop. Not only has he continued to be entitled to sit in the House of Bishops and so to legislate for the Church, but though absent, his vote is constructively cast against every measure that requires the assent of a majority of the members of the House—as most of the important legislation of General Convention does. The surrender of his right to perform episcopal functions in a particular diocese, therefore, has not relieved the Church of the obligation of declaring to the world that he is no longer entitled to speak as her representative. This the Church is now about to declare. His seat in the House of Bishops must probably be declared vacant.

The right to exercise ecclesiastical discipline of this nature is necessary for the very existence of the Church. Yet the right should be called into play very rarely indeed. In any age of intellectual activity there will always be an abundance of men, in and out of the ministry, who do not think straight; who misconceive some portion of the message which bishop and priest are commissioned to give. If the Church should be extreme to mark what is said amiss, if error in passing on the message in a single detail of it were to be followed invariably by silencing the messenger, we should have, not godly discipline but ungodly chaos. We grant that such discipline is exercised elsewhere in the Catholic Church; but the genius of the Anglo-Saxon mind is against such rigid censorship of the words even of the commissioned teachers in the Church. Before the canons of discipline for incorrect teaching should be brought into service, it ought to be perfectly clear that the false prophet was tearing down more than he was building up, was doing more harm to souls than good. And the Bible and the Prayer Book, in the hands of the people, are the sufficient corrective of ordinary aberrations in details of the faith such as are made in good faith. The faithful in the Church are not



dependent upon the voice of any preacher, the pen of any writer.

When a case such as that of the bishop now convicted for teaching doctrine contrary to that of this Church arises, there is nothing to do but put the disciplinary canons into operation. And it is a salutary lesson to the world, that this will be done where the need for it is beyond question, and that no man attains to a dignity in the Church so high that the Church which gave it cannot take it away from him.

**I**N commemoration of its approaching centennial, there has been issued on behalf of Kenyon College a sumptuous anniversary volume\* in which the story of the first hundred years is told. As we read of the struggles of pioneer days, when Bishop Chase was trying to work out his plan for a personally ruled institution in which himself should be the source of all authority, one realizes the delicacy of the successive steps whereby Kenyon at length became a real College. Perhaps in all educational foundations the "first hundred years are the hardest." In any event, whatever be the struggles and anxieties of today, Kenyon is not likely to be called upon to pass again through embarrassments that once came near to wrecking it. Trinity had a similar struggle. In the end it has become pretty well established that a Church college, like any other college, must be governed by its own trustees, who cannot be subordinated to any ecclesiastical person or body.

But though the end was inevitable, the severing of Bishop Chase from the diocese and the institution that were all the world to him was one of the sublimest tragedies in missionary lore. The independence of the college was even then not to be secured without a struggle. Neither Chase nor McIlvaine really understood what, today, we mean by a constitutional episcopate. McIlvaine soon became unhappy in Gambier and took up his residence in Cincinnati—the perfectly obvious thing for him to do, though in an age that knew nothing of cathedrals and a see system, it is not strange that he did not do so from the first.

Practically, as this volume indicates, in 1850 the old Kenyon College was wiped out and a new Kenyon was created. New men, with different ideals, began to develop it in more modern fashion. The Kenyon of today became a possibility. One wonders whether the early alliance of Kenyon with ultra-evangelicalism was, on the whole, a help or a hindrance to its growth. On the one hand it undoubtedly helped to bring money to the institution. On the other it seriously limited its sympathies and its scope. Perhaps an Ohio Church institution in the partisan days of McIlvaine and Bedell could have been nothing else. And Kenyon alone, of a group of colleges founded in the Middle West, survives.

Be that as it may, we venture the belief that Kenyon has made its best contribution to education and to Churchmanship in these latter days when that alliance has been broken. Today, nobody desires partisan colleges. Kenyon under Dr. Peirce and Bishop Leonard has been a real college, which, during the earlier years of its history, it could not be.

The Church very heartily extended congratulations on this occasion of its centennial.

\**Kenyon College: Its First Century.* By George Franklin Smythe. New Haven: Yale University Press.

**ACKNOWLEDGMENTS**

**NEAR EAST RELIEF**

Rev. Wm. Montague Geer, New York City *	\$ 5.00
M. L. W. ....	5.00
"J. Bull," St. Paul, Minn. (for Armenian and Syrian children)	10.00

\*For Armenian Christians \$20.00

**FUND FOR RAISING INDEBTEDNESS ON RUSSIAN MONASTERY AT MT. ATHOS, GREECE**

Anonymous .....	\$ 10.00
Corona, N. Y. ....	5.00

\$15.00

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

**WHY I AM A CHURCHMAN**

BY FLORA WAUGH

**I** AM a Churchwoman because the Church offers me exactly the opposite to what the world has for sale. Modernism, a term applied to loosely woven thought, is not commensurate with the demands made upon it. My conclusions have been reached, not through the optimistic viewpoint of youth, nor are they based upon the indifference of the aged. I am not a slave to private opinion, free love, or free anything. Discipline is controlled freedom; therefore, I am hidebound by the Creeds of the Church. Strange as it would seem, and incredible to a Modernist, this adherence to the "Very God of Very God" has opened such a vista of marvellous beauty and unlimited thought that "seek and ye shall find" is no longer a will-o'-the-wisp, and, having found, one does not exhaust her mentality in everlastingly searching for that which is already established, Truth; a Truth which has existed for nineteen hundred years, and which proves its Divine origin in the fact that, notwithstanding the corruption and schism in the Church, it is still in no danger of disintegration.

Modernism is both fatiguing and inconvenient; one is obliged to change one's mind so often to live up to the term, lest it be misapplied. This is all right in secular matters, but one wants her religion to be as sure as death itself, because each one not only lives by it, but must also die by it. Living the Creeds, as well as repeating them, will be proof positive of their working value. A God who can actually be proven as one would a problem in Euclid, can lay no claim to divinity, as He would exist only as long as the intellect was able to function and, in that case, there would be no Comfortable Words for the feeble-minded; and the constructive period of life would end at death, instead of just beginning.

The fact that one knows exactly as much about God as one desires, makes Him appear, at times, in a rather skimpy and begrudging light to the casual observer, but to others there is, however, no word or adjective invented that could describe Him, or the unlimited spaces of thought and beauty which are open to such an one as He. A person who has run the gamut of suffering, or who has a keen insight into the sorrowing lives of others, would get very little comfort if, in ignorance, he should have stumbled into a church where dancing was going on at the altar, especially had such a person just left a *revue*, where he had seen dancing well done, for he would be bitterly disappointed in more ways than one. A person who is ready to reject a life of sin, receives a mortal blow when, in coming into a church, he is offered a stone instead of bread. The fact that people turn to the Church at all is because it offers something different from what they are accustomed to—the supernatural.

Neighborliness and the brotherhood of man sound beautiful but, as this is one of the most salient features in the underworld, it doesn't hold out much comfort to the sin-sick, world-weary person who, in his spiritual starvation, shuns man and turns instinctively to God. "I am the Resurrection and the Life," "Come unto Me, all ye that labor and are heavy laden," are statements that never originated in the brain of a mere neighbor. It is only the very God of very God who would dare make such a claim, and could back it up. To a person who can read, the utterances of Plato or Confucius may or may not excite his admiration, but, in either case, they do not deter him from committing a crime, nor do they cause a struggle between the good and the bad in one's nature. On the other hand, many have gone to the stake, or its equivalent, for the upholding of the Divinity of Christ, and there is yet to be born any other such leader of men who could inspire men to such loyalty.

To a person who has suffered intensely, the Crucifixion is a reality. To one who has overcome self, the Resurrection is not difficult of belief, and, to the controversialists, I would say that, as their attitude implies vagueness, there are those who can also give evidence of facts that are not based upon experiments, but on experience.

IT IS ONE of the paradoxes of religion that though it makes the outward conditions of human society healthy and happy, it does not aim directly at these objects. . . . "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."—*Dean Inge.*



## DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

*June 8: Whitsunday*

READ Acts 2:1-12.

Facts to be noted:

1. Fire is an ancient symbol of the Spirit.
2. It suggests the life-giving, illuminating aspect of the Holy Spirit's work.

Wind and flame were phenomena associated in the Old Testament with the Spirit of God. "The tongues of fire at Pentecost would readily be understood to proclaim the Presence of God, awakening memories of such Old Testament incidents as the burning bush, the consumption of the sacrifice on Mt. Carmel, the revelation to Elijah in the cave of Horeb, the vision of Ezekiel by the river Chebar. Yet there was a new element in the fire of Pentecost, for which the Old Testament had no precedent, the distribution of the tongues of flame, and the settling of one of them on each individual of the assembly. The distribution of the sacred fire evidently pointed to the truth that the Holy Spirit had come to dwell not only with the society as a whole, nor only with the officers of the society, but with all its members" (H. B. Swete).

*June 9*

Read Acts 10:34-end.

Facts to be noted:

1. The Holy Spirit is poured out upon the Gentiles.
2. It signifies their inclusion in the Church.

The conservatism of the early Palestinian Church, composed as it was of those who were drawn from Judaism, would have kept the Gentiles from the Church, except they first submitted to the requirement of the Law. A broader attitude was the result of the revelation of God. Nothing could have seemed more distinctively the privilege of the Jew than to receive the gift of the Spirit which had of old been promised to the nation, yet that gift is without discrimination conferred upon the non-Jew. That he should be placed in possession of God's greatest gift, which brought with it the assurance of divine help and favor, made insistence upon the specifically Jewish character of the Church henceforth impossible. He who had God's gift of the Spirit could not be refused the rite of baptism. When the Holy Spirit was given to the household of Cornelius, the Catholic Church came into being.

*June 10*

Read Acts 8:14-18.

Facts to be noted:

1. Another "wall of partition" is broken down.
2. The Holy Spirit is given to the Samaritans.

"The Jews have no dealing with the Samaritans." The root of the bitterness between the two peoples reached back to the time when the Jew, on his return from the exile in Babylon, refused the help and friendship of the Samaritan upon the ground that he had forfeited his Jewish heritage by intermarriage with the heathen tribes of Palestine. Similarity of race, and partial identity of religious belief and practice served only to intensify the opposition between them. The Jew regarded the Samaritan as a pervert from Judaism. Yet the preaching of the Gospel was exceptionally fruitful among them. The Samaritan was willing to see in Jesus the answer to his national expectation of a Messiah, and to receive the Christian baptism. With extraordinary generosity of mind the Apostles responded to the challenge, and to the baptismal gift was added the second and complementary gift of the laying on of hands, by which the Holy Spirit was conferred. It is important to note that baptism in the practice of the early Church is an initial step completed by the laying on of hands.

*June 11*

Read Acts 11:22-end.

1. St. Barnabas was full of the Holy Ghost.
2. He becomes the sponsor of St. Paul.

The great characteristic of the primitive Church is its emphasis upon the reality of the presence and work of the Holy Spirit. Men felt themselves to be in possession of a power; they were controlled and driven by a force which worked in and through them. That power is spoken of sometimes as the

Spirit of God, sometimes as the Spirit of Christ. Certainly they were "Spirit-possessed," and in that fact lies the key to their surprising energy and effectiveness. The two factors which are noteworthy in the new Christian movement were, first, the new morality. St. Barnabas was a "good man" with a quality of goodness unknown to the First Century world. The second was spirituality. St. Barnabas was "full of the Holy Ghost." His goodness was transfused with spiritual passion; he felt himself in the grip of a spiritual agency. We do not lack conviction of the need of goodness, but we do lack a strong conviction of the reality of the power and presence of the Holy Spirit, and therefore our modern Christian life falls short in completeness and in power.

*June 12*

Read Exodus 24:12-end.

Facts to be noted:

1. God reveals Himself to Moses.
2. He is like devouring fire.

"He is like a refiner's fire." In various ways the idea of the refining fire of God is again and again repeated both in the Old Testament and the New. The fire of the Spirit at once reveals and destroys evil. The Holy Spirit leads us into the truth. He makes manifest the love and righteousness of God, and therefore He gives us a new understanding of the nature and consequences of evil. The effect of the Spirit's revelation is to give us a new standard of moral life. At the same time the Spirit gives us power to combat evil. Average goodness cannot make headway against the power of unrighteousness. Power must be overcome with power. The Church today needs, in its battle with the forces of individual and social evil, a new baptism with the Spirit. We need to reemphasize the quickening, regenerative work of the Spirit, and to seek to recover the spiritual passion of the early Church.

*June 13*

Read Psalm 97:1-7.

Facts to be noted:

1. God reigns as sovereign of the world.
2. His glory and power are manifested as by fire.

The Psalmist is here speaking of the sovereignty and the irresistible might of God. His judgments against evil are swift and terrible as the lightning, the hills melt as wax before Him. The language is suggested by the great theophanies of the Old Testament, when God appears in the pillar of fire at the Exodus, or to Moses on Mount Horeb. We more naturally think of God's power as being manifested in the illuminating, refining work of the Holy Spirit. "The Holy Ghost is the Lord and Giver of Life. It is the Spirit who imparts the spark of the new spiritual fire within us; He quickens and rekindles it by His grace; He inspires us with holy desires, and, when we sin, renews us to repentance; in a word, He 'sanctifieth us' and all the people of God.' To Him, then, we owe peculiar love and adoration as the Lord and Life-Giver" (Bishop Fiske).

*June 14*

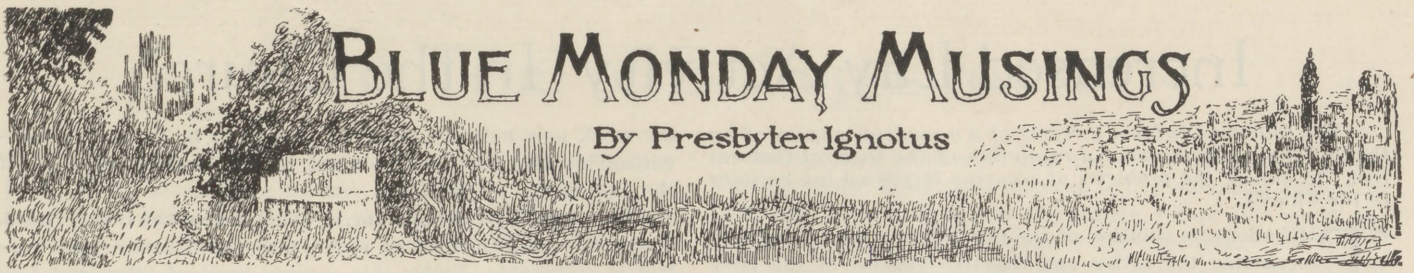
Read Hebrews 12:22-end.

Facts to be noted:

1. God is a consuming fire.
2. He tries and purifies those who serve Him.

The writer of the Epistle to the Hebrews is contrasting God as He is represented surrounded by the fire and darkness of Sinai, remote and inaccessible, with God of the new revelation dwelling in a relation of love and tenderness with the redeemed in the City of God. The spirit of the New Testament is as far from that of Sinai as pole is from pole. There is a wide chasm between the Law and the Gospel. But the New Testament never obscures a fundamental fact insisted upon by the Old: God is Holy. Every revelation of Himself is a moral testing and a severe demand. He sears like fire all that is base and worthless. His Spirit "searcheth the very ground of the heart," and "brings to light the hidden things of darkness." The more spiritually God is conceived, the greater is the moral claim upon the individual. Historically, the ideal of righteousness which the Hebrew fashioned and the Christian perfected was the consequence of the development of the conception of the spirituality of God. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."





# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

WHICH is lovelier, rain or sunshine, these glorious spring days? Most people will say sunshine, bearing in mind the clear, warm, bright weather, with skies like sapphire, soft airs, and the crystal-clear definition of distant meadows and foliage. But there is much to be said for a morning like this: cool, dark, overcast, with sprinkles of rain every now and then, bringing out the rich sweetness of the earth and the flowers. One can almost see the apple-blossoms opening wider, and the lilacs making haste to spill their fragrance on the breeze; and though the rain beats in at the open window, or spatters on the pedestrian as he traverses the countryside, that is a small price to pay for the sense of exhilaration and growth that comes with every breath of such a day.

Who can wonder that poets write of spring more than of the other seasons? It matters little that the profane multitude scoffs at their raptures; still less that perverse people, striving against the natural urge, choose rather to write what they miscall poetry about the ugly things rather than the beautiful. The very stuff of which essential poetry is made lies all about us in this magic time; and the visible signs of regeneration are indisputable, even by the most confirmed agnostic.

Nor is it only the open country that holds joy for mankind these spring days: that is indeed a miserable sort of city which has not some tender flush of yellow-green along most of its streets, some fragment of flowers in the windows. What a pity that, as a nation, we seem indifferent to flowers! Every English cottage flames with an encircling garden; every German window has its boxes blossoming through more than half the year.

I WAS FRESHLY struck with the beauty of the Philadelphia suburbs last month at the Priests' Conference: Ardmore, Haverford, Bryn Mawr, Villa Nova, and the rest were veritable paradises of green and gold in that delicious weather, which was at least a fortnight in advance of our northern cities. My own temporary dwelling, thanks to the gracious hospitality of its owners, was a sweet rambling old house, set on a little hill-side among undulating meadows, half a mile back from the highway, with sheep and cattle pasturing on hundreds of acres round about. An exquisite garden pressed close to three sides of the house, or stretched away down the hill. It was crowded with hyacinths of every tint, whose fragrance lifted me into a sort of ecstasy. So great was the seclusion and peace of that enchanted place, that wild ducks had made their nests within the enclosure, confident of undisturbed repose while brooding. I saw one right against the wall of the house. Interesting as the sessions of the Conference were, I could have wished to stay there, at Villa Nova, unfretted by "Modernists" and such-like disturbing elements, "inviting my soul."

SOME THREE YEARS AGO I published here a description of the Antioch Chalice, so-called. Here is a fuller account of this extraordinary relic, which certain friends wish to acquire and present to the Cathedral in New York:

"Safely hidden away in a New York bank vault is a silver cup, or chalice, which, in the opinion of many learned men, is one of the most significant and valuable of all Christian relics. The cup is known as the Antioch Chalice, and, although the origin and history of it are lost in the mists of the past, its purpose, its antiquity, and the region where it was made are all clearly indicated by its form and the decorations on it.

"The chalice consists of two cups, one of which fits inside the other. The inner cup is plain, the outer one is handsomely decorated in relief. There are two figures of Christ. One shows Him as a youth, the other as a mature man. One of the figures is surrounded by ten persons in an attitude of worship—Apostles or early Fathers of the Church, no doubt. The other figure stands with a basket of loaves at his feet, over which is an eagle with outspread wings.

"Tradition connects the cup with Antioch, which, next to

Jerusalem, was the first city to shelter a band of Christians, and the workmanship is such as to suggest the craftsmen of that Hellenized city of Syria. The date of the chalice has long been in dispute. Some authorities hold that it cannot be earlier than the Fourth or Fifth Century; but the silver work is of a delicacy and grace that is more characteristic of the First Century after Christ, than of those later centuries when art had become stiff and conventionalized. The figures, indeed, are so individual in treatment that they seem to be intended for portraits, and it has been suggested that they do actually represent the appearance of the first Apostles, a theory that cannot, of course, be either proved or disproved.

The figure of Christ is not idealized; it is less attractive than some of the other early Christian portraits, but it is all the more interesting because it is unconventional. That is indeed one of the reasons that lead scholars to insist on the antiquity of the chalice. By the Fourth Century the figure of Christ had been so completely reduced to conventionality that a representation like this would have been impossible.

"The presence of the eagle, which has been thought to refer to Constantine's taking the Church under the imperial protection, is now believed to signify the union with the early Christians of a Syrian cult, the symbol of which was the eagle. That cult antedated Christianity, but it was lofty in its idealism, and it held to a belief in one god—the Highest—and it might easily have merged itself in the swelling current of Christianity."

I CUT THE following paragraph from *The Christian Century*:

"Communion Service by Radio: West End Presbyterian Church, New York City, of which Dr. A. Edwin Keigwin is pastor, has conducted what is, so far as is known, the first communion service by radio. On Good Friday, the audience, listening in on the service being conducted in the West End Church, was invited to provide itself with the same elements being used in the church, and when the prayers of consecration had been finished, to partake of them at the same time that the visible congregation did so. Responses indicated that a large number of radio listeners took advantage of the invitation."

Much comment has been expended upon this, as it has been reported in the daily papers. But I really do not see why anyone should be shocked or alarmed. When one considers that the popular Protestant teaching concerning the rite known as "the Lord's Supper" is bald Zwinglianism, in which our Lord is known to be really absent from the bread and wine, and the purpose of which is a naked reminder of Christ's death, there is no reason why any mnemonic should not be used, even over the radio. Of course, the general question of effect must be considered in the light of experience acquired. But the thing in itself is entirely consistent with the anti-sacramentarian teaching which prevails among our separated brethren.

For ourselves, that special problem can hardly arise; or, if it did, the nature of a sacrament, expressed in the Liturgy itself, would answer it.

YOU MAY PERHAPS REMEMBER that, in recording my impressions of Dublin and the Irish Free State, last summer, I told the story of Senator Gogarty's escape from the hands of assassins by swimming the Liffey. Here is the sequel to the extraordinary part, published in the *New York Times*:

"Dublin, May 10.—A thank offering to the water spirit of the 'Anna Liffey,' as Dublin's river is called, for having spared his life, has just been made by Senator Oliver St. John Gogarty. The ceremony, in which he was assisted by President Cosgrove and the poet, William Butler Yeats, was the release of two white swans on the river. A luncheon attended by Government officials followed.

"In making the offering, Dr. Gogarty fulfilled a vow which he made more than a year ago at the time he made his romantic escape from the hands of the republican troops, who captured him after representing that his professional services as a doctor were required.

"He was taken to a house and placed under guard, but eventually escaped by jumping into the river. It was when almost exhausted in attempting to reach the other side, that he made the vow just fulfilled."



# Increased Lay Activity In the Church

(The following is from a report of a committee appointed by the National Council, under a resolution of the General Convention, "to handle the problems of securing increased lay activity in the Church.")

THE adequate solution of the problem of maintaining and increasing the active and effective interest of the laity in the work of the Church is essential to the continuance of the life of the Church itself. No Church, not even though it were the admitted repository of the pure faith once delivered to the Saints, can perpetuate itself beyond a single generation except by the accession of new members. No liturgy, no matter how satisfactory its expression, and no matter how compelling its appeal, can purify the minds and lift up the hearts of those who never hear its words. No discipline, no matter how sound it may be in psychology, nor how powerful it may be in practice, can mould the lives and strengthen the souls of those who do not come under its influence.

What are these bald truisms but to say that the Church, in all of its multiform contacts with human life, is itself limited in those contacts by the span of the human life? It is for this world a problem of the here and now. Doubtless, in the great Church Triumphant there "remaineth a rest for the people of God," but for the Church Militant there is ever present the insistent call to be about the Father's business. This call is not for the clergy alone. Fundamentally, Christianity is a missionary adventure in which every believer becomes a witness "unto the uttermost part of the earth." It is no disparagement, rather it is a fuller conception of the great office of the ministry, to say that, without the enlistment of the active enthusiasm, without the release of the spiritual zeal, and without the employment of the missionary impulses of the laity, the Church must inexorably live a maimed and halting life. Your committee does not consider that it should enter into any historical explanation as to why the Episcopal Church, with the single brilliant example of the Brotherhood of St. Andrew, has so notably neglected the field of lay activity. But we take it there can be no denial, first, that the Episcopal Church has not actively and intensively gone about the task of organizing and inspiring and applying the energies of its laymen as a whole for the work of the Church as a whole; and second, that both by reason, by history, and by unanswerable examples of other Com-munions, a vast source of beneficent energy has been neglected alike for the enrichment of the spiritual life of the individual layman that serves, and of the corporate Church that is so supported. The layman, who is deprived of such an opportunity of service, is eternally poorer thereby, and the Church that does not develop such a source of power is temporarily doomed to a narrowed and restricted existence.

For the sake of the Church and for the sake of her children, an unbreakable alliance must be formed between the mother and the sons and daughters for the advancement of the Kingdom. In the glad contagion of such service on the one hand and such direction on the other will be seen the outworking of Jeremy Taylor's saying: "He that loves is happy, and she that is loved is safe."

Now, therefore, this committee begs leave to submit the following recommendations for increased lay activity and the ways by which it may be effected.

1. That the General Convention (or the National Council) earnestly direct the attention of the provinces, the dioceses, and the individual parishes to the great and pressing need of greater activity on the part of the lay members of the Episcopal Church, and that it also urge the development of these latent powers on the part of the laity by offering to the laity organized opportunity in the parishes, dioceses, and provinces for general work and for the work herein recommended.

2. Personal Lay Evangelism—The telling of the story of Christ in such a way as to win men as disciples and for their salvation, and to lead them to accept Baptism and Confirmation.

This is the goal of the Brotherhood of St. Andrew and this organization should be strengthened and made more effective where it exists, and should be established where it does not exist, or Personal Workers' Groups should be formed in every such parish and mission, as suggested by the plan of personal

lay work now actually in operation, given in Exhibit B herewith. This plan has been adopted by the National Council of the Daughters of the King.

It is not offered to supplant, but supplement the Brotherhood, where the simpler form of organization and entire local control is acceptable. Under this general head of "Personal Lay Evangelism" we offer the enclosed exhibits.

