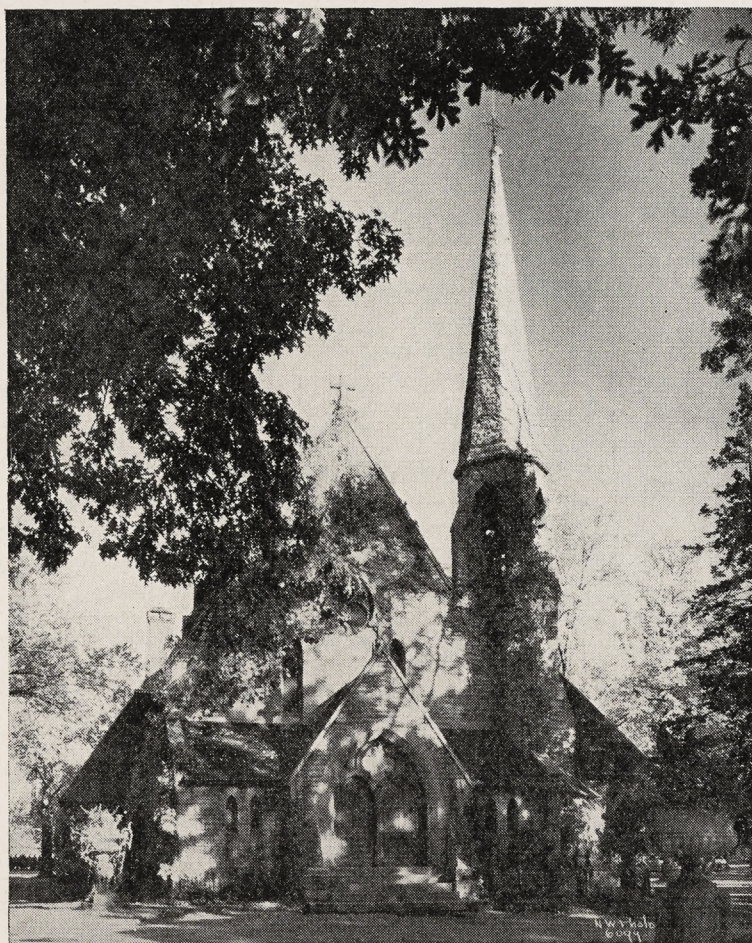


The **WITNESS**

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THE LAMBETH CONFERENCE

By

BISHOP JOHNSON

ON JULY seventh there assembled in Lambeth Palace, London, about three hundred bishops of the Anglican Church, coming from England, Canada, Australia, China, Japan, India, Africa, America and the Islands of the Sea. They are the official representatives of the Anglican communion throughout the world, meeting as did the bishops at Nicaea, under the dictation of no supreme pontiff, but unlike Nicaea at the summons of no secular power.

We do not meet to legislate but to bear witness to the faith and practice of our several sees; to consider the problems that vex the Church and to invoke the guidance of the Holy Spirit in giving light that we may continue in the way of life. This Council has no desire or intention to alter the faith but rather to ascertain how the faith may meet the needs of a changing world and appeal to those who are seeking the Kingdom of God and his righteousness.

There is no assembly like it in our times, for it possesses an official sanction which is lacking in other world meetings of faith and order and yet has the fullest liberty to give expression to its convictions. Nobody is bound to accept its findings except as the conclusions appeal to the conscience and intelligence of the Church as a whole. It is an effort to carry out the will of the divine Master who promised that where two or three are gathered together that He will be there in the midst of them; that as the Father had sent Him so sends He those commissioned by Him to carry out His will.

From the standpoint of the pragmatist the conference will serve no purpose, for strange to say it will elect no one to important office; it will pass no canons nor issue any orders that will bind anyone; it will simply serve as an instrument through which the Holy Spirit may find expression and suggest the better way.

It is the privilege of the Archbishop of Canterbury to preside as he is the one who arranges the conference once in ten years.

Few bishops ever attend more than three Lam-

beth Conferences for bishops are usually fifty years of age when consecrated to their office. It lacks therefore the usual note of conventions in that the personnel changes at every session.

Certain definite questions are being discussed this year. We are to adjourn on July twelfth. Then committees that have been appointed will confer; the conference will then reassemble on the twenty-eighth when the reports of these committees will be debated. On the ninth of August we are to adjourn for another decade. Before the end the conference will issue certain findings which will be sent to all branches of the Anglican Communion for their consideration and these conclusions will have their influence in directing and determining the mind of the Church on these questions.

In subsequent articles we will consider these questions as a determination is reached and you will then be free to accord them such respect as they deserve.

It will be pointed out by those who resent any and all Episcopal direction that these findings have no force of law. This is true, but they will still remain as the consensus of opinion of those to whom the responsibility for leadership has been assigned. It is a curious feature of this Episcopal Church that though it possesses bishops it includes those who would like to have an Episcopal Church which is not Episcopal. These folks feel that "we are they who ought to speak. Who is lord over us?" The answer is "Nobody" for chaos knows no lord.

It is the function of a bishop to bear witness rather than to exercise rule and the Lambeth Conference is an assembly of witnesses who distrust themselves as individuals and who prefer to defer to the corporate body. It may seem to some that the utterances of the conference will be as a voice crying in the wilderness rather than as a popular orator declaiming in an auditorium. But I am inclined to think that, generally, the truth is thus received, for as the Master forewarned, men are apt to disbelieve because of the truth of God's message rather than be attracted by it.

Let's Know

By

BISHOP WILSON

OMISSIONS

A FEW weeks ago I had a letter asking why the Scriptural references for the three introductory quotations from the Bible at the beginning of the Burial Office had been omitted from the new Prayer Book. I replied that I knew of no reason except that they seemed unnecessary and cumbersome. Now comes a letter from an old friend telling me a couple of things which ought to be recorded somewhere as bits of liturgical history.

