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THE ESSENTIALS OF THE CHURCH

Irving P. Johnson

C. O. P. E. C.

A. Manby Lloyd

MIDWESTERN STUDENTS CONFERENCE

Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

THE RADIO

I happen to be one of those unfortunate persons who has not installed a radio set. We have a small phonograph that has ground out music with the diligence of an eight-day clock. We have a piano player that keeps as busy as a one-armed paper hanger. My son has a guitar, and my daughter a drum. We have a water motor in the basement that thumps along like a flat wheel. Our gas meter has an internal squeak that no amount of shaking will dislodge. We have a clock installed by the Western Union Company, and it is controlled by electricity. When, once an hour, it is wound, automatically, it sounds as if someone were ripping out a partition. We have a servant who doesn't have to use a telephone unless she desires to be heard more than two blocks away. Our neighbor has a cat that parks on our front porch and cries for food. We have a telephone that leaps to the rescue when too much quiet might get on our nerves. But we haven't a radio.

For some reason I have never found anyone's radio in exactly the right mood. Each one has been as averse to "showing me" as the California climate is averse to backing up its champions on any given occasion. People tell me of all sorts of good things they hear on the radio. One neighbor heard something about the shortage of bananas from a station in Los Angeles, and the next day he walked down the street as proudly as if he were recently the father of a new boy. Another took up a collection, as it were, from stations that nearly exhausted the alphabet, and wanted to install a new set because he could not get Medicine Hat. Another gathered all the news, and thus anticipated the thrill that comes from opening the morning paper to learn what the Red Sox did the day before. Another heard "A Perfect Day" sung six times in one evening. But all that I have heard is a sort of pine-knot sawing called static.

I'd like to be an enthusiast, but I shall have to wait awhile. I know that I have been unlucky. There is not the least particle of doubt that the radio is here to stay, and to serve. Some day, no doubt, I shall be sitting up until two in the morning to hear the Night Owls, and to get the Coast.

I have been asked about the effect of broadcasting Church services and sermons. I would like to have a first-class answer at my tongue's end, but I have not. I have no idea as to the result. I do not think people will stay away from Church because of the possibility of hearing a service over the radio, even as they would not desert the ball parks because they might follow the progress of the game over the radio, even though they provided themselves with a bag of peanuts to add to the illusion. There is no sense of fellowship in radio-activities. To share personally in a service by radio is about as futile as to try to sooth an aching tooth by letter from a mail order house. The radio may even remind people of their loneliness and tempt them to the fellowship. Most people would



Mr. John Stewart Bryan

rather eat a plain supper with a good cheerful friend, at the kitchen table, than to eat a banquet alone, in an otherwise empty restaurant. So the radio may remind people that around the corner is a church full of human beings, who will not have to begin their conversation by the statement, "This is P. D. Q. talking." It's too much like playing solitaire with the photographs of three friends on the table, and pretending that you are having a game of bridge.

The radio has its place, but it cannot be a substitute for the fellowship.

Let's Know

By Rev. Frank E. Wilson, S. T. D.

MORE QUESTIONS

"Roman Catholics admit," writes a correspondent, "that during the Middle Ages in England many instances can be cited where the decrees of the Pope were set aside and disobeyed, but that not a single instance can be cited where the principle of Papal authority was ever challenged. Do you know of any such instances prior to the Reformation?"

It all depends on what one means by the "principle of Papal authority." If one means papal authority as taught in the Roman Catholic Church today, then it surely was not challenged by the Church of England in the Middle Ages because it was not there to be challenged. The modern principle of the papacy was never formally and dogmatically defined until the Vatican Council of 1870. Before that it varied considerably. Gregory I, in the sixth century, refused the title of "Universal Bishop," but Nicholas I, a couple of centuries later, did lay claim to such prerogatives. In the eighth century Stephen II fell at the feet of King Pepin of France begging his help against the Lombards, but four hundred years later Innocent III. claimed the power to dethrone King John of England for bad be-

havior. Gregory VII. waged bitter warfare with Henry IV in Germany over "lay investiture," but he never raised the question with William I. in England. Papal authority was a mediaeval growth. It was not settled into a permanent principle in the Middle Ages. One might also declare, for example, that the principle of American control is the Philippine Islands was never challenged before the Spanish-American War. There wasn't any.

What was challenged in England in the Middle Ages was the growing papal aggression built up on the "Forged Decretals," which was all there was to challenge. A few instances will serve as illustrations.

1. In the seventh century Wilfrid, Archbishop of York, appealed a disputed point to Rome. The Pope sustained him and anathematized all who refused his decision. A synod was called in England which severely reprimanded Wilfrid for appealing to Rome and threw him into prison.

2. In the eighth century Cuthbert, Archbishop of Canterbury, asked a council of the English Church to arrange for the appeal of difficult cases to Rome and the council refused on the grounds that the Archbishop himself was the head of the English Church.

3. Early in the eleventh century there was a violent controversy between Robert and Stigand as to which was rightfully the Archbishop of Canterbury. Robert carried his case to Rome and the pope upheld his cause, but Stigand remained Archbishop up to the time of the Norman conquest.

4. Gregory VII. called upon William, the Conquerer, to do homage to him after his conquest of England and also to pay up the arrears of "Peter's pence." William replied: "One demand I have allowed, the other I have not allowed. To do homage I refuse, because I never promised to do it, nor do I find that my predecessors have ever done it. The money shall be more regularly paid."

5. In 1215 King John of England was forced to sign the Magna Charta, one of its provisions being that the "Church of England shall be free, and have her rights entire and her liberties uninjured." The pope did not care much for that and declared the Charter null and void, ordering the barons who were back of it to be excommunicated. But instead of excommunicating anyone the Archbishop required the next king to sign the Charter and had it read in all the churches in England.

6. In the fourteenth century there was a series of statutes passed by parliament, each one stronger than the last. One group ("Provisors") forbade the pope to appoint bishops or other ecclesiastical dignitaries. The several statutes of "Praemunire" forbade carrying cases to the papal court on pain of outlawry. Other statutes were passed to restrict the amounts of money being sent to the papal court.

7. In the fifteenth century John Wyclif had a large following who supported him in publicly denying that the pope had any proper authority over any other bishops. To be sure, Wyclif was tried and his followers persecuted, but he never renounced his views and died a priest in good standing in the Church of England.

The list could be extended, but perhaps these instances will suffice.

The Council's Work

By Alfred Newbery

THE ROYAL BANNERS

If we could imagine a procession of all the members of the Church in the United States we should have in our mind's eye an impressive picture, of bishops, priests and deacons, sisters and deaconesses, acolytes, men and women, boys and girls. Not "ten thousand times ten thousand," unfortunately, but nevertheless a goodly array. And if there should be noble banners swaying here and there in the winding procession, certain of them would stand out.

Behind one of these banners would walk some five thousand girls and women banded together for the spread of the Kingdom among their sex, and for quiet, ceaseless service in the round of parish work. Bible classes, rest rooms (one of which is used by a thousand women daily), advice to traveling girls and women, milk stations maintained, hospital beds endowed, asylum children visited, invalids cheered—these are part of the record of these five thousand Daughters of the King.

Under another banner would be found nearly sixty thousand more, women and girls, formed into nearly one thousand units, to serve their fellow women in the name of Jesus Christ. The welfare of the immigrant girl, the girl who comes to the city from the country, the girl struggling for a normal life under the pressure of work in the industrial world, sometimes away from home, the welfare of children, these are the concern of this band. Lodges, rest rooms, lunch rooms, holiday houses, classes, lectures, libraries, are listed among their achievements. They have brought thousands into confirmation classes, strengthened the bonds of friendship, and upheld the ideals of purity. They are the Girls' Friendly Society.

Another banner moves into sight, followed by devoted women of the Church—thirty-eight branches of the Guild of St. Barnabas for Nurses, the only national organization providing religious and social life for nurses of whatever denomination. There are 150,000 graduate nurses in the United States, and the special difficulties besetting them in their busy lives are likely to be overlooked. The Guild offers to them the spiritual guidance and social helpfulness of the Church and of Church people.

And still the banners come. Here are eleven hundred branches of the Church Periodical Club which has taken as its special work the task of putting reading matter into the hands of those who by reason of their remoteness or isolation are otherwise without books of reference and study and even the news of the Church and of the world. Whether it be a lighthouse keeper or a station of life savers, a library at Boone College, China, or at the boys' school at Havana, whether it be the need of text books for Liberian schools, or medical books for Saint Luke's, Tokyo, or Church and other magazines for missionaries, the Church Periodical Club has been prompt to hear the call and meet it. In

Our Council

John Stewart Bryan was born in Virginia in 1871. He graduated from the Episcopal High School, University of Virginia and the Harvard Law School. He has since received honorary doctorates from Washington and Lee University and the University of Richmond. Mr. Bryan is the Junior Warden of Emmanuel Church, Richmond, and is a trustee of the Alexandria Seminary; is a director of the Church Pension Fund and is a member of the National Council. During the war Mr. Bryan was the editor and publisher of "Trench and Camp," a paper distributed in thirty training camps. He is President of the Richmond Council of Boy Scouts and is President and publisher of the Richmond News-Leader.

one year the second-hand reading matter which it passed on amounted to over \$50,000 in value.

Another banner bears the name of Church Mission of Help. At the hands of the members of this organization, the unmarried mother, the wayward or delinquent girl receive help, help that is tender without being sentimental, that is scientifically constructive without losing the personal touch, help that is remedial and planned at the same time to re-center a warped or distorted life so that henceforth it may have its source in Christ and feel the hand of Christian sympathy and fellowship.