[To the Report were appended several documents, all of which would have been too much for THE LIVING CHURCH to print. These documents are:

Exhibit A, Report of the Committee on Increased Lay Activity to the Synod of Washington;

Exhibit B, Personal Lay Evangelism in the Episcopal Church as practised by a group of personal lay workers for three years engaged in the work.

Exhibit C, Seven articles by the Rev. Julius A. Schaad, General Missioner, published in the *Witness*.

Exhibit D, *Evangelism in the Church*, a book by the Rev. Julius A. Schaad.

Exhibit E, An address on Evangelism, *The Church's Need*, by the Rev. W. J. Loaring Clark, General Missioner.]

3. A reiteration and strong pronouncement by the General Convention emphasizing active evangelism on the part of both clergy and laity as a fixed program of the Church, and invoking the power of the Convention to the effect that the bishops and clergy throughout the Church accept this program of the National Church and put it into effect and, particularly, by enlisting the laymen in the work.

4. The inception of a weekday, evening, prayer meeting in the parish house to be conducted by lay men and women, and to consist of Scripture reading and comment, song, and individual and corporate prayers, both precomposed and extempore.

This communion with God is needed not only for more loving devotion, deeper inspiration, and more abiding faith in Him, but to give the layman an opportunity, which he is now without in the Church, of publicly and individually expressing himself about his religion and his Christian experience, and of pouring out his soul's desires for his own sake and for the sake of others. These prayer meetings will serve to develop consecrated and spirit-filled Christians, who will feel impelled to make Christ, their Saviour, known to others.

5. Let every parish maintain in its Church school a large and strong senior Bible class of both men and women, either separate or combined, with the special objective of furnishing officers and teachers for the school, and in every possible way giving loyal support to it. This is peculiarly the work of laymen, and is the most effective way of interesting parents, their children, and others, in the most important department of the Church's work.

6. There should be a stronger effort made on the part of our bishops and clergy to appoint and employ a larger number of laymen as lay-readers in mission work, which, of itself, will be beneficent and also an inspiration and support of the home parish.

7. Where it does not exist, it should be an especial activity of the laymen to establish real Christian fellowship between the parishes of the same city or town, the stronger helping the weaker and all coöperating as a unit for the extension of the Kingdom of God.

8. That laymen urge the use and practice of daily prayers by the family in every home, not only for the members of that household, but for all members of Christ's dispersed flock, so that all of His servants everywhere may cease not in their efforts until there is one fold and one Shepherd.

9. We recommend that every diocese be requested to appoint by its bishop or diocesan convention a committee of two or more active laymen on Lay Activity, with whom this general committee, or its successor, may confer, for the purpose of creating a closer bond of unity and exchanging ideas that will promote a deeper feeling of responsibility for service and increased lay activity along all lines of Church work.

---

THIS IS FAITH: to act on what transcends experience: to act on what you do not feel possible: to act in faith on a promised strength, and to find it in the using.—*Bishop Gore*.



## The Trial of Bishop Brown

**B**ISHOP William Montgomery Brown was adjudged guilty of teaching heresy, on Saturday afternoon. It was announced that appeal would be taken to the court of review. Sentence was not pronounced.

CLEVELAND, OHIO, May 27, 1924.

**T**HE court is now open in the matter of the presentment in the case of William Montgomery Brown." Thus spoke the Rt. Rev. John Gardner Murray, D.D., Bishop of Maryland, President of the Court of Trial, sitting in Trinity Cathedral hall, Cleveland, Ohio, on Tuesday afternoon, May 27th. The entire assembly had just recited the Apostles' Creed, followed by a collect, said by Bishop Murray. The hall was crowded, and a line of eager listeners stretched the length of the cloisters out to the sidewalk.

The Rt. Rev. Edwin S. Lines, D.D., Bishop of Newark, was suddenly taken ill on Tuesday morning, and was therefore unable to appear at the opening of the trial. On the platform in a semi-circle sat the other eight judges, viz.: The Rt. Rev. Drs. John G. Murray, president, John N. McCormick, Frederick F. Reese, Theodore DuB. Bratton, Benjamin Brewster, William F. Faber, and Edward M. Parker. Behind the Bishops were seated the Assessors, Prof. Henry D. Harlan, Dean of the Law School in the University of Maryland, and Richard S. Inglis, Esq., Chancellor of the Diocese of Ohio.

Following the appointment of clerks and a stenographer, the president of the court called the roll, and asked Bishop Brown to signify the fact that he was in attendance. Attorney Joseph F. Sharts, of Dayton, Ohio, counsel for Bishop Brown, responded by a motion to dismiss the case on the grounds that the court was without jurisdiction in the case, and for the following reasons:

(1) Three members of the court, to-wit, the Bishops of Mississippi, Maine, and Montana were elected out of the proper time and for a term not authorized by Canon 29. The Constitution provides that three members of the court of trial shall be elected at each General Convention. In 1922, there were but three members, the General Convention of 1919 having failed to elect any. When, therefore, the Convention of 1922 elected six new members, the action was illegal. Only three should have been elected, and it should have been left to time to remedy the matter. Counsel called the attention of the court to the very dangerous precedent that would be established, should they proceed to try the defendant when thus improperly constituted.

(2) The next reason for challenging the jurisdiction of the court was that the General Convention has not erected an ultimate court of appeal, as it is empowered to do under Article IX of the Constitution. The Church Advocate, by bringing the defendant before the trial court on a charge of heresy, when there is no possible court of review to which appeal can be made, endangers the constitutional rights of Bishop Brown. The most heinous crime is charged against the defendant, a crime for which men were formerly burned at the stake. This court should wait before putting this man in jeopardy. No criminal proceeding should be started which cannot be carried to completion in the highest courts. We object to begin this trial without a perfected machinery.

(3) Attorney Sharts further contended the court has no jurisdiction of the person of the defendant for the reason that Canon 31, Sec. I, Sub-sec. i., provides that the trial shall take place "at a place within the diocese of the accused bishop." Defendant holds no diocese at all, and there exists no place where he may be tried. He resigned the office of Bishop of Arkansas several years ago, and left the Diocese officially. He came as a private citizen to Galion, Ohio, and has no canonical residence in either place. Suppose Bishop Brown had gone to live in England. Would this court go to England to try him? Where would he be summoned to appear, Fact is, the diocese in which a bishop is canonically resident is the diocese over which he is ruler.

(4) Another point affecting the jurisdiction of this court is that the canon was never intended to apply to, or authorize, the trial of a retired bishop, or, in fact, the trial of any bishop

for heresy. The decision of this point will have some weight with the court. Only those holding active office are subject to trial for cause. This is not a situation where this court can function, because the defendant is not canonically resident in Ohio. Since the Constitution does not provide for the trial of bishops for errors in doctrine, the *canons* covering the same are void and of no effect. Furthermore, the canons nowhere indicate any sentence to be imposed upon such a defendant. No bishop, or bishops, have authority in matters of doctrine over another bishop. Such must be left to the jurisdiction of the State, as obtains in England. If the court wishes to judge another bishop in matters of doctrine, you should go back to Rome. Every bishop of this Church is as independent as Paul was of all the other Apostles. The only reason Paul was not adjudged a heretic is that there was no court constituted to try him. For these reasons we question the jurisdiction of this court to bring the defendant to trial.

Church Advocate Charles L. Dibble, of Kalamazoo, Mich., replied:

(1) Even if the three Bishops named had been improperly elected, that would not affect the status of the court, since a quorum of six would still be competent to act. At most, the three individuals could be challenged. But as a matter of fact, there was no irregularity in their election. The House of Bishops, in 1922, elected the said Bishops for the unexpired balance of the term beginning in 1919, or until 1928.

(2) General Convention has virtually provided an ultimate court of appeals in the case of bishops, in that the judgment of a court of review (canon 33, art. V.) *in cases involving errors of doctrine* must be approved by vote of the House of Bishops. Here are practically two courts of appeal. But in the absence of any court of appeal, the trial court has jurisdiction, as was shown in the matter of the trial of Dr. Crapsey in the Diocese of Western New York in 1906.

(3) A bishop is a canonical resident in the diocese over which he has jurisdiction. When resigning his jurisdiction or retiring, he remains canonically resident in the same diocese, unless he receives a letter dimissory to some other diocese. Bishop Brown, under date of February 28, 1924, wrote to the president of this court: "If it should be satisfactory to the court and to the majority of those who must participate in the trial, if it is held, I wish that it might take place at Galion; but otherwise I shall do my best to go to the place appointed by you." Evidently Bishop Brown construed his status as being canonically resident in Ohio, and with that construction we concur.

(4) The canons of this Church certainly provide for the trial of a retired bishop for errors in doctrine. Canon 18, sec. VII, sub-sec. 8, provides: "A bishop who ceases to have episcopal charge shall still be subject in all matters to the canons and authority of the General Convention." Counsel for defendant claims that it would be a vain thing to depose a retired bishop, because he has no right to perform any episcopal acts. As a matter of fact, a retired bishop has a seat and vote in the House of Bishops, may vote on the question of approving the consecration of bishops for foreign lands, may perform episcopal acts within a diocese at the request of the diocesan, may style himself a bishop of the Protestant Episcopal Church, wear the insignia of a bishop's office, publish that fact, and his picture, in connection with his writings, giving the impression that he represents the mind of the Church.

In rebuttal, Counsel Sharts contended that six members of the trial court were not enough. The court was like a jury and must have a full complement of its members. Defendant had a right to be tried by nine bishops, and not six only.

Great interest is shown in the trial. A dozen or more special representatives of the press are present. A motley crowd of sympathizers with Bishop Brown is in evidence, including ministers of other Churches, and at least two Jewish rabbis. Attorney Sharts is an able pleader, and makes a good impression. He is calm and deliberate, well versed in Church history and law. Church Advocate Dibble holds to the facts, without even a little play to the gallery. Several bishops beside those of the court are in attendance.



CLEVELAND, MAY 28.

AT the opening of the trial court on Wednesday, Bishop Murray, as presiding bishop, ruled that the motion of Counsel Sharts for the defendant to dismiss the case for lack of jurisdiction should be overruled, and that it is so overruled. Before the Church Advocate read the presentment of Bishop Brown for trial, Mr. Sharts asked permission of the court to examine the bishops constituting the court, to ascertain whether there be any cause to challenge any of them. In the proposed examination he would enquire, first, whether the bishops have formed an opinion as to Bishop Brown's guilt or innocence. Counsel explained that the tribunal was sitting both as a jury and as a court. Second, whether the bishops have expressed opinions as to the innocence or guilt of the defendant. Third, whether the bishops have read the book, *Communism and Christianity*, on which the presentment is based, and if they have formed opinions on the teachings of the book. Fourth, whether the bishops have prejudice against the defendant. Bishop Brown had reason to believe that one or two of the eight trial bishops could be challenged on one or more of said causes. Bishop Brown had made written enquiry on the subject of all the bishops on the tribunal, but failed to receive answers from any except the Bishop of Mississippi. Counsel for the defendant proceeded to show the insufficiency of the presentment of Bishop Brown, because, first, it does not give specific times or places for the twenty-three asserted offences, which were committed at different times and places. Twenty-three quotations from the Bishop's book are set forth as doctrines contrary to the Church as contained in the Book of Common Prayer, and especially in the Apostles' and Nicene Creeds. Second, it nowhere sets forth quotations violating the alleged doctrines of the Church or what the doctrines of the Church are. The Book of Common Prayer is too broad. In the Psalter alone a thousand things might be pointed out as violations. The doctrine of the Church is based upon the Scriptures. No doctrine can be recognized save as it stands upon them. Counsel expected to show that the Scriptures today have an interpretation in the Church widely different from that in effect when the Creeds were framed. Church publications teem with articles showing modern teachings. Bishops, even members of the tribunal, are teaching the Scriptures as true only in symbolical sense.

Attorney John M. Smart, assistant to the Church Advocate, replied that the presentment was in accordance with the canons. The defendant was charged with having taught in public or in private doctrines contrary to the teachings of the Church.

The motion of Attorney Sharts for permission to examine the members of the court was overruled. Bishop Murray said that if the defense could bring information to disqualify any member, the court would take the matter under consideration.

After the noon recess, counsel for defendant informed the court that Bishop Brown could not appear because he was suffering from a severe heart attack. In fact his presence hitherto had been possible only by resorting to heart-stimulants. The presentment having been read, the defense entered a formal plea of not guilty. Mr. Sharts challenged the bishops sitting as the court to take the witness chair and testify as to their own beliefs in the doctrines that Bishop Brown is charged with denying. "The reason the man before you need not fear burning faggots is because a body of agnostics, unbelievers, and free-thinkers, standing outside the Church, make public opinion too strong."

The Court took recess for two hours to give counsel on both sides opportunity to consult authorities in deciding whether the trial shall proceed under the regulations of the Common Law, the statute laws of Ohio, or canonical law alone. On resuming at four o'clock, the defendant was again present in person. Mr. Sharts asserted that there were factions in the Church that proposed to expel all who did not agree with them, and declared, "Unless shut off by the rulings of the tribunal, the defense will use to its own advantage, every technicality that arises in the hearing."

It has been a day of legal duelling, necessary to prepare the way for proceeding to the real trial. It appeared that the defendant wished to make good his promise that he would take advantage of every technicality possible in the conduct of the case.

Adjournment was taken till ten o'clock Thursday morning.

CLEVELAND, MAY 29.

THIS has been another day of sharp contention on the part of Attorney Sharts in a vain endeavor to halt the trial until depositions could be had from a hundred of the bishops of the Church as to their interpretations of the official doctrine of the Church, elicited by answers to categorical questions submitted to them by the Counsel for the defense.

The court was in private session most of the afternoon and resumed its sitting at four o'clock.

Bishop Murray read the court's ruling: "The question is whether it is necessary to take such testimony for the defense to present a complete case. The defense seeks to prove from the opinions of these witnesses whether some or all the statements excerpted from the defendant's book are in violation of the Church's doctrine. It also seeks to find out where the doctrine of the Church can be found. The doctrine of the Church is fixed by the whole Church acting in its corporate capacity and is not subject to opinion. The doctrine of the Church is to be found in the Book of Common Prayer as adopted by the Protestant Episcopal Church, in the United States of America, and in the Apostles' and Nicene Creeds.

"It is common knowledge that the doctrine is not formulated entirely upon Holy Scripture, but is based upon it. Therefore the motion is overruled."

Attorney Sharts immediately asked the Court to define the Church doctrines which the presentment charged had been violated, and moved for the appointment of a commission to take depositions which might be filed later. The motion was overruled.

The counsel for defendant then began a tedious reading from Prayer Book: Title-page, Ratification Certificate, Prefaces, Morning and Evening Prayer, and such titles as First Sunday in Advent, Second, Third, and so on half through the year. Bishop Murray interrupted to enquire what Counsel sought to prove by his action. "I am looking for the doctrine," he replied. "Clearly all these are matters of worship, not of doctrine, and clearly not of discipline. The Prayer Book itself claims that it is the *Liturgy* of the Church. The Apostles' Creed, in the middle of Morning and Evening Prayer, is clearly for worship and not for *doctrine*." The court ruled it was unnecessary to continue on this line. The Church Advocate said that he could enlighten the defense as to where the Church's doctrine could be found. He depended upon the twenty-three excerpts from *Communism and Christianity* for conviction.

Bishop Francis was placed on the witness stand and testified that he knew Bishop Brown, knew his signature, had sat with him in the House of Bishops, etc., under examination by the Church Advocate. Upon cross examination by Mr. Sharts: "Do you know Bishop Brown personally?" "Yes."

"Do you know personally that he is a bishop of the Church?" "Yes."

"How do you know? Were you present at his consecration?" "No." "How do you know?" "I read all about it in the Church papers at the time."

Mr. Sharts: "I move to strike out all the evidence of this witness. He simply speaks from hearsay, and not from personal knowledge." The court overruled the objection.

Church Advocate Dibble offered in evidence a letter sent by Bishop Brown to Bishop Francis, a copy of the Book, *Communism and Christianity*, and a copy of the Book of Common Prayer.

An objection was made by Mr. Sharts that the book by Bishop Brown and the Prayer Book as a whole were inadmissible as evidence. He contended for definite particulars. His objection was sustained by court.

The Church Advocate then read into the testimony portions of *Communism and Christianity*, especially the letter from page 11 to page 81, the title page, the page with Bishop Brown in episcopal robes, etc.; certain parts of the Prayer Book in Morning and Evening Prayer, the Apostles' Creed, portions of the Catechism, several collects, the vows of a candidate for priests orders, and the questions and answers at consecration of a Bishop.

Here was the real beginning of the work of trial. All preceding has been a squaring off for technical advantage so as to quash or to delay the trial. One by one the defense's objections and strategical moves were met, answered, or overruled.

Mr. Sharts has a national reputation as a trial lawyer. He



defended Eugene V. Debs, and is said to be the Socialist's chief backer. He is the Socialist candidate for Governor of Ohio next term. The court sat until after six o'clock, when it adjourned until ten o'clock Friday morning.

CLEVELAND, MAY 30.

WHEN the court opened Friday morning, Mr. Dibble presented a typewritten copy of statements taken from the Prayer Book, which he claimed set forth the doctrine of the Church. Counsel Sharts asked time to examine them. He left the hall with his assistant Edward Bushnell, the Rev. A. E. Whatham. After ten minutes they returned and Mr. Sharts began analyzing the "reputed" doctrine. Bishop Murray: "This is wasting time. As a faithful communicant of this Church, as you say you are, you must be quite familiar with the doctrine."

Reply: "If so, I am distinguished beyond any other communicant."

At this point, Bishop Murray announced that Mr. Sharts' motion, made Thursday evening, for dismissal of the whole case, was overruled.

Counsel Sharts then stated that he would prove that Bishop Brown had never contravened the doctrines of the Church. "We expect to prove that belief is a mental process. Only within recent times have the laws of this mental process been discovered. This is a problem in psychology, not in theology." "In former times there was no distinction, no comprehension of a distinction between subjective and objective thought." "We expect to show that words in the formulation of the Church doctrines had a very different meaning from that which we derive from the same words today. It is impossible for any of us to accept any of the words of the Apostles' Creed in the sense conveyed to those who wrote them. The only possible uniformity of doctrine is one that leaves to each individual member liberty to accept the words according to his own individual grasp of them." "We shall put Mr. Shroeder, a psycho-analyst, on the stand to show that the meaning of words has changed, and the Rev. Mr. Whatham to testify that Church leaders have never agreed upon the literal interpretation of doctrine. Finally, we shall put Bishop Brown on the stand, to show how he has served the Church, and how he arrived at the method of harmonizing science with religion. His book was not written to destroy, but to fulfill. He believes the Creeds, the Scriptures, and the doctrines of this Church, and exercises the same liberty that has been exercised from time immemorial."

On being called to the witness stand, a dispute arose, sharp and fast, over Mr. Shroeder's qualifications as an expert psychologist. After he was excused, Mr. Sharts read into the testimony just about what he wanted Shroeder to say. Then the Rev. A. E. Whatham was called but failed to qualify as an expert. Counsel Sharts again read into testimony what he had expected Whatham to say. Lieut. Col. Emery S. West, U. S. A., retired was next called as witness, who for thirty years has studied pagan religions, and said that dozens of religious systems have had saviours, for whom virgin birth, crucifixion, descent into hell and ascension to heaven were claimed. He failed to qualify as an expert. Mr. Sharts read into the record that Buddha, Krishna, Mithra, and many other pagan gods were born of virgin mothers, etc.

What Mr. Sharts got into the record was indeed a voluminous statement.

When Bishop Brown was called, Bishop Murray said that, as a Bishop of this Church, the witness might be excused from taking the oath, but Bishop Brown insisted that he do so, finishing, "So help me God!" His testimony was a weary recital of his life-story. Again and again the presiding Bishop had to call the witness to be more direct. Under direct examination by Mr. Sharts, the witness said that he believed in the Apostles' Creed. "I believe in God, the Father—in Jesus Christ, His only Son—Who was conceived by the Holy Ghost, born of the Virgin Mary?" "Yes, sir! I believe, and ten times more than I ever believed before."

Adjournment was taken until ten o'clock Saturday morning.

CLEVELAND, MAY 31.

WHEN the court resumed Saturday, Counsel Sharts asked for Bishop Brown the privilege of correcting a statement which he had made on Friday. He had then said that he was a heretic. The witness said: "I ought to have testified that I was reputed to be a heretic, not that I am a heretic." Church Advocate Dibble cross-examined: "In your profession of faith in the Apostles' and Nicene Creeds last evening did you imply any retraction of the teaching of your book *Communism and Christianity*?" Answer: "No Sir, not one word do I retract."

The prosecution here rested. Mr. Dibble gave place to his assistant, Joseph W. Smart, who read the argument on the case, pointing out that certain paragraphs in *Communism and Christianity* denied a belief in God as an objective reality, also denying the Godhead of our Lord Jesus Christ, and of the Trinity, or the Godhead of the Father, the Son, and the Holy Ghost.

"Some man-like ideas of God have been outgrown," he said. "The Church believes in progressive revelation. But denial of facts is quite different. We insist that an atheistic rationalism can by no rational use of language be made equivalent to saying 'I believe in God.' It is no interpretation at all. To call it such is an abuse of language. We are not persecuting Bishop Brown or defaulting him for his belief. We are merely trying to clear the Church of any duplicity by permitting him to stay in the Church as a bishop with beliefs alien to our doctrine. This is no cruelty to him. But it is extreme cruelty to a great number of people for this Church to seem to leave an open question as to whether there is a God to hear our prayers, a Saviour to save us, and an indwelling Spirit to help us."

Counsel Sharts said for the defense: "The Church Advocate has presented no doctrine throughout the trial. They have offered songs, chants, hymns, prayers, and snatches of prayers as doctrine. They have not offered one quotation from the Scriptures. These statements of the defendant are called heresy. You have his direct statement that he does believe. This is not a controversy in theology. It is a question in psychology. The issue here is: What constitutes belief? Can you safely ask the Twentieth Century to believe literally the story of Christ casting out devils to heal the sick? If you do the big thing, you will open the door to Bishop Brown and myself, for you will bring religion to countless hungry hearts."

After recess, the court reassembled, and Bishop Murray rendered its unanimous judgment that the defendant was guilty as charged in the Presentment. GEORGE BAILEY.

## FAITH, HOPE, AND LOVE

### A PRAYER

Faith like unto Abraham's,  
Lord and Saviour, grant to me!  
Faith of Holy Martyrs, Saints,  
Let my lot, my portion be!  
Faith, that moveth mountains, seas;  
Faith, that things unseen now sees;  
Faith that never dims its light,  
Ever burning, ever bright.

Hope that God's own people, too,  
In Christ's blessings have a share!  
That in Him they be made whole,  
Be once more the favored heir!  
Hope that soon will come the day,  
For which fervently we pray,  
When in Jesus Christ the Jew  
All His glory will renew!

Love compassionate, dear Lord,  
From Thy wounded breast impart  
To Thy kinsmen, to Thine own,  
Purify their erring heart!  
Never let Thy Love abate!  
Banish from their heart all hate!  
Jew and Gentile let them be  
Ever brethren, one with Thee!

B. A. M. SHAPIRO.



# Facts and Interpretation within the Apostles' Creed

BY THE REV. H. C. ACKERMAN

RECENT discussion of the Faith implies a recognized distinction between fact and interpretation. And rightly so; for some kind of differentiation is one of the fundamental postulates of knowledge. Hence, the realm of facts is the exclusive domain of scientific knowledge; whereas matters of interpretation belong strictly to the field of philosophic or metaphysical study.

To make this division of knowledge clearer in its practical bearings, let me briefly indicate what constitutes fact, and then indicate also what kind of knowledge pertains to the field or fields of interpretation. Facts are, in a word, phenomenal, or that which is properly subject to observation, test, and experiment. Consequently they are peculiarly the objects of the science which seeks to describe and explain them. But to describe and explain is not to interpret. That is a different matter altogether, and it takes us into the realm of philosophy or metaphysics. In fine, philosophical knowledge is that kind of knowledge which follows or supplements scientific knowledge, and is such as concerns the value, the utility, the meaning, the purpose, the "end," the truth, the beauty of the facts. In other words, philosophy is grounded in the science which precedes it.

Now, to apply this distinction to the whole of our religious knowledge, we obtain the twofold classification (1), the scientific knowledge of facts, and (2), the philosophical knowledge of their value, etc. Thus, there is the science of religion and the philosophy of religion. But we should be careful to note that the latter knowledge depends necessarily upon the former, i.e., an interpretation is interpretative of something. In fine, no interpretation precedes, or is independent of, fact. Every interpretation (meaning, value, utility, etc.) implies that some fact or facts are being evaluated. Consequently if anyone attempts to give an interpretation of religion that is not relative to a knowledge (science) of the facts underlying the interpretation, his thought is altogether twisted.

Hearing, then, so much today about the interpretation of the Creeds, might it not be well to ask, "Are the facts, whose meaning is being debated, thoroughly identified?" May it not be possible that sometimes interpretations themselves are being interpreted? If so, the discussion would be quite misleading and aimless since, though facts may properly be interpreted and reinterpreted, an interpretation itself may not strictly be interpreted. (The original interpretation, however, might be extended and amplified in meaning.) In other words, if our Creed contains interpretations as well as facts, we do not look for interpretations of the interpretations; we look, rather, for interpretations (the more the better) solely of the original facts on which such interpretations are grounded or which are therein implied.