In a conversation with Bishop Anderson a year or more ago, the Bishop told this gentleman that this portion of the Prayer Book was up for consideration before the House of Bishops at the General Convention in Portland in 1922. He (Bishop Anderson) arose at that time and said that in his opinion the real meaning of the passage quoted from the Book of Job was as follows: "And though this body be destroyed, yet shall I see God; whom I shall see for myself, and mine eyes shall behold, and not as a stranger." He spoke on the spur of the moment but his suggestion caught the fancy of the House and they unanimously voted the substitution. Thereupon someone else arose to remark that it would scarcely do to print the statement in that form and give it the text-reference from Job but that it ought to be labeled "Job-Anderson." Finally it was voted to omit the Scriptural references entirely.

Out of the same conversation came another bit which is equally interesting. It seems that at the Washington Convention the Bishops had declined to concur with the House of Deputies in inserting the phrase "beseeching Thee to grant them continual growth in Thy love and service" in the Prayer for the Church in the Communion Office. Since the two Houses had disagreed, this was referred, along with other points of disagreement, to a Conference Committee made up from both Houses. Certain compromises were effected in conference and then the Committee reported to the House of Bishops including a recommendation agreed on in the conference that the Bishops should give their consent to this particular addition. It happened that Bishop Murray had temporarily relinquished the chair to Bishop Anderson, vice-chairman of the House, at the time that report was presented. One of the Bishops promptly objected to reopening a question upon which they had already rendered a vote and wanted the matter dropped. But Bishop Anderson remembered that in Congress the report of a Conference Committee is always considered as new business and he therefore ruled that it was not reopening any question. An appeal was taken from the chair but the House supported the ruling of Bishop Anderson. So the question was put to a vote and was approved by a large majority. Later Bishop Anderson consulted with Judge Anderson, that able parliamentarian who cracks the whip over the House of Deputies on questions of

the despatch of business, and the Judge declared very positively that the Bishop was entirely correct in his ruling.

Well—that's how those two things happened. Does anybody know any other such interesting items which it would be quite proper to reveal to a curious public?

Cheerful Confidences

By

GEORGE PARKIN ATWATER

PAROCHIALISM

SOMETIME ago I attended a meeting at which the speaker with an air of superior virtue, referred in slurring terms to "parochialism." It is a habit of those who would pillage parish treasuries in order to promote their own devices, to pronounce this banality, as if parochialism were the final charge to be made against anybody. It is used as the word "slacker" was used during the war.

Such charges are the final refuge of the witless. They have the same intellectual content as the fierce attacks of the petrified against "the modern age" or "devastating rationalism." The word has acquired the same opprobrium as "the corner saloon" has acquired in discussion of the humidity of America's esophagus.

I came away from the meeting bewildered and somewhat indignant. Several thousand faithful clergy are accepting stipends from parishes with the implied contract that they will do their utmost to upbuild the parishes whose money they accept. Whatever obligations the parishes have for affairs beyond their border can best be met when the parishes themselves grow in strength. To discredit parochial strength by an opprobrious epithet is to weaken the sense of obligation to the whole structure.

Meditating upon these things I stopped to have my shoes shined. I would wipe off the dust of that meeting. So I sat in the chair of one Fritz, an artist of middle age. Fritz seemed sad and dispirited and did not reply cheerfully to my usual quip of asking him if he would accept a fixed price for the whole job, or would prefer to be paid by the square foot. So I ventured a question "What is the matter, Fritz. You look as cheerful as a hearse."

"Why should I be cheerful?" replied Fritz. "I have troubles enough at home."

"What's wrong, Fritz? Did some one put catsup on your sausage?"

(Fritz did not say that this would be painting the lily, as I hoped he would.)

"Sausage" said Fritz, "I get no sausage. I get only cold bologna. My wife (and here Fritz waved his brush with a gesture of despair), she is never at home. All the time she runs to meetings. The children don't get washed. They don't get good meals. They have to go to school in dirty clothes with buttons off. I don't get my meals. The wife is off at meetings."

"What kind of meetings, Fritz?"

"Why, she goes all the time to meetings of women, trying to make aprons and such nonsense, to raise money to send rompers to Africa. She goes to those Church meetings, where they try to save the bums on the street, and all the time my kids are growing up on the street and will be bums themselves some day. She saves one bum at the meeting and makes four bums at home."

"Fritz, Fritz" I expostulated, with the meeting fresh in my mind. "You must take the larger view of things. You must see that your wife is contributing to the larger affairs of this world. You are a parochialist, Fritz."

Fritz looked at me cautiously. "I am a Lut'run," he answered.

"But don't you know" I affirmed with platitudinous conviction, "that the light that shines farthest shines brightest at home."

Fritz looked at me with honest despair. "We burn gas," he said, "not electricity."

"Fritz," I said, "you are on the wrong track. You go home, and say to your wife, 'Go to it, wife. We must make the sacrifice. We are no parochialists.' (Fritz wrinkled his brow) 'We will let the children grow up as best they may.'"

Fritz stood upright and answered with dignity. "You're kidding me. I want a good home for my family. If we let our homes go to the mischief, we shall all be bums and this country will go to pieces. I am going to tell my wife to stay at home and look after the children, and let me support them in peace of mind. Then we can best help someone else when we have the chance. If we wreck the home, we can't do much good anywhere else."

I paid him and left. Poor old Fritz. Sunk deep in the mire of parochialism.

Moral. If we do not keep the home lights replenished and burning brightly, they will not shine very far.

The Testaments

By

IRWIN ST. JOHN TUCKER

WHAT is the meaning of the words Old and New Testament?

The word "Testament" is better translated "Covenant." The Old Covenant was the agreement between God and Abraham, that his descendants should be the chosen people. It was renewed at the foot of Mount Sinai between God and the whole Hebrew race, with the blood of the sacrifice of the Old Covenant, sprinkled on the altar and on the people.

The substance of the Old Covenant was "I will be your God, and ye shall be my people." The collection of books known as the Old Testament record the working out of this covenant with the children of Abraham.

The New Covenant is the agreement between God

and all humanity, that He will be our Father, and we shall be his children. It was sealed on Mount Calvary with the blood of Jesus. The collection of books we call the New Testament record the working out of the New Covenant.