And here is the banner of the Brotherhood of Saint Andrew which in the course of forty years has numbered a quarter of a million members. A pioneer in enlisting the man power of the Church it has sent out layreaders, priests and bishops. Its annual convention bringing together a thousand men and boys is one of the features of the Church's life. Its Bible classes, its boys' camps, its service of bringing men into the Church and strengthening the ties of those already there, its emphasis on family devotion, have been of great value to the Church, and have been the help and comfort of parish and diocese. In its hands is an important part of the Church's next generation being trained for leadership.

One more banner we shall turn our eyes to—the flag of the Seamen's Church Insti-

tute. It maintains in New York the largest building of its kind in the world, having under one roof a church, a hotel, a restaurant, a school, a club, a gymnasium, a store, a savings bank, an employment bureau, a theatre and a hospital. Its energies are directed to the spiritual, mental and physical care and improvement of seamen, a million of whom enter our ports each year who are sorely tempted by the unstable circumstances of life, the neglect of society and by the moral dangers of the waterfront.

These are only a few of the banners in the procession. We have chosen to examine them because they represent agencies operating with our National Council and deriving support from it. Does it not make you proud of the Church to see these banners go forward to read the story of their valiant efforts? Does it not make you grateful to God that they go on day by day with their work for the kingdom of God? Does it not make you glad that you are directly contributing to their welfare? If you will get a copy of "The Story of the Program" and commence reading on page 304 you will know more about these your hands which go about building and lending and teaching, nerved by your prayers and equipped by your gifts.

The Wicket Gate

- - By - -

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OMISSIONS

Due to the reports of the Church Congress the Midwestern Students' Conference and the Conference on Christian Politics, Economics and Citizenship, it has been found necessary to hold over the report of the Priests' Convention until next week. The article in "The Task of the Church" series has also been omitted from this issue, but the series will be resumed next week.

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The Essentials of the Church

By Rt. Rev. Irving P. Johnson, D.D.

A paper read at the Priest's Convention, Philadelphia on Wednesday, April 30th.

The man 'from without' who, seeking God, finds Him in the person of Jesus Christ; is filled with the irresistible desire to come into close and intimate fellowship with Christ; desires to become His disciple and to be incorporated as a member of His Body; is confronted with the grave problem of how to accomplish that for which his soul longs. Different voices—some arrogant and mandatory some loud and declamatory, some shy and deprecatory—invite him to attach himself to this or that group of Christians as possessing the essentials of Christian fellowship.

The whole situation is perplexing to the sincere, and would seem hopeless were we not warned by the Master that exactly such a situation would confront disciples.

For He tells us that the Gospel of the Kingdom shall be preached in all the world for a witness unto all nations and that one of the baffling phenomena which will confront the seeker after Christ is exactly that which exists today, "For many shall come in my name, saying, 'I am Christ, and shall deceive many, and if any man shall say unto you 'Lo! here is Christ or there;' believe it not."

What has happened is exactly what happened to His own divine person. He has suffered, as He prophesied that He would, from the human instruments to whom He entrusted His sacred Body. Apostles who have been told to watch, have slept: Apostles who have been entrusted with sacred treasures have betrayed Him: Apostles to whom much power has been given have denied Him; and at times nearly all the Apostles have forsaken Him and fled from the critical test of their devotion.

In consequence of these human derelictions, the raiment of Christ has been di-

vided and His mystical Body has been wounded and the little remnant at the foot of the Cross has been very sorrowful and perplexed.

As a result of this debacle, Christ has not appeared to the world as a mystical Body but has manifested Himself to the faithful. "He is the true light which lighteth every man that cometh unto the world" and it is still true that "He is in the world and the world receives Him not." He has revealed Himself to His own in an adequate manner.

Whatever the Church may be or may not be, it is not something which the world can appreciate or understand for it baffles the methods of human observation and can be apprehended only by those who seek righteousness and who have faith in the person of the Christ.

The failure of men to receive Christ is not due to any failure on His part adequately to reveal the Father, but is due to the dullness of men's spiritual perceptions. It is for this reason that the Catholic Church has shown the same mercy that the Christ exercised toward Samaritans and Sinners, and has set forth the principle that Christ Himself ministers to those who through pastoral neglect or their own inability, have never identified themselves with the external body of Christ. One cannot think of Christ without attributing to Him, that personal largesse which caused Him to answer the prayer of the Syro-Phoenician woman and to approve the virtues of the Good Samaritan.

He does not confine His grace to those channels through which it flows so generously to those who love Him and keep His commandments.

We cannot confine the idea of Grace to this or that particular ministry, sacrament or creed without fully appreciating the fact that Christ is a person who has not bound His mercy, however much He may have placed the obligation upon those who have had the opportunity to keep His commandments.

This thought compels us to pause in our consideration of the essentials of the Catholic Church and to ask ourselves whether we are justified in approaching Christ merely with a logical syllogism as to the constituent elements of Catholic truth, failing to apprehend that the primary essential of the Catholic Church is that it reflect not only "the truth" as taught by the Master, but even before that "the grace" that won souls to the reception of "the truth." "Grace and truth came by Jesus Christ" and Graciousness before teaching.

There are certain essential attributes of the Master without which His teaching is ineffective. Permit me therefore to lay down three characteristics of grace, without which men cannot be in any true sense His ambassador.

FIRST, GENTLENESS

They are the qualities of His person which must accompany the winsomeness of His Message. (1) There is a gentleness about Christ, which made Him accessible to the humble and the meek; whereas it is the weakness of much ecclesiasticism

that is carries with it a fussy self-importance which acts as a barrier between the minister of Christ and the least of those whom He ever identified with Himself. An ecclesiastical hierarchy with encourages a haughty distant attitude toward the humble condemns the message which it arrogantly asserts by lacking one of the essential credentials of the true ambassador. (2) There is a geniality about Christ which manifested itself more in that which He approved in others than was always consonant with our conception of the man of sorrows who bore the sins of the world. No one can note the good natured patience of the Syro-Phoenician woman, who turned an opprobrious epithet into a charming retort; and no one can meditate upon His approval, "Woman, great is thy faith," without at once realizing that Christ expected geniality in those who understood Him.

An irascible ill tempered ecclesiasticism has no share in His purposes.

(3) Jesus Christ was always generous with heretics and aliens from His household. It was one of the causes of Hebrew hostility which developed against Him, that He spoke charmingly with Samaritans, and was appreciative of their virtues; although He could frankly tell them that "they worshipped, they knew not what."

No ecclesiastical system can in any real sense represent Christ which is merely mathematically accurate in the mechanics of truth and fails to emphasize the fact that the Body of Christ must possess the Spirit of the Master.

I believe this failure is more responsible for the downfall of ecclesiastical systems than are the attacks of heresy and schism; and that Christ has not so abandoned His personal Characteristics that He will not still send His grace more readily through the humanity of a good Samaritan than through the carcasses of priests and Levites, however orthodox, who "pass by on the other side."

The Church of the Lord Jesus Christ is not an automatic device for justifying logicians and mathematicians who take comfort in their adherence to orthodox standards and statistical computation.

SERVICE

And next the essentials of the Catholic Church deal with the question of services rendered. Back of the Catholic ministry there must be something beside aesthetic rhapsodies and ascetic practices. Christ is not satisfied with a church composed of either stoics or epicureans. The Church will reflect the essential characteristics of the Master's life only when it gives the kind of service that the Master rendered.

There must be study and sacrifice and serviceability in addition to a mere emotional pietism.

There is no worse breeder of devils than a mere sentimental hysteria as a substitute for work. It was the service rendered by a Father Lowder and a Father Dolling and a Father Staunton that made Catholic practices genuine and Catholic truth a dynamic power.

If any man thinks he can reflect Christ

without mental and spritual effort, he is none of His. There is no patent monopoly granted to Greeks or Romans or Anglicans to box the grace of the Lord Jesus Christ in an iced compartment of cold logic.

Intuition comes before logic in our common life and the spirit of Christ must inhabit the Body of Christ if grace is to flow from that Body in response to faith.

The unity of Christ's Church is not lost, because ecclesiastics hurl anathemas at one another. He has never so far lost control of His own Body that He will submit to a perversion of His spirit in order to justify the logic of His disciples.

And so in approaching the subject of the essentials of the Catholic Church, we cannot adopt methods of philosophy which He never employed and ignore the sphere of human relationships which he always invoked.

The essential unity of Christ's Church lies in the fact that whether they will it or not, the priest at each font and the priest at each altar throughout Christendom, says the same words, performs the same act, does the same thing whether he be Greek, Roman or Anglican, and the logical unity of a visible church gives way to the actual oneness of Baptism and Communion in the Body of Christ, even if the hand says to the foot, over and over again until it has obsessed itself by a process of auto-suggestion, "I have no need of thee." Christ is still the Head of His Church. He is not an absent landlord, and, no theory of 'Christus ex Machina' can satisfy the demands of a Catholic theology.

Neither is He dependent upon the wisdom of man expressing itself in logical syllogisms to justify Himself in the methods by which He still protects His sheep against the exploitations of those who in times past too often have acted as hirelings and not as Shepherds.

The body of Christ has been wounded in the house of his friends and His vesture has been divided, but neither the one nor the other has destroyed the unity of that body, for that unity consists in the fact that He has made of one blood, through His blood, all nations of the earth. We stand face to face with an apparent division of the Body of the Christ, but this apparent division is really a failure of the various parts of His body to function in harmony with the other parts.

COMMON TREASURES

The Historic Church has certain well known marks or characteristics which are common to all these branches. We have the same ministry, the same creeds, the same sacraments, the same scriptures. They are marks which denote that these branches of the Church have carried out the Savior's injunction to be witnesses unto Him and to preserve as a sacred deposit the treasures imparted to our care.