And our Creeds do contain interpretations as well as statements of fact; i.e., they formulate knowledge both scientifically and philosophically. We recognize this truth in a general way. But do we understand just what part of the Apostles' Creed, for example, is matter of fact and just what part is matter of interpretation? It may be interesting, then, to make a twofold classification with this object in view. And *this classification ought to be made as prolegomena for all future controversy.* Let us arrange the material in two columns so that the differentiation and the relationship may be clearly seen. Perhaps the reader will be inclined to divide the material somewhat differently than I have done here, but, if so, I would be greatly interested to learn his reason. At any rate, it is most important that the classification be accurate. To me it seems that the scientific and philosophical differentiation may be determined as follows:

SCIENTIFIC KNOWLEDGE (fact)	PHILOSOPHICAL KNOWLEDGE (interpretation)
<p>"Jesus" "who was conceived"</p>	<p>"God the Father Almighty" "Maker of heaven and earth" "Christ His only Son our Lord" "by the Holy Ghost"</p>

<p>"Born of the Virgin Mary" "Suffered under Pontius Pilate" "Was crucified, dead, and buried" "The third day he arose again from the dead" "He ascended into heaven"</p>	<p>"He descended into hell" "And sitteth on the right hand of God the Father Almighty" "From thence he shall come to judge the quick and the dead" "Holy Ghost" "holy Catholic" "of Saints" "of sins" "Resurrection of the body" "Life everlasting"</p>
---	---

I wish now to make the following comments on the above: The idea of God, His fatherhood, and almighty power are philosophical rather than scientific concepts, because they are interpretative, and not descriptive knowledge. Likewise, divine creation itself is not a fact, but an interpretation of the facts of the universe.

Whereas "Jesus" is, of course, fact, the designation "Christ" is a messianic interpretation or evaluation of His office. Similarly, "Lord" is interpretative of His divinity, His life being evaluated as such.

The "Holy Ghost" must be placed in the same category as "God."

Notice that "Born of the Virgin Mary" is naturally just as much a scientific statement of fact as "Suffered under Pontius Pilate."

"He descended into hell," however, belongs to the right-hand column, because it is perforce an interpretation, albeit scientifically true according to its *logical necessity* for the mind of the age in which the statement was constructed.\*

On the other hand, "ascended into heaven," must be placed with the scientific facts, since the actual phenomenal ascension did take place. Whatever additional interpretation the same facts may be given is perfectly legitimate, provided, of course, this is truly stated.

"Sitteth on the right hand," etc., belongs to the philosophical or metaphysical column, because the statement obviously intends to express the meaning and value of the facts of the ascension just cited.

The Judgment I put down as interpretative, though there is some little difficulty here, since it is a question of future facts. But considered as one of the "ends" of existence and as a logical inference, the doctrine belongs properly to the philosophical side of the page.

"Holy" and "Catholic" are unquestionably interpretative of the fact "Church."

"Forgiveness" belongs, of course, to the left column, since it is the daily work of the Church to forgive those actions which are interpreted as "sins."

With the "resurrection of the body" I would reason the same as in the matter of the Judgment.

And finally, in the statement of Immortality we are in the field of metaphysics—hardly that of fact, though, to be sure, as in all instances of interpretation, there must be some implied scientific factual basis for the inference.

\*Cf. my article, Interpretation and Truth, in THE LIVING CHURCH, March 29, p. 746.

ALL THINGS are possible to him who believes: they are less difficult to him who hopes; they are easy to him who loves: and simple to any who do all three.—*Brother Lawrence.*



# Synod of the Province of the Pacific

JUDGED from any angle, the sixth annual Synod of the Province of the Pacific, held at Trinity Church, San Jose, Calif., May 21st to the 25th, was by far the best in the history of the Province. Never before was interest so sustained, the attendance of lay delegates so representative, or the meetings of affiliated groups so enthusiastic. For the first time the streets of the entertaining community were hung with American and Church flags. The newspapers of San Jose were particularly accurate and adequate in their accounts of proceedings. The only element for regret in the entire Synod was the absence of the Rt. Rev. William F. Nichols, D.D., Bishop of California, and of the Rt. Rev. Frank H. Touret, D.D., Bishop of Idaho, both of whom were detained at home by illness.

The Synod opened with a celebration of the Holy Eucharist on the morning of Wednesday, May 21st. The Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin, was the celebrant, assisted by the Rt. Rev. William H. Moreland, D.D., Bishop of Sacramento, as the epistoler, and the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, as gospeler. The Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles, preached a brilliant and forceful sermon on the duty of the Church.

The Synod met for organization immediately after this service. The Rev. Alfred Lockwood, of Pendleton, Ore., secretary of the Province since its organization, was reelected. The Rev. Edgar F. Gee, of Oakland, Calif., was reelected chairman of the House of Deputies. The treasurer, Mr. C. E. C. Hodgson, of Santa Monica, Calif., reported a balance of over \$2,600. The afternoon was devoted to the introduction of new business and hearing an extensive report of the Provincial Council.

The Rev. Robert W. Andrews, of St. Thomas' Church, Tokyo, Japan, was given the privileges of the floor and accorded an enthusiastic welcome. After giving a graphic account of the Tokyo earthquake and fire, he commented on the cordial reception he had received all over California.

That evening the visiting bishops were entertained at dinner by the Rev. Noel Porter, Ph.D., rector of Trinity Church, and the vestry of the parish, in honor of the Rt. Rev. Edward L. Parsons, D.D., Bishop Coadjutor of California. This was followed by an informal reception to all the delegates at Hotel Vendome.

On Thursday morning, the Synod voted to invite the two general missionaries of the Church to spend six months giving Missions within the Province some time within the next year. A resolution was adopted, directed to the National Council of the Boy Scouts of America, deploring the tendency of certain scout executives and local councils to ignore the acknowledged principles of the organization in regard to religious duties, especially in the matter of Sunday hikes. The Department of Religious Education of the National Council was urged to draft courses for summer sessions of Church schools.

## SESSION WITH WOMAN'S AUXILIARY

The joint session with the Woman's Auxiliary on the subject of religious education, held that afternoon, marked one of the high levels of the Synod. The principal speaker was the Very Rev. H. H. Powell, D.D., Dean of the Church Divinity School of the Pacific, San Francisco. Taking as his theme Higher Christian Education, he outlined the various types of men seeking the ministry. He pointed out that the seminary in San Francisco could not meet the demand for highly trained leadership unless it had the full support of the Province. Dr. Paul Cadman, Dean of Men at the University of California, spoke on The Work of Religion in Schools and Colleges. He maintained vigorously the fundamental soundness of the average college student, and paid a glowing tribute to the work of the Rev. Alexander Barton, student pastor of the Church among the 10,600 students at the University of California. He closed an eloquent address with a plea for greater beauty of worship in the parish churches in college communities.

Speaking on the subject of Summer Conferences, the Ven. J. C. Black, Archdeacon of Oregon, pointed out that these have arisen to meet a definite need, the demand for better trained lay workers. Such a demand is particularly strong on the Pacific slope.

He showed that the summer conference was designed to give the person of average intelligence a new vision, a new knowledge, and a new technique. There are already summer conferences in the Dioceses of Oregon, Spokane, California, Los Angeles, and Utah, and the District of Eastern Oregon is about to be added to the list.

The Rev. E. T. Brown, of Reno, Nev., was the speaker on Weekday Religious Education. He outlined the latest developments of coöperation between school and ecclesiastical authorities to set aside school time for religious instruction in the several Churches. The last speaker was Frank Pilsbury, President of the Young People's Fellowship of the Diocese of California. He pleaded for greater coöperation from the older members of the Church in helping to make real the ambition of the Fellowship to render certain definite and needed service.

## BISHOP SANFORD PRESIDENT

Following the joint session, the Synod completed its elections. The Rt. Rev. Louis C. Sanford, D.D., was elected president of the Province to fill the unexpired term of Bishop Page. Mr. C. E. C. Hodgson was reelected treasurer. The Rt. Rev. Walter T. Sumner, D.D., Bishop of Oregon, was chosen to fill the vacancy on the Provincial Council caused by the death of Bishop Keator. The following were elected to Provincial Council, to serve for three years: The Rt. Rev. Edward L. Parsons, D.D., Bishop Coadjutor of California; the Ven. J. Rockwood Jenkins, Phoenix, Ariz.; and Mr. W. L. Stirling, of Spokane, Wash. As its members of the Board of Trustees of the Church Divinity School of the Pacific, the Synod chose Bishop Johnson, Bishop Moulton, and Bishop Sanford.

The annual dinner of the Synod was held at Hotel Vendome that evening with some three hundred and fifty gathered about the tables. Bishop Parsons was toastmaster. The Rev. Robert W. Andrews, speaking on The Province and Japan, deprecated the action of Congress on the Immigration Bill, which is bound to throw the oriental races together more strongly than ever before. He called it the greatest new difficulty in the way of spreading Christianity in Japan.

Mrs. Wilson Johnston, President of the Woman's Auxiliary of the Province, spoke on Provincialism and Feminism. In an attractive address, she expressed the hope that "we women may be eternally feminine in the work of the Church." Mr. Theodore F. Dredge, of Oakland, made a strong and witty address on Provincial Lay Responsibility. He stated that "the former interpretation of this subject was to lay responsibility on the clergy," and maintained that "the only way to meet the Church's Program was to treat it as a man's job and tackle it accordingly." The last speaker was Bishop Sanford, President of the Province. He spoke on The Provincial Consciousness. He pointed out that this had arisen casually and slowly in the American Church just as diocesan consciousness had done. He stressed the great unity of spirit which had developed in the Province of the Pacific despite its huge size and long distances.

## A SCHOOL COMMENCEMENT AND ORDINATION

A new and much appreciated feature of the Synod was the commencement of the Church Divinity School of the Pacific, held in Trinity Church on Friday morning, May 23d. The diploma of the school was given to four graduates, and the honorary degree of Doctor of Divinity was conferred upon the Rev. George Francis Weld, rector of All Saints' Church, Montecito, Calif.

The four graduates of the school were then ordained to the diaconate. Arthur P. Stembridge was ordained by Bishop Johnson, Thomas C. Maxwell by Bishop Moreland, and Thomas E. Crumb and Egbert B. Clark, Jr., by Bishop Parsons. The celebrant was Bishop Johnson, and the preacher was the Rev. Dr. Weld. A touch of brilliance was added to the long procession of clergy by the presence of the Rev. Fr. Sackovich, Archpriest of the Russian Church in San Francisco.

## PROVINCIAL FIELD DEPARTMENT

The afternoon was devoted to a long business session of the Synod. A comprehensive plan for a Provincial Field Depart-



ment, which had been worked out by the Provincial Council and the National Council, was given unanimous approval. Under this plan one General Secretary of the National Field Department will be assigned to work in the Province for six months in each year, and he will be aided by one Associate Secretary, chosen from each diocese and district. The Department itself will consist of five active members elected by the Provincial Council, three of whom shall be members of the Council.

The above arrangement for personnel was extended to the other departments of the Province. Each will have five active members and twelve associate members, each of the latter being the appropriate executive from his own diocese.

A missionary mass meeting packed Trinity Church to its utmost capacity that night. Bishop Moreland and Bishop Remington were the speakers. An elaborate musical program was given by the choir of Grace Cathedral, San Francisco.

An important step forward was made by the Synod in the repeal of the former division of the Province into northern and southern sections. For a number of years the section system had been employed in order to cover the vast area of the Province and to determine whether any permanent division thereof was advisable. There was unanimous feeling that the consciousness of the Province had grown to the point where the section arrangement was no longer needed.

#### ENLARGED PROVINCIAL POWERS

The greatest discussion during the Synod developed over two proposed recommendations to the Joint Commission on Enlarged Powers of Provinces. The proposal that Provinces should be authorized to levy assessments for current expenses of the Province on their constituent units was quickly approved. The other proposal was that, in the case of a vacancy in a continental domestic missionary district, the new bishop should be elected by the Synod of the Province within which the vacant district lies, subject, of course, to ratification by the Bishops and Standing Committees of the Church. This was vigorously opposed on grounds of missionary policy by the Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon. He objected to the possibility of injecting politics into the Synod, and felt that where a salary is paid by the whole Church, a bishop should be chosen by the whole Church. Great interest was shown in the debate because of there being seven continental missionary districts within the Province. At length an amendment was offered asking that such an election should be made by the House of Bishops of the particular Province, subject to the confirmation of its House of Deputies, and also to the usual confirmation by bishops and Standing Committees. As so amended, the recommendation was passed almost unanimously.

The Synod voted to invite the Rev. G. A. Studdert-Kennedy, D.D., of London, to visit the Province in the summer of 1925. It was also decided that the Synod of 1925 should be held at Berkeley, Calif.

The afternoon of Saturday, May 24th, was devoted to an automobile ride for the delegates through the Santa Clara valley. The offering at the closing service on May 25th, as at the opening service, was given to the Japan Reconstruction Fund.

#### WOMAN'S AUXILIARY MEETING

The annual meeting of the Woman's Auxiliary of the Province was held coterminately with the meetings of the Synod proper, under the presidency of Mrs. Wilson Johnston, of Portland, Ore. One of its features was the daily study class on Missions, led by Mrs. William P. Remington.

The reports from various United Thank Offering workers throughout the Province proved particularly interesting. Miss Helen Magill, of Pasadena, Calif., outlined the work of St. Mary's Japanese Mission, of Los Angeles, and the Rev. D. C. Wu described the Chinese True Sunshine Mission, of San Francisco.

One session was given over entirely to a discussion of the work of the Girls' Friendly Society, led by Mrs. W. Bertrand Stevens, of Los Angeles. The attendance at the Woman's Auxiliary sessions was as large as that at the Synod proper, and quite representative of the Province.

#### YOUNG PEOPLE'S FELLOWSHIP

For the first time in the history of the Synod, special meetings were arranged for the Young People's Fellowship. These

began on Friday afternoon and concluded with a corporate communion on Sunday morning. Delegations were present from half a dozen dioceses, and, on Saturday morning, there was effected the organization of The Young People's Fellowship in the Province of the Pacific. Its first officers will be as follows: President, Frank Pilsbury, of Oakland, Calif.; first vice-president, Haydee Spitz, of Seattle, Wash.; second vice-president, Robert Rose, of Berkeley, Calif.; secretary, Irene Farrell, of Burlingame, Calif.; and treasurer, Madeline Wagstaff, of Los Angeles. Throughout the sessions there ran a high note of the desire to render service throughout the Province rather than a narrow parochialism.

One of the outstanding features of the Synod was the daily conference on Christian Healing, led by the Rev. George F. Weld, D.D. This grew in interest and devotion from day to day, culminating in a public service for spiritual healing, conducted by Bishop Remington. This service marked the high point of the finest Synod ever held in the largest Province of the Church.

#### ASCENSION DAY

How angelic songs are blending  
On this high triumphal day!  
For our King is now ascending  
To all majesty and sway;  
From this world of sin and sadness  
To those realms of fadeless light,  
There to reign in endless gladness  
In the righteous Father's sight.

On the clouds He rides victorious  
To His throne beyond the skies,  
There within the veil all-glorious  
To present His sacrifice;  
Royal in His priestly splendor,  
Well may angels incense bring,  
And the saints unite to render  
Songs of welcome to their King.

Brightness of the Father's glory,  
Image of His love divine,  
Reigning in the ages hoary  
Ere the stars began to shine;  
From the Father came He hither,  
To His bosom He returns,  
Leading His redeemed ones thither  
Where the Triune Glory burns.

While His hands are raised extending  
Blessings on His chosen few,  
They behold Him upward wending,  
Passing 'neath the cloud from view;  
But the promise He hath spoken:  
"I am with you to the end,"  
To His Church remains unbroken  
Till He shall again descend.

Now Thou livest interceding  
With the Father evermore,  
Now Thy precious death art pleading  
On that bright eternal shore;  
Bring us, Jesu, we implore Thee,  
There Thy glorious face to see,  
There to love, to praise, adore Thee,  
There to lose ourselves in Thee.

WILLIAM EDGAR ENMAN.

UPON THE Church of Christ must rest a chief responsibility for every forward step that can be taken towards the healing and the bettering of a distracted world. If the Church is to fulfill such a function in the world, its effort is infinitely weakened so long as it is obliged to go forward in scattered and independent detachments, and not as one body. It is in simple and whole-hearted reliance upon the guidance of God the Holy Spirit that we are emboldened to nourish hope and to shape resolves. The vision which our Lord, as we believe, has set before us points the road to reunion. The road may not be short, but we believe it will be sure.—*The Archbishop of Canterbury.*





**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, yet reserves the right to exercise discretion as to what letters shall be published.

**A PANAMA PRIORITY**

To the Editor of *The Living Church*:

ASK THE COURTESY of your columns to tell the friends of the Missionary District of the Panama Canal Zone that, by recent action, the National Council has designated Priority No. 233 for Quarters for the Archdeacon of Panama.

The long-needed mission on the Atlantic side of the Isthmus for canal employees and members of the garrison has made good progress under the leadership of Archdeacon Sykes. It is impossible, however, to lease quarters for the Archdeacon and his family because of the increase of the navy personnel, and they are obliged to move from house to house every few weeks.

The Government has kindly assigned us a fine lot in New Cristobal without charge, on condition that a house is built in a reasonable time, and I make this appeal for \$8,000, the amount of the Priority, to take advantage of the Government's generosity, and so provide for carrying forward a work of real importance.

This is the only Priority of the Missionary District for the Triennium.

JAS. CRAIK MORRIS,  
Bishop of the Panama Canal Zone.

**NEEDS IN SOUTHERN BRAZIL**

To the Editor of *The Living Church*:

BISHOP KINSOLVING, of Southern Brazil, has written asking us if we can secure three communion services: one for the Church of the Redeemer, Pelotas; a portable communion service for the rector of the Church of the Redeemer, and a communion service for the Church of the Holy Spirit at Montenegro.

Perhaps some reader of *THE LIVING CHURCH* might wish to give such a gift as a memorial, or it may be that some parish that is planning to have a new communion service would be glad to know of another parish where the service they are using at present would be appreciated.

Bishop Kinsolving, who is now in this country, is planning to return to Brazil on June 28th, and if it were possible for him to take these needed communion services it would insure their safe and prompt delivery to the mission stations named.

Through your kindness in publishing other requests we have received some very helpful answers.

For further details please write to the Rev. A. R. Gray, D.D., 281 Fourth Avenue, New York. ARTHUR R. GRAY,  
May 29. Secretary for Latin America.

**THE UTAH CONVOCATION JOURNAL**

To the Editor of *The Living Church*:

MAY I SAY A WORD through your columns about the distribution of the Journal of the Convocation of Utah for 1924?

Copies have been sent to the bishops and secretaries of the Eighth Province, to the officers of the General Church, and to others on a limited list. May I ask any others to whom copies have not been sent, and who desire them, that a request be sent me on a postcard?

The annual address of the Bishop of Utah, printed in the Journal, was considered by the Convocation to be of special interest and importance, especially in view of the recent theological controversies.

ALLEN JACOBS,  
Logan, Utah, Secretary of the Convocation.  
May 24.

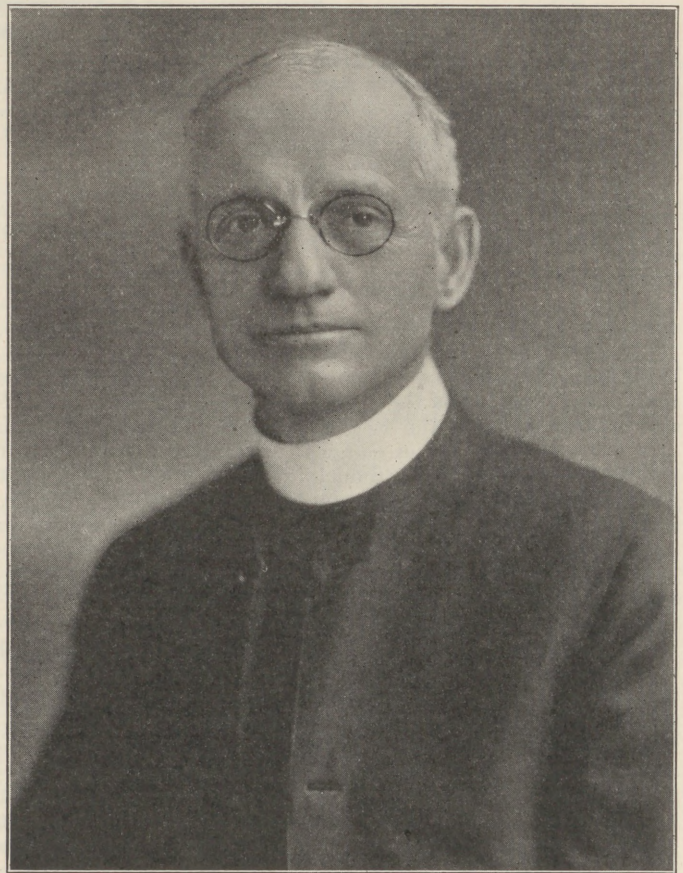
**THE CONFERENCE METHOD**

To the Editor of *The Living Church*:

THERE IS A SUPERSTITION concerning the value of "conferences between Catholic Churchmen and men of other schools." "A better understanding," etc., we are told, "will result."

A better understanding regarding what? Is there a Churchman in the United States who believes that a "better understanding" would result from such a conference between Fr. Barry and the Rev. Percy Grant? Of course, such a thing has a certain value as news; the fact that "the Rev. Perley Gates doubts immortality" is always of great importance!

A chasm may be concealed by a silken veil, but the attempt to strike on such a bridge a "liberal" gesture, however well rehearsed, is disastrous. Let the affirmative note of the Philadelphia Convention be a lesson to all. MATTHEW STINSON,  
Boston, Mass., May 22.



THE REV. E. H. COLEY, D.D., SUFFRAGAN BISHOP ELECT OF CENTRAL NEW YORK

**WHEN INDIA CALLS**

CHANDRA GOONERATNA, a man from India, who is president of the Foreign Students Union of the University of Chicago, writing of the tremendous influence of the part played by foreign students in forming the British Empire, calls attention to the fact that today America has the largest number of foreign students of any country in the world.

"The Near East and the Orient," he says, "are throbbing with new life, and their sons, their potential leaders . . . are coming in great numbers to your educational institutions. . . A large percentage of these men return home not having had the opportunities of coming in touch, first hand, with the constructive and the more wholesome phases of this new civilization. This is not only regrettable, but is also a serious loss to both parties and the world in general, because these men come not as immigrants but as students wanting to find the best that America has to offer them.

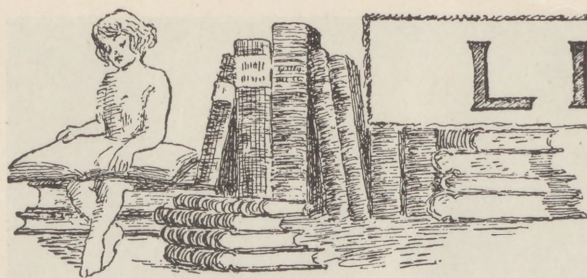
"The soul or the expression of the innermost life of any people is not on the surface open to the public gaze, and we realize that it is hard to find, while the superficial and destructive elements are easily noticeable and fully evident, and are all that most of these men get to see, hear about, and know. Although this is tragic, nevertheless it is true.

"We do hope that those of you and your friends who have already the interest of these students at heart and most highly prize America's noblest national and religious expressions, will join with us who believe in the deeper values of this new culture, so that together we may help these men, whose influence on their return to their representative countries is by no means small, to take back with them what they have hoped to find apart from the scholastic training, namely, the true wholesome constructive and genuinely friendly spirit and good-will of the American people, which I believe will be invaluable to both parties concerned and will be America's richest gift to humanity."

THE true Christian must have a heart of steel towards himself, a heart of flame towards God, and a heart of flesh towards his neighbour. As it is, we generally find we have a heart of steel—and oh, what cold steel!—towards our neighbor, a heart of flesh—and oh, what tender flesh!—towards ourselves; and as for the heart of flame towards God, where is it?—*The Rt. Rev. A. C. A. Hall.*

IT SEEMS to me it is the same with love and happiness as it is with sorrow—the more we know of it, the better we can feel what other people's lives are, or might be, and so we shall only be more tender to them and wish to help them.—





# LITERARY

## THE NEW TESTAMENT

*Problems of the New Testament Today.* By R. H. Malden, M.A. Oxford: University Press. \$2.20.

Within the compass of two hundred and fifty pages the author has compressed the sanest and clearest results of modern critical study of the New Testament, for the use of the general reader who is not equipped with special knowledge of the sources. After an introductory chapter, on the modern view of the Bible, authority, and the written word, criticism, and the like, and one on the Canon, the author takes up in chronological order the books of the New Testament. His introductions to the books are excellent, and his comments apposite. For example, alluding to *dogma* he writes: "It is impossible to acquit our generation from the charge of possessing a very inadequate sense of truth in religion. A great deal of what passes for broad-minded toleration is in reality nothing but a confession of failure: of intellectual failure if it spring from failure to distinguish between truth and falsehood; of moral failure if it spring from unwillingness to make the attempt. To our lukewarmness, timidity, and hesitation in maintaining that the distinction between truth and falsehood is real and vital the Epistles present the sharpest possible contrast" (page 117). Of particular importance are the three appendices, especially the two latter, on the Virgin Birth, and on the Resurrection (pages 235-246). In no instance does the author ever overstate his case, and what he says gains enormously from this fact.