In working out the Old Covenant, the chosen people had pretty rough sailing. They did not always understand. They made mistakes. They told each other stories—parables, like those of Jesus—and they sang war-songs, with rousing choruses, and they played terrible jokes on each other. Those Old Covenant parables, like "Jonah and the whale," and those war-songs, like that about Joshua making the sun stand still, and those jokes, like those of Samson, are recorded in the books, and have made a lot of trouble because people without a sense of humor can never understand anybody else.

In working out the New Covenant there were mistakes, too. It was hard for people to understand just what it all meant. We do not quite understand it all yet. But one thing we do understand; that because people in old time made a lot of mistakes, that is no reason why we should: and if they believed a lot of things we have discovered to be incorrect, we are offending against the God of Truth to pretend to believe them too.



QUESTIONS AND ANSWERS BY CLEMENT ROGERS

Do you think that the Sermon on the Mount is the highest ethical teaching?

Yes, you may say so. It is a collection, apparently, of the most characteristic sayings of Our Lord, Whose teaching I believe to be the highest. But it is not complete. It is not the whole of His teaching. He also taught by parables, and to those who could understand He also taught in the way St. John tells us of. He taught still more by what He did, and by what He was. But Christianity is more than ethical teaching. We Christians believe that Christ helps us to do what He tells us. Further, that He is a revelation of God Himself.

Would it not have been better if God had prevented, or cured, sin without having to send someone to do it?

I don't quite understand what you mean. He could only have prevented sin by taking away our free will and turning us into machines. Even to cure it is only possible if man will use his free will to accept and use the cure. He often sends people to cure us both of sickness of the body and of sickness of the soul. It is part of human nature to be dependent on the help of our fellow men. But in the case of Christ we Christians do not think that God "sent someone." We believe that He came Himself.

Was Jesus perfect?

It depends on what you mean by perfect. He had all the imperfections that belong to the manhood He took. He began life as a baby, and had to learn the

use of His senses, to walk and to talk. He could be hungry, weak, and tired. Physically He was limited as we are. Intellectually He had, it seems, to learn as we learn, and as man there were many things He did not know. On this side He was only made perfect through His death. But morally He was perfect all along. His will was always in conformity with God's will, perfectly free and unhindered by any power outside Himself.

Could Jesus sin?

I may quote St. Augustine: "He could have sinned if He had willed, but it was impossible that He should will." That is, He had all the faculties and feelings that we have and misuse, only He did not misuse them. There is nothing sinful in the body itself. Sin lies in using it wrongly, and letting the lower parts master the higher, and that is just what He did not do.

Wasn't the Temptation a farce, if Jesus knew He could not fall?

No, I don't think so. It is often the people who resist most who most feel the force of temptation. The drunkard who promptly gives way to drink feels very little, just because he makes no struggle. I dare say you have heard of the man who said, "I always get rid of my temptations by yielding to them." It is not the man who surrenders at once who has the hard fight, but the man who knows that nothing on earth will make him give in that has the long and exhausting struggle. Temptation means trial, and Christ, being perfect, stood a trial such as no one else could have.

Don't you think that Jesus was a fanatic?

There are some people who say so. They say that

He was unbalanced in mind, that He expected a visible triumph as the Messiah and died a broken-hearted and deluded man. If you are inclined to think that that was so, I should advise you to read the Gospel for yourself and see if the picture of the man there drawn bears the slightest resemblance to a fanatic of that sort. And then ask yourself if it is really a reasonable explanation of the loyalty of His disciples and of the steady growth of the Church to say that it was due to delusion and failure.

About Books

VENTURES IN BELIEF edited by Henry P. Van Dusen.
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Any book which contains the contributions of Harry Emerson Fosdick, Henry Nelson Wieman, Bishop McConnell, Henry Sloane Coffin, Reinhold Niebuhr, Rufus Jones, Angus Dun, and Kirby Page is to be reckoned with. This book, written with young people particularly in mind, deals with the problems of the Christian religion and what it should do both for the individual and for society. Each contribution is brief and sketchy but possibly the more valuable for that reason, particularly to the audience it is trying to reach. It is a stimulating book, well worth buying if you have extra cash and borrowing if you have not.

W. B. S.

* * *

PORTRAITS OF THE PROPHETS by Rev. J. W. G. Ward.
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I. P. J.

SHATTUCK SCHOOL

A Brief Sketch of It's History

By

WILLIAM B. SPOFFORD

SHATTUCK SCHOOL for boys at Faribault, Minnesota, which celebrates this year its 70th Anniversary, is one of the oldest educational institutions in the west, as well as one of the oldest of the church schools in the country.

Shattuck is the outgrowth of a small Mission School established in Faribault by the Rev. James Lloyd Breck in 1858. Dr. Breck, an Episcopalian Missionary, came to Faribault from Philadelphia in the fall of 1857 with two associates, the Rev. E. Steele Peake and the Rev. Solon Manney, and proceeded to make plans for the establishment of an Episcopal Mission, a Divinity School and other schools for white children and for Indians, the whole to be united under the rather pretentious name of The Bishop Seabury University. He came here after having established an

earlier mission and divinity school at Nashota in Wisconsin.

With the support of the citizens of Faribault, the several schools started off auspiciously, and when Henry Benjamin Whipple was elected, in 1859, the first Episcopal Bishop of Minnesota, the good start already made upon the church work in Faribault induced him to choose this city as his home, and the seat of the cathedral, which he planned to build.

By the year 1860, the number of boys in the mission school, and those seeking admission from nearby towns and settlements was sufficient to justify organizing them into a separate school, known at first, as the Grammar School, and two or three years later, as the Shattuck Grammar School. From the beginning the school was attended by boys from a considerable

distance from Faribault. Within three years the number of students had increased to 55, of whom 16 were boarders. The school was named for Dr. George C. Shattuck of Boston, a generous contributor to Bishop Whipple's work in Faribault.

In 1864 a large stone building known as Seabury Hall was built for the joint use of the Seabury Divinity School and Shattuck, on land just outside the town, donated by Alexander Faribault and other pioneer citizens of Faribault. The first building intended exclusively for the Grammar School was completed in 1869. This was a large stone building known as Shattuck Hall, built at a cost of about \$16,000, part of which was a portion of the gift of Dr. Shattuck to Bishop Whipple. This new building housed the Grammar School as a complete unit, with kitchen and dining room in the basement, school rooms and class rooms on the second floor and sleeping rooms for the boarding students on the third floor.