It is a significant fact that those in our own communion who flout the idea of a Church that is sacred or divine, are most anxious to use the credit of the trust company whose principles they deny in

AN APPEAL

The Witness is the only Church paper that is able to maintain itself without large donations from prosperous friends. The management works under handicaps to make this possible—the editors write without remuneration. It costs \$1.97 a year to send the paper to a subscriber for a year. With thousands of the clergy getting the paper for \$1.50 it is quite obvious that we cannot maintain the paper without your help. Will you not, therefore, please renew your subscription promptly upon the receipt of a notice, or else tell us that you do not care for the paper any longer? You will thus greatly assist us in our effort to keep the Witness a co-operative undertaking.

order to float their own speculative theories which will not float themselves.

They remind me of curb brokers who find themselves in the directorate of a solvent trust company and who are anxious to use the assets of the old company to finance their own speculative enterprises.

But these common assets of ministry, creed, sacraments and Scriptures have received a different valuation by Greek, Roman and Anglican.

They have all preserved their sacramental contract with Christ and in this they have preserved the real unity for they have all incorporated their adherents unto the Body of Christ and all partake of His Body.

DIFFERENT EMPHASIS

But each has given its own disproportionate emphasis to the other trusts that they have received. To the Greek with his preponderance of philosophical activity, the Creeds have been the vital thing. In the Holy Orthodox Church, the uniformity of belief in each formal statement of the faith is the sine qua non of orthodoxy. It was the "filioque clause" which was the unpardonable sin of Rome. It is the XXXIX Articles with their turbid phraseology which is the bar to corporate union with Anglicans.

It is not so much the hierarchial or the liturgical unity which they demand, but the symbolic unity measured by the recitation of the identical words as a test of orthodoxy.

To the Romans it is vital that there may be a single hierarchy dominating and directing the agencies of the Church through all the earth.

Obsessed by the sovereignty of the Roman Empire which they fully believe that they have inherited, they have made hierarchial unity the Shibboleth of their position.

As the Council of Chaleedon rightly decreed, the Bishop of Rome had the primacy because Rome was the imperial city and not because Rome was the See of Peter.

And the Bishop of Rome seeks the supremacy because of a theory that the Petrine theory and the Roman inheritance are one and the same thing.

To the Anglican the Bible is the vital

thing and nothing is to be received as necessary to salvation, but that which we are persuaded may be concluded and proved by Holy Scripture.

It is this Scriptural hypothesis that has made us more tolerant of religious sects who claim a scriptural foundation than of those groups who look to orthodoxy and hierarchial supremacy as the test of visible unity.

In a sense we are all, Greek, Roman and Anglican, claiming something that is a distortion of the reality.

And so, because of over severity in a formal demand for uniformity in credal statements, the Greek Church has been the mother of heresies. And because of over severity in a formal recognition of a papal supremacy which we are assured is most liberal and kindly, but which we Anglo Saxons have found quite Italian and rapacious, the Roman Church is the mother of schisms.

And because of our over severity in a theory of Holy Scripture we Anglicans in our demand for the authority of an oracular Bible, have become the mother of all parties and curious cults.

It is the penalty of disproportion that those who are guilty of it are never conscious of it, and those who are estranged see nothing else.

At the same time neither Greek, Roman nor Anglican has gone so far as to obliterate the other essentials of Catholicity in their ardor to feature their own peculiar panacea for human ills.

Each branch of the Catholic Church has produced and still produces those whose saintly lives testify to the fact that they are made members of Christ in baptism and receive His nourishment in the sacrament of the altar.

We of this generation are not responsible either for the causes which divided the garments of Christ nor for the inveterate prejudices of those who feel that their portion of the vesture is the source of true grace.

CHRIST STILL RULES

Christ still rules His Church; is conscious of its aberrations; and is secure in His solution of the puzzle.

He never called in Greek Sophists, or Roman Governors or Jewish Rabbis to solve the problems of His incarnate life; and yet He won a victory which even His apostles found it difficult to believe.

I do not think that He requires today Logicians or Hierarchies or Bible Experts to save His Church or to heal its gaping wounds. He is Alpha and Omega and so will finish His work as He began it—in such a way as to make the Unity of His Church to be seen of all men—even though it seems impossible to us.

It will not be solved, however, by the Edicts of hierarchies or the theories of philosophers, but by the Grace of God that no man may glory in His presence.

The other story of reforming efforts to reconstruct the divine institution which Christ founded is a curious record of ecclesiastical disintegration.

Sectarianism always has begun in the

same disregard of our Lord's warning to let the tares alone until the harvest.

In every age those who are assured of their own righteousness and admit their own impecability start with confessing the sins of the other man, especially the failure of the clergy to show superhuman virtues.

It is a tedious inversion of the House that Jack Built.

These are the clergy all forlorn,
Who offend the taste of the newly born,
Who reject the faith so sadly torn
And erect an ark which they adorn
Which fails to satisfy in turn
And so their sons, its creeds do burn
And bid their sons a new one learn
Changing it all from stem to stern
Until they erect in every age
A brand new cult and with holy rage
Condemn the faith on the previous page
Until they reach the absurdom stage.

May I complete this survey of the situation with the statements furnished me by a young priest whose keen analysis of the present situation between Rome and Canterbury is illuminating:

To Rome, truth is the ultimately important thing. Personality is passive and plastic—its primary function is receptivity with consequent accurate reproduction of the formulae. So, the Roman is professional, informed, accurate—eminently logical and dominantly intellectual.

"In the Anglican scheme, personality is the ultimate value. It is of greater importance that one should be the kind of a person who apprehends the truth than that one should actually possess the truth. So the Anglican is amateurish, ill-formed, confused, but moral in dominant stress.

"That while to both Rome and Canterbury the ultimate authority is the sacred Humanity, this authority comes to Rome as the absolute sanction of a mental behavior and to the Anglican as a contagion of a character."

It may be well that the adherent of either group should be more worried about the limitations of his own qualities than the shortcomings of the other party.

CITY DEFIES STATE LAW

The city of Morristown, New Jersey, has defied the law of the state, recently enacted, which makes it unlawful to release pupils from public schools for the purpose of holding classes in churches. The mayor has ordered the school board to ignore it, proposing to test the case in the courts. Week-day religious education has been successful in Morristown for several years.

CROWDS HONOR SOLOIST

Such crowds have come to hear the baritone soloist of St. George's Church, New York, that it has been necessary for him to repeat his recital several times. Mr. Harry Burleigh, the soloist, has been at St. George's for thirty years. He is a negro and is the composer of many of the famous "Negro Spirituals."

What Can be Done

By W. S. Keller, M. D.

You can make a prison like a college and you can teach the convicts beautiful ideals, for the best you can do, is to make them good prisoners.

WHAT BETTER WAY IS OFFERED?

1. The thorough mental physical and social investigation of every person convicted of crime or delinquency with a view to such classification and differentiated treatment as may best serve the interests of society and the individual concerned.

2. The complete elimination of partisan politics from the administration of the penal system and especially from the Department of Public Welfare, and the Board of Pardons and Paroles.

3. A system of prison labor which will furnish to every inmate of penal and correctional institutions work of a useful and educational character under proper working conditions and at a just wage.

Such a system, wisely administered, will make it possible for the industrious prisoner to earn a wage sufficient to pay for his keep and to contribute materially to the support of his family.

4. Agricultural and Industrial Farms should be provided to take care of expansion when needed instead of walled institutions.

Comparatively few prisoners require rigorous restraint, and special provision may be made for them without unnecessarily confining vast numbers of men in steel cages.

5. Education and Training in citizenship and in every branch of learning through which the prisoner's ambition can be aroused.

6. Opportunity to live a normal life under competent supervision in a state of as much liberty as is reasonably safe.

This opportunity should be increased by strengthening and developing our methods of probation and parole.

There are three great objects in bringing the matter of prison reform to the attention of our constituency:

1. The scientific, economic, and humane treatment of all persons arrested and awaiting trial or held as witnesses.

2. The scientific treatment of all persons convicted.

3. The elimination of politics from the administration of the penal system.

This program is intended to promote reconstruction of the penal system by the substitution of methods of a preventive and constructive character for the punitive methods now employed.

The discovery that the penal system as now conducted makes those who come back from it to society worse rather than bet-

ter, has aroused people throughout the country to demand a new method. It is obviously wasteful to spend millions of dollars to make men worse when it is perfectly possible to make them better and society safer.

Christian people must help face this dilemma. Either prisoners must keep their victims inside the gray walls until they die, or, something must be done to find out why they are criminals and then try to furnish a treatment that will improve them. To have prisons run as they are now, is like quarantining thousands of people ill with contagious diseases, herding them together without medical aid or treatment, and then lifting the quarantine at the height of their infection and contagion.

God grant that we may do all we can to improve the present penal conditions.

REACHING THROGS IN SCRANTON

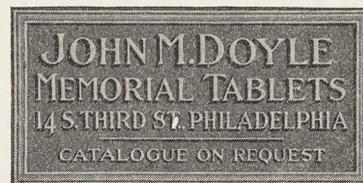
The culmination of the Lenten season for St. Luke's Church, Scranton, Pa., really occurred in the Confirmation service held on Low Sunday when a group of 53 persons were confirmed by the Most Rev. Ethelbert Talbot, Presiding Bishop of the Church.

Several outstanding things have occurred in this parish during the Lenten season which show evidence of a deep spiritual revival in the congregation.

The magnificent organ permitted some noteworthy organ recitals to be held during the Lenten season, to which hundreds of people came each week.