*The Treatise to Theophilus: Notes on the Gospel according to St. Luke.* By T. L. Aborn, B.A., B.Sc., B.D., Rector of the Holy Trinity Church, Pembroke, Ont. Two volumes. Milwaukee: Morehouse Publishing Co. \$6.

These two volumes contain a well-arranged and simple commentary on St. Luke's Gospel. The scheme is based on the preface to the Gospel, and follows it throughout. The author does not concern himself with textual and critical problems, nor with the relation of St. Luke to the other Synoptics. He aims to give only a lucid explanation and commentary, with a view to the devotional and religious needs of the reader. What Sadler did for his generation, Mr. Aborn seeks to do more adequately for this. In the welter of literature about the evangelical narrative, there is little which is available for the general reader which gives exactly what the narrative meant to convey, clearly and simply. So the author has done the intelligent layman a very real service, and his book will have the great merit of never having obscured the meaning of the words of Holy Scripture, in their religious and devotional bearing, under a mass of obfuscation and indirect discussion. It will be helpful to those who would revive the practice of Bible study at home, and is so arranged as to make detailed study either of a section or of a larger portion possible and practicable.

*The Apostle Paul and the Modern World.* By Francis G. Peabody. New York: The Macmillan Co. \$2.50.

Anyone who has read *Jesus Christ and the Social Question* will be curious to find out what the author of that book thinks the significance of St. Paul for the modern world really is. If he reads the whole of the present work he will come away with the impression that it is Dr. Peabody's opinion that, though St. Paul was an exceedingly capable man and did, in fact, preserve a surprising loyalty to the ethical teaching of Jesus, and even developed some of his own consonant with it, yet, in the main, it was only by a narrow margin that he avoided *completely* ruining a simple and pure Gospel. Such an estimate will prepare the reader to meet a marked *tendenz*, and he will not be disappointed. Two instances will serve to show this. "Means" is arbitrarily substituted for "is" in the account of the institution of the Eucharist. "Take this, it means my body," "This means my covenant blood" (page 216). In the plain language of transmitting a tradition, "For I received of the Lord (Dr. Peabody adds "Himself") that which I also delivered to you," Dr. Peabody sees something quite different. St. Paul "seems to be reporting a vision rather than describing a reminiscence" (page 214). With so many

good books to be had on the same subject, e.g., Bacon's *Jesus and Paul*, Barry's *St. Paul and Social Psychology*, and Dodd's *The Meaning of Paul for Today*, it is a waste of valuable time to spend it on a work so biassed.

*The Character of Paul.* By the Rev. Charles E. Jefferson, Broadway Tabernacle. New York: The Macmillan Co. \$2.25.

One reads such a volume of sermons as this with keen zest. Their very nature inhibits the labored study of a text not meant to be heard but seen, and the reader grasps easily what was in the preacher's mind. The Apostle does indeed live again as one reads. The intimacy of interjectional style, the simplicity of arrangement (each several sermon concerns one aspect of St. Paul's personality), and the directness of appeal make this an unusual volume of sermons.

*The Apocryphal New Testament.* Being the Apocryphal Gospels, Acts, Epistles, and Apocalypses, with other Narratives and Fragments. Newly Translated by Montague Rhodes James, Litt.D., F. B. A., F. S. A., Provost of Eton. Oxford: The University Press.

For a long time the student of early Christian thought has had to go to Hone's *Apocryphal New Testament*, printed in 1820, or to a partial collection in the Ante-Nicene Library. Of the defects of the earlier volume Dr. James speaks in his preface—although he has but little to say about the other.

The present book puts in the hands of the student most valuable assistance for work in Christian origins and literature. The book is very complete, and is scholarly in its translations of, and comments upon, the documents it considers. At a time when attention is thrown to the first centuries of Christianity, this book is well brought forward, and it should remain a standard in the scholar's library.

## RELIGION

*The Wicket Gate.* By the Rev. G. A. Studdert-Kennedy, D.D., M.C., C.F. New York: George H. Doran Co. \$1.50.

Of this latest book of a man who has gained an enormous ascendancy among us in America, the author writes: "There is scarcely a page of it which is not an attempt to answer questions put to me in conversation after meetings and speeches" (page vii). It is the book of an evangelist. It shows on every page a delicate awareness of, and a relentless courage toward, the very real difficulties of the ordinary man. There is nothing superfluous in it, and there is no place (which the reviewer has been able to discover) where an honest difficulty has not been honestly met. The purpose of the book is to proffer the bread of life to the hungry soul, or, to change the figure, to find the "wicket gate" through which the soul may pass into the Presence. It is divided into chapters according to the sentences of the Lord's Prayer, under which the author deals trenchantly with those problems which arise in the mind of the earnest, but not yet convinced, searcher for the truth of religion. There are innumerable quotable passages, as for example: "When men seek in the Creeds exact and exhaustive scientific statements of ultimate truth, they seek what can never be found. There is no exact and exhaustive expression of final truth, for the very good and sufficient reason that we do not know it, and never shall know it, until the earth is rolled up as a garment, and we all come to the measure of the fullness of the stature of Christ" (page 29). The charm of a somewhat poetic style, the restrained appeal to the emotions, the strikingly simple analysis of doubts and difficulties—whether moral, rational, intellectual, or practical, ranging from modern biology to modern psychology—constitute the richness of this bit of popular apologetic. To those who know *I Believe* and *Lies*, *The Wicket Gate* will be indispensable, and needs no further recommendation.

*Our Common Faith.* A Symposium. New York: George H. Doran Co. \$1.25.

Five of these six sermons on the Apostles' Creed barely rise above the commonplace, but the book is worth owning because of the excellence of the remaining one. In it, Professor Peake puts in the language "understood of the people" the results of criticism centering on the Person of our Lord. "Is Jesus," he asks (page 60), "our ultimate word to God; or is He something entirely different, not humanity's creation, but God's last and best gift to man? Is He God's word to man or man's word to God? That is the ultimate question of the Christian faith."



# Church Kalendar



JUNE

8. Whitsunday.
9. Whitsun Monday.
10. Whitsun Tuesday.
15. Trinity Sunday.
16. St. Barnabas.
22. First Sunday after Trinity.
24. Nativity, St. John Baptist.
29. St. Peter, Apostle.
30. Monday.

## KALENDAR OF COMING EVENTS

- June 9-14—Summer School of Methods, Norman, Oklahoma.
- June 12-19—Spokane Summer School for Church Workers, Moore, Lake Chelan, Wash.
- June 15—Convocation, District of North Dakota.
- June 16-21—Summer Conference for Church Workers, Lake Wawasee, Indiana.
- June 16-27—Summer School for Clergy, Nashotah House, Nashotah, Wis.
- June 17-26—Summer Conference for Church Workers, Sioux Falls, South Dakota.
- June 21-25—Fourth National Social Service Workers and First International Conference of Social Workers of Anglican Commission in Canada and the United States, Toronto, Canada.
- June 23-July 4—Summer School of Religious Education, Sweetbrier College, Sweetbrier, Va.
- June 23-28—Summer School, Bishopthorpe Manor, South Bethlehem, Pa.
- June 23-28—Peninsula Summer School, Ocean City, Md.
- June 23-July 3—Wellesley Conference for Church Workers, Wellesley, Mass.
- June 23-July 5—Gambier Conference for Church Workers, Gambier, Ohio.
- June 23-July 1—Summer Vacation Conference, Asilomar, Calif.
- June 23—S. A. Camp Houghteling, Twin Lakes, Mich.
- June 28-July 7—Church Conference of Prov. of N. E., St. Paul's Church School, Concord, New Hampshire.
- June 30-July 11—Conference of Rural Workers, Madison, Wisconsin.
- June 30-July 11—Geneva Princeton Church Workers Conference.
- June 30-July 11—Racine Conference, Racine, Wisconsin.

## APPOINTMENTS ACCEPTED

- SHIRES, REV. WILLIAM, rector of Nottoway Parish, Franklin, Va.; to the charge of All Saints' Church, Pleasant Ridge, and St. Mark's Church, Oakley, Cincinnati, Ohio, September 1st.
- TURNER, REV. BENJAMIN A., rector of Calvary Church, Tamaqua, Pa.; to be rector of the Church of the Good Shepherd, Pitman, N. J., with address at 30 North Summit St.
- WILLIAMS, REV. SIMEON H., of Christ Church, Mena, Ark.; to All Saints' Church, McAlester, Okla.

## SUMMER ACTIVITIES

- WATSON, REV. WILLIAM, general missionary in the Diocese of Mexico; to be in charge of Christ Church Cathedral, Mexico City, June, July, and August.

## DEGREES CONFERED

- CHURCH DIVINITY SCHOOL OF THE PACIFIC—D.D., upon the Rev. GEORGE FRANCIS WELD, rector of All Saints' Church, Montecito, Calif.
- PHILADELPHIA DIVINITY SCHOOL—D.D., in course, upon the Rev. ALBERT LAVINE WHITTAKER; *honoris causa*, upon the Rt. Rev. FRANK WILLIAM STERRETT, Bishop Coadjutor of Bethlehem, upon the Rt. Rev. EDWARD MAKIN CROSS, Bishop of Spokane, and upon the Rev. ISAAC SADAJTER SUGUIRA, Ph.D., O.R.S., O.S.T.
- D.C.L., upon the Rt. Rev. JOSEPH SAKUNOSHIN MOTODA, Ph.D., D.D., Bishop of Tokyo.
- UNIVERSITY OF KING'S COLLEGE (Halifax, Nova Scotia)—D.D. upon the Rev. JOHN JAMES PRESTON, rector of St. Peter's Church, Tecumseh, Michigan.

## ORDINATION

### DEACONS

CALIFORNIA—At a meeting of the Synod of the Pacific, in Trinity Church, San Jose, May 23, 1924, the following graduates of the Church Divinity School of the Pacific were each ordained by his own bishop: ARTHUR P. S. STEM-BRIDGE, by the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles; THOMAS C. MAXWELL, by the Rt. Rev. W. H. Moreland, D.D., Bishop of Sacramento; and THOMAS E. CRUMB and EGBERT B. CLARK, by the Rt. Rev. E. L. Parsons, D.D., Bishop Coadjutor of California. Bishop Johnson was the celebrant of the Holy Communion, and the Rev. Geo. F. Weld, D.D., preached the sermon.

LONG ISLAND—On Ascension Day, in the Cathedral of the Incarnation, Garden City, the Rt. Rev. Frederic Burgess, D.D., Bishop of the Diocese, ordained to the diaconate, GERALD DIGBY VIETS, presented by his rector, the Rev. J. Henry Fitzgerald, of Christ Church, Bay Ridge, and JOHN VANDEVEER COOPER, presented by his father, the Rev. John V. Cooper, rector of Christ Church, Lynbrook, who also was the preacher.

Mr. Cooper is a member of the senior class of the General Theological Seminary, and Mr. Viets of Berkeley Divinity School.

### PRIEST

NORTH DAKOTA—On May 18, 1924 the Rev. JOHN DE B. SAUNDERSON was advanced to the priesthood by the Rt. Rev. J. Poyntz Tyler, D.D., Bishop of the District, in All Saints' Church, Minot. Bishop Tyler preached. The candidate was presented by the Rev. George H. Swift, who with Archdeacon J. Johnston, and the Rev. Pomeroy H. Hartman joined in the laying on of hands.

Mr. Saunderson is in charge of the missions at Grafton, Bathgate, Pembina, and Walhalla.

## DIED

MONTGOMERY—Entered into life eternal on April 30, 1924, at Trenton, N. J., LILIAS PULCHERIE MONTGOMERY, daughter of the late Augustus Rhea Montgomery and Margaret Ker-nochan Montgomery.  
"The eternal God is thy refuge, and underneath are the everlasting arms."

THORN—Died, on Wednesday, May 21, 1924, SUSAN KNAPP THORN, of Cohoes, N. Y., and of 14 West 71st St., New York; wife of the late William Edgar Thorn, and daughter of the late Dr. Albert and Huldah Gaston Knapp, in the 71st year of her age.

Services at St. Stephen's Church, New York, May 24, 1924. Interment at Greenwich, Conn.  
"The souls of the righteous are in the hands of God."

## 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.

## POSITION OFFERED

### CLERICAL

WANTED SUMMER SUPPLY—PRIEST (Catholic) July 20th to September 7th, inclusive. Vestments but little ceremonial. Light duty, \$100 per month and furnished rectory. Suburb of Philadelphia. C-228, care LIVING CHURCH, Milwaukee, Wis.

### MISCELLANEOUS

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—TRAINED NURSE, PREFER-ably one who speaks Spanish, to do district nursing at St. Ann's Mexican Mission, El Paso, Texas. A very fine opening for Christian service. Small salary and house. Write REV. B. T. KEMERER, St. Clement's Church, El Paso, Texas.

WANTED: ORGANIST AND CHOIR-MASTER for Episcopal Church; mixed choir. Must be proficient in training boy voices and discipline. Apply C-232, care LIVING CHURCH, Milwaukee, Wis.

YOUNG MAN, AROUND 21 YEARS, Churchman, who wishes to study organ and choir training wanted, in suburban parish of large city in Mid-west, as assistant organist and choirmaster; four large choirs. No experience in this line wanted but must be expert pianist. Salary and good teaching possibilities. Give full details as to education, ability, etc. Only best references accepted. Address, R-229, care LIVING CHURCH, Milwaukee, Wis.

## POSITION WANTED

### CLERICAL

PRIEST, OF 45. MARRIED, DESIRES correspondence with bishop or vestry needing a sound Churchman, with large experience in parish work, religious education, pictorial presentation, etc. Address S-131, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, GOOD PREACHER, RELIABLE settled in New York, wants clerical supply work for summer, part or whole. Write 1177 WORBURTON AVE., Yonkers, N. Y.

PRIEST DESIRES TEMPORARY WORK, preferably in the East, and particularly in Baltimore or Philadelphia. Is rector of parish and desires a vacation. Address G-233, care THE LIVING CHURCH, Milwaukee, Wis.

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.

CLERGYMAN, COLLEGE AND SEMINARY graduate, desires chaplaincy in Church school or college. Would teach. Many years experience teaching French in U. S. and abroad. Address V-227, care of LIVING CHURCH, Milwaukee, Wis.

### MISCELLANEOUS

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

EXPERIENCED ORGANIST AND CHOIR-MASTER desires change of location. Either boy or mixed adult choir. Finest credentials. Address CHURCHMAN-223, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED CHOIRMASTER ORGAN-ist desires change. Recitalist, vocal teacher. Sound Churchman, lay reader. Splendid references. Address CARMEN-231, care LIVING CHURCH, Milwaukee, Wis.

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

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

WANTED POSITION AS PARISH SECRE-tary, field worker. Church work of any nature immediately or September. Attended two Sewanee Summer Conferences for Workers. (Mrs.) M. E. MORRILL, 68 E. Ontario Ave., Atlanta, Ga.

WANTED—BY CHURCHWOMAN, POSI-tion as companion or secretary companion; permanent. References exchanged. Address H-417, care LIVING CHURCH, Milwaukee, Wis.



### 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.

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

### ALTAR FURNISHINGS

**THE WARHAM GUILD, THE SECRETARY** will forward on application, free of charge, (1) a descriptive Catalogue containing drawings of Vestments, Surplices, etc. (2) Lists giving prices of Albs, Gowns, Surplices, etc., (3) "Examples of Church Ornaments" which illustrate Metal Work (4) Leaflet describing St. George's Chapel, Wembley Exhibition, which has been furnished by The Warham Guild. All work designed and made by artists and craftsmen. **THE WARHAM GUILD, LTD.,** 28 Margaret Street, London, W. 1, England.

### VESTMENTS

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

**CHURCH EMBROIDERIES, ALTAR HANG-** ings, 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.

### RETREATS

**A RETREAT FOR CLERGY AT DONALD-** son 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 RE-** treat 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.**

**S. T. PETER'S HOUSE, RIPON, WIS., A RE-** treat for Priests, Tuesday evening, June 10th, to Friday morning, June 13, 1924. Conductor, **The Rev. FR. HUNTINGTON, SUPR. O.H.C.** Address **THE GUESTMASTER.**

**A RETREAT FOR WOMEN WILL BE HELD** at Kemper Hall, Kenosha, Wis., beginning with Vespers, Monday, June 16th, and closing with the Mass, Friday, June 20th. Conductor, **The Rev. FREDERICK S. PENFOLD, D.D.** Acceptances may be sent to **THE MOTHER SUPERIOR, C.S.M.**

### APPEAL

**ARE THERE NOT SOME DAUGHTERS OF** the King, or other persons, who would help to supply private Communion set, other Communion sets, altar linen, and vestments for mission places in West? **Archdeacon G. D. CHRISTIAN,** Manhattan, Kans.

### VACATION CAMP CONFERENCES OF THE BROTHERHOOD OF ST. ANDREW SEASON OF 1924

(For Training in Leadership  
Church Boys 15 to 21)

June 23-July 5.  
Camp Houghteling—Twin Lake, Michigan.  
Camp Carleton—Angola, New York.  
Camp Tuttle—Ozark, Missouri.  
Camp Finney—Little Switzerland, North Carolina.  
July 1-July 11.  
Camp Morrison—Waterloo, Iowa.  
July 5-July 18.  
Camp Kirk—Cambria, Calif.  
July 14-July 26.  
Camp Bonsall—Oxford, Pa.  
Camp John Wood—Delaware, New Jersey.  
Camp Gardiner—Winchendon, Mass.  
Not more than four registrations accepted from any one parish.  
Uniform rates: Board and lodging \$15.00.  
Registration \$2.00—Total \$17.00 for period.  
**THE BROTHERHOOD OF ST. ANDREW**  
202 S. 19th Street, Philadelphia, Pa.

### CATHOLIC PUBLICATIONS

**LOW MASS CEREMONIAL. CONCISE** directions. Prayer Book Rite. Copious notes. Black cloth, 64 pp., 50 cents. **THE WAY OF PEACE,** a Manual for Catholic Christians of the Anglican Communion. Black cloth, 60 pp., 25 cents net. For either or both of these books, address **THE REV. C. P. A. BURNETT,** 300 East 4th St., New York.

**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.

### SISTERS OF THE HOLY NATIVITY

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

### 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

**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.**

Racine, Wis.

**THE NATIONAL CENTER FOR DEVOTION** and conference at Taylor Hall, Racine, Wisconsin, can accommodate a few Church people as boarders during the summer months. Application should be made to **MRS. GEORGE BILLER,** at Taylor Hall. References required.

### MISCELLANEOUS

**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

**FOR SALE OR RENT: BEAUTIFUL HOME** with sixty-five acres on Lake Champlain, facing Green Mountains of Vermont, 800 feet shore front, everything in finest repairs. Price moderate; if interested write for particulars to **HUGH E. PORTS,** Willsboro, Essex County, New York.

**A DIRONDACKS, 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.

**FOR MONTH OF JULY, COMPLETELY** furnished rectory, with large front porch, in small mountainous town. Very reasonable rent to well recommended family. Apply **CENTRAL PENNA-230,** care **LIVING CHURCH,** Milwaukee, Wis.

**FOR RENT FOR SUMMER, JUNE 10TH-** October 1st, on Bryn Mawr College Campus; house, 14 rooms, open fires, electric lights, all conveniences. Reasonable rent to satisfactory tenants. Apply to **HENRY SAUNDERS,** Bryn Mawr, Pa.

**TO RENT FOR SUMMER: FURNISHED** apartment, 520 West 114th St., New York City. Seven light rooms, elevator, facing Columbia Campus; near Cathedral and Hudson River. \$150 per month, less for entire summer. References required. **LAWRANCE.**

## CHURCH SERVICES

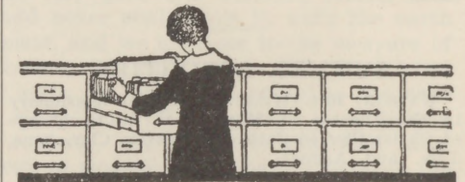
Cathedral of St. John the Divine,  
New York City

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.

Christ Church—The Peace Church—  
Portsmouth, New Hampshire  
**Rev. Charles Le V. Brine, M.A., D.C.L.,** Rector  
Services at the Usual Hours  
All Church Privileges

### 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 appearances 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.*]

**D. Appleton & Co.** New York N. Y.  
*Our Father.* A Reading of the Lord's Prayer. By H. C. Carter, M.A.

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

*Drama as a Factor in Social Education.* By Mary M. Russell, B.R.E., A.M., Instructor in Story-telling, Dramatization, and Pageantry in the Community Schools of Boston, Massachusetts. Price \$1.50 net.

*The Legends of Israel.* Essays in Interpretation of some Famous Stories from the Old Testament. By Lewis Johnson. Price \$3. net.

*St. Paul on Trial.* A New Reading of the History in the Book of Acts and the Pauline Epistles. By J. Ironside Still, M.A., D.D., Price \$2.50 net.

**Hodder & Stoughton, Ltd.** London, England. **George H. Doran Co.** 244 Madison Ave., New York, N. Y. American Agents.

*Health and Religion.* By the Rev. Claude O'Flaherty, M.B., Ch.B., Edin., author of *The Medical Profession and Mental and Spiritual Healing.* With a Foreword by the Rt. Rev. The Lord Bishop of Edinburgh. Price \$2. net.

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

*The Wonder of Lourdes.* What It Is and What It Means. By John Oxenham. With sixteen illustrations. Price 90 cts. net.

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

*Modern Discipleship and What it Means.* By Edward S. Woods, M.A., Hon. C.F. (Hon. Canon of Ely), author of *Every-day Religion, Knights in Armour,* etc. Price \$1.25.

*The Pharisees.* By R. Travers Herford, B.A., author of *Christianity in Talmud and Midrash, Pharisaism, its Aim and its Method;* editor of *Pirke Aboth,* etc., etc.

**BULLETINS**

**American Schools of Oriental Research.** South Hadley, Mass.

*Bulletin of the American Schools of Oriental Research.* No. 14. April, 1924.

**Department of Publicity.** 281 Fourth Ave., New York, N. Y.

*Parish Business Methods.* By Charles A. Tompkins., assistant treasurer of the National Council and secretary of the Board of Church Finance. Series of 1924. Bulletin No. 43.

*Study Course for Adults for 1924-1925.* Issued by The Committee on Adult Education. Series of 1924. Bulletin No. 44. Official Bulletins of the National Council of the Protestant Episcopal Church.

**PAMPHLETS**

**St. Mary's Church.** Manhattanville, New York City.

*Directory St. Mary's Church, Manhattanville,* 521 West 126th St. (formerly called Lawrence Street), New York City.

YOUNG PEOPLE representing twelve parishes had a two day conference in Burlington, N. C., recently, and effected a diocesan organization of the Young People's Fellowship.

**EAGLESMERE SUMMER CONFERENCE**

THE SUMMER CONFERENCE for Church Workers, held at Eaglesmere, Pa., last year under the auspices of the Bishop and Department of Religious Education of the Diocese of Harrisburg, was such an unqualified success that it has been decided to hold a similar conference this year. Lasting from Monday, July 7th, to Monday, July 14th. Eaglesmere is well known as one of the beauty spots of America, and the facilities provided there are not only convenient, but are such an asset that they are probably unrivalled in this country. The headquarters of the conference will be at Forest Inn, and every member of the conference will have the opportunity of sharing in the recreation privileges of this widely known hostel. Those who wish to attend for only one or more days, will be permitted to enroll without obligating themselves to attend for the full week.

The faculty of the conference will be as follows: President, Bishop Darlington; Chaplain, the Rev. J. O. S. Huntington, O.H.C.; Dean of the Faculty, the Rev. Charles Everett McCoy, and the Rev. J. G. H. Barry, D.D.; the Rev. Floyd W. Tompkins, Jr., Mrs. John Loman, Deaconess Kate Sibley Shaw, Miss Dorothy Luther Cramer, Mrs. Henry Pilsbury, the Rev. Lewis Nichols, Gen. Charles M. Clement, the Rev. H. D. Viets, the Rev. Archibald M. Judd, and the Rev. Paul S. Atkins. Music at the conference will be in charge of the Rev. H. R. Bennett, rector of Christ Church, Williamsport. The Rev. Malcolm DePui Maynard, of Bellefonte, will be in charge of recreation.

Courses will be given in Church School Work, Principles of Teaching, The Prayer Book, Mission Study and Leadership Training, The Bible, Christian Nurture Interpretation, Christian Unity and Method of Conference, and Religious Literature. Each day will begin with a celebration of the Holy Eucharist at seven o'clock.

One of the features of this year's conference will be the one day conference for the clergy on Thursday, July 10th, and also an ordination service, at which candidates will be ordained to the diaconate and to priesthood, respectively. This service will be held in the beautiful St. John's-in-the-Wilderness. The ordination sermon will be preached by Father Huntington.

Many inquiries are received asking if it is permissible for persons outside the Diocese of Harrisburg to enroll for the conference. Registrations from other dioceses are welcomed, and the program will be promptly mailed on application to Miss Winifred Maynard, Trinity House, Williamsport, Pa.

**LOUISVILLE SOCIAL SERVICE DINNER**

THE SOCIAL SERVICE COMMISSION of the Diocese of Kentucky held a dinner meeting recently at Christ Church Cathedral Parish House. The meeting was attended by seventy persons, among them being the members of the Commission, the Executive Council of the Church Service League, and professional social service workers who are communicants of the Church, and the chairmen of Social Service in the parishes of Louisville and vicinity.