There was also a large frame building known as the School House, used jointly by the Grammar School and the Divinity School.

A great change in the life of the Mission and its schools came in 1867, when Dr. Breck decided to leave the work in Faribault which was now in competent hands, and moved further into the west to launch another missionary enterprise in California.

With the passing of Dr. Breck from Shattuck there enters one of the other great figures of the school's history in the person of The Rev. James Dobbin, who had been placed in charge with the title of Rector in the preceding year. If Dr. Breck, the man of faith, was the founder of Shattuck, and Bishop Whipple, the man of affairs, was the one who gave to these foundations a reality and a permanence, then should Dr. Dobbin, the wise and careful administrator, be called the Builder of the school.

During his administration of nearly fifty years, the school has grown from its humble beginnings to its present position as one of the leading church schools, and one of the best known college preparatory schools of the country.

The burning of old Seabury Hall on Thanksgiving day in 1872, brought about the separation of Shattuck and the Divinity School, for when this building was rebuilt it was located one mile to the South—Shattuck remaining in the old location which has continued to be the Shattuck Campus to this day.

As a result of generous gifts to Bishop Whipple by Mrs. Augusta Shumway, the beautiful Shumway Memorial Chapel, still in daily use by the school, was built in 1870, and Shumway Hall a few years later.

Junius Spencer Morgan of London gave the building bearing his name which contains the handsome school dining room. Smyser Hall was a gift of Mrs. Smyser of Boston and the Johnson Memorial Armory the gift of the widow and two sons of Mrs. S. S. Johnson.

In recent years have been added Dobbin Hall, Breck Hall, named after the school's founder, and New Whipple Hall, a magnificent dormitory building housing 132 boys and nine masters. This latter building

replaces old Shattuck and Whipple Halls which were removed after sixty years of service to the school.

Other recent acquisitions are a school infirmary and a completely equipped laboratory.

The school property at the present time, in its 70th year, embraces nearly 300 acres of campus, wooded hills and farm lands, with more than twenty buildings valued with their equipment at well over a million dollars. The school's endowment, about one-half of which is held in trust for scholarships, amounts to nearly \$250,000.

Shattuck at the present time numbers 255 boys coming from twenty-five states and four foreign countries. The school is graduating each year fifty or more boys, practically all of whom go to college. Over 160 Shattuck-trained boys are at present in attendance at more than forty leading colleges and universities. Recent records covering the past five years show that during their freshman year Shattuck graduates in college passed in 88 per cent of all courses taken.

Shattuck has not lost sight of the purpose of Dr. Breck and Bishop Whipple to provide a liberal education with a Christian background, surrounded by the influences of the church. Its articles of incorporation provide that: "The school shall never be conducted as a commercial enterprise, and no dividends or profit shall accrue to any individual. The property shall be held perpetually by this corporation in trust for the public."

Military Training as a part of the life at Shattuck dates almost from the beginning of the school, and its origin was almost accidental. During the civil war, one of the students who entered the Divinity School was Thomas Crump who had served in the war and had been seriously wounded. Partly for fun, and partly because of the martial spirit in the air at that time, he organized the Shattuck students into a military company and proceeded to drill them—at first using sticks for muskets.

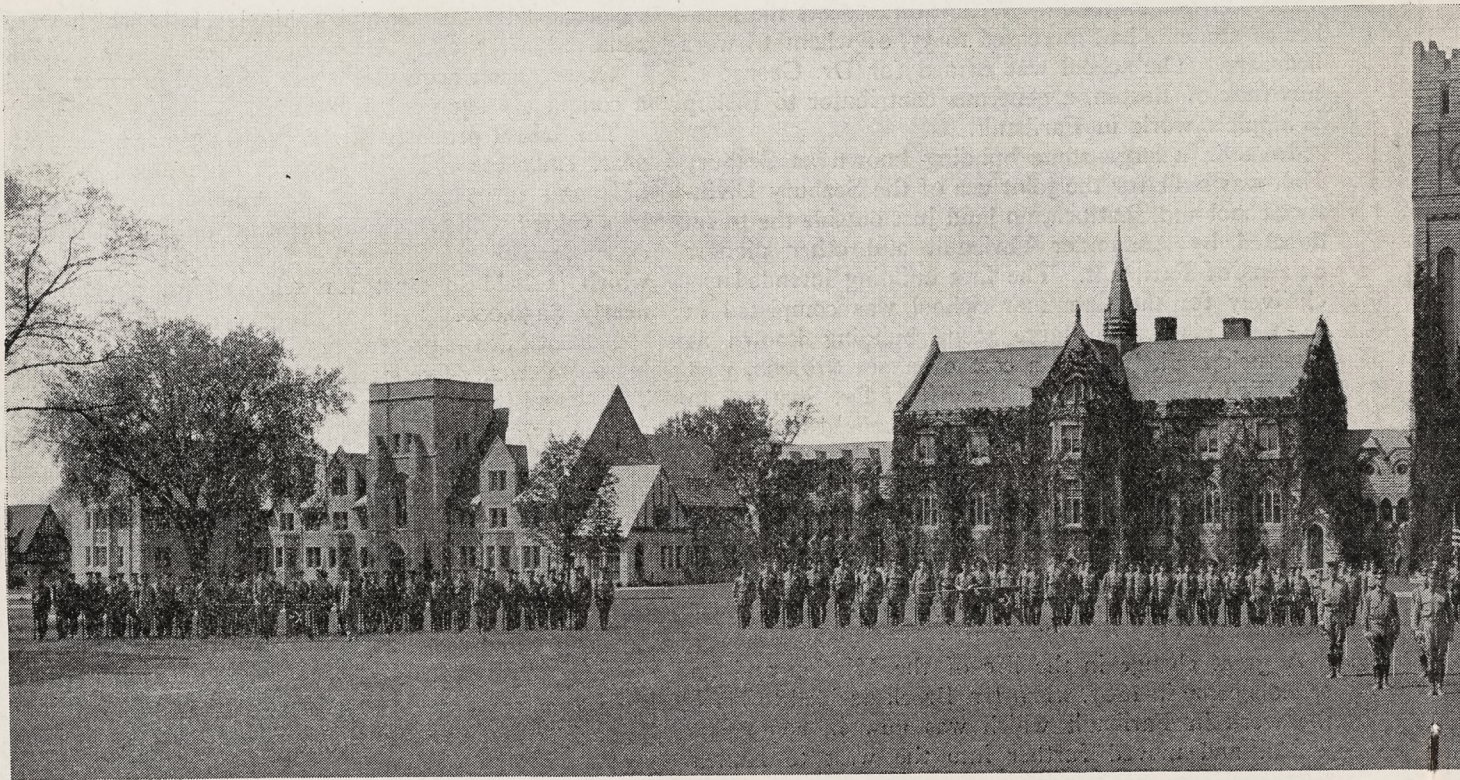
The exercise and training seemed to Bishop Whipple to have a definite value in the training of boys, and he succeeded in interesting the U. S. Government to detail an officer to Shattuck School, and to furnish a supply of arms and equipment.