The Preaching Mission on Religion and Health reached a very large number of people and was recorded as a noteworthy event in the life of the congregation.

On Easter Even nineteen children and three adults were baptized and in spite of the rainy and inclement weather on Easter Day, large congregations filled the church at the various services and generous offerings were received from the parishioners both old and young.



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Mayor of Boston Interferes with Program Of Church Congress

Frank Open Discussion of the Important Questions Most Before the Church Marks all of the Sessions

The fiftieth anniversary of the Church Congress formally opened in Boston on Tuesday, April 29, with a historical address by the Rev. Roland Cotton Smith, D. D. Dr. Smith traced the development of the congress since its beginning in 1874, when the first session was held in New York City, and praised those responsible for providing churchmen with the opportunity for frank discussion of questions upon which there may be wide difference of opinion.

There was much discussion in hotels among Congress delegates over the dropping of the subject of "Birth Control" from the program. It was reported on good authority that the Mayor of Boston, Mayor Curley, had forbidden the discussion of the subject, and had even gone so far as to threaten to send the police to break up the meeting should the authorities of the congress refuse to conform to his wishes. The subject was dropped from the program, much to the regret of a large number of those attending, who felt that the congress should not allow itself to be dictated to by a politician. One prominent clergyman went so far as to say that he proposed to bring the subject to the attention of the congress on Wednesday morning when "Divorce and Remarriage" was discussed, in order that the mayor might have the opportunity to carry out his threat by at least arresting him. He apparently changed his mind, however, for the meeting went off without any such sensational event.

The subjects dealing with the present controversy over the creeds brought out the most lively discussions, and it was on these topics that the congress seemed to be most divided. On Wednesday morning Professor Easton of the General Theological Seminary and the Rev. George A. Barton led in a discussion of "The Person of Christ in the Thought of Today," while that evening, in a public meeting, the Rev. George C. Foley, Bishop Hall of Vermont, Bishop Vincent of Southern Ohio and Dr. George E. Brewer addressed the congress on the subject of the creeds. Both of these meetings brought out much discussion and a very divided opinion. There was a strong group who advocated making the creeds voluntary to Church membership, while others felt most strongly that such action would mean the giving up of the historical position of the church. At the last meeting on Friday afternoon Judge Augustus N. Hand, Bishop G. Ashton Oldham and Mr. Rosewell Page spoke on the subject of Modernism and Fundamentalism. All of the speakers deplored the use of the terms, pointing out that any thinking member of the Episcopal Church was a bit of both. Certainly, they agreed, the position of the church was not that of

some of the denominational churches who insist upon the verbal inspiration of the Bible, without taking into account the evolutionary theory and the discoveries of science. At the same time the Church has fundamental doctrines which cannot be discarded without destroying the continuity with the early church.

There were two women speakers on the program. Dr. Katharine B. Davis spoke on Wednesday morning on "Divorce and Remarriage." Dr. Davis is at present the general secretary of the Bureau of Social Hygiene and is one of the leading American authorities on the marriage question. Dr. Milo Gates, D. D., of New York spoke on the same subject. He stated the position of the Church as forbidding remarriage regardless of the cause of divorce. Dr. Davis cited instances to show that this rule was too hard and appealed to the congress to direct its energies toward removing the causes of the divorce evil rather than in bringing suffering upon the innocent parties of unhappy marriages.

On Thursday evening the topic was "The Christian Approach to the Solution of Industrial Problems." Mr. William H. Barr, president of the National Foundrymen's Association, spoke on the attitude of employers. He deplored the radicalism among the workers and said that the prosperity of America depended upon employers who should have the management of industries in their own hands in order to produce the goods necessary for a hundred million people.

Dr. Howard Melish of Brooklyn spoke of the demands of the workers for a voice in management, a demand which he felt justified if the workers were to be more than slaves.

Miss Mary Van Kleeck, the second woman to appear on the program of the Congress, was the last speaker of the evening. Miss Van Kleeck is at present the director of industrial studies of the Russell Sage Foundation. She said that not only did the workers demand a voice in management but also that such a step was

a part of the efficiency program of the more enlightened employers. She spoke of an Employers' Conference held in Boston on Monday, under the auspices of the Church League for Industrial Democracy, at which several of the most prominent manufacturers in Massachusetts had advocated giving the workers a voice in the management of industry. This meeting was one of the most lively on the Congress, with the majority very strongly in favor of a liberal policy looking towards the day when industries would be more democratically organized.

All of the meetings of the congress were well attended, with churchmen present from all parts of the country.

The social side of the congress included a tea at the Episcopal Theological Seminary on Thursday afternoon, with several sight-seeing trips around historic Boston.

SERVICES WELL ATTENDED IN CHICAGO

All of the Chicago parishes report full churches at Easter services. The Rev. John L. Plummer, in charge of the Epiphany, of which Bishop Anderson is rector, reports that over 1,500 attended the late morning service, while the later services, one in the afternoon for Armenians, and a pageant in the evening under the direction of Deaconess Wilson were well attended.

St. Luke's, Evanston, was crowded at all services, while the four large North Side churches were filled to overflowing—St. Peters, St. Chrysostom's, St. James, and the Atonement. Dr. Waters reports an extremely good attendance at Grace Church, while St. Paul's, the largest South Side church, was not able to accommodate those who came.

DR. TEUSLER TO TOUR THE COUNTRY

Dr. Rudolph B. Teusler, founder and director of St. Luke's Hospital, Tokyo, arrived in New York, April 29, for work on behalf of the Japan Reconstruction Fund.

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C. O. P. E. C. Fearlessly Tackles Problems that Face England

Studdert Kennedy Pleads Earnestly that the Conference Should Refuse to Support War in Any Way

By Rev. A. Manby Lloyd

What is Copec? That was the question asked by a London correspondent from three typical Birmingham citizens. One thought it was the Co-operative Society; another said it was something to do with Christian Science; a third said it was "one of these 'ere conferences."

Copec, dear reader, is an abbreviation of the Conference on Christian Politics, Economics and Citizenship, now being held in the midland city, the home of splendid Quakers like John Bright, preachers like Dr. Dale, and politicians like Joseph Chamberlain. There are delegates from the Angelican and Scottish Churches, the Society of Friends, the Congregational, Baptist, Wesleyan, etc., churches, Toc H., Y. M. C. A., the Girl Guides, the Unitarians, the Student Christian Movement, Knutford Test School, Kelham College, and even the Actors' Church Union.

The Bishop of Winchester (Dr. Woods) preached the opening sermon. He said we had gained material success at the cost of spiritual failure. And now it seemed as if we were changing the hypnotism of wealth in the nineteenth century for the hypnotism of science in the twentieth. We were attempting to build upon sand.

From the Cathedral we went to the Bull Ring, the cock-pit of tub-thumpers, atheist and Christian, a sort of provincial Hyde Park. There, under the shadow of Nelson's statue, a man harangues the crowd on the iniquity of paying rent; a young woman and a small boy hawk copies of the "Communist Review" and the "Irish Nation," while a foolish young man makes fun of "Copec" and nicknames it "Hen-peck."

Dr. Temple takes the chair at the Sunday afternoon meeting in the town hall—the famous hall from which Lloyd George once escaped in policeman's clothes—and is followed by Dr. Woods, who said that one of the most remarkable phenomena of the day was that there were so many men still unwilling to learn, e. g., the die-hards, the cock-sures, the vandals, etc. Meanwhile we are beset, he said, by "Old Mr. Prejudice and his sixty deaf men."

Copec is really an undenominational Church Congress, which is determined to bring religion into politics at all hazards. On Monday afternoon (April 7) the subject was "Teaching the Teacher." Mrs. Lloyd Page deplored the fact that so few teachers regarded their work as a vocation. "They teach," she said, "but their teaching is visionless."

Mr. Downes dragged in Esperanto, as

an international auxiliary language, and moved a resolution of portentous length.

The Rev. Basil Yeaxlee appealed for adult education. Peter Pan was a charming person, but in real life he was a tragedy. "The world is full of 'un-grown-ups.' Should we have had the war, Versailles, the Ruhr, unemployment, etc., if the peoples of Europe had known a little more of history, of economics, of ethics?"

Tuesday we discussed the "Home," which occupied 34 of the 155 pages of the report of the commission. Dr. Temple read a message of greeting from the Patriarch of Constantinople, who had appointed the Metropolitan of Thyatira as delegate. Some controversy arose as to "equality." Dr. Garvie was in a difficulty. He thought it a provocative term. A member from Madras said that to remove the word "equal" (from a resolution) would cut at the very doctrine of the brotherhood of man, a speech that moved the conference to retain the word.

Captain Reiss gave some appalling instances of overcrowding from the report, and added that it was useless to talk about family prayers and morality in houses like that.

Then we turned to "Sex Relations," and divorce, birth-control, conceptions of chastity came to the front. As to the latter, said Professor Lofthouse, we recognize that in these days chastity cannot be urged simply on the grounds of authority either of Church or traditional morality. People asked, "Why must I be chaste?" And an answer must be given that would carry conviction. He suggested this: our principle is that to use other persons as means is always wrong, and when it is a case of means to merely sexual pleasure it is an outrage. The commission was divided on the question of limitation of families.

This brought up Dr. Studdert Kennedy. Did they mean that every union that had not as its aim the procreation of children was unchaste? What did they mean by the material side of marriage and the spiritual side? "Purely material" was purely brutal and animal. "Purely spiritual" was unhuman and impossible. Did they believe that the population of China was in accordance with the law of God? Did they know what the life of that popu-

lation was? "Think before you use terms loosely." There was too much "sloppy" thinking. The problem was, could they control birth-control? They had got to get rid of the present scandal by which contraceptives were advertised and sold in thousands to the wrong people in the wrong way.