Bishop Woodcock presided over the meeting and introduced the speakers. Mayor Huston Quinn spoke on the

leavening influence of the Church on Community life. The Hon. Harry Tincher, Judge of the Jefferson County Court, who also presides over the Juvenile Court, addressed the meeting on the need for a special Juvenile Judge, and spoke of the ways in which problems arising from delinquent boys and girls may be dealt with by the Church members. The Rev. J. M. Nelson, who has recently become associated with the Cathedral staff as Canon Missioner, and as Executive Secretary of the Social Service Commission of the Diocese, addressed the meeting briefly.

A significant item in connection with the meeting, is that many of those present, including Bishop Woodcock, had just come from a meeting of the Community Chest, where they had been deliberating on many questions dealing with the welfare of the city.

**MILWAUKEE'S CAMP HOUGHTELING HOUSE**

THE SPRING MEETING of the Milwaukee Assembly of the Brotherhood of St. Andrew was held at St. Mark's Church, Milwaukee, on Monday evening, May 26th. Dinner was served to forty delegates, after which a very inspiring address was made by Mr. Clarence W. Brickman, Jr., the field secretary of the Fifth Province.

In the discussion which followed Mr. Brickman's address it became apparent that the Assembly should take the initiative in spreading the Brotherhood throughout the Diocese and a motion to this effect was made and carried. Mr. Brickman has been working in the Diocese of Milwaukee for some weeks this spring and has created considerable interest at various points.

It was also voted to build and equip a chapter house at Camp Houghteling and to dedicate same to the memory of Bishop Kemper, one of the pioneers of this region. These houses, which are being built by the different dioceses in the Fifth Province, will, together with the rest of the camp, be dedicated on June 29th, the address being made by the Rt. Rev. John M. McCormick, D.D., Bishop of Western Michigan.

**ST. LOUIS HOSPITAL RECEIVES BENEFACTION**

ST. LUKE'S HOSPITAL, St. Louis, which is operated under the direction of the Diocese of Missouri, will have a country department which probably few hospitals in the country can equal. This is possible through the munificent gift of Mrs. George Warren Brown, of St. Louis, who, on May 24th, gave her country estate, consisting of 138 acres of rich farm land and a handsome house with furnishings complete to the hospital, through Frank V. Hammar, vice president of the Board of Directors, and Mrs. Hammar. It will be known as The George Warren Brown Farm, and was given in memory of her husband, the late George Warren Brown, the St. Louis shoe manufacturer and millionaire philanthropist.

The farm is located about twenty-five miles from St. Louis, and will be used as a branch of the hospital for rest cures and for patients needing in particular country air and quiet. If after one year it is not considered practical to continue the farm, the Hospital has the privilege of selling it and using the money to establish George Warren Brown Memorial Rooms in the hospital.



## Anglo-Catholic Pilgrim Host Visit Jerusalem's Holy Places

### Bishop of Birmingham to Resign— Church Property and Revenues— General News Notes

The Living Church News Bureau }  
London, May 16, 1924 }

A SECOND TELEGRAM FROM THE *Church Times'* special representative with the Anglo-Catholic Pilgrimage is full of interest. It is dated from Jerusalem, May 13th, and summarizes the doings of the party from the time of their arrival at Jaffa on May 8th. The journey from Jaffa to the Holy City was made by rail, and the same afternoon a visit to the Garden of Gethsemane was paid. Later in the day there was a formal reception in the Anglican Cathedral grounds, and among those present were the heads of the Orthodox, Armenian, Syrian, Coptic, and Abyssinian communities. Owing to the illness of the Anglican Bishop (Dr. MacInnes), the projected reception on the Mount of Olives had to be abandoned.

On Friday there was a great reception at Bethlehem, outside the Basilica—the Church of the Nativity—by the Metropolitan, His Beatitude Damianos, Patriarch of Jerusalem. The whole body of pilgrims was present. It was the first time in the history of the English Church that such an event had occurred.

In the afternoon the pilgrims made the solemn passage of the *Via Dolorosa*, and later in the day visited the Mount of Olives and the Mount of the Ascension.

On Saturday the Holy Sepulchre was visited, and an address given on Mount Calvary and before the Rotunda by the Archbishop of the Jordan. The formal reception of the pilgrims took place at the Patriarchate, which was gay with decorations and the gorgeous uniforms of the Patriarchal servants, the singing of the choir being particularly striking. The welcome and blessing by the Patriarch Damianos were given, an address to His Beatitude presented, and an eikon accepted as a souvenir by each pilgrim. In the address, which was presented by the Bishop of Nebraska, the pilgrims express their respect, affection, good-will, and gratitude towards the Holy Church of Zion, and their recognition of its faithfulness to the great trust of these glorious shrines.

On Sunday, which was the Mohammedan Feast of Nebi Mesa, a Pontifical High Mass was sung in the Anglican church of St. George. The Governor was present, and was solemnly censured with the rest of the congregation. The Bishop of Nassau preached the sermon.

On Monday the pilgrims visited the Moslem Dome of the Rock, on the site of Solomon's Temple, specially opened at the Governor's request. A deputation afterwards officially visited the Latin Patriarch, the Armenian Patriarch, and also the Jacobite and Coptic Bishops and Abyssinian Abbot, who all expressed themselves eager for reunion.

The only jarring note would seem to have been an astonishing protest from the Roman Catholic authorities against the reception of the pilgrims as representing a part of historic Christendom, and especially against their being admitted in any official way to worship within the Holy Places. This protest the Patriarch, and with him the Confraternity of the Holy Sepulchre, was happily bold enough to

ignore, and the pilgrims were not debarred from the elementary right of all Christians to do reverence at the shrines which are the monuments of the common Christian devotion, and to receive the blessings which are given to all who are drawn to worship at them.

The Bishop of Nassau's speech at the reception of the pilgrims at Alexandria was most eloquent, and the following extract, recording, as it does, the high purpose of the Pilgrimage, should be noted:

"We of the English Church and of those other autocephalous Churches in Communion with the ancient and honorable see of Canterbury, whose present renowned occupant, Dr. Randall Davidson, had evinced so deep a love for the Churches of the East and who loses no opportunity of rendering support and succor when the heavy hand of persecution falls on any one of them, are desirous of doing all we can to strengthen the bonds which already unite us to our Eastern brethren; possessing, as we do, the one holy Catholic and Apostolic Faith, the same Apostolic Orders, and the same Sacraments of Christ. As pilgrims journeying to that land made sacred by the earthly life of our Divine Redeemer, we are privileged to salute more than one of those ancient Churches which, in the martyrdom of blood and oppression, have borne unflinching witness on behalf of all Christendom. We realize with gratitude that they have been the outposts behind which Western Christendom has dwelt secure. It must be our duty both to work and pray for the protection and prosperity of all Eastern Christians in body and soul. But there is one object, transcending all else, to which we shall devote our prayers at the sanctuary of the Holy Sepulchre: may we venture to hope that you will join your prayers with ours? In the heart of every one of us here today burns the passionate desire that the era of disunion and division may quickly pass, and that thus Christ's Church may once again express in visible unity the Master's own ideal of 'one fold under One Shepherd.'"

#### BISHOP OF BIRMINGHAM TO RESIGN

The announcement was made yesterday that the Bishop of Birmingham has felt compelled to resign his see on the ground of ill-health. In a letter to the Archdeacon of Birmingham, the Ven. C. E. Hopton, Dr. Russell Wakefield says: "I feel that, though I might be able to carry on to some extent the duties of my office, a breakdown would probably follow upon any continuous effort. I have not received any acceptance of my resignation, but I have submitted it to the authorities concerned. I feel, naturally, very sad, but I am sure that the diocese needs a stronger, younger man."

Dr. Wakefield's continued indisposition has been a cause of anxiety to his friends, and his resignation cannot be described as a surprise. He recently returned to Birmingham, after spending a long holiday on the South Coast, as a result of which his condition showed improvement.

Dr. Wakefield, who is in his seventieth year, followed the first Bishop of Birmingham, Dr. Charles Gore, on the latter's appointment to Oxford nearly thirteen years ago. It was no easy task to succeed such a man, but Dr. Wakefield came to it with qualities of heart and mind which quickly won for him the affection of the clergy and people of all schools of thought. Anglo-Catholics found in him a real Father-in-God, always de-

sirous of understanding and never failing in sympathy. He will long be remembered for the good work, spiritual and civic, which he accomplished in London during his fifteen years as rector of St. Mary's, Bryanstone Square. For two years of that period he acted as Mayor of Marylebone.

#### CHURCH PROPERTY AND REVENUES

The Report of the Commission on Church Property and Revenues, which has just been published, makes many important recommendations with regard to the administration of Church property and funds. A perusal of the report will make it apparent that a real service to the Church has been rendered by the Commissioner's enquiry and its resulting suggestions. The vaguest notions seem to prevail concerning the Church's financial resources and the way in which they are used; this report furnishes all the information necessary for a sound judgment on the facts.

It is recommended that the constitution of the Ecclesiastical Commission should be revised and its powers extended; also that the constitution of Queen Anne's Bounty should be remodelled. First-fruits and tenths should be abolished. The gross income of the Common Fund of the Ecclesiastical Commission and the special trusts administered by them is £3,290,000. The income of Queen Anne's Bounty is £390,000, after the deduction of sums received from the Ecclesiastical Commission. If to these sums there is added those belonging to the benefices and capitular bodies we arrive at a gross income of £7,221,000. The report shows that the needs of the Church far exceed this income.

A more equitable distribution of emoluments among the parochial clergy is recommended. This might be effected by union and grouping of small benefices, and the extension and larger use of powers for diverting emoluments from the richer benefices for other purposes. The Report suggests that the maintenance of the clergy should be definitely recognized as a diocesan responsibility. A pension scheme should be instituted, and the Church of Ireland Pension Scheme is commended as a model. Curates not suited for parochial cures should have increased stipends after a certain number of years of approved service.

The Report also recommends that the Ecclesiastical Commission should be empowered to supplement endowments raised for new sees, and the stipends of suffragans and assistant bishops should not be derived from benefices or from the income of the see.

One fact that emerges from a consideration of the Report is that new money is required. Churchmen are by no means ungenerous, but at present the supply of funds comes from too small a proportion of the Church's members. All must be taught and encouraged to give, not merely by sporadic offerings, but by regular contributions in some such method as the Freewill Offerings Scheme, which is being introduced into an increasing number of parishes. It may be expected that if larger supplies are forthcoming, Churchmen will show an increased interest in the conditions in which the clergy are called to do their work. When this is done, but not until then, the laity's demand for increased efficiency and a higher standard in ministerial work will have a moral force strong enough to secure a real advance in both the life and the service of the Church of England.



## GENERAL NEWS NOTES

The Rev. R. J. Campbell, the erstwhile minister of the City Temple, London, has accepted the perpetual curacy of Holy Trinity Church, Brighton, in succession to the late Rev. Alan H. Watts. It will be remembered that Dr. Campbell was forced, through ill-health, to resign the vicarage of Christ Church, Westminster, in 1922, since when he has been living in Brighton. He has been voluntarily assisting at Holy Trinity Church for several months, and his decision to take entire charge has given great satisfaction. Thus the famous "Robertson Church" will have yet another great preacher. Dr. Campbell, who is still in weak health, has been induced to undertake the charge because there is no parish and no institutions that are likely to overtax his strength.

The new Anglican church at Monte Carlo, the foundation stone of which was laid in February last year by the Duke of Connaught, will be ready for use in October, when, it is hoped, it will be consecrated. The old church, which stood on French soil outside the Principality, was demolished just before the war, the intention being to rebuild it *in situ*; but the plan was abandoned, and the new

church has been erected in the heart of Monte Carlo, on a site presented by command of the late Prince Albert of Monaco. The first church was dedicated to St. Cyprian, but it is understood that St. Paul has been chosen as the patron of the new one, in virtue of his intimate associations with the Mediterranean.

The King and Queen will attend an Empire Thanksgiving Service arranged to take place in the Stadium at the British Empire Exhibition, Wembley, on the afternoon of Rogation Sunday (May 25th). Sir Walford Davies will conduct the massed choirs, approximating 3,000 voices, and the Archbishop of Canterbury will give the address, his voice being amplified in the same manner as the voices of the King and the Prince of Wales were made audible to those present in the Stadium on the day of the opening of the Exhibition. The service will include a special prayer for the Empire, and there will also be a Silence for "Thanksgiving for Empire Builders of the Past, and for prayer that the Empire builders of the present and the future may work together to further God's peace on earth."

GEORGE PARSONS.

have been in the church built to commemorate English soldiers, who had fought in the Crimea against Russia, is significant. Archbishop Anastasy used some memorable words on the occasion. "The fact that, on our greatest holy day, we meet here appears to be a prediction that our Churches must unite, and then they will be so powerful that no one will be able to vanquish them. The Bolshevicks are doing their utmost to destroy the Russian Church and its teachings, but they will not be strong enough to continue against those two Churches when united. Their tactics, which they consider will bring them victory, are only serving to strengthen the ties between the English and the Russian Churches, which will prove, with God's help, far stronger than such foes as they."

May the words of the Archbishop come true!  
C. H. PALMER.

## INTERNATIONAL SOCIAL SERVICE CONFERENCE

THE FOURTH National Conference of Social Service Workers and the first International Conference of Social Workers of the Anglican Communion in Canada and the United States, which is to meet at Havergal College, Toronto, Canada, from June 21st to the 25th, is preparing to present to those who shall attend a program that will be both interesting and profitable. Among the speakers are Prof. Hornell Hart, of the State University of Iowa, who will speak on The Case Method and Divorce, Miss C. E. Whitton, Secretary of the Canadian Council of Child Welfare, whose subject is The Unlivable City, the Rev. S. Glover Dunseath, Canon for Social Service of the Diocese of Newark, who speaks on How to Educate, President Bernard I. Bell, of St. Stephen's College, who speaks on The Social Vision, and Miss Mary Van Kleeck, Director of the Department of Industrial Studies, of the Russell Sage Foundation, who speaks on The Church and Industry. The social work that is being done by other religious bodies will be reviewed by representatives from these bodies.

The Conference begins with a reception at Havergal College, at which the Lieutenant Governor of the Province, the Bishop of the Diocese, and the Mayor of the city will make addresses of Welcome. On Sunday there is to be the Holy Eucharist at St. James' Cathedral with the Bishop of Toronto as celebrant, and a mass meeting at St. Paul's Church in the afternoon. On the remaining days of the Conference there are to be parallel sessions of groups and of the executive body of accredited delegates, open to all at the college.

## GENERAL MISSIONER ACCEPTS PARISH

THE REV. J. A. SCHAAD, General Missioner of the National Council, has accepted a call to become rector of St. Paul's Church, Augusta, Ga., one of the largest and most important parishes in the South. He will begin his work in the fall.

It will be remembered that the Rev. G. Sherwood Whitney, the former rector, died suddenly while in consultation with the Rev. Mr. Schaad, on March 1st, concerning a Mission that Mr. Schaad was to conduct in the church beginning the next day. The Mission was preached according to the plans that had been arranged, and Mr. Schaad so endeared himself to the congregation that the vestry issued the call shortly after the close of the Mission.

Elections Hold Europe's Attention:  
French Left Gains in Power

## A Courtesy in the East

The Living Church Foreign Bureau  
London, May 12, 1924

THE CHIEF EVENTS of EUROPE THE past fortnight have been the German and the French elections. In the former case both Nationalists and Communists, as every one expected, since both of these parties from different points of view are against the payment of reparations, gained over the Moderate Socialists. This is a bad outlook for Europe, for it is a clear proof that Germany is more determined than ever to evade her obligations toward the Allies.

In France there has been a distinct gain for the Left, especially in the provinces. This does not mean, however, even if M. Poincaré has to resign, that there will be much modification of his reparations policy. In foreign affairs, except for the Communists, the whole country, *Bloc national* and *Bloc de gauche* are practically at one. It may make some difference as regards the interior policy, but it is not to be thought that there will, of necessity, be a revival of anticlericalism. The old feelings on this subject, that caused such bitterness in 1905, have long ago died down. In fact, contrary to certain rumors that gained currency, the Catholic authorities laid down no rules for the faithful as to how they were to vote. *La Croix*, the more-or-less official and narrow-minded daily journal, discussing the matter in a leading article, said quite distinctly that they could not indicate particular lists for which Catholics were to vote.

There is an idea in France that it would be an exceedingly harmful thing if Catholics were to have a party, as in Germany and Belgium. This is all to the good. Definitely Catholic parties have done great harm in all countries. Nevertheless it is probable that most Roman Catholics voted for the *Bloc national*; in districts notably Catholic this group has done best, in Brittany, Anjou, and Alsace

(this should be noted; evidently once-German Alsace is behind M. Poincaré), while in the more nationalist districts of the Center and the South, the Left was victorious. *La Croix* is, indeed, rather despondent over the results, but it is doubtful whether this gain for the Left will mean a revival of Anti-Clericalism.

Of the freak parties, none has been very successful. M. Léon Daudet's Royalist party of the *Action française* has not secured a single seat, not even M. Daudet himself, nor has M. Marc Saignier, of the *Union républicaine pour la Paix*, fared any better. M. Saignier once had a certain fame as founder of the *sillon* movement, a kind of Christian socialism, which eventually had to be suppressed by the ecclesiastical authorities. M. Saignier put up a list of candidates for the third Paris *arrondissement*, including himself, none of whom were elected. They stood for Christian socialism, and for an understanding with German Catholics. Last year M. Saignier had arranged a congress at Freiburg (Baden) between French and German socialists, which parted with many expressions of brotherly feeling and good-will, after having accomplished little, or nothing, except that several Germans, who took part in it, were afterwards maltreated by their government. M. Saignier himself is a pleasant enough person, a true Christian and Catholic, but lacking much practical ability. He is one who suffers the fate of most moderate men: he is too moderate to please the extremists on either side.

## A COURTESY IN THE EAST

It has been recorded before how the Turks, doubtless persuaded by the Bolshevicks, have done all they could to suppress Christianity, and they have deprived the Russians of their churches. However, the chaplain of the British Crimean memorial church placed his church at the disposal of the Russians, and they were able to celebrate their Easter in their own way. That this should



## Bishop Manning Begins Work on Cathedral's New Baptistry

Trinity's Festal Service—Schermernhorn Convalescent Home—A Woman's Hotel

The Living Church News Bureau }  
New York, May 30, 1924 }

ASCENSION DAY, IN SPITE OF RAIN, WAS marked by a large attendance of devout worshippers at many of our churches, especially at those where a festival service was held, in addition to the early Eucharists.

The most notable service of the day was the office said by Bishop Manning to mark the resumption of work on the Cathedral, preceding the Choral Eucharist at eleven o'clock. The immediate occasion of this resumption of building operations was the commencement of work on the Baptistry given in memory of the late Augustus Van Horne Stuyvesant and Harriett LeRoy Stuyvesant by their three children. The donors were present at the service, which was held by the Bishop and the Cathedral clergy in the open air at the site of the Baptistry, immediately west of the Scandinavian Chapel of St. Ansgarius.

"This is a day of great significance in the history of this Cathedral," Bishop Manning said. "After years of waiting and hoping and preparing, the work of building is today resumed. Work has now commenced on the baptistry, and if all those who realize what this great temple of God will mean to our city and country will send in at once their generous gifts and pledges, we shall be able very shortly to begin building the nave.

"The baptistry, which we commence today, holds a place of unique importance in the Cathedral, both architecturally and religiously. Architecturally, it will be of exceptional and distinctive interest, one of the most beautiful structures of its kind in the world. Religiously, its place in the Cathedral is of the highest importance. It represents one of the two great sacraments instituted by Jesus Christ Himself.

"It will express and emphasize in this Cathedral the place and importance of the sacrament of baptism, instituted by our Lord as the door of entrance into His Church. No part of the great building will be more sacred in its use and purpose, or more touching in its spiritual significance than this one.

"It is a happy and fitting thing that the building of the baptistry should be the first step in the effort which we are now making for the completion of the Cathedral. And in the whole Christian year there could be no more appropriate or auspicious day on which to resume building than this Feast of the Ascension, which tells us of the triumph of our Lord Jesus Christ, of the completion of the work which He came down to this world to do, and His return to the right hand of God, where He now lives and reigns in glory."

When the Bishop gave the word, the foreman with his crew of brick-layers began the actual work of construction, which continued with the ringing of trowels and the scraping of mortar during the conclusion of the service. It was indeed a most dramatic as well as a significant moment.

The New York Times of May 30th contains the following description:

"The baptistry, which is to be octagonal in form, will have a clear floor space of thirty-six feet and a height of eighty-five feet to the culmination of the vault-

ing of the cupola. The cupola will be supported by eight interlacing vault ribs that cross the structure. The walls will be thirty feet high.

"Where there are no openings, leading to other parts of the Cathedral, the walls will be beautifully ornamented by an arcade at the bottom and by a band of sculptured work immediately below the spring of the arches. This sculpture will include figures of saints, flanked by armorial shields of various Bishops having historical connection with Manhattan and its motherland, Holland.

"Above the sculptured bands are to be eight rose window panels, three of them glazed and the remainder with blind panels carrying ornamental work. The cupola will also contain stained glass and will be surmounted by a slender fleche or spirelet. The roof will be of copper.

"The material used in the baptistry will be buff Indiana limestone. The font, which will stand in the center probably will be of marble. Four wrought iron grills will be placed at the four approaches. Cram & Ferguson are the architects and Jacob & Youngs the contractors."

### TRINITY FESTAL SERVICE

Another service of great and widespread interest, was the annual festal service at Trinity Church, marking the anniversary of the consecration of the church. A vast congregation filled the historic edifice when the procession of choir and clergy started on its way from the sacristy down the north aisle, to the strains of Hiles' hymn, Zion, Blest City, from *The Crusaders*. A full orchestra, under the direction of Channing Le Febvre, supported the new organ in the accompaniment of the hymns and the magnificent rendering of César Frank's *Mass in A*. The vicars and curates of the chapels of the parish, as well as the clergy of the parish church, were in the procession. The celebrant was the Rev. W. B. Kinkaid, priest-in-charge of Trinity Church, assisted by the Rev. Dr. Gates, of the Chapel of the Intercession as epistoler, and the Rev. Dr. Bellinger, of St. Agnes' Chapel, as gospeller. The rector, Dr. Stetson, preached a sermon emphasizing the importance of the Ascension as a historic fact in the life of our Lord both as man and as God. The Ascension is the inspiration of our worship of Jesus, just as the Incarnation is the basis of our faith, and the Resurrection the ground of our hope, in Him.

Most of the larger parishes observed the Feast with late Eucharists, choral or plain. At the Solemn High Mass at the Church of St. Mary the Virgin, the rector preached. The principal service at St. Ignatius' was a High Mass at an early hour, for the benefit of working people and school-children.

### A WOMAN'S HOTEL

The Church of the Holy Communion, Sixth Avenue at Twentieth Street, is planning to erect a Woman's Hotel as part of its social service to the community in which it stands. In spite of the changed conditions in the neighborhood of this historic church, and the frequent contention during the past twenty-five years that it would be wise to sell the property and erect a new church elsewhere, the church still meets a wide-felt need in this busy district, as is evidenced by the fact that between the first service of Palm Sunday, April 13th, and the last service of Easter Day, 4,266 by actual count en-

tered the church for worship. Besides its local activities, the parish maintains the following works: the summer home, known as Ashford Hill, in Westchester County, accomodating three hundred women and children at one time, the Babies' Shelter, at St. Johnland, where twenty-four babies are cared for, and the Home for Aged Women, also at St. Johnland. Of course, St. Luke's Hospital is a "child" of the parish, being one of the foundations of the first rector, Dr. William Augustus Muhlenberg.

The Board of Religious Education of the Diocese of New York maintains a Teacher Training School, which held its closing exercises on Monday evening, May 26th, in the Synod Hall. Bishop Manning made the address.

### SCHERMERNHORN CONVALESCENT HOME

An important work of the New York City Mission Society is Schermernhorn Convalescent Home at Milford, Conn., which was opened as an "all-the-year" work two years ago, after it had been conducted for eighteen years for only three months in the summer as a fresh-air home. A patient on leaving Schermernhorn Convalescent Home wrote back to the Headworker that her "whole outlook on life had changed." The City Mission Society is demonstrating that convalescence is not alone a matter of good food, bracing air, and sunshine, but has a spiritual and psychological side, and the head worker, a daughter of an English clergyman and a trained nurse of many years experience, has done much for the discouraged and depressed women who have come to her, and has so won their confidence by her informal friendly talks by the fire or on country walks, that they have left the Home with a more cheerful attitude toward life and a stronger hold on spiritual things.

The value of the Home is being increasingly recognized by Church and social agencies in the communities, as more are asking us to take people in whom they are interested and offering to pay part of the cost of their care. The Home can accommodate a few more than the fifty-five or sixty it now has there, and it is hoped that soon money will be available to run it to capacity. A teacher comes from the village, that the children may not lose their grades in their city schools, and the smaller ones have the benefits of a kindergarten.

The fresh air work of this home will begin the first of July, with the opening of the camp, the vacation cottage, and the farmhouse, in addition to the main house. The average capacity of these four during the summer is 280.