This officer, Major Lattimer, sent to Shattuck in 1868, was the first officer ever detailed to a private school in this country. Since that time Military Training has continued without interruption at Shattuck. Sixteen army officers have followed in succession. The present Commandant is Major Fred L. Walker, U. S. A.

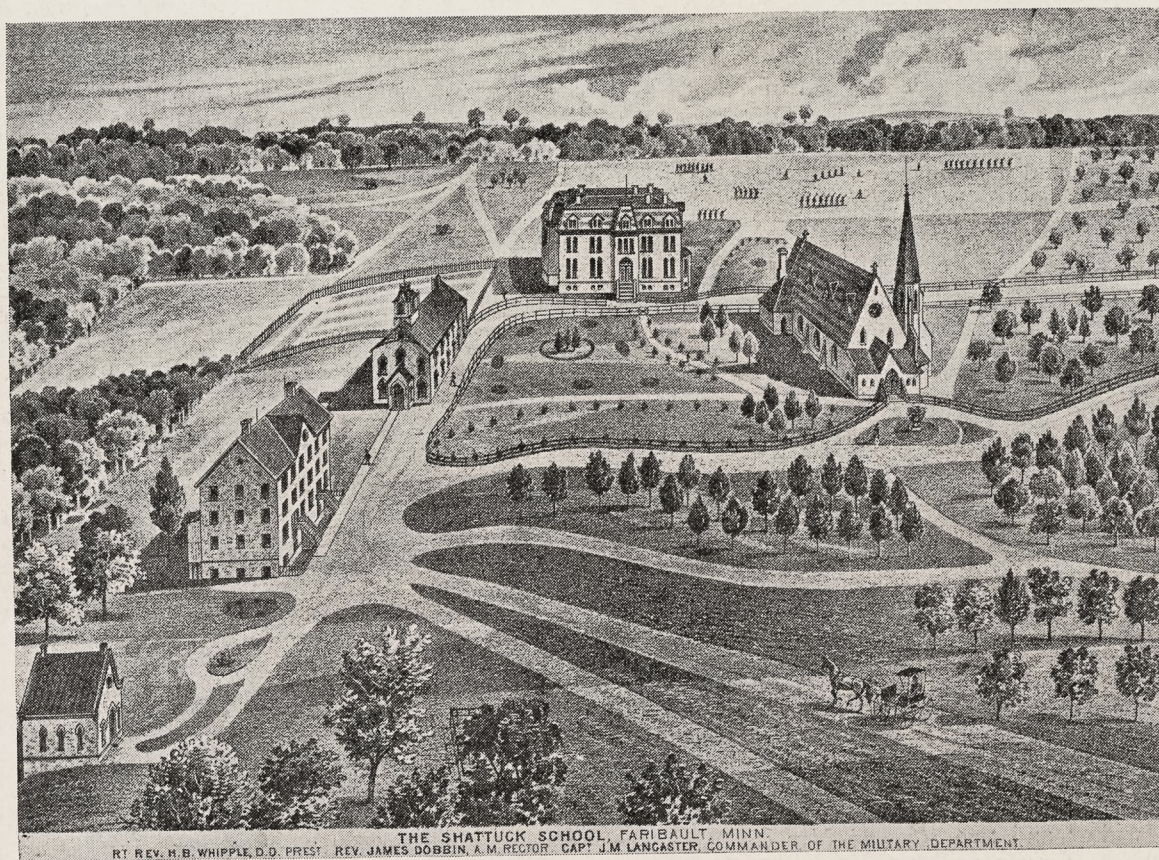
Under the National Defense Act of 1920, the cadets at Shattuck are organized as a unit of the Reserve Officers Training Corps. A graduate of Shattuck after attendance at one Military Training Camp is eligible for a commission as second lieutenant in the reserve forces of the U. S. Army.

The present head of the school is C. W. Newhall, Headmaster since 1916. Mr. Newhall is a Shattuck graduate of the class of 1890.