As to divorce, Mrs. Knight Bruce made a vigorous speech. "You have not been tender to the employer," she declared. "You have not been tender to the landlord. But you are going to be very tender to the wife or husband who think they would like a change. We are here to hurl back the accusation of Nietzsche that Christianity is a softened and feeble religion that demands no sacrifice from those who hold it. In marriage, Christ demands tremendous sacrifice."

Canon Lacey said the use of contraceptives was contrary to the will of God, and could only end in race suicide.

* * *

In the session on "Crime," an American delegate sang the praises of Prohibition, and gave some striking figures as to increased consumption of meat and extended ownership of automobiles. It must be confessed that the conference listened with some amusement to this glowing description of life across the Atlantic, though he admitted New York City to be the place where Satan's seat is.

A debate on Nationalism brought out no great speakers, though Mr. Hogarth, a young Wesleyan minister from London, sounded the one discordant note. He denied that Imperialism was necessarily associated with selfishness. "If we go to responsible statesmen and politicians and tell them that the Christian faith is fundamentally opposed to the maintenance of national prestige, they will think that we are unpractical." The debate was summed up by a Cabinet Minister, Lord Parmoor, just back from Geneva where he represents Britain on the League of Nations. "I come back," he said, "convinced of the



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permanence and stability of that great Christian movement."

The Wednesday evening session discussed "war." The extreme Quaker attitude was voiced by Mr. W. E. Wilson, who said it was the duty of Christians not only to work for peace and against all that makes for war, but also definitely to refuse all personal active assistance in case of war, irrespective of the causes of war. It was almost entirely a pacifist debate—passionate, earnest and defiant. But Canon Compton did not want "Copec" to endorse a resolution which seemed to encourage mutiny.

Other "diplomatic" resolutions being submitted, Studdert Kennedy once more rose to his feet and pleaded earnestly that the Conference should refuse to support war "in any way." With these words deleted, what would be left? He claimed the right to mutiny—the right of the sailor to lay down his arms, and stand up and say, "We will not do it," and he hoped the Church would support them. "You will say it is risky. I know it is risky. This conference has got to do something that is perilous."

However, while this debate was in progress, a display of fisticuffs was taking place in the House of Commons, between a Scotch M. P., Mr. Buchanan (who probably calls himself a pacifist) and Mr. L. S. Amery, a hard-shell Imperialist. They made it up next morning, and some of us think that wars will cease as soon as those who make them have to do the fighting.

STUDENTS URGE PEACE

A group made up of students and faculty of the Yale Divinity School, in a letter to President Coolidge, declare themselves as utterly opposed to war, and call upon the President to do everything possible to further the cause of peace.

YOUNG COLORADO RECTOR BECOMES DEAN

The Rev. Benjamin D. Dagwell, at present rector of the Church of the Ascension, Pueblo, Colo., has accepted a call to become Dean of St. John's cathedral, Denver, taking effect June 1.

He is a graduate of the University of Cincinnati, and of Seabury Divinity School, and has also taken a post-graduate course at the General Theological Seminary. He was ordained in 1917 by Bishop Matthews of New Jersey, and his first charge was Keyport, N. J. which he left in October, 1920, for Pueblo. The Pueblo flood occurred a few months later, and he took a leading part in the rescue and relief work. He is now president of the Red Cross chapter there.

He is prominent in diocesan affairs, serving on the Board of Trustees, and the Committee on the State of the Church; and was chairman of the Colorado delegation to the Portland General Convention. In 1921 he was nominated for bishop-coadjutor of the diocese, and was also nominated at Portland for missionary bishop of Western Oregon. He is still a young man, being only 33 years old.

Midwestern Church Students Meet to Face Problems of Today

Industrial Problems, Conflict Between Religion and Science and the Question of War and Peace Stressed

"Bridging the Fatal Interval between success and failure, identifying oneself with Christ rather than approving of Him; living as a Christian rather than accepting our Lord's principles as true—this is the need of the age." With these words Bishop Woodcock of Kentucky, in the keynote address, launched the annual Episcopal Student Conference of the Midwest at the University of Illinois on April 26th. True to the essential spirit of that first vigorous talk, the conference concerned itself to the problem of applying Christian principles to life. More and more as discussion illuminated this or that phase of the Christian message, it was felt that there must be no compromise of Christian principles with the mental habits of the age; the fatal interval must be bridged and Christianity become a matter of life rather than theory.

The Big Ten Conference, attended by about 30 delegates from the Universities of Northwestern, Chicago, Michigan, Wisconsin, Ohio, Miami, Kenyon College and other institutions of the Midwest province, was held under the auspices of the chapel of St. John Divine at the University of Illinois. The Rev. J. N. Randolph, student pastor at Ohio State, was in charge of the program, ably seconded by Brewster Stickney of Illinois. The purpose of the conference as brought out in the keynote address was to make our Lord a more real, vital and commanding figure in the philosophy of student life. The conference was promulgated by the joint support of the Fifth province and the National Student Council.

During an open forum following Bishop Woodcock's speech, the problem of Science and Religion was broached. From the general trend of discussion, it would seem that, at least among students, there is absolutely no Fundamentalist question in the Episcopal Church. Students could not see any essential conflict between science and religion.

The Saturday session began with the Eucharist celebrated by Mr. Randolph, and followed by a breakfast which served as a mixer for the students. The Rev. Horace Fort, who represented the Church League for Industrial Democracy, secretary of Berkeley Seminary, then spoke on "The

Church and the Age." Mr. Fort's sympathy with student opinion, his vigor, earnestness and his acquaintance with the field went a long way towards the formation of practical Christian attitude towards the problems of the day. "Society is disordered because men try to live apart from God," said Mr. Fort. "The principles of Christ are hidden in compromise, our allegiance is split into contesting fragments. Christ, however, demands our entire allegiance. Allegiance to Christ is above loyalty to party, state or nation."

After this talk, the conference split into three discussion groups on the following subjects, "Campus Religion" by Perry Hoden, student head of the province; "Christianity and the Church" by Agnes Hall, secretary of the National Student Council, and "Christianity and Industry" by Horace Fort. Student opinion seemed fairly unanimous that the spirit of Modern Industry, as shown up in its attempts at political corruption, and its attempts to carry on low wages and child labor is incompatible with the spirit of Christ.

During the lunch hour, the Rev. John M. Page, student pastor at the University of Illinois sketched in a short, informal talk the chapel-less condition of Illinois where 350 Church students are without a Church building in which to worship. Immediately after luncheon, the girls met for a short confab guided by Miss Ruth E. Butler of the University of Illinois, and the men gathered for a smoker at the Chaplain's house. During the men's smoker, the subject of war inevitably came up. The absurdity of the prevalent custom of missionaries calling upon the guns of their nations in time of danger, was one interesting turn of the discussion. Opinion upon the abolishment of the R. O. T. C. was well divided. It was agreed that war is

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a symptom whose roots lie deeper than the problem of defense, and could only really be solved by Christian men going into business, politics and the Church, with the avowed intent of establishing the Kingdom of God on earth.

The all-Conference dinner held on Saturday night was a truly brilliant affair; early in proceedings, the various units of delegates began to sing their college songs. Later all joined in with good will on such familiars as "Polly Wolly Doodle All the Day" and "Jack and Jill."

Following the dinner and sing-song, Bishop-elect John C. White of the Diocese of Springfield spoke to the students. "You are all missionaries," he said, "in student work. You should all feel proud of this Church of ours and her wonderful heritage. It is your high privilege to broadcast your Church's message on the campuses of universities. The Bishop-elect went on to speak of his 30 years' work in southern Illinois. He said that in Bloody Williamson County, the scene of countless massacres and murders, there are many strong and seemingly vigorous Churches, but they have failed. "It is a challenge to us," he said, "to see what our Church can do there."

The situation at the University of Illinois was dramatically represented by "The Hole," a one-act play, written and produced by students. April showers on Sunday morning, prolonged and intensive, interfered with plans for the annual outdoor communion, but a sheltered place was arranged for in time and the celebration, Bishop-elect White officiating, was well attended by delegates, visitors and resident faculty people and students. At the eleven o'clock service held in one of the University lecture halls, the Rev. Benjamin F. P. Ivins, dean of Nashotah House, preached on the subject of Modernism. "The idea of an inerrant Bible has fallen before the concepts of modern science and caused a state of religion chaos," said the dean. However, we must remember that the science of today is not final, nor does it explain life, indeed it is only beginning to describe it. The great miracle of Christianity is not the Incarnation, the manner of Christ's coming, but the fact of his coming at all. That miracle overshadows the others." A student audience of 1,500 heard Dean Ivins at the all-University service on Sunday night on the subject of dynamic religion.

During the course of the conference, resolutions were passed in regard to future meetings of the students within the province, and the National Student Council was invited to meet in the province at the next National Triennial conference. The conference closed with five o'clock evensong. Delegates said that they took with them to their own campuses a firmer faith, a clearer vision of the needs of the age, and an overwhelming sense of an abiding fraternal relation with other students of the Episcopal Church.

JOE HARVEY ACCEPTS A CALL

The Rev. Joseph H. Harvey, who has been assistant in the Episcopal Missions to City Institutions, St. Louis, Mo., and Missionary, 1920-24, has accepted a call to St. Peter's Church, Talladega, Ala., and expects to be in residence by June 1st.

CHURCHES ARE CROWDED IN DALLAS

Easter in Dallas was marked by great rejoicing. From all over the Diocese come tales of unprecedented congregations and liberal offerings.

In Weatherford the new Church was crowded in the morning and in the afternoon the Knights Templars had a special service.