### GENERAL NEWS NOTES

The preacher on Monday evening, May 26th, at the opening service of the commencement of the General Theological Seminary, was the Most Reverend the Presiding Bishop, who preached the baccalaureate sermon. Tuesday, Alumni Day, began with a requiem for departed alumni and students. On Wednesday, commencement day proper, the address was delivered by Dr. William Romaine Newbold, Adam Seybert Professor of Intellectual and Moral Philosophy of the University of Pennsylvania. Four honorary degrees were conferred and thirty in course.

On Expectation Sunday, June 1st, the Rev. Frank Cox, of Parryville, assumes the rectorship of the Memorial Church of the Ascension, West Forty-third Street, near Times Square, in succession to the Rev. John F. Steen, D.D.,



who resigned the rectorship last year after an incumbency of half a century. The Ascension and the Church of St. Mary the Virgin are the only churches left in the heart of the theatrical district since the demolition of St. Chrysostom's Chapel Seventh Avenue and Thirty-Ninth Street.

On the same day, at the Church of St. Mary the Virgin, the Rev. Carl William Bothe officiates for the last time as a member of the clergy-staff, as he is leaving New York to become rector of the Church of the Intercession, Stevens Point, Wisconsin.

T. J. WILLIAMS.

**EAST CAROLINA  
EXECUTIVE COUNCIL**

A DEFINITE POLICY that will govern its future action on all special appeals that come to it was adopted at a meeting of the Executive Council of the Diocese of East Carolina, at a meeting in Wilmington on May 22d. This policy was imbedded in a resolution sent to the managers of the campaign to raise funds for the erection of the Cathedral at Washington. In effect it is that the Diocese of East Carolina recognizes that the first claim upon the loyalty and offerings of its people is the work to which it is committed by the General Church, and that it will continue to meet the obligations laid upon it in its support of the whole program of the Church as agreed upon by the General Convention.

This policy was adopted after a consideration of numerous appeals from many sources outside the Diocese, which, if answered, would have seriously impaired East Carolina's ability to meet the full quota assigned it by the National Council. This Diocese has made a serious effort to show its loyalty to the General Church, and does not propose to go back to the old methods, which one speaker has termed "guerilla warfare."

The Executive Council at this meeting gave its approval of the campaign to raise \$150,000 for the Thompson Orphanage, the institution supported by the three Dioceses of North Carolina. A call was issued for a general offering for this purpose on Sunday, October 19th, and it was left to the parishes and missions to conduct such campaigns for subscriptions as will best suit local conditions. A committee was appointed to bring the matter before the people, and was instructed to complete its efforts before January 1, 1925.

A committee from the Colored Convocation of East Carolina came before the Executive Council with a petition asking for the appointment of a field secretary for colored work. The Executive Council looked with favor on the request, and made an appropriation of \$1,000 for this purpose, the balance to be raised by the colored churches.

**NEW YORK CATHOLIC CLUB**

THE NEW YORK CATHOLIC CLUB held recently two meetings of great interest. One was at Holy Innocents' Church, Hoboken, N. J., and was addressed by the Rev. T. W. Roberts, of St. Leonard's-by-the-sea, England. The second was a special meeting at St. Ignatius' Church, New York, on Memorial Day. Father Huntington preached at High Mass, which was followed by a Procession of the Blessed Sacrament, the canopy being carried by Frs. Delany, Mitcham, Crowell, and Sparks. After the luncheon that followed this second meeting, a communication from the Rev. Edmund Banks Smith, vicar emeritus of the Trinity Parish chapel of St. Cornelius the Centurion, was read, in which he described the work of the Church as he had observed it on a trip around the world. All of it was most encouraging.

Arrangements will, it is hoped, be made for the members of the Club to witness the film of the Priests' Convention in Philadelphia, and of the Priests' Convention that has been held in England, at some central point.

The Bishop of Porto Rico will pontificate and make an address at the June meeting of the Club, which is to be held on June 17th, at St. Gabriel's Church, Hollis, L. I.

**Philadelphia Divinity School  
Successful in its Campaign**

**The Commencement Exercises—  
Dedication of Garrett Hall**

The Living Church News Bureau (Philadelphia, May 29, 1924)

THE CAMPAIGN FOR THE PHILADELPHIA Divinity School terminated last Monday evening with a dinner, to celebrate the victory and success of the efforts which resulted in raising \$1,018,000.

Among the final gifts were \$40,000 from the Frazier family for a special building to be named in honor of Mr. and Mrs. W. W. Frazier. The late Mr. Frazier was a trustee of the Divinity School. There was also a pledge of \$25,000 from the alumni, for the erection of a building to be known as Alumni Hall. The executive committee of the school brought in \$95,000.

The completion of this campaign gives substantial evidence of a strong interest on the part of the public in theological education.

Work will be commenced at an early date on the several buildings, which the million dollars now in hand or covered by pledges will make possible.

**THE COMMENCEMENT EXERCISES**

The annual Commencement of the Philadelphia Divinity School was held in St. Philip's Church on Wednesday afternoon, May 28th, the preacher being the Rt. Rev. Edward M. Cross, Bishop of Spokane, who said that the test of all virility is its capacity to reproduce. The success of the Church would be measured by the physical, mental, and spiritual virility of its members.

The Very Rev. George G. Bartlett, D.D., Dean of the school, announced the award of the following prizes:

St. Peter's Church Prize, for excellence in public reading, to William H. Aulenbach.

Prize scholarships for students attaining the highest class scholarship of 90 or over: In the senior class, the first prize was given to W. M. Smaltz, the second to Thomas Parker, and Percy George Hall received honorable mention. Robert O. Kevin, Jr., and J. G. Gunther, of the middle class, received first and second prizes, respectively. For the junior class, the first prize was distributed to Wallace C. Goodfellow, and Sidney M. Hobson, and Arthur K. Fenton received honorable mention.

Nine received the diploma of the school, and the degree of Bachelor of Sacred Theology (in course) was conferred on eight graduates.

The Rev. Albert Lavine Whittaker received the degree of Doctor of Sacred Theology (in course), having completed the required work in Apologetics as the major subject, and Christian Ethics and New Testament as the minors, and having presented a thesis on *The Enfranchisement of Philosophy*.

Honorary degrees of Doctor of Sacred Theology were conferred on the Rt. Rev. Frank William Sterret, '11, by Bishop Talbot, on the Rt. Rev. Edward Makin Cross, '07, and the Rev. Isaac Sadajier Suguira, Ph.D., O.R.S., O.S.G., '97, by Bishop Garland.

The degree of Doctor of Canon Law, *honoris causa*, was also conferred on the Rt. Rev. Joseph Sakunoshin Motoda, Ph.D., S.T.D., '93.

The degrees were conferred on the two Japanese alumni *in absentia*.

Following the commencement exercises in the church, an informal reception was held in the library and on the grounds of the school.

The annual meeting of the Associated Alumni took place on Wednesday morning, at which the Rev. Frank W. Creighton, '15, was the essayist.

**DEDICATION OF GARRETT HALL**

Garrett Hall, the new parish and community hall of Emmanuel Church, Holmesburg, Philadelphia, is the gift of Mrs. Mary M. Garrett. It was formally opened and dedicated on Saturday, May 24th, with impressive exercises.

The Rev. Dr. Z. B. T. Phillips, rector of the Church of The Saviour, who laid the corner-stone exactly twelve months ago, officiated, assisted by the rector of the parish, the Rev. Sydney Goodman. Short speeches were also made by the Rev. A. Z. Myers, and Messrs. Axel Teisen and Harvey Haines.

Garrett Hall is an imposing structure, built on ground adjoining the church, purchased two years ago by Mrs. Garrett. It is of Holmesburg granite, and erected entirely by local labor, Mr. Joseph Hand being the contractor. The auditorium seats 500, and the lower hall will accommodate 250 persons in the banquet room at one time. Facilities are to be furnished to attract young people. The guilds and societies have vied with each other in providing equipment, and the local lodge of Odd-fellows donated the fine stage scenery.

Garrett Hall is a strategic center and a vital force in the community. It will prove a most valuable contribution to the vitality, growth, and influence not only of Emmanuel Church, but of the whole north-east section of the city.

Mrs. Mary M. Garrett spent her childhood and young womanhood in this parish, and it is her gift in memory of loved ones.

The rich stained glass, which beautifies the building, was the gift of Mr. George W. Childs Drexel to Mrs. Garrett with the expressed wish that it be used therein in memory of Mr. and Mrs. Anthony J. Drexel.

The dedicatory exercises were attended by a large number of the clergy and the parishioners and community at large, who heartily congratulated the Rev. Sydney Goodman on the completion of his endeavors on behalf of the Church and community. FREDERICK E. SEYMOUR.



## Chicago Woman's Auxiliary Presents United Thank Offering

Department of Religious Education  
—The Round Table—St. Luke's  
Hospital

The Living Church News Bureau  
Chicago, May 30, 1924

THE ANNUAL DIOCESAN UNITED THANK Offering meeting of the Woman's Auxiliary of the Diocese of Chicago, was held on Tuesday, May 27th, at Grace Church, Oak Park, with an attendance of 500 women and of twelve clergymen, representing sixty-five parishes.

At the celebration of the Holy Communion the U.T.O. was presented from each parish, and consecrated for Christ's work. The sum of \$4,809.09 was the last total, but there is evidence of its reaching \$5,000.

The sermon was preached by the Rev. F. R. Goldolphin, rector of the parish.

Luncheon was served at noon and an opportunity was given the guests to inspect the working plant of the parish, as well as to give a closer inspection of the recently beautified Church building.

The afternoon session opened with the President, Mrs. Edwin J. Randall, in the chair. Two important honor rolls were read showing interesting gains over last year. For the financial honor list there were the names of forty-four Auxiliaries, and for the box work roll there were fifty-eight Auxiliaries. All the Girls' Friendly Societies were on the honor list.

Dr. Teusler of St. Luke's Hospital, Tokyo, addressed the meeting, and emphasized the opportunity that is awaiting Christian Americans to overcome the Church's parochialism by carrying on the work abroad. He stated that it was our greatest obligation to Japan, and it was the opportunity to establish contact with all Asia.

### DEPARTMENT OF RELIGIOUS EDUCATION

The Department of Religious Education has sent out an important bulletin concerning summer work and activities in the Diocese and near by. Careful plans have been made for children during their vacations. A letter and a record card has been sent to each member of the Church schools, outlining religious duties during vacation months. The card contains Bible readings for each week and a place to record church attendance. Each Bible reading in the vacation letter has the central thought of a sermon talk on Bible Boys and Girls by Stuart Nye Hutchison.

Attention is called to the Bulletin of the National Department of Religious Education concerning Vacation Schools. Training conferences for teachers and workers will be held under the auspices of the Daily Vacation Bible School Commission of the Chicago Church Federation at the Central Y.M.C.A. on June 13th and 14th, and on June 23d and 24th, Miss Noyes, the diocesan Supervisor of the Department of Religious Education, is giving her services in organizing such schools in parishes and missions.

Attention is called to the Racine Conference from June 30th to July 11th, and to its splendid program of Religious Education.

A short catechism has been compiled, which tells of the missionary work that is being carried on in the Diocese, and

also of the work in the diocesan institutions. The catechism was primarily written for the Junior high school pupil.

### THE ROUND TABLE

Dr. A. B. Teusler of St. Luke's Hospital, Tokyo, was the guest of the Round Table at a luncheon meeting on Monday, May 26th. Dr. Teusler, in telling of conditions in Japan, emphasized the startling changes that have taken place in the nation during the past decade. The rate of change has been accelerated since the earthquake. The national forms of religion, including Emperor worship, are no longer held as firm beliefs by the people, but are convenient fictions by which to control the conduct of the masses. Among educated people it is commonly recognized that, if there is to be any real religion in Japan in the future, that religion must be Christianity; but the Japanese people have not yet decided whether any religion is necessary, and are inclined to pin their faith to science. If the evidence is forthcoming from us, proving that our religion is a vital force in our civilization, they will accept the proof and follow us.

Dr. Teusler referred to the remarkable interest which is evidenced among Churchmen in the work in Japan, and expressed the assurance that the appeal for the Reconstruction Fund would meet with large success.

The Rev. D. A. McGregor was elected president for the ensuing year and the Rev. Arnold Lutton was elected secretary and treasurer.

### ST. LUKE'S HOSPITAL

One of the largest classes in recent years, thirty-seven in number, graduated from the Training School of St. Luke's Hospital, and received their diplomas at St. James' Church, on Tuesday evening, May 27th. Dr. Waters, rector of Grace Church and a member of the Board of Trustees of the Hospital, conferred the diplomas. The Rev. George D. Wright, chaplain of the hospital, presented the nurses with their badges. The principal address was made by Dr. Charles E. Paddock, president of the medical board of the hospital; and the final address was made by the Rev. D. H. Browne, rector of St. James' Church. There are now 146 nurses on the staff of St. Luke's, and the number will be greatly increased with the enlargement of the Hospital.

On Memorial Day there were special exercises at the Hospital, commemorating its sixtieth anniversary of its founding. A special honor was paid to the memory of the late Melville W. Fuller, former Chief Justice of the United States, who was one of the founders of the Hospital. A wreath was placed upon the portrait of Justice Fuller, which hangs in the lobby of the hospital. Representatives of the G.A.R., and of medical associations, public officials, trustees of the hospital, and others were present. Judge Fuller in 1864, then a member of the Illinois legislature, wrote the hospital's first charter, which was exhibited at the exercises, and he saw to the incorporation of the institution. In founding the hospital, the Camp Douglas Society, composed largely of wives and daughters of War Veterans had an important part, and the earliest patients at St. Luke's were soldiers wounded or sick during the war. Judge Fuller's dream of a larger institution is being ful-

filled in the present building of the nineteenth story addition, which, when finished, will make St. Luke's the largest and most complete hospital in America. The Memorial Day exercises were most fitting at this time of the inauguration of the Campaign for \$750,000 to finish the work. Mr. Samuel Insull is the chairman of the Campaign Committee.

### DEATH OF MRS. BROWER

Mrs. D. R. Brower communicant of the Church of the Epiphany, Chicago, died at the residence of her son, Dr. D. R. Brower, of Wilmette, on May 14th. The late Dr. Brower, famous throughout the United States as a physician and specialist in nervous diseases, was for many years a warden of the Church of the Epiphany, and was active in diocesan work. Mrs. Brower was also a leader in many branches of the Church's work at the Epiphany. Many beautiful memorials have been given to the Epiphany by Mrs. Brower. The burial was at St. Augustine's, Wilmette, the Rev. J. H. Plummer, pastor of the Church of the Epiphany officiating, assisted by Rev. Dr. Hodgkins, a former rector of the Epiphany, and by Rev. Francis J. Tromp, curate of St. Augustine's Church.

### GENERAL NEWS NOTES

The Bishop and Council have asked that every parish and mission in the diocese hold a Parish Program Conference on the Church's Program on any two or three days between October 15th and 30th, and also that each parish and mission hold a series of discussion groups during the four weeks in November.

The cost for maintenance and repairs at St. Mary's Home for Children has increased greatly, and the members of the active auxiliary to the Home, St. Francis' Guild, are planning for a bazaar in or near the "Loop" district on Thursday November 6th, a general call has been sent out throughout the Diocese to Church people to cooperate in this undertaking. The Bishop has given his hearty approval. Mrs. Anderson is the honorary president of the bazaar, and Mrs. John Oliphant the president.

The spring meeting of the South Side Church School Institute was held at the Church of the Holy Nativity, the Rev. Morton C. Stone, rector on Tuesday evening, May 27th. At the evening session the Rev. Gerald G. Moore made an address on The Devotional Life of the Child.

Bishop and Mrs. Anderson and their family are to sail for Europe on June 19th.

The Rev. E. J. Randall, Executive Secretary of the Diocese, and Mrs. Randall and their daughters are to sail for Europe on July 5th.

Mrs. Hartwick, secretary of the Church Club of Chicago, has resigned and leaves for Denver, Colo., on May 31st.

Miss Lena Grimes, secretary of The Church Mission of Help in the Diocese of Chicago has resigned her work, and leaves for Melrose, Mass., on June 1st.

H. B. GWYN.

### A FIRST MESSAGE

THE FIRST MESSAGE to reach headquarters in regard to a congregational offering for Japan came from St. Paul's mission, Lowndesboro, Ala., the Rev. V. G. Lowery, of Troy, priest in charge. The little mission congregation has sent in pledges for Japan equivalent to their 1924 quota for budget and priorities.



## Washington has Festival Services at the Church of the Ascension

### Rector of Epiphany Parish—Building at the Cathedral—A Window for Memorials

The Living Church News Bureau }  
Washington, May 30, 1924 }

A DOUBLE FESTIVAL SERVICE, SUCH AS HAS seldom been seen in the national capital, was held at the Church of the Ascension on the evening of Ascension Day, when Ascension Parish celebrated the fiftieth anniversary of the laying of the corner-stone of the present church building, and the Washington Guild of Altar Servers and Lay Readers celebrated its eighth annual festival.

The procession, which preceded the service, was made up of acolytes, crucifers, taperers, banner bearers, lay readers, and clergymen from all parts of the Diocese, and was the longest ever seen in Ascension, not excluding the occasion when the Diocesan Conventions had met there. The service was Choral Evensong with *Te Deum*. The Rev. Thomas Cooke, the rector, preached a sermon on the record of Ascension in the past, from the days when it was a little parish on the other side of the city, through the period when it was the pro-Cathedral, to the present day, when it is one of the large down town churches. The Rev. Enoch M. Thompson, Director of the Guild, made an inspiring address on the work and place of altar servers in the Church, and on the duties and responsibilities of lay readers.

After the offertory, there was a Solemn Procession four times around the church under the direction of the Rev. George W. Atkinson, master of ceremonies. A special program of Ascensiontide music was rendered by the Ascension choir of fifty voices.

At the close of the service, a reception was held in the parish hall, to which all who attended the service were invited.

In the Guild of Altar Servers were represented the following churches: St. James', St. Thomas', the Incarnation, the Nativity, St. Mary's, Ascension, St. Matthew's, St. Stephen's, St. Monica's, St. Agnes', Good Shepherd, St. Paul's, and the chapel of St. John's Orphanage, which is maintained by the Sisters of St. Margaret.

#### RECTOR OF EPIPHANY PARISH

Announcement was made at the Church of the Epiphany last Sunday morning that the Rev. Z. B. T. Phillips, D.D., rector of the Church of the Saviour, Philadelphia, had accepted the call of the vestry to be its rector. Because of its size and location, Epiphany Church has come to hold a unique position in the Diocese, being the meeting place for assemblages of all kinds, large and small.

The late Rev. Randolph H. McKim, D.D., was rector of the parish for thirty-two years. At his death, the Rev. James E. Freeman, D.D., was chosen to succeed him, but within two years, was elected to be Bishop of the Diocese. Since then the vestry has had the task of finding a worthy successor for these two remarkable men. The acceptance of Dr. Phillips gives very universal satisfaction.

At the same time the withdrawal from Epiphany Parish of three clergymen now on its staff is announced. It is a coincidence that these things should come together, and is not the result of any one set

of circumstances. The Rev. Raymond L. Wolven, now in charge of the parish, has been selected by the Board of Managers of Diocesan Missions to become vicar of Trinity Diocesan Church in place of the Rev. D. R. Covell, who has been recently transferred to the Diocese of Los Angeles. Mr. Wolven, before coming to Epiphany Parish, was assistant to Mr. Covell in the work of the City Missions, and as such had become acquainted with the conditions at Trinity. It is the desire of the Bishop to make Trinity Diocesan Church a preaching center as well as a center for community work, particularly among the families of foreign-born residents in the neighborhood. Mr. Wolven's wide experience in institutional work and among foreigners especially fits him for this task.

The Rev. E. H. Gibson, who, during his year in the diaconate, has been attached to Epiphany Parish, has accepted a call to be rector of Trinity Church, Ten Hills, Baltimore, Md.

The Rev. Jabez Backus, who, after many years' service as a clergyman of the Congregational Church, became a communicant of the Church at the age of sixty-five, and was subsequently ordained to the priesthood and attached to Epiphany Parish, has decided to retire from active parochial life and to join his sisters, who are residing in southern California. He will leave Washington this week.

#### BUILDING AT THE CATHEDRAL

A contract has been signed for the continuation of the crypt of the National Cathedral under the transept and crossing. The principal feature of this crypt will be the mortuary chapel of the Resurrection, set apart for funeral services, and for the repose of the remains of honored dead before their burial. The style will be Norman, with heavy columns and round arches, the sanctuary being heavily gilded and decorated in brilliant colors.

The corner-stone of the Blair Memorial building, the first unit of the Cathedral Library, was laid with impressive ceremonies on Ascension Day. This building is located in the Cathedral Close, sufficiently near to the site of the Chapter House and the Cathedral schools to be easily accessible, but not too close to interfere with the majestic prospect of the Cathedral edifice itself. The Rt. Rev. Lucien Lee Kinsolving, D.D., Bishop of Brazil, preached the sermon.

#### A WINDOW FOR MEMORIALS

There has recently been erected in the Chapel of the Good Shepherd a large window in the wall at the end of the building above the center aisle. This window is divided into twenty-six sections, with the idea of using separate sections as memorials to departed members of the congregation. The central panel, depicting Christ as the Good Shepherd, has been installed, as has a circle of cherubs. Other sections will picture scenes from the life of Christ from the Annunciation to the Ascension.

#### BEQUESTS OF MRS. FRANCIS BOYD

PUBLIC BEQUESTS of the late Mrs. Francis Boyd, of Milwaukee, include \$20,000 for St. John's Home, \$20,000 for St. James' Church, and \$20,000 for the Visiting Nurses' Association, all of Milwaukee.

#### THE NEW EDITOR

THE *Southern Churchman*, in its issue for May 31st, announces that the Rev. Joseph B. Dunn, D.D., becomes its chief editor on June 1st, succeeding the Rev. Russell Bowie, D.D.,

The president of The Southern Churchman Co., Mr. Lewis C. Williams, after a brief introduction of Dr. Dunn to the readers of the paper, says:

"With every confidence in his loyalty to those principles, for the proclaiming of which this paper came into being and has continued to exist for ninety years, the Board has given him an untrammelled freedom to direct its future course."

#### CONVENTION OF SOUTHWESTERN VIRGINIA

THE ADDRESS of the Rt. Rev. Robert C. Jett, D.D., Bishop of Southwestern Virginia, to the annual Council of the Diocese, which met at Grace Memorial Church, Lynchburg, May 20th and 21st, was a review of the activities of the Diocese, and particularly of the missionary work. It appears from the tone of the Bishop's statements that the work is in a flourishing condition. Among other things he also spoke of the attempts to secure international peace, and urged membership on the part of the United States in the Permanent Court of International Justice. The Council sent a message to Senator Swanson congratulating him on his stand in regard to this matter, and urging that the matter be reported out of committee to the present congress.

The new Constitution, passed provisionally last year, was confirmed at this meeting of the Council, and a new system of parish apportionment for the Program of the Church was devised.

#### MARQUETTE CONVENTION

THE CONVENTION of the Diocese of Marquette, which met at St. Paul's Cathedral, Marquette, Mich., May 27th, adopted resolutions favoring international coöperation through a World Court, and condemning the attempt, through a proposed constitutional amendment, to abolish Church and private schools in the State of Michigan. Steps were taken which it is hoped will result in the publication of a diocesan paper.

On the evening preceding the Convention, a men's dinner was held in the Cathedral hall, at which announcement was made of the election of the Rev. C. G. Ziegler, of Ishpeming, as honorary canon of St. Paul's Cathedral. The dinner was followed by a memorial service to the late Rt. Rev. G. Mott Williams, D.D., first Bishop of Marquette. After the Convention the clergy motored to the Doe Lake Fishing Club, where they were the guests of Bishop Harris for their annual clerical conference.

#### QUINCY WOMAN'S AUXILIARY

THE ANNUAL MEETING of the Woman's Auxiliary of the Diocese of Quincy was held at Galesburg, Ill., May 20th, and 21st, at Grace Church, the Rev. Wm. P. James, rector, with larger attendance than usual. Reports showed a good year's work done. Addresses were made by Mrs. Frederick Deis, Bishop Fawcett, and others. Miss Mary Marsh, of Warsaw, was elected President, Mrs. F. J. Corbin, of Galesburg, secretary, and Mrs. J. H. Smith, of Osco, treasurer. The meeting will be held at St. Paul's Church, Peoria, next year.



### ALBANY CHURCH MISSION OF HELP TO INCORPORATE

AT THE SPRING MEETING of the Albany Diocesan Board of the Church Mission of Help, which was held at the home of the chairman, Miss Ethel Van Benthuysen, Albany, articles of incorporation, prepared by Mr. Russell M. Johnston, Chancellor of the Diocese, were agreed upon.

At this meeting there was an address by Dr. Joseph Lawrence, of the State Department of Health. Miss Agnes M. Penrose, Executive Secretary, spoke of the work being done by the organization in the diocese, in coöperation with rectors, physicians, officials, and social agencies.

Members of the Board included the Rev. Messrs. O. S. Newell, H. E. Pike, and Dr. H. R. Freeman, Dr. Whittington Gorham, Mrs. Hinsdill Parsons, and Mrs. Willis T. Hanson, Jr., and Mrs. W. W. Ellsworth.