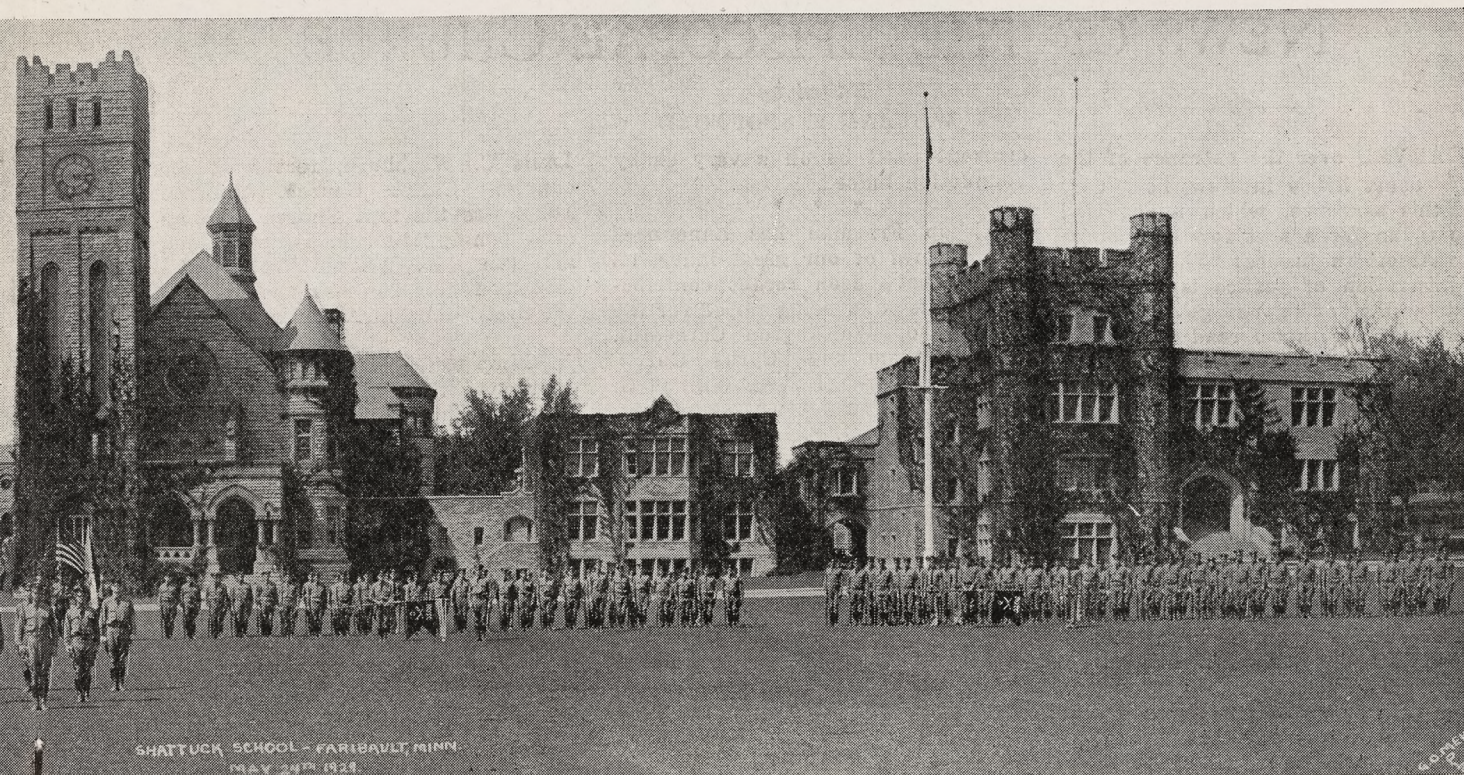
The Bishop of Minnesota is Rector of the School and President of the Board of Trustees.



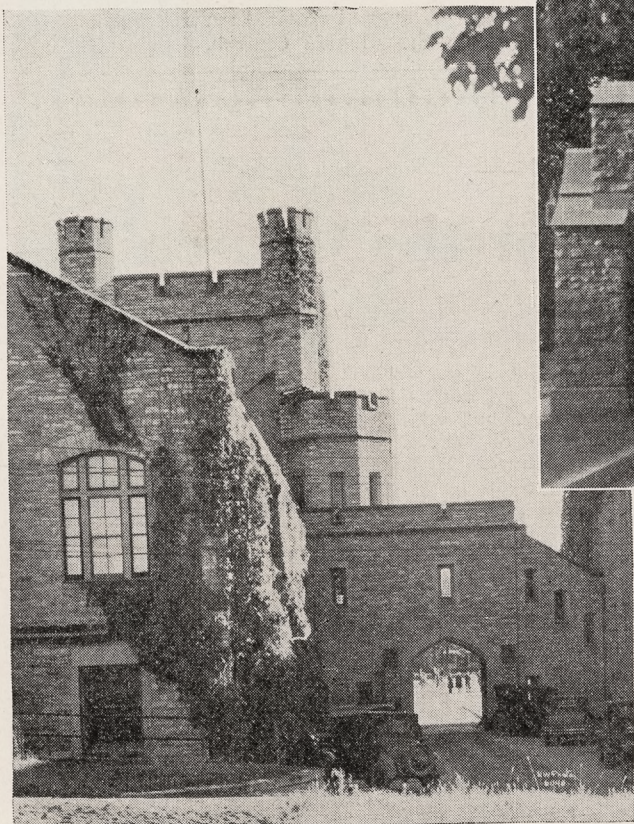
*The crack corps.
Spacious grounds
magnificent setting*



This old print of Shattuck as it flourished in 1870. Its growth and progress are shown by today's picture above. This is visual proof of the soundness of the founder's policies.



Groups of 250 Shattuck cadets on parade. The grounds, modern stone buildings and a magnificent add to the character of this fine old Episcopal School.



Shattuck is noted for the architectural charm of its buildings.

Above. Portal of the Future. Where thousands have entered as boys and gone forth as young men equipped to win life's battles.

Left. Picturesque Shattuck Armory. Its slotted turrets, arched gateway and ivy-covered walls recall the beauty of old world castles.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

CARVED over the entrance of the court house in New York City is this sentence, which might well be taken for a text for a discourse on American justice: "The true administration of justice is the firmest pillar of good government." The morning that I read that statement I also read an item in a newspaper about the Mooney-Billings case. You will recall possibly that these two labor leaders were sentenced to death nearly fourteen years ago for a bomb outrage in San Francisco. The sentences were commuted to life imprisonment at the request of President Wilson. Since that time a score of investigations have been made and in every instance the reports have stated that there is every indication that the men were sentenced unjustly, due to war hysteria. Even those members of the jury that sentenced the men, who are still alive, have declared that it is their opinion that both Mooney and Billings are innocent. The attorney who prosecuted the men also has made such a statement. Yet the men have been allowed to remain in prison.

Now a statement comes from California that Governor C. C. Young is planning to release the men. His reason for doing so is interesting. He is reported to believe that while the *innocence* of the two men never was established completely yet he is inclined to pardon them since he figured that thirteen years in prison has been sufficient punishment. That is while there is every indication that the men never did commit the crime for which they were sentenced, yet the governor, out of his generous heart, is thinking seriously of pardoning them after thirteen years in prison. He is doing them a favor by pardoning them after rotting in prison all these years for a crime they did not commit, in the opinion of reliable investigators.