In Paris the offering reached the sum of five hundred dollars.

In Dallas Bishop Moore celebrated at Christ Church, Oak Cliff (where there is at present no rector), in the morning and at the Cathedral at noon. They were over eight hundred communions made at the Cathedral and the offering amounted to sixty-three hundred dollars. At the noon service the crowd was so large that not only were one hundred and fifty extra chairs placed in the Cathedral, but many people were standing throughout the entire service and still more were unable to obtain admission.

At the Church of the Incarnation (Reverend C. E. Snowden, rector) there was great rejoicing over pledges of ten thousand dollars as a payment towards the lot upon which it is expected to build a new Church. As soon as an additional sum of ten thousand dollars has been received, the lot will be entirely paid for. The Children's Lenten offering also amounted to seventeen hundred dollars, creating a new record.

As the result of the Pilgrimage Services in Dallas, a fund was placed in the hands of Bishop Moore to enable him to send two clergymen from mission stations to summer schools. It being in the option of the clergy to decide between Evergreen and Sewanee.

EASTER FINDS CHURCHES FULL IN CINCINNATI

Easter in Cincinnati was marked by chilly, cloudy weather, and yet all reports point to large attendance at the Churches and generous offerings, spite of the numerous drives for contributions for many worthy causes, past, present and future.

The Lenten Noon-day services at Keith's Theatre, four days each week, totaled the highest attendance in six years. The grand total was 19,332, an average of 716. The speakers were the Rev. Samuel McComb of the Cambridge Divinity School, the Rev. Dr. S. S. Marquis of Detroit, the Rev. Dr. J. Howard Melish of Brooklyn, the Rev. Fred'k S. Fleming of Chicago,

Bishop Reese, Coadjutor and Rev. B. H. Reinheimer, Executive Secretary of the Diocese, and Dean Scarlett of St. Louis.

Confirmations were numerous, and the Rev. Frank H. Nelson, D. D., at Christ Church presented 103, the largest class in the history of the parish and probably in the history of the Diocese. St. Andrew's Mission to the colored race was crowded on Palm Sunday when the Rev. E. H. Oxley, D. D., presented 34. There were a large number of adults in the classes.

At St. Stephen's, Winton Place, thirteen were confirmed, all adults but two and seven of them men, only the children having been brought up in the church. The Church School's Easter offering was over \$150, as compared with \$45.92 a year ago.

St. Phillip's Northside, is going ahead as a united parish and 300 attended three services held by the rector, the Rev. Ben C. DeCamp.

Christ Church, the Cathedral, where a Mission by Dean Jones has just closed, the Advent, Grace, Avondale, Epiphany Redeemer and others report excellent attendance and many communions.

BISHOP M'CORMICK WRITES FROM ABROAD

Letters from the Rt. Rev. J. N. McCormick, bishop in charge of the American Churches in Europe, recently received, give interesting details of his visitations in Egypt, Jerusalem and Europe. In Alexandria he had an important interview with the Patriarch of the Greek Church. In Cairo he talked with the English clergy and attended service in the English Cathedral. He was the guest of the Rt. Rev. Rennie MacInnes in Jerusalem where he exchanged formal visits with the Orthodox and Armenian Patriarchs, and had interviews with the High Commissioner, Sir

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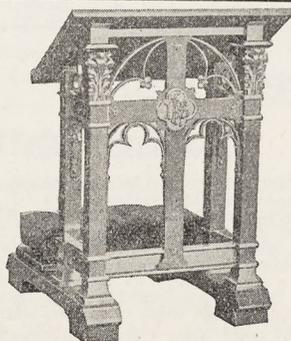
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Herbert Samuels. He received several deputations from the native Christians and had many interviews and conferences of immense importance. Official duties occupied so much time that it was difficult to secure opportunity to visit the Holy places. February 14 was the 18th anniversary of Bishop McCormick's consecration and the Orthodox Patriarch, learning of this, offered him the use of the chapel of St. Abraham in the Church of the Holy Sepulchre for a celebration of the Holy Eucharist. Arrangements for this service were made by Archbishop Timotheus, whom the Patriarch appointed for the purpose as well as to be Bishop McCormick's escort. Dr. Emhardt assisted and the Rev. Mr. Ussher of the English Church acted as Bishop's Chaplain. The Bishop used the American Liturgy and the Prayer for Unity and for the Commemoration of the Dead. Afterward he made pilgrimage to Bethlehem, Jerico, the Dead Sea, Samaria and Galilee. Sunday, February 17, he preached in St. George's Cathedral to a very large congregation and afterward walked to the Mt. of Olives and the Garden of Gethsemane.

Regular visitations of the Churches in Europe were begun at St. Paul's, Rome, March 2. In St. Paul's there is an admirable choir of Italian boys who rendered the service well. The American Consul General, Mr. Francis B. Keene is Senior Warden, and a lay-delegate to the Convocation to meet in Paris in Easter week. Ash Wednesday Bishop McCormick spent in Nice where unfortunately he was laid up with influenza, prevalent at the time, and had the unhappy experience of being sick in a foreign country far from his home and family. There was of course no lack of the comfort of sympathetic and solicitous friends. Going to Paris for rest he was able to attend Lenten services at the Pro-Cathedral and to preach at St. George's English Church. According to schedule he was to administer Confirmation on Palm Sunday, to remain during Holy Week and Easter, and to preside over Convocation April 23. After this he planned to meet the Archbishop of Canterbury in Florence, to visit Munich and Dresden, and to sail for home by the Empress of Scotland from Cherbourg to Quebec April 26, arriving in Grand Rapids early in May.

PARSON ENTERS HOSPITAL AS A PAUPER

One of our Negro churchmen, a layman in charge of a mission, recently had occasion to spend three weeks in a hospital for an operation. Partly because funds were limited and partly for the experience of observing and practicing the need for patience and contentment he had often preached to similar sufferers, he presented himself as a "pauper" at a "pauper institution," the division for colored people in the City Hospital expecting pauper food and treatment of which discouraging reports had been heard.

He received so far as he could judge the best possible faithful and proficient care. "Just so far as the natural body needed attention, just so far it received the same." But the point of his story follows, and is repeated, not at all for the benefit of our many faithful broad-hearted over-burdened

Witness Fund

Donations to this fund are used to pay for the subscriptions of those who want THE WITNESS but are unable to pay for it themselves. The management is very glad to bear half the burden and asks those of our readers who are able to do so to help make up the other half. The sum of \$500 a year would take care of the subscriptions of those whom we know will read the paper regularly if they can have it. Please help if possible. Many of the recipients are clergymen in rural districts.

We acknowledge the following donations to the Fund for 1924:

N. A. Pennoyer.....	\$2.00
Sarah H. Lindley.....	3.00
Mrs. E. L. Nourse....	1.00
Henry Hull	2.00
Total for 1924....	\$.86.50

chaplains in institutions, but for the benefit of ordinary lay people.

"At the same time," writes the observer, in the Church News of Missouri, "into the same institution to undergo the same doubtful outcome went also the spiritual body. In my case it was fully prepared and had at its side a kindly priest and loyal friends. But I had occasion to observe much, much that by Church people is being left undone. In other words, the spiritual body has no such preparatory methods nor care, treatment or general interest awaiting the great majority of unfortunates as has the natural body. I looked often to the beds of other sufferers. With a very few exceptions there were no kindly spiritual visitors to 'prepare' the spirit as well as the body prior to that doubtful operative journey. No smiling Churchman or Churchwoman to greet the awakening soul after its dangerous trip through etherland . . . Visitors from the world administering to the wants of the natural body only. Very few ministers of any kind came. Here and there (as in my case) a spiritual advisor might be seen ministering to 'one of his own flock' while patients near and far looked on wishfully. What a glorious op-

portunity for the Church, what a vast field, neglected, where the seed is so apt to take root and bring forth. Hundreds, in a season thousands, of souls being neglected spiritually while every modern method is being applied for the welfare of the body. In the wards under my observation during my entire stay I saw 'the Church' visit only one other beside myself.

"Not a priest, not a lay-worker who made ward visitation a daily or even a Sunday obligation. Not a Church tract distributed, to encourage the faithful or to bring light and truth to the misguided.

"And was I afflicted that my eyes might be opened to the condemnation of the Church? God forbid! Rather that my experience may prove another means by which I and others interested in the extension of His Kingdom might the better observe certain things which are 'left undone' and forthwith proceed to do them, in the name of Christ and to the glory of God."

WHAT ONE BOY DID DURING LENT

The parish worker of St. Peter's Church, Auburn, N. Y., writes the national treasurer's office:

I am enclosing a check for one dollar for the childrens' Lenten offering for missions, which was sent to me by a boy in Cinook, Montana, who earned it by blacking shoes in his father's store. It was offered on the Altar on Easter day here, but it seems fairer to credit it to the Montana offering, so I am sending it to you in order that this may be done. The boy was a member of

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St. Andrew's Rectory, Beacon, N. Y.

a mission which was in charge of the late Rev. Leonard J. Christler, but since the death of Mr. Christler the boy has been without a chance to attend a Church School although he wants very much to do so. Our Church School members have adopted him as an out-of-town member, and we send him literature from time to time. I wish more boys and girls in places where there are no schools could be adopted by our well equipped Eastern schools. Perhaps it would give out children a more personal interest in missions in our own weaker dioceses and missionary districts. Gifts at Christmas time don't teach enough. This boy wants to be a medical missionary.

DR. DELANEY HITS AT WAR SYSTEM

Overwhelming opposition to a pacifist pledge, intended to line up the nation's churches and colleges behind a movement aimed against all war, for whatever cause, has developed in a symposium conducted by the National Civic Federation, which made the results public at the federation's twenty-fourth annual meeting at the Hotel Astor.