### CHURCH BUILDING FUND RECORD

ONE MILLION DOLLARS loaned, and a quarter of a million given to the Church for construction purposes, is the record in the last ten years of the Church Building Fund. These are the "outs" of the three-quarters of a million dollar fund of which the Church has the sole use. Had the fund been larger, more would have gone out. In the past sixty days the Church has asked for \$150,000 more than the available supply.

The "ins" of the fund are the gifts of individuals, legacies, and parochial offerings. The gifts and legacies are very infrequent. In the same ten years the general offerings for the increase of the fund have averaged \$1,600 a year, of which feeble parishes and missions, which have received gifts, have returned eighty per cent.

This disparity looks like a failure in reciprocity, and a willingness to put in a minimum and to take out a maximum. Is the Church satisfied with this situation?

The Trustees of the Board, at their May meeting, expressed their belief that the congregations of the Church, whose annual offerings for the Fund have repeatedly been recommended by the General Convention, would be unwilling to permit this preponderance of "outs" over "ins" when once the facts were known.

### COLORADO COLLEGE STUDENTS' CONFERENCE

A COLLEGE STUDENTS' CONFERENCE is to be held the last week in August in Evergreen, Colorado. The Rt. Rev. Fred Ingley, D.D., will be the chaplain, and the faculty includes the Rev. Charles N. Lathrop, Executive Secretary, of the Department of Christian Social Service; the Very Rev. Robert S. Chalmers, Dean of St. Matthew's Cathedral, Dallas, Texas; the Rev. LeRoy S. Burroughs, Student Inquirer of the Province of the Northwest; Dr. Allen Moore, Fellow of the Royal Geographic Society of England; the Rev. Canon Winfred Douglas, Mus. Doc., Mr. W. W. Winne, Chairman of the Field Department of the Diocese of Colorado.

The mornings will be given to study discussion and devotions, the afternoons to recreation, and the evenings to campfires, pageantry, music, and other activities.

The Dean Hart Memorial Conference Center at Evergreen, in the mountains,

twenty-seven miles from Denver, is fully equipped with a conference house, an auditorium, and dormitories. The delegates need bring only such things as warm wraps, heavy boots, sweaters, towels, and soap. The cost will be \$9 for board and lodging, \$3 for transportation from and to Denver, and \$2 as a registration fee, \$14 in all.

Those wishing to attend should send their names and colleges, with home address and home parish, and registration fee, to Miss Louise Sudbury, 323 McClintock Bldg., Denver, Colorado.

### SEWANEE SCHOOL OF THE PROPHETS

THE CURRICULUM and the faculty of the School of the Prophets which is to meet at Sewanee, Tenn., from August 7th to the 21st, is as follows:

Religious Education, to be supplied; The Church's Program, the Rev. B. H. Reinheimer, or the Rev. W. J. Loaring Clark, D.D.; Parochialia, Dr. Loaring Clark; The Prophetic Office, and Evangelism in the Church, the Rev. J. A. Schaad; Moral Theology, the Rev. M. B. Stewart; Discussion Group Methods for Bible Class Work, Miss Laura F. Boyer.

At this school there are to be round table conferences in the afternoons or evenings, under directed leadership. The topics that will be suggested are vital, practical problems, and they are to be discussed in a more informal manner than is possible in a regular class period.

## HOLY CROSS PRESS

### ROODCROFT LIBRARY

One Dollar a Volume, Cloth, Gilt

#### THE WINE OF GOD

BY REV. S. C. HUGHSON, O.H.C.  
A Devotional Study of Our Lord's First Miracle.  
"The book as a whole is very beautiful and will repay quiet study."—*The Churchman*.

#### BARGAINERS AND BEGGARS

BY REV. J. O. S. HUNTINGTON, O.H.C.  
A Study of the Parable of the Laborers in the Vineyard.  
"Its author is one with whom the distinction between the religious and the secular, as most of us make it, has passed out."—*The Public*.

#### PLEDGES OF HIS LOVE

BY REV. S. C. HUGHSON, O.H.C.  
Meditations on the Life of Our Lord.  
"A valuable devotional book, especially for those who are learning to meditate."—*The American Church Monthly*.

#### THE GLORIES OF JESUS

BY REV. KARL TIEDEMAN, O.H.C.  
A Study of the Promises of Holy Scripture.  
"Succinct, vigorous, clear, stimulating, are the words which best describe these brief meditations."—*The Living Church*.

WEST PARK, N. Y.

## HEATON, BUTLER & BAYNE

### GLASS STAINERS

By appointment to the late KING EDWARD VII

Stained Glass Mosaics  
Church Decorations  
Memorial Brasses, Etc.

Designs and Estimates on application to

Heaton, Butler & Bayne (N.Y.), Ltd.  
347 Fifth Avenue, Knabe Building, New York

## AMERICAN CHURCH MONTHLY

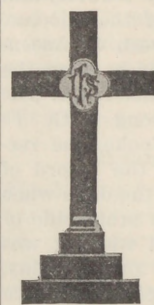
SELDEN PEABODY DELANY, D.D., Editor

June, 1924 Priests' Convention Number Vol. XV, No. 4

Subs. \$3.00. Single Copies, 25 cts.  
SPECIAL JUNE ISSUE, 50 CTS.

*The Deity of Our Lord*, FRANCIS J. HALL  
*The Virgin Birth of Our Lord*, WILLIAM PITT MCCUNE  
*The Resurrection of Our Lord*, FREDERICK C. GRANT  
*The Holy Sacrifice*, WILLIAM A. MCCLENTHEN  
*The Holy Communion*, FREDERICK S. FLEMING  
*The Real Presence*, FREDERICK S. PENFOLD  
*The Study of Moral Theology*, MARSHALL BOWYER STEWART  
*Spiritual Guidance*, JAMES O. S. HUNTINGTON  
*Prayer and Meditation*, P. N. WAGGETT  
*Rule of Life*, CHARLES S. HUTCHINSON  
*The Church*, IRVING P. JOHNSON  
*Reunion and Protestantism*, GEORGE CRAIG STEWART  
*Reunion and Rome*, J. G. H. BARRY

EDWIN S. GORHAM, Publisher  
11 West 45th Street New York City



## Church Furnishings In Gold, Silver, and Brass

CHURCH and  
CHANCEL  
FURNITURE

Write for Catalogue  
For Episcopal Churches

W. & E. SCHMIDT CO.  
308 Third Street MILWAUKEE, WIS.

## ART GLASS MEMORIAL WINDOWS

FLANAGAN & BIEDENWEG STUDIO

We make a specialty of individual Memorial Windows and Mausoleum Lights.  
Send for our book B, Suggestions for Memorial Windows. We can give ample Episcopal references upon request.

183 W. Illinois St., CHICAGO. Established 1883



## CHURCH VESTMENTS

Cassocks, Surplices, Stoles  
EMBROIDERIES  
Silks, Cloths, Fringes  
CLERICAL SUITS  
Hats, Rabats, Collars

COX SONS & VINING  
131-133 East 23d St. NEW YORK

## MEMORIAL TABLETS

in Alabaster, Culin Bronze, Brass and Oak  
Write for free list of designs to

GAWTHORP & SONS, LTD.

By Appointment to H. M. King George V.  
4, Trafalgar Square, London, England.

## Memorial Windows

When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows . . . Some of them are in the form of color photographic transparencies  
Charles J. Connick Nine Harcourt St  
BOSTON, MASS.  
Awarded gold medal by Panama Pacific Exposition

## WILLIAM GREEN

(Formerly R. W. CROTHERS)

CHURCH BOOK SELLER

Books of all Publishers. Prompt Personal Service  
998 Jackson Ave. BRONX, NEW YORK CITY



**COLORADO VACATION  
CHURCH SCHOOL**

ST. BARNABAS' CHURCH, Denver, Colo., is preparing to conduct a Daily Vacation Church school from June 25th to August 1st, the first parish in Denver to do so. The vestry voted the money for the project some months ago, and the plan is to be carried out painstakingly.

There will be three departments, kindergarten, primary, and junior high, each under the direction of a paid instructor and her assistants. The boys' handicraft work will be directed by a man who is a teacher of manual training in the Denver schools.

The sessions will open with a service in the church, and instruction by the rector, the Rev. Charles H. Brady; this will be followed by two hours of study, instruction, music, handicraft, memory work, and organized play.

**A TENNESSEE COMMENCEMENT**

THE FIFTY-SECOND commencement of St. Katharine's School, Bolivar, Tenn., occurred May 16th to the 20th. The commencement sermon was preached by the Rev. C. S. Ware, of Memphis, Tenn. Bishop Maxon held the graduation service in St. James' Church on Monday night.

St. Katharine's is a grammar and secondary school of limited enrollment. It is unendowed and depends on its small tuition fee for income. There are imperative needs pressing on the school at present, but enrollment for next year is more than encouraging.

**SOUTH CAROLINA CHURCH  
CONSECRATED**

ON SUNDAY, May 25th, the Rt. Rev. William A. Guerry, D.D., Bishop of South Carolina, consecrated Faith Memorial Church, Waverly Mills, S. C., which has just been built for the colored congregation there. The Bishop was assisted by the Rev. C. W. Boyd, rector of All Saints', the parish there, and by the Ven. E. L. Baskervill, Archdeacon for Colored Work.

The Bishop, in his sermon, spoke of the Church's work among negroes, of that of the Rev. Alexander Glennie among them as slaves, and of others among them as freemen. He referred to his father, the Rev. LeGrand F. Guerry, for a long time rector of All Saints' Parish, and the founder of the work among the colored people, known as Faith Memorial Mission. A window, given by the members of the mission was placed in the chancel in memory of the Rev. Mr. Guerry, and was blessed by his son.

**A UNIQUE RECORD**

THE REV. POMEROY H. HARTMAN, of St. Peter's Mission, Williston, N. D., has established a unique record for that mission. During Lent, through the efforts of the Church school, subscriptions to the *Spirit of Missions* were obtained from every Church family in the congregation. Mr. Hartman received from the editor of the *Spirit of Missions* a letter of congratulation, telling him that so far as he knew, St. Peter's Mission is the only one hundred per cent unit in the whole Church in this respect, and if such a standard could be reached throughout the whole Church, the problem of adequate mission interest and support would be solved.

**LATE MOWBRAY PUBLICATIONS**

**MOREHOUSE PUBLISHING CO.**

American Agents

1801 FOND DU LAC AVENUE

MILWAUKEE, WISCONSIN

FOR A SPIRITUAL PILGRIMAGE

**VIA DOLOROSA**

Devotions for Passiontide, or for a Pilgrimage, offered to those who, in body or in spirit, visit the holy shrines. Edited by the Ven. P. STACY WADDY, M.A., Archdeacon in Palestine. With a Foreword by the BISHOP OF LONDON. Paper, 40 cts. Cloth, 80 cts. Postage about 5 cts.

A NEW BOOK OF CONFIRMATION INSTRUCTIONS

**ENLISTED AND ARMED**

By the Ven. F. H. HULME, M.A., Archdeacon of Bloemfontein. 40 cts. Postage about 4 cts. Written in a clear, attractive, and straightforward style, these Instructions will be found invaluable for private reading by Confirmation Candidates, and will also be of great assistance to the clergy as material for Confirmation addresses.

ELEVENTH EDITION. JUST PUBLISHED

**OUR COMPANION BY THE WAY**

By the Rev. W. F. LATROBE-BATEMAN, M.A., Hon. Canon of Christ Church. Cloth, 80 cts. Postage about 5 cts.

"Mr. Bateman describes the characteristics of the Christian Life, its joys and its end, viewed as a following of Christ along the path of obedience and patience. An address on ministries of mercy, inculcating the duty of intercessory prayer, is a very beautiful one."—*Church Times*.

**MEDITATIONS ON THE HOLY SPIRIT**

By the Rev. Canon B. W. RANDOLPH, D.D. Cloth, \$1.00. Postage about 8 cts.

"Will be welcomed by a large circle of readers on account of their simple statement of fundamental matters—each meditation dealing clearly and concretely with a fundamental thought."—*The Times Literary Supplement*.

"They are brief, but there is much spiritual help and treasured experience in their closely knit sentences."—*Guardian*.

JUST PUBLISHED

**CALVARY AND THE HOLY SEPULCHRE**

An Historical and Descriptive Handbook to the Sacred Sites. By the Ven. P. STACY WADDY, M.A., Archdeacon in Palestine. With Eight Illustrations and a Plan. Paper Boards, 80 cts. Cloth, \$1.20. Postage about 8 cts.

"The object of these notes is to offer the information for which we find pilgrims ask us; which, they tell us, makes all the difference in the tone of their visit."—*From the Preface*.

SECOND EDITION

**LOVE'S ARGUMENT AND OTHER POEMS**

By the Rev. FATHER ANDREW, S.D.C. With New Poems and Colored Frontispiece. 60 cts. Postage about 5 cts.

**THE BLOEMFONTEIN DIOCESE AND ITS PROBLEMS**

By the Rt. Rev. W. J. CAREY, D.D., Bishop of Bloemfontein. With Eight Illustrations and Two Maps. In Paper Covers, 35 cts. Postage 3 cts.

"A picturesque sketch of this great South African missionary diocese . . . illustrated with attractive photographs."—*The Times Literary Supplement*.

**THE CHURCHMAN'S GLOSSARY OF ECCLESIASTICAL TERMS**

By E. G. C. ATCHLEY and E. G. P. WYATT. Cloth, \$2.40. Postage about 15 cts.

"A handy reference book in which ecclesiastical, liturgical, and theological terms are briefly explained. Much information is brought together useful to those who are interested in ecclesiastical matters."—*The Times Literary Supplement*.

"The book will not only be a delight to the curious, but of great value to the student. The names of Mr. Atchley and Mr. Wyatt are a guarantee of accuracy and knowledge . . . The Glossary is a wonderful six-shillingsworth."—*Guardian*.

**FURTHER CONSIDERATIONS ON THE BEHALF OF REUNION**

By VISCOUNT HALIFAX. 80 cts. Postage about 6 cts.

This pamphlet is an outcome of the recent Conferences at Malines in which Lord Halifax took part. He examines the present position with regard to reunion both from the Anglican and the Roman Catholic side. The Appendices contain a number of interesting documents bearing on the subject, including an account of the author's visit to Paris in 1896.

"He writes with such sincerity and devotion that his statement will receive the earnest attention of his readers. . . . We commend his efforts to do everything possible to promote unity between the Church of England and the great Church of the West."—*The Times*.

"If optimism is but a firm belief in the goodness of God, men like Viscount Halifax are to be accounted amongst the elect. . . . No difficulty in the way of his life-long quest has power to ruffle his serene faith in the sincerity of his most petulant foe. His patience in the end takes on the force and dignity of an argument; for it would seem to be the serene magnanimity of the truth."—FR. VINCENT McNABB, O.P., in the *Catholic Times*.

THIRD IMPRESSION

**CATHOLICISM AND ROMAN CATHOLICISM**

By the Rt. Rev. CHARLES GORE, D.D., D.C.L. 40 cts. Postage about 4 cts.

CONTENTS.—I. Catholicism. II. Roman Catholicism. III. Protestantism and Anglicanism.

"Written in his best, plainest, most cogent manner, without obscurity and without repetition."—W. H. H. in the *Winchester Diocesan Chronicle*.

"An effective criticism of the essential claim of the Roman Church to be the whole Catholic body. Those who have no time for the Bishop's bigger works will learn much from this."—*Guardian*.

FOURTH IMPRESSION

**CONVERSION, CATHOLICISM, AND THE ENGLISH CHURCH**

By the Rt. Rev. W. J. CAREY, D.D., Bishop of Bloemfontein. Boards, 80 cts. Postage about 6 cts.

"Should be read and digested by Churchmen of every school. Certainly Anglo-Catholics should welcome it whole-heartedly; it speaks plainly and points out weak places, but the words are those of one who is himself a true Anglo-Catholic."—*Church Times*.

RECENT PUBLICATIONS OF THE ALCUIN CLUB

**A DIRECTORY OF CEREMONIAL**

In Boards, \$1.00. Postage about 8 cts.

"We commend to the clergy, and indeed to every one who is concerned with ceremonial, this useful book, which is probably the cheapest and most convenient directory of English ceremonial that has yet appeared."—*Church Times*.

A NEW "ORANGE BOOK"

**A SURVEY OF THE PROPOSALS FOR THE ALTERNATIVE PRAYER BOOK**

Part II.—Occasional Offices

By a Group of Members of the Alcuin Club. Embodying the Proposals of the National Assembly Committee, the "Green Book" and the "Grey Book," arranged with Notes showing the effect of each in practice. Paper, 60 cts. Boards, \$1.00. Postage about 6 cts.

"This is a really important book. . . . Should be bought by all concerned or interested in Prayer Book revision."—*Guardian*.



### VIRGINIA CHURCH REVIVED

THE WORK of the Church was revived in Piedmont Church, Madison, Virginia, when the Rev. K. J. Hammond, D.D., and the Rev. Frank Cox celebrated the Holy Communion there on May 4th.

A substantial brick building was put up in this parish in 1834, which had, for a time, a resident clergyman; but deaths and removals left only a few Churchmen there. Last fall neighboring clergymen made visits to the Church families, and encouraged them to renovate the building. Services will be maintained now on at least one Sunday a month hereafter.

### A CHURCH BEAUTIFIED

A GREAT DEAL has been done for the beautifying of St. Andrew's Church, Denver, Colo., in the past four years, and most of the work has been done by the parishioners themselves, as an expression of devotion.

Some time ago one of the women of the congregation made for the church a statue of the Blessed Virgin, which was placed on a simple pedestal. Now it has received a worthier setting, a graceful console of tooled lead, picked out in touches of vivid coloring. Around the three facets of the console runs the inscription, *Salve, Regina Coeli*. It is the work of one of the vestrymen, Major W. L. Hogg.

Artistic talent is not confined to the adult parishioners. The crucifer, a boy of fifteen, has just completed a children's altar, with its cross and candlesticks, which have been decorated in polychrome by an older person. This boy has also made tables for the Church school, bulletin boards, and a tract case.

### THE LAWRENCEVILLE SCHOOL

THE LAWRENCEVILLE SUMMER SCHOOL for Colored Church Workers is to meet at St. Paul's School, Lawrenceville, Va., from July 21st to August 1st.

The devotional services of the school are to be led by the Rev. E. H. Hamilton, D.D. There are to be courses on Religious Pedagogy, and the Church Catechism, by the Rev. J. C. Wagner, professor in the Bishop Payne Divinity School; on the Church School Service League, and The Mission of the Church; and on Racial Problems, by the Rt. Rev. H. B. Delany, D.D., Suffragan Bishop of North Carolina. Archdeacon Russell, of St. Paul's School, will give a series of stereopticon lectures on The Life of Our Lord.

The Ven. J. S. Russell, D.D., of St. Paul's School, is chairman of the committee of arrangements. Reservations for the school should be made as soon as possible.

### PARISH HOUSE BEGUN

THE CORNER-STONE of the new \$50,000 parish house of the Church of the Ascension, St. Louis, was laid on Ascension Day with Masonic ritual by Blue Lodge No. 550, A. F. & A. M., J. S. McIntyre, Grand Master of Missouri, officiating. The corner-stone of the Church of the Ascension was laid fifteen years ago by the same Lodge and Grand Master. The Rt. Rev. Frederick F. Johnson, D.D., Bishop of the Diocese, and the Rt. Rev. James R. Winchester, D.D., Bishop of Arkansas, who was for eight years rector of the parish, spoke at the ceremony, and the devotional service was conducted by the Rev. John S. Bunting, the present rector.

The courage and devotion of the Rev. Mr. Bunting who began plans for the new parish house while the ashes of the former one, which burned a year ago, were still hot, were praised by both bishops. The parish house will have ample facilities for young people who swarm to the Church of the Ascension in great numbers.

### OKLAHOMA LENTEN OFFERING

THE CHILDREN'S LENTEN OFFERING for missions from the Missionary District of Oklahoma, for 1924, amounts to \$1,939.29. This is about \$368 more than the total for 1923. Forty-five parishes and Missions had a share in the offering this year.

### RAISE QUARTER MILLION ENDOWMENT

ONE HUNDRED AND TWENTY-FIVE MEN of St. Paul's Parish, Buffalo, N. Y., recently invited their rector, the Rev. Charles A. Jessup, D.D., to take dinner with them. It happened that the rector had stated in an anniversary sermon, delivered several weeks before, that the endowment fund of the parish, now amounting to quarter of a million dollars, should be increased to at least half a million dollars, if the permanency of St. Paul's Cathedral, in the downtown district of Buffalo among the skyscrapers and office buildings, were to be assured for the future. At the dinner tendered Dr. Jessup, the announcement was made by George T. Ballachey, a member of the vestry, that by gifts that had been promised, by life insurance drawn in favor of the parish, and by legacies, the permanent endowment fund would positively be increased to an amount in excess of the half million suggested. John K. Walker, another vestryman present, immediately proposed that three quarters of a million be accepted as the goal for the future, and this proposal was received with enthusiasm by the men present.



## ROCHE'S

### HERBAL EMBROICATION

The external remedy for CROUP or WHOOPING COUGH that several generations of mothers have used successfully (since 1802). Roche's loosens the phlegm—relieves quickly and safely. Equally effective for Bronchitis and colds on the chest. Always keep a bottle handy. All druggists or

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

# STAINED GLASS WINDOWS

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

## J. WIPPELL & COMPANY LTD

Ecclesiastical  
Art Workers  
in Embroidery  
Wood Stone  
Metal and  
Stained Glass

Illustrated Lists  
I will be forwarded  
and advice given  
upon receipt of full  
particulars

L. Exeter  
L. 55 & 56 High St. &  
Cathedral Yard  
London  
445 Duncannon St.  
Charing X  
W.C. 2  
England



### THE D'ASCENZO STUDIOS

Philadelphia—1602 Summer Street

DESIGNERS OF

#### HISTORICAL WINDOWS

Washington Memorial Chapel  
Valley Forge, Pa.

Mural Decorations, Stained Glass,  
Glass Mosaics, etc.

## MOWBRAYS

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

### SUPPLY EVERYTHING for the CHURCH

Illustrated lists of Embroidery, Metal,  
Wood, or Clerical Tailoring Dept. free

25,000 CHURCHES USE

## OSTERMOOR

### CUSHIONS.

BUILT—NOT STUFFED.

OSTERMOOR & CO. INC. 114 Elizabeth St New York

Illustrated Booklet and Samples Free.

### DEAGAN TOWER CHIMES

PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD

#### THE MEMORIAL SUBLIME

LITERATURE, INCLUDING TESTED PLAN FOR  
SECURING CHIMES SENT UPON REQUEST  
STANDARD SETS—\$ 5,000 TO \$10,000


J. C. DEAGAN, INC.  
172 DEAGAN BUILDING, CHICAGO

### A. K. MOSLEY

Ecclesiastical  
and Collegiate  
ARCHITECT

TROY, NEW YORK

English Gothic Designs all Periods  
Decorations: Furniture: Five Years with  
Examinations & Reports: Peterborough Diocesan Archd.



### R. GEISSLER, INC.

NEW YORK  
56 W. B. STREET.

CHURCH  
FURNISHINGS

WINDOWS—TABLETS  
FABRICS—EMBROIDERIES  
MEMORIALS





**VISITATIONS IN ALASKA**

THE VEN. FREDERICK B. DRANE, Archdeacon of Alaska, writes interestingly to the National Council of his recent visitations in his territory. A map of Alaska is essential to any proper appreciation of his letters from that great country. With a map, one can follow with interest and sympathy the course of his last winter's long and difficult journeys. He writes from Nenana, early in May, of leaving Fort Yukon on January 3d:

"I went down the Yukon, visiting Beaver, Stephen's Village, Rampart, and Tanana. Then I swung north for the 125-mile cross-country trip to St. John's-in-the-Wilderness (Allakaket). Reached there at 60 below zero, having had three days of travel in the intense cold. Remained there for a very pleasant visit until the weather broke. Then proceeded north up the Koyukuk to Coldfoot and Wiseman. This was en route to Fort Yukon, as I strike across country from Coldfoot to the Chandalar, and so make my way back to headquarters. Found a trail this time, and new cabins, whereas last year the cabins were much dilapidated, and the trail almost unmarked, with two feet of snow over the last tracks. . . . My native companion was a former St. Mark's Mission boy, quite efficient and a very satisfactory companion.

"After a ten-day rest at Fort Yukon, catching up with my correspondence, I started on my spring trip, this time alone, for travel in spring is quite easy compared to the winter travel with the possibility of intense cold and heavy snows. Alone, I can do all the riding, and am free from the expense of a companion. Had very pleasant visits at Circle and Eagle, and crossed over from Eagle to Tanana Crossing, then reached Nenana. . . . I plan to leave Nenana as soon as the heavy manual work is done, such as salvaging saw logs, planting the gardens, and getting the fish wheel ready."

Summer time finds the Archdeacon abroad again, by launch instead of sled and dogs, on long, lonely, river journeys. He goes to Tanana where he gets the launch, and heads up the Yukon, making visits all the way up to Eagle. He hopes to be on the way up the Koyukuk about the middle of July.

**MEMORIAL TO BISHOP KEATOR**

THE WOMAN'S AUXILIARY of the Diocese of Olympia is to erect a Celtic cross at the grave of the Rt. Rev. F. W. Keator, D.D., late Bishop of the Diocese, as a testimonial of their love and affection towards him.