A person, we supposed, was considered innocent under American law, until proved guilty. Mooney and Billings have been considered guilty until they were proved innocent, and are still held in prison.

Those of you who have respect for American institutions and for American law might spend a few moments thinking about these facts. If it is true that "the true administration of justice is the firmest pillar of good government" then, in the light of this case, our gov-

ernment must be on a very shaky foundation indeed.

* * *

Bishop Freeman has announced that several of our great industrial leaders have been recent contributors to the fund being raised for the building of Washington Cathedral. Among them are Cyrus Curtis, Henry Ford, Edsel Ford, William G. Mather, Andrew Mellon, John Hays Hammond and J. P. Morgan. A contract has recently been signed, involving the expenditure of \$1,147,000 for the erection of the north transept.

* * *

Bishop Johnson, editor, sailed for England the other day to attend the Lambeth Conference. He carried with him a vestment case presented to him at his consecration which he figures has travelled close to 400,000 miles. Whether it contained vestments or golf togs when he boarded the Baltic I was unable to determine. Anyhow that bag will add a few more thousands miles to its records before the first of September.

* * *

Tablets in memory of the thirty-six founders of Old Christ Church, Philadelphia, were unveiled and dedicated by Bishop Taitt at an impressive service on June 25th. The bishop was assisted by the Rev.

Louis C. Washburn, rector of the church. Christ Church, founded 1695, was the first Church of England congregation in Pennsylvania, and the Rev. William White, who was its rector for many years, was the first bishop in America.

* * *

Bishop Reese of Georgia preached at the 168th anniversary service at Trinity Church, Portsmouth, Virginia, June 15th. Bishop Reese was rector of the parish for several years.

* * *

Gloria Dei (Old Swedes') Church of Philadelphia celebrated its 253rd anniversary on June 22nd. This church was founded by Swedes, and was under Lutheran jurisdiction until 1831. The present building was erected in 1700. The Rev. John Lowry Hady is rector.

* * *

The Philadelphia Divinity School conducted "Refresher Courses" for the clergy of the Diocese from June 9th to 12th. Several of the professors gave lectures about Church history and the Bible, giving the most modern trends of thought which might have escaped the attention of many busy rectors.

* * *

A special festival service was held in St. Alban's Church, Olney, Phil-

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Philadelphia, on the Feast of Corpus Christi, June 19th. It was attended by clergy, acholytes and members of the Confraternity of the Blessed Sacrament from all Philadelphia parishes. The sermon was preached by the Rev. Franklin Joiner, rector of St. Clement's. The Rev. Archibald Campbell Knowles, rector of St. Alban's, was the celebrant.

* * *

Holy Trinity, St. James', and the Church of St. Luke and the Epiphany, Philadelphia, have now opened their summer farms and vacation houses for the summer. Holy Trinity Parish has a house at Sellersville, Pa.; St. James' Church has two farms near Quakertown, and the Church Farm of St. Luke and the Epiphany is located at Broomall, about ten miles from Philadelphia.

* * *

The Rev. Henry Sizer, Jr. Buffalo, has accepted a call to be the rector of the Ascension, Bradford, Pa.

* * *

A mysterious fire was discovered in the tower of Trinity Church, Geneva, N. Y. the other day. The damage was mostly to the echo organ.

* * *

It is no longer Rector Wyatt Brown, but Dean Wyatt Brown, since he has been made dean of St. Paul's Cathedral, Buffalo, following action taken at the last convention of the diocese of Western New York. Bishop Ferris has also appointed a committee of distinguished people whose job it is to figure out ways of making the cathedral more useful both to the city of Buffalo and to the diocese.

* * *

The Rev. Frederick Arvedson, recently graduated from the General, has taken charge of St. Paul's Church, Pekin, Illinois. Pekin is a prosperous midwestern city of 15,000 people, and the parish is an old established one which has been successfully ministering to the people of the city for many years.

* * *

Word has only recently been received that the Rev. Mei-cheng Fung, a priest of the district of Hankow, was murdered on April 22, by communists outside the town of Chuho where he has been in charge of the mission. He had served for ten years, and for much of that time conditions in Chuho have been unsettled, threatening or dangerous. Late in 1927 the town was raided three times in a month, by three different bands of robbers.

The Hankow Newsletter says: "The reds have been trying to take Chuho several times, for it is an inland city of commercial importance. On the 16th of April, the city was

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captured by the reds, who had eight hundred rifles and ten thousand red farmers carrying spears, to help them. The city self-protecting guard of 300 could not resist them.

"Half of the city was burned down and every house robbed. Most of the looting was done by women belonging to the Communist Party. Several of the so called 'landlords' and 'bad gentry' were shot. Two hundred people have been captured and Rev. Mr. Fung is one of them. Mr. Fung's blind son and our primary school teacher, Mr. Penn, were arrested, but after long, long petition for mercy they were released. They reached Hankow in safety on the 22nd. Mrs. Fung is still hiding in a small village, living in a country Christian's house and waiting for further news about Mr. Fung."

On Good Friday, after his capture, Mr. Fung wrote Bishop Roots that he was ready to die for his faith and that his heart was full of peace. Later came word that he had refused to leave his flock to save his life, standing up boldly when the clergyman was asked for, and had been wantonly killed on Tuesday in Easter week.

He had three sons, one of whom is a student in St. Michael's School, Wuchang.

A translation of the letter he wrote to Bishop Roots is as follows:

Chuh, Hupeh, April 18, 1930

My dear Bishop Roots:

I write reverently to you at this time. I, Mei, was seized on the sixteenth day of this month by the county officials of the Soviet Government. The Chairman of their Executive Committee said to me: "Mei-ts'en, you are a preacher of the Gospel in the Sheng Kung Hui and therefore you are one of the corrupt gentry." He would not let me plead my cause. They have condemned me to be shot on the nineteenth.