Of the 100 inquiries sent out to leading churches and educational authorities by Alton B. Parker, president of the federation, seventy-five replies rejected the pledge in emphatic terms and only eight accepted.

The Rev. Dr. Selden P. Delaney, associate rector of the Protestant Episcopal Church of St. Mary the Virgin, West Forty-sixth Street, was one of those who expressed his disapproval of the pledge, at the same time blaming the capitalistic system of society as the cause of war, and declaring that no American flag had been exhibited in his church during the World War, on the ground that churches are above national distinctions.

His letter brought an immediate protest from the Rev. Clifford S. Gregg, of Trinity Church, 164th Street, the Bronx, who insisted that these were not the sentiments of the Episcopal churches of New York. The churches here were opposed to displaying the flag, Mr. Gregg insisted, adding that, in his church, the grouped flags of the Allies were still in place in the chancel.

The letter from Dr. Delaney which brought Mr. Gregg's reply was as follows: "I will say that there are wars and wars. In the cast of a war for national defense, if our country were attacked by

WRITE THE PRESIDENT

The Department of Missions has just received the following cable from the Council of Advice of the Missionary District of North Tokyo: "Japan exclusion act detrimental to mission work. Cannot too strongly urge upon you the necessity of petitioning the President of the United States to veto the bill."

Dr. John W. Wood, secretary of Foreign Work of the Council, writes: "This would seem to be a time when Christian citizens having convictions on this subject may properly express themselves."

some aggressive invader, we should be in favor of fighting to repel the invader. Let me say that during the last war the United States flag was never exhibited in the Church of St. Mary the Virgin. We believe that the Church is above all national distinctions. It is Catholic and universal and should never take sides in wars between nations or between capital and labor or any other groups of individuals.

"We believe that the fundamental cause of war is the capitalistic system which dominates the world today, and which the National Civic Federation is doing so much to defend. We would suggest that much more could be done to avoid war in the future if capitalism could be so bound and restricted in its greedy competition for the markets of the world that it could not longer plunge innocent people into bloody warfare to enrich a few millionaires."

EASTER PAGEANTS PRESENTED AT SAVANNAH

Three Church schools in Savannah, Ga., celebrated Easter in pageantry at the annual festivals Easter afternoon. "Prepare Ye the Way," or "The Easter Messenger" was the title of the Christ Church pageant,

and it showed in an impressive way the lessons studied during Lent, as it brought out the seasons and colors leading up to the Resurrection season. At St. John's Church "An Easter Pilgrimage" was made during the festival, by representatives of each department to the symbols in the chancel, the congregation taking part in a service of worship. St. Paul's Church school had its pageant on the lawn by the Church, and was given by the members of the Young People's Service League. The pageant depicted the discovery of the Resurrection of the Risen Lord, and showed the characters of those going to and from the empty tomb. Junior choirs assisted in all of the festivals as well as the adult choirs in two of the services.

THOUSANDS ATTEND SERVICES AT DETROIT CATHEDRAL

With scarcely a moment's pause throughout the entire day, St. Paul's Cathedral, Detroit, was used to the limit of its capacity on Easter Day. Beginning at 6 a. m. and continuing until 9:30 in the evening, eight services were held with a total attendance of nearly 7,500 people.

Four of these services were celebrations of the Holy Communion with 1,758 persons receiving. This is an unusual record in view of the fact that but 1,342 active communicants are listed on the Cathedral records. An Easter offering amounting to \$5,667 was also received on Easter Day, with considerably more in prospect. All of this will be given to the Diocese and General Church, keeping up the standard set by the Cathedral last year of devoting the Easter offering to outside work.

This has been an unusual Lent in St. Paul's, with congregations averaging over 4,000 each Sunday. A class of 125 persons was presented by Dean Warren L. Rogers to the Bishop of the Diocese for Confirma-

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I want every sufferer from any form of muscular and sub-acute (swelling at the joints) rheumatism, to try the great value of my improved "Home Treatment" for its remarkable healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it, and it has proven itself to be that long-looked for means of getting rid of such forms of rheumatism, you may send the price of it, One Dollar, but understand I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free? Don't delay. Write today.

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CHICAGO

tion on Palm Sunday and Easter Day. We have also allowed the cathedral to be used for two large services of the Holy Eastern Orthodox Church, at one of which Metropolitan Platoon of the Russian Church was the officiant. A particularly cordial relationship now exists between the two communions in the Diocese of Michigan.

BISHOPS PREACH IN ALBANY

The parishes of the city of Albany united in a preaching mission at St. Paul's Church on the evenings of Holy Week, the Rt. Rev. G. Ashton Oldham, Bishop Coadjutor, being the preacher. Bishop Oldham's addresses were based upon the words of invitation to the Holy Communion, "Ye who do truly and earnestly repent you—" Thursday's address was in the nature of a preparation for Easter Communion. Bishop Oldham was the speaker at the Passion Service in the Cathedral of All Saints on Good Friday. All the services were well attended by Church people.

At the Festal Celebration of the Holy Eucharist in the Cathedral on Easter Day Bishop Nelson was the preacher. The processional and special music for the day were expressive of the Easter Festival, as were also the Eucharistic lights and lilies on the high altar and in the chapel.

CHURCH SERVICES

CHICAGO, ILL.

GRACE EPISCOPAL CHURCH

Wabash Avenue at 15th Street.

Rev. Wm. Otis Waters, S. T. D., Rector.
Sunday Services: 8 and 11 A. M.
Evensong: 7:30—St. Luke's Hospital.

CHICAGO, ILL.

ST. PAUL'S CHURCH

Dorchester Avenue and 50th Street

Rev. George H. Thomas, Rector.
Sundays: 8, 9:30, 11 A. M. and 5 P. M.
Holy Days: 10 A. M.

CHICAGO

THE CHURCH OF THE ATONEMENT

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The Rev. Frederic S. Fleming, Rector.
Sundays: 7:30, 9:30, 11:00 a. m.; 5:00 p. m.
Daily: 7:30, 9:00 and 5:30.
(Fridays—10:30 additional)

CINCINNATI, O.

CHRIST CHURCH

Rev. Frank H. Nelson and Rev. C. Russell Moodey, Clergy.

Sundays: 8:45 and 11 A. M. and 7:45 P. M.
Daily: 12:10 P. M.
Saints' Days: Holy Communion, 10 A. M.

CLEVELAND, O.

ST. JAMES CHURCH

East 55th St. at Payne Ave.

Mass Daily, 7:00 A. M.
Sundays: High Mass, 10:30 A. M.
Friday: Devotions, 7:30 P. M.

CHURCHES CALL ON GOVERNMENT FOR ACTION

Friends of the plan for the United States to join the World Court are determined that the proposal shall not be permanently side-tracked in the Senate by the oil and other investigations. They have served notice on Congress that they want the matter considered.

The Commission on International Justice and Goodwill of the Federal Council of Churches of which Bishop Brent is chairman, has asked Senator Henry Cabot Lodge, chairman of the Senate Committee on Foreign Relations, to set a date for a hearing. Their request is being backed by a number of other organizations including several of the strongest groups of women. These friends of the World Court are determined that the proposal of the late President Harding for the United States

NORTH ADAMS, MASS.

SAINT JOHN'S

The Rev. Arthur Murray, Rector
Services, 8 and 11 A. M. 7 P. M.
Church School 10 A. M.
Saint's Days, 10 A. M.

OMAHA, NEBRASKA

ALL SAINTS' CHURCH

26th St. and Dewey Ave.

Rev. Thomas Casady, Rector.
Sunday Services: 8:00, 9:30, 11:00 and 5:00.

BUFFALO, NEW YORK

ST. PAUL'S CATHEDRAL

The Rev. Charles A. Jessup, D.D., Rector.
Sundays: 8 and 11 A. M., 4 and 8 P. M.
All Week Days: 8 A. M. and Noon.
Holy Days and Thursdays: 11 A. M.

CHICAGO

SAINT CHRYSOSTOM'S CHURCH

1424 North Dearborn Parkway.

The Rev. Norman Hutton, S. T. D., Rector.
The Rev. Walter C. Bihler, M. A., Associate Rector.
Sunday Services: 8, 9:30 and 11 A. M. and 4:30 P. M.
Tuesdays at 10 A. M.
Thursdays at 8 P. M.

BOSTON

THE ADVENT

Mt. Vernon and Bremmer Sts.

Rector Dr. van Allen.
Sundays: 7:30, 8:15, 9, 10:30, 4, 7:30.
Week days: 7:30, 9 and 5.
Thursdays and Holy Days: 9:30.

MINNEAPOLIS, MINN.

GETHSEMANE CHURCH

4th Ave. So. at 9th St.

Rev. Don Frank Fenn, B. D., Rector
Sundays 8:00 and 11:00 a. m., 7:45 p. m.
Wednesday, Thursday and Holy Days

ALBANY, NEW YORK

THE CATHEDRAL OF ALL SAINTS

The Very Rev. Charles C. Williams Carver, B. D., Dean.

The Lord's Day: 7:30, 9:45, 11:00 and 4:00.
Week Days: 7:30, 9:00 and 5:30.
The Litany: Wednesday and Friday.

NEW YORK, N. Y.

ALL ANGELS' CHURCH

West End Ave. and 81st St.

Rev. S. DeLancey Townsend, D. D., Rector.
Sunday Services: 8 and 11 A. M. and 4 P. M.
Daily Services: 5 P. M.
Wednesdays, Thursdays, Fridays and Holy Days, 11 A. M.