At the annual meeting of the Diocesan Branch, which was held at Trinity Church, Seattle, May 5th, it was reported that the United Thank Offering balance on hand was \$1,655.45. Boxes to the value of \$2,744 had been sent out during the year. This included a chalice, paten, and altar hangings sent to Bishop McKim.

**DR. STEWART'S ANNIVERSARY**

ST. LUKE'S PARISH, Evanston, Ill., is to celebrate the twentieth anniversary of the rectorate of the Rev. George Craig Stewart, D.D., on Whitsunday and the two following days. There will be four celebrations of the Holy Communion on Whitsunday, at the last of which, a choral celebration, Dr. Stewart is celebrant and preacher. At this service the golden Book of Memorial is to be presented, and the rector's anniversary fund is to be offered. At the festival choral Evensong there is to be a procession of parish organizations.

On Whitsun Monday there are to be three celebrations of the Holy Communion, and a luncheon at the parish house for the visiting clergy. On Whitsun Tuesday there are to be two Celebrations, a parish reception, and a parish dinner, at which Dr. Stewart will preside, and at which there will be distinguished guests representing the city, the university, and other interests.

**BISHOP PADDOCK IMPROVING**

THE RT. REV. R. L. PADDOCK, D.D., is at Williamstown, Mass., where he will spend the summer. His health continues to improve, and the many letters received from friends, known and unknown, have greatly cheered and strengthened him.

**AN ORGANIST HONORED**

MR. CARL H. HOENIG, who has been organist and choir master of Trinity Church, Columbus, Ohio, for twenty-five years was a guest of honor at a dinner given by the parish Thursday evening, May 21st. Mr. Hoenig came to Columbus from New York, where he was organist and choir director of Trinity Church, Mt. Vernon. His work in Columbus has included the training of more than 1,000 choir boys. Besides being in charge of the music at Trinity. Mr. Hoenig is Columbus' Community Song Master. He is musical director at Ohio State University, choir director of the Columbus School for Girls, and director of the Republican Glee Club. Mr. Hoenig is one of the most popular musicians in Columbus and nearly 200 were at the banquet given in his honor.

EASTERN OREGON'S annual convocation, learning that its quota for 1925 was to be decreased from the amount set for 1924, wired a protest to the National Treasurer, and retained the larger figure.

**SPIRITUAL HEALING AND THE HOLY COMMUNION**

The New Practice and the Old Sacrament  
By the REV. GEORGE WILLIAM DOUGLAS, D.D.  
Paper, 35 cents

"I have read it with much interest and mean to read it again."—BISHOP BURGESS.

"It may well be that the Spiritual Healing movement may help restore Holy Communion to its rightful place in our worship. You have done well to call attention to the underlying psychology of the two processes."—PROF. SAMUEL McCOMB.

"Your treatment of the subject will be a help to many people."—REV. J. WILSON SUTTON.

"Much of value in it."—REV. ELWOOD WORCESTER, D.D.

Published by  
**MOREHOUSE PUBLISHING CO.**  
1801-1811 Fond du Lac Ave. Milwaukee, Wis.

**THE GUILD OF ALL SOULS**

OBJECTS—1st. Intercessory Prayer; 1, for the dying; 11, for the repose of the Souls of Deceased Members of all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body. 3rd. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer.

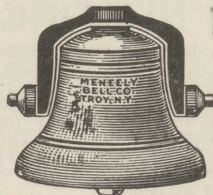
MR. T. E. SMITH, West Camp, N. Y.

**Stained Glass  
Mosaics  
Opus Serile**  
Made by  
**JAMES POWELL & SONS**  
(Whitefriars), Ltd., London England  
Correspondence Invited  
**ADRIAN A. BUCK**  
665 Fifth Avenue New York

**GORHAM**  
Fifth Avenue and 36th Street, New York  
Designers and Manufacturers of  
**CHURCH FURNISHINGS**  
in Gold, Silver, Brass,  
Marble Mosaic, Wood,  
and Stained Glass

ILLUSTRATED LIST (V.T.2) AND PATTERNS upon application.  
**CHORISTERS' REQUISITES.**  
These goods are FREE OF DUTY if the property of the Church.  
**J. WIPPELL & Co., Ltd.**  
Duncannon St., LONDON, ENGLAND.  
Charing Cross.

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

  
**MENEELY BELL CO.**  
TROY, N.Y.  
AND  
220 BROADWAY, N.Y. CITY  
**BELLS**

  
**McShane Bell Foundry Co.**  
BALTIMORE, MD.  
CHURCH, CHIMES and PEAL  
**BELLS**  
Memorials a Specialty

**CHURCH BELLS SCHOOL**  
Ask for Catalogue and Special Donation Plan No. 69  
ESTABLISHED 1888  
**THE C. S. BELL CO.** Hillsboro, Ohio

**MENEELY & CO.**  
**BELLS**  
WATERVLIET, N.Y.  
Church Bells, Chimes and Peals  
Unequaled musical qualities.



NEWS IN BRIEF

COLORADO—On the Feast of the Ascension, the Rev. Philip Nelson was instituted as rector of the Church of the Ascension, Salida, by the Rt. Rev. Fred Ingley, D.D. The annual missionary rally for Church schools of Denver and the vicinity was held in St. John's Cathedral shortly after Easter, and a similar service for the northeastern part of the Diocese was held in Trinity Church, Greeley.—More than twenty schools were represented at the Denver service, and the offerings totalled \$4,884.35. It is expected that the Diocesan

EDUCATIONAL

COLLEGES FOR MEN

New York

ST. STEPHEN'S COLLEGE

A Church College of Arts and Letters

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

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

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

Address, BERNARD IDDINGS BELL, President  
Annandale-on-Hudson, N. Y.  
(Railway Station: Barrytown)

SCHOOLS FOR NURSES

New Jersey

HOSPITAL OF ST. BARNABAS, Newark, N. J.

Offers two and one-half year course in NURSING, leading to degree R. N. \$15 monthly allowance, 3 weeks vacation. Registered School. Hospital, Class "A". Requirements: Sound health and 1 year High School.

Address: SUPERINTENDENT OF NURSES

New York

CROUSE-IRVING HOSPITAL

REGISTERED TRAINING SCHOOL FOR NURSES  
SYRACUSE, N. Y.

Two-year Course, leading to degree R.N.  
Eight-Hour Day, which includes regular class work.

Six-Day Week.  
One Month Vacation yearly.

Apply to Superintendent of Nurses

SCHOOL OF NURSING

ST. MARY'S FREE HOSPITAL FOR CHILDREN, 405 411 West 34th Street, New York. The School is Registered by the Board of Regents of the State of New York, and with affiliations, gives a two and one half years course in theory and practice of nursing. The Standard Curriculum is followed. New and attractive Nurses' Residence. For full particulars apply to Directress of Nurses.

COLLEGES AND SCHOOLS FOR BOYS

Illinois

Saint Alban's School

Only fifty miles from Chicago. A Church Boarding School that develops a boy mentally, spiritually, and physically. Special attention for boys preparing for Eastern Universities. Character building emphasized.

THE REV. L. B. HASTINGS, Headmaster.  
SYCAMORE, ILLINOIS.

Indiana

"For a Clean Mind **HOWE SCHOOL** In a Sound Body"  
HOWE — INDIANA

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

REV. CHARLES HERBERT YOUNG, S.T.D., Rector  
Address P. O. Box L, Howe, Indiana.

A Thorough and Select CHURCH SCHOOL for Boys

COLLEGES AND SCHOOLS FOR BOYS

Minnesota

SHATTUCK SCHOOL

A CHURCH SCHOOL FOR BOYS—58th YEAR

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

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

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

Address THE RECTOR

SHATTUCK SCHOOL, Faribault, Minn

New Hampshire

HOLDERNESS SCHOOL FOR BOYS

PLYMOUTH, N. H.

Four buildings 20 acres. Prepares for Colleges and Technical Schools. Modern Gymnasium. Athletic fields. Invigorating climate. Wholesome home life. Individual instruction and influence. 45th year. Booklet.

REV. ROBERT ELIOT MARSHALL, B.D., Rector

COLLEGES AND SCHOOLS FOR BOYS

Virginia

St. Christopher's

A COUNTRY BOARDING AND DAY SCHOOL FOR BOYS

Under the Auspices of the Protestant Episcopal Church Regular Instruction in Religion is provided for in graded courses.

College Preparatory. Day Department

Athletics under trained Instructors

Healthful, beautiful and historic surroundings

Boarding Department Limited to 50. Rate \$650

Upper and Lower Schools

Illustrated Catalog on request.

Rev. C. G. CHAMBERLAYNE, Ph.D., Headmaster  
Richmond, Va.

Virginia Episcopal School

LYNCHBURG, VIRGINIA

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

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

Wisconsin

RACINE COLLEGE SCHOOL FOR BOYS

(Combined with De Koven Academy)

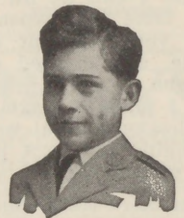


Small Classes, Personal Instruction, Individual Attention, Modified Military System, Home-like Atmosphere.

Old standards and traditions of the School maintained. Rigid requirements as to character and mental ability.

Address

The Warden of Racine College  
Racine, Wisconsin



SUMMER SCHOOLS

New York

New Jersey

Summer Schools for Churchworkers

Established by the Synod of Province II

Hobart College, Geneva, N. Y.

Princeton Seminary, Princeton, N. J.

Pastor: Rt. Rev. G. A. Oldham, D.D.

Pastor: Rt. Rev. David L. Ferris, D.D.

JUNE 30 TO JULY 11

HOW TO TEACH WHAT TO TEACH TRAINING FOR LEADERSHIP

Religious Education  
Story Telling

Christian Social Service  
Bible Study

Missions and Church Extension  
Pageantry

Personal Religion. Young People's Programme

For particulars and bulletin address

Geneva: MRS. R. C. COLLISON  
681 Castle St., Geneva, N. Y.

Princeton: MRS. G. H. LEWIS  
St. Andrew's Rectory, Beacon, N. Y.

Wisconsin

PLAN YOUR VACATION NOW!

Let it find you attending

THE RACINE CONFERENCE

For Church Workers

Place: Racine College, Racine, Wisconsin

Time: June 30th -- July 11th

Address, Mrs. C. W. Scott, Registrar, 750 Hinman St., Evanston, Illinois.



offering will surpass that of last year, which sum was \$6,412.

**EAST CAROLINA**—The so called Get-together Meetings of groups of the Woman's Auxillary of East Carolina are becoming a regular feature of diocesan life. A recent meeting of the Pitt County group in St. Paul's Church, Greenville, over which Mrs. B. T. Cox presided, brought forth some splendid papers on different phases of the Church's work, and led

**EDUCATIONAL**

**THEOLOGICAL SEMINARIES**

Connecticut

**Berkeley Divinity School**

Middletown, Connecticut

Address

REV. WILLIAM PALMER LADD Dean

Massachusetts

**Episcopal Theological School**

Cambridge, Mass.

Affiliated With Harvard University

Academic year begins September 22nd

For particulars Address the Dean

Minnesota

**SEABURY-CARLETON**

THEOLOGY LIBERAL ARTS

Best Training—Minimum Cost

For information and catalogue write

REV. FREDERICK KRAMER, Ph.D., D.D.,  
Seabury Hall, Faribault, Minn.

New York

**The General Theological Seminary**

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunities for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS THE DEAN

Chelsea Square New York City

Virginia

**The Protestant Episcopal Theological Seminary in Virginia**

The one hundred and second session opens Wednesday, September 17th, 1924. For catalogue and other information address THE DEAN

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

Wisconsin

**NASHOTAH HOUSE**

Founded in 1842

Theological Seminary

and

Collegiate Department

Academic Year begins September 29th

For particulars address The Dean

NASHOTAH HOUSE, Nashotah, Wis.

**EDUCATIONAL**

**COLLEGES FOR MEN AND WOMEN**

New York

**HOBART COLLEGE**

(For Men)

**WILLIAM SMITH COLLEGE**

(For Women)

GENEVA, N. Y.

102nd Year Began Sept. 18, 1923.

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

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

**COLLEGES AND SCHOOLS FOR GIRLS**

California

**THE BISHOP'S SCHOOL, Box 17, LaJolla, California**

FOR GIRLS. Upon the Scripps Foundation. Intermediate, General, College Preparatory. Music. Art. Outdoor life. Athletics. 16 miles from San Diego. Catalog.

Caroline Seely Cummins, A.M. Vassar, Headmistress

Washington, D. C.

**National Cathedral School**

A HOME AND DAY SCHOOL FOR GIRLS

The Bishop of Washington, President Board of Trustees.

Jessie C. McDonald, M.S., Principal.

Helen L. Webster, Ph.D., Academic Head.

MOUNT ST. ALBAN Washington, D. C.

**GUNSTON HALL**

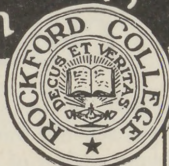
A GIRL'S SCHOOL IN THE NATIONAL CAPITAL

Founded on the soundest principles and highest scholastic standards. Under Church influence. Preparatory and academic courses. Two years graduate and college work. Music, Art, Expression. Domestic Science, Athletics.

MRS. BEVERLEY R. MASON, Principal.  
1928 Florida Avenue Washington, D. C.

Illinois

**Rockford College for Women**



Founded in 1847  
for Modern Women

A COLLEGE of distinguished graduates, fine traditions, and high standards of Christian scholarship. Chartered on February 25, 1847; this year is the 77th anniversary of Rockford College for Women. A.B., B.S., and A.M. degrees. Majors in Education, Art, Social Service, Home Economics, Music, and Secretarial studies. A campus of wooded acres on Rock River, 88 miles from Chicago. Gymnasium with swimming pool. All girls participate in athletics. An intimate college with many student activities.

Write for catalogue and book  
of views

WM. A. MADDOX, Ph.D., Pres.  
Box L, Rockford, Ill.

Iowa

**Saint Katharine's School  
Davenport, Iowa**

Under the care of the Sisters of St. Mary  
A thorough preparatory school for a  
limited number of girls

School recommended by Eastern Colleges

Beautiful Grounds, Outdoor Sports, and Riding

Address: THE SISTER SUPERIOR

**EDUCATIONAL**

**COLLEGES AND SCHOOLS FOR GIRLS**

Massachusetts

**RESTHAVEN** A Country School for Girls from six to thirteen. Simple, healthful, outdoor life. Music. Preparation for the larger secondary schools. Flexible program. Each Child an Individual.

Catherine Regina Seabury, Head of School, Mendon, Mass.

Michigan

**AKELEY HALL A Church School For Girls**

Healthful location on Lake Michigan. College Preparatory and General Courses. Outdoor sports and systematic physical training. Thirty-eighth Year. Address The Principal, Mary H. Yerkes, Grand Haven, Mich.

New York

**ST. MARY'S SCHOOL**

MOUNT ST. GABRIEL  
Peekskill - on - Hudson

**Boarding School for Girls**

Under the care of the Sisters of Saint Mary. College preparatory and General courses. New modern fireproof buildings. Extensive recreation grounds. Separate attention given to young children. For catalog address THE SISTER SUPERIOR

**ST. FAITH'S SCHOOL**

A Country School for Girls

College Preparatory, Home Science,  
Music, Vocational Guidance, Athletics,  
Modern Equipment.

Non-sectarian patronage, moderate tuition

REV. CHAS. H. L. FORD, Headmaster  
Saratoga, N. Y.

New Hampshire

**ST. MARY'S SCHOOL CONCORD**  
New Hampshire

A homelike school for girls. College preparatory and General Courses. Thirty-eighth year opened Sept. 19. MISS LADD, Principal.  
For particulars Address the Dean

New Jersey

**RUTH HALL DIOCESAN SCHOOL**

Home school for girls. Personal interest. Number limited. Terms \$450. Provincial School of the Province of New York and New Jersey. Address

MISS EMILY SPOONER, Principal  
508 First Avenue Asbury Park, N. J.

**ST. JOHN BAPTIST SCHOOL FOR GIRLS**

A Boarding School for Girls

In the Country near Morristown.

Under the care of the Sisters of St. John Baptist.

College Preparatory and General Courses.

Music and Art

Ample Grounds. Outdoor Life

For catalog address

The Sister Superior, Ralston, New Jersey

North Carolina

**SAINT MARY'S SCHOOL**

Rev. Warren W. Way, Rector

An Episcopal School for Girls. Junior College—four years High School and two years College courses. Special courses—Music, Art, Expression, Home Economics, Business.

MODERN EQUIPMENT—20-ACRE CAMPUS

Applications now being received for 83d Annual Session which opens September 11, 1924. Only 200 Resident Students can be accepted. For detailed information address A. W. TUCKER, Business Manager, Box 18, Raleigh, N. C.

Wisconsin

**MILWAUKEE DOWNER COLLEGE**

A standard college for women. Full four-year courses leading to B.A. and B.S. degrees Academic programs, Home Economics, Art Teacher's Course in Public School Music.

For Catalogue address Registrar, Milwaukee, Wis.



to most helpful discussion. A Washington-Tyrel group was recently organized at a meeting in Christ Church, Creswell, with Mrs. R. P. Walker, of Plymouth, as president. A morning and afternoon session was held, with a picnic lunch at noon. All questions affecting the work of the women are discussed, and the meetings are thus a clearing house for problems and their solution.—A preaching Mission recently conducted in St. Peter's Church, Washington, by Messrs. Mercer and Hadley, drew large congregations and caused an awakening of the spiritual life of the people. This parish, under the leadership of the Rev. Stephen Gardner, has made rapid strides in the past two years, leading the Diocese in the number of confirmations.—Bishop Darst began a ten-day Mission in the Church of the Good Shepherd, Jacksonville, Fla., on Sunday, May 25th. The rector, the Rev. C. A. Ashby, is an old friend of the Bishop's.

KENTUCKY—Grace Church, Paducah, is to celebrate its golden jubilee from Friday, June 20th, to Tuesday June 24th.

LOS ANGELES—All Saints' Church, San Diego, was consecrated on Ascension Day, by the Rt. Rev. J. H. Johnson, D.D., Bishop of the Diocese, assisted by the Rt. Rev. W. B. Stevens, D.D., Bishop Coadjutor.

LONG ISLAND—At the annual commencement of the Nurses' Training School of St. John's Hospital, Brooklyn, held in the hospital chapel, the Bishop of the Diocese gave his blessing to the graduates and presented diplomas. The address was made by the Rev. J. Clarence Jones, D.D., rector of St. Mary's Church, Brooklyn.—The Rev. John H. N. Putnam, a former chaplain in the Navy, has become rector of St. Michael's Church, High St., Brooklyn, and is in residence at 219 High St.—From the estate of Lillie Norfolk, the Church Charity Foundation has received the sum of \$1,678.64.—Bishop Burgess pontificated and preached at a Solemn Evensong on Ascension Day at St. Paul's Church, Clinton Street, to commemorate the fifteenth anniversary of the rector, the Rev. Andrew Chalmers Wilson. The parishioners made an offering to the church as a thanksgiving. The Rev. Morgan L. Griffith will assist at St. Paul's for the summer, and the Rev. Henry J. Sander, for July.—The Rev. Herbert Lewis-Jones, curate of St. George's Church, Flushing, L. I., has accepted the Bishop's appointment to be priest in charge of St. Thomas' Church, Farmingdale, L. I., and enters upon his cure on Trinity Sunday.

NORTH DAKOTA—The Japan Reconstruction Fund has been thoroughly presented to the District. The subject was given extensive space in two issues of the District paper. *The North Dakota Sheaf*. Mr. E. C. Brownell, representative of the National Council for the Sixth Province, came to Fargo to assist the Bishop and the Chairman of the Department of Field Service, the Very Rev. H. Cowley-Carroll, in organizing the campaign. All the clergy of the District were called together for the conference. At this conference the needs of each clergymen for publicity material for the campaign in his parish and mission stations was ascertained. Each piece of publicity matter was exhibited and its purpose explained, so that the plan of the Field Department might be simultaneously and identically carried out in each congregation in the District. Literature was sent out. In addition the appeal was sent to 240 families of scattered communicants throughout the District, and posters and material sent to other stations that were without pastoral care. It is too soon to know the complete returns from all over the District, but from the reports so far received the response has been a generous one.—Miss Frances H. Withers, the National Secretary of the Church School Service League has just made a five day trip through the District in the interests of the League. The Diocese of Duluth was represented at a conference in Fargo by delegates from Duluth, St. Cloud, Fergus Falls, and Detroit.—The Girls' Friendly Society is steadily gaining ground in the District. A new branch has been organized at Oakes with twenty girls in the probationers' class and twelve in the candidates'. At an admission service recently held at Rugby thirty-six members and associates were admitted. The Branch at the Cathedral recently admitted eight members and seven associates. At St. Paul's, Grand Forks, twenty-two members and two associates were admitted in February, and at Easby six members were admitted in March and five more in May.

NORTHERN INDIANA—The choir of St. Paul's Church, Hammond, sang a program of music which was broadcasted from Station WLS, Chicago, on the afternoon of May 25th. It has been asked to sing for broadcasting again soon.

SOUTHERN OHIO—Miss Doris, of Trinity

Church, London, has presented the parish with a beautiful altar service book in memory of her sister, who for many years was a faithful and devout communicant of Trinity parish.—Mrs. Underwood, of the Church of Our Saviour, Mechanicsburg, presented the church with an oak litany desk in memory of her brother Mr. Joseph Wing, who for many years was a vestryman of the parish.

TENNESSEE—On the occasion of his attendance upon the Convocation of Knoxville, held in St. John's Church, Knoxville, the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of the Diocese, confirmed ten persons, which made a total of 498 since the first of January. The number confirmed in the Diocese for the entire year 1922 was 557. It is thought that the number for this year will go much beyond this figure.

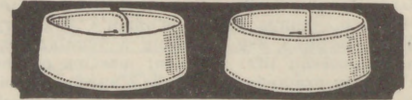
THE CALCUTTA DIOCESAN RECORD has an enthusiastic account of a presentation given by the girls of the Diocesan High School at Darjeeling which one would give much to have seen, or to see given in many of our parishes. The subject was none other than Pilgrim's Progress, presented in thirteen self-explanatory tableaux, in an atmosphere of quiet devotional dignity, distinctly a religious service rather than a mere entertainment, and with a great deal of color and life. Pilgrim's Progress in India! But of course! Where better?

ONE OF OUR smaller diocesan institutions is "a refuge for down and outs, the floating riff-raff of the Middle West." When the priest in charge told his ragged little congregation about the Emergency Fund for Japan, they promptly contributed an offering in small change amounting to \$30.

## ST. HILDA GUILD INC.

Church Vestments, Altar Linen  
Ecclesiastical Embroidery.  
Old Embroidery Transferred  
605 Lexington Avenue NEW YORK

## CLERICAL COLLARS



### ANGLICAN (single band)

Linen (height 1 3/4-2-2 1/2) \$2.25 per doz.  
Linen (height 2 3/8-2 5/8) \$3.00 doz. (Special)  
Cleanable Fabric (1 3/4-2 in.) 3 for \$1.00.

### ROMAN (double style)

Linen (height 1 3/4-2 in.) \$2.25 per doz.  
Cleanable Fabric (1-1 1/4-1 1/2-1 3/4) 3 for \$1.  
Choir collars (Sizes 10 1/2 to 14.) \$2.25 doz.

### Cuffs (round and link styles)

Linen, 40 cts. pair. Cleanable 60 cts. pair.

**CENTRAL SUPPLY CO**  
GARY & FRONT STS. WHEATON, ILL.

## ONE SUBSCRIBER WRITES:

"Since I began taking THE SPIRIT OF MISSIONS, I know and understand more about our Church's Mission than I ever did before. It brings our missionaries right to our home as we read about their work in far away lands as well as in our western missionary districts."

You, too, will take a more intelligent interest in the work of the Church by reading regularly

## THE SPIRIT OF MISSIONS

Profusely Illustrated \$1.00 a year  
281 Fourth Avenue, NEW YORK

## THE OLD CORNER BOOK STORE

50 Bromfield Street Boston, Massachusetts  
Established 1828  
Episcopal Church Publications, Bibles, Prayer Books, Hymnals

# THE REVISION OF CHRISTIAN NURTURE SERIES

which was begun last year has now proceeded so far that the revised courses for first, second, third, fifth, sixth, seventh, eighth, and ninth grades are now ready—being revises of former Courses 3, 4, 5, 7, 8, 9, 10. An entirely new course,

## OUR CHURCH AND HER MISSION,

is provided for ninth grade in place of Course 11. The latter, *Winning the World for Christ*, becomes a high school text without grade number. A new high school text book is

## OUR BIBLE

Former Courses 12, 13, and 14 and the "First Special" course, *The Work of the Holy Spirit in the Church*, are continued, but as yet unrevised. The two kindergarten grades are as yet unchanged. There is much change in the auxiliary material in many of the grades.

Grade numbers will hereafter supplant the former course numbers, but, for the purpose of identification, both numbers are printed on each article this year. *Please become accustomed to the use of grade numbers.* All numbering will be eliminated in the high school grades.

Send now for Order Blanks. There is one showing all the material "up to date," and another showing material of the editions prior to 1924, since those schools desiring to obtain material to match stock already in hand should order from the older editions. The revised editions cannot conveniently be used interchangeably with the older editions.

PUBLISHED FOR THE DEPARTMENT OF RELIGIOUS EDUCATION BY

## MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Ave.

MILWAUKEE, WIS.