NEW YORK

CHURCH OF THE INCARNATION

Madison Avenue and 35th Street

Rev. H. Percy Silver, S. T. D., Rector.
Sundays: 8 and 11 a. m.; 4 p. m.
Daily, 12:20 P. M.

NEW YORK

GRACE CHURCH

The Rev. W. Russell Bowie, D.D., Rector
Sundays: 8 and 11 a. m., and 8 p. m.
Tuesday, Wednesday, Thursday, and Friday, 9 a. m. and 12:30 p. m.

NEW YORK

TRINITY CHURCH

Broadway and Wall Streets.

The Rev. Caleb R. Stetson, S. T. D.,
Sunday Services: 7:30, 9:00, 11:00 and 3:30.
Daily Services: 7:15, 12:00 and 4:45.

NEW YORK

CHURCH OF THE HEAVENLY REST

Fifth Ave. above Forty-fifth St.

Rev. Henry Darlington, D.D., Rector.
J. Christopher Marks, Mus.D., Organist.
Sunday Services: 8 and 11 A. M.; 8 P. M.
You are cordially invited to worship with us.

CLEVELAND, OHIO

TRINITY CATHEDRAL

The Very Rev. Francis S. White, D. D., Dean.

Sunday Services: 8:00, 11:00 and 4:00.
Daily Services, 8:00, 11:00 and 4:00.

THE RECTOR'S ANNIVERSARY CELEBRATION

ST. LUKE'S CHURCH, EVANSTON, ILL.

Our Parish is celebrating the twentieth year of service of our Rector, Dr. George Craig Stewart. We want to hear from every person who has ever been a member of St. Luke's. Send us your name and address, so you can receive a personal greeting from Dr. Stewart. (Signed) THE VESTRY,
St. Luke's Church.

to join shall not be killed by being allowed to sleep in committee.

The churches of the country are practically unanimously in favor of the World Court. The highest official body of every communion that has met since President Harding made his proposal has gone on record as favoring the adoption of the plan as a step towards international justice and goodwill.

At the same time the churches made their request for a hearing Dr. Charles S. Macfarland, general secretary of the Federal Council of Churches, presented a resolution of the Commission on International Justice and Goodwill "heartily endorsing the principles embodied in the general treaty between sixteen American states which was recently adopted by the Senate."

After pointing out the good features of the treaty the Commission said:

"We believe it will be one more point of mutual confidence and goodwill between the nations of this hemisphere and one more guarantee for the maintenance of perpetual peace between these people."

THE FIRST TO REPORT

The first Easter offering reported this year came from St. James' Church School, Hendersonville, North Carolina, in the following message received April 21 from the rector, the Rev. Arthur W. Farnum:

"St. James' Church School, Hendersonville, North Carolina, sends Easter greetings to the National Council. Lenten offering \$510. Enrolment 90."

ONE WAY OF GETTING SCHOOL TEACHERS

St. George's Church School is unique in having its staff of teachers and officers, with one or two exceptions, made up from the boys and girls who have gone through the school from the primary to graduation.

A beautiful custom was established in the school during Dr. Holland's lifetime of giving a gold cross to the teachers who had been teaching ten years, and among those who have received them in the past are

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Rev. H. Eugene Allston Durrell, M. A., Rector.
Sundays: 7:30, Eucharist; 10:30, Matins;
12:00, Eucharist; 8:00 P. M., Evensong.
Daily: 7:30, Eucharist; 10:30, Matins, Monday, Tuesday, Saturday; Litany, Wednesday, Friday; Eucharist, Thursdays and Holy Days.

Miss Theo. Holland, Miss Elise Beck, Mrs. John D'Arcy, Miss Ada Winston, and Mrs. Dr. Woolsey.

This year, at the Children's Easter Service, the Rev. Mr. Atchison had the pleasure of presenting a cross to Miss Genevieve Albers, who is one of our most faithful and beloved teachers.

INDIANA PARISH WIPES OUT DEBT

The men of St. John's Church, Bedford, Indiana, Rev. H. R. Hole, rector, recently carried out a successful campaign to celebrate the twentieth anniversary of the "Stone City" parish by wiping out the remaining indebtedness of between two and three thousand dollars, which in annual payments would have gone on another six years. Last year the total parish receipts

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The Very Rev. C. S. Hutchinson, D. D., Dean.

Sundays: 7:30, 11:00, 7:30.
Week Days: 7:00, 5:00.
Holy Days and Thursdays: 9:30.

MILWAUKEE, WIS.

ST. PAUL'S CHURCH
Marshall and Knapp Streets.
Rev. Holmes Whitmore, Rector.

Sundays: 8 and 11 A. M., 7 P. M.
Church School: 9:30 A. M.
Saints' Days: 9:30 A. M.

PITTSBURGH, PA.

ST. ANDREW'S CHURCH
Hampton St. and No. Euclid Ave. (East End).
Rev. Harry B. Heald, Rector.
Sunday Services: 8 and 11 a. m. and 4 p. m.
Fridays and Holy Days: 10 a. m.
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CHURCH OF THE ASCENSION
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Holy Days: 9:00.

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amounted to over \$6,700, more than \$1,000 being used for missions and charities, and \$600 added to the rector's salary. There are now well over 100 communicants. The next forward step projected is a suitable parish house, to provide for further expansion in a rapidly growing city.

DALLAS, TEXAS

ST. MATTHEW'S CATHEDRAL

The Very Rev. Robert S. Chalmers, Dean.
The Rev. B. L. Smith, Assistant Pastor.
Sunday Services: 8:00, 11:00 and 7:30.
Daily Services: 7:30, 9:30 and 5:30.

MINNEAPOLIS

ST. MARK'S CHURCH
Oak Grove St. and Hennepin Ave.
The Rev. Phillips Endicott Osgood, Rector.
The Rev. Hanford Livingston Russell, Associate.
Sunday Services:
Holy Communion, 8 a. m.; Bible Class, 10 a. m.; Morning Service and Church School, 11 a. m.; Community Service, 4 p. m.; "Hearthfire Time," 5:30 p. m.

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MISCELLANEOUS

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DR. STEWART PREACHES TO THOUSANDS

During his three weeks' tour of Lenten preaching, Rev. George Craig Stewart of St. Luke's, Evanston, addressed over 16,000 people in Baltimore, Louisville and St. Louis. Each Saturday he returned home to preach in Evanston on Sunday.

At St. Luke's the Sunday morning services, during Lent, have been so large that chairs have had to be placed in the aisles to accommodate the crowds.

On April 30th, Dr. Stewart spoke at the Priests' Convention, Philadelphia, on "Reunion and Protestantism." On May 4th he is to speak in Trinity Church, Boston, on the subject, "The College at the Cross Roads." While in Boston he will also preach at St. Paul's Cathedral and at The Church of Our Saviour, Brookline.

NEW YORK RECTOR ENDS LONG SERVICE

The Rev. W. E. Daw has resigned the rectorship of Holy Cross Church, Fort Plain, N. Y., his resignation to take effect on July 1st, after which time he will retire from the active ministry of the Church after 42 years of service and will make his home at Athens, Pa.

FORD RUNS 57 MILES ON GALLON OF GASOLINE

A new automatic and self-regulating device has been invented by John A. Stransky, 2591 Fourth St., Pukwana, South Dakota, with which automobiles have made from 40 to 57 miles on a gallon of gasoline. It removes all carbon and prevents spark plug trouble and overheating. It can be installed by anyone in five minutes. Mr. Stransky wants agents and is willing to send a sample at his own risk. Write him today.—Adv.

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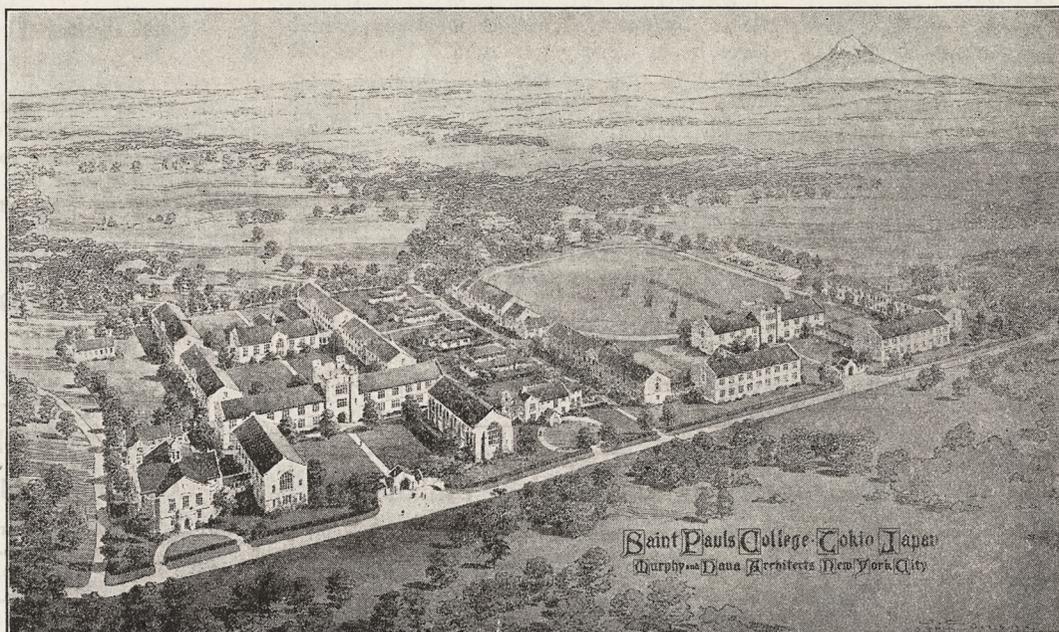
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