I, Mei, have perfect peace in my heart, but, Bishop, I want you to think of me as giving my life as a sacrifice for the sake of the Gospel. With regard to my aged father, and my wife and my two younger sons, I ask that you take them under your special care and protection. As for the other things that I would like to tell you, I am not given an opportunity. This letter knocks at your door to ask after your welfare.

Respectfully presented,

(Signed) Fung Mei-ts'en.

* * *

Of especial interest in connection with the Church of the Good Shepherd, our church on the Onondaga, Indian Reservation near Syracuse, N. Y. was the celebrating, on June

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15th, of the Holy Communion by the newly-ordained priest, the Rev. William Wilson Manross, at the same altar where his father, the Rev. William Doan Manross, celebrated his first and last Holy Communion. The latter came to the Reservation in 1897 and died there in 1912. His widow, Mrs. Martha Manross, returned in 1920 and has since served as Social Worker among the Indians with headquarters in the Mission House. At her son's first service of Holy Communion she was at the organ, and the new priest's brother James H. Manross, served at the altar.

The new priest comes from a family of clergymen; his grandfather, William Dexter Wilson, his father, and two uncles were priests of the church.

* * *

The Utica Clerical Union held its annual outing at the Cedar Lake Masonic Club at Cedar Lake, N. Y. on Thursday, June 19th, with luncheon and general outdoor recreation. At the election of officers, the Rev. D. C. White, rector of Calvary Church, Utica, was elected president; the Rev. C. R. Allington, rector of St. George's Church, Chadwicks, N. Y. was elected secretary-treasurer. Bishop Fiske, Bishop Coley, and Archdeacon Jaynes were among the guests.

* * *

The Rev. Randolph R. Claiborne, rector of St. John's, Camden, Arkansas, became the rector of the Nativity, Greenwood, Mississippi, on July first.

* * *

St. James' Memorial Church, Marion, Illinois, was dedicated by Bishop White on the first Sunday after Trinity. For the past nine years the congregation has been carrying on in rented rooms. It is one of the most attractive churches in the diocese. The Rev. S. H. Williams of Carbondale is in charge.

* * *

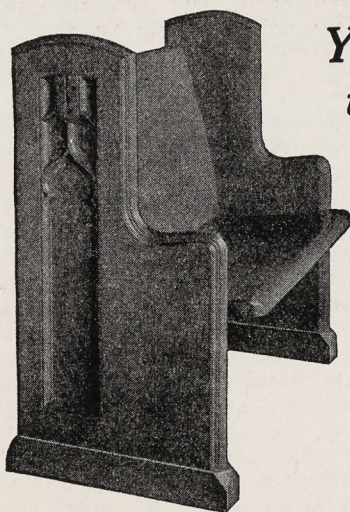
The new St. Paul's, Zeigler, Illinois, is nearing completion and will be opened for services in a few weeks. Zeigler is a large mining community of English people who are working hard for their new church.

* * *

The Rev. Benjamin Bissell was ordained priest, and I. M. Standish MacIntosh was ordained deacon at Christ Church Cathedral, Hartford, Connecticut, on June 19th. Mr. MacIntosh was ordained by Bishop Roberts and is to take up work in South Dakota. Mr. Bissell was ordained by Bishop Brewster.

* * *

Guest preachers at the Cathedral of St. John the Divine, New York,

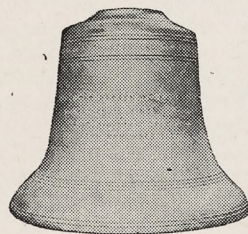


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during the summer are Canon Raven of Liverpool, who preached last Sunday, Bishop Woodcock of Kentucky, Bishop Abbott of Lexington, the Rev. Cranston Brenton of the Cathedral staff, the Rev. B. Talbot Rogers of the Cathedral staff and the Rev. Charles K. Gilbert, suffragan bishop elect.

* * *

The Rev. William Norman Guthrie of St. Mark's, New York, has a hard time keeping out of the newspapers, even when he is out of the city on vacations. It seems that he was a bit sloppy in making out his census report. The enumerator didn't like it and asked for another. This one he said he could not read so he sent a couple of policemen to get still a third. All of which was worth a column in the New York newspapers where Dr. Guthrie is very good copy.

* * *

The diocese of Bethlehem has an organization which follows the lines of the National Council. There is a Bishop and Council, of which of course Bishop Sterrett is president. Mr. H. D. Deemer was recently elected secretary and Mr. G. R. Brothers, treasurer. The heads of the various departments, recently elected, are as follows: missions, the bishop; social service, the Rev. Robert P. Kreidler; religious education, the Rev. Howard W. Diller; publicity, the Rev. Robert F. Kline; field department, the Ven. Harvey P. Walter.

* * *

The Rev. Maurice D. Ashbury advanced to the priesthood on June 15th at St. John's, Portsmouth, Va., has accepted a call to Emmanuel, Cape Charles, Va.

* * *

The Rev. Pearson Hill Sloan was ordained priest by Bishop Thomson of Southern Virginia on St. John Baptist Day. Nearly all the Norfolk clergy were in the chancel. Mr. Sloan is the rector of Old Donation and Emmanuel churches in Lynnhaven parish.

* * *

The Rev. Walter C. Whitaker, St. John's, Knoxville, Tennessee, has accepted a call to become the rector of the Church of the Advent, Ocean View, Va.

* * *

A fine conference for Church workers of the diocese of Minnesota was held at Frontenac, June 22-23. The Rev. H. H. Lumkin of Madison, Wisconsin, led a conference for the clergy; the Rev. Charles B. Scovil, student pastor at the University of Minnesota was the young people's leader, and there were courses by the Rev. F. P. Houghton of Lan-

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caster, Pa., Rev. Albert L. Murray, Mrs. John Flockhart, education secretary of Iowa. The Rev. Douglas Atwill of St. Paul was chaplain and Bishop McElwain was dean.

* * *

The Rev. H. N. Laws, Onancock, Va., has accepted the rectorship of the Good Shepherd, South Richmond, Va.

* * *

The Wellesley Conference this year was as fine as ever, with the usual large enrollment and strong faculty. The School for Christian Social Ethics, a new department this year, attracted many new people, with the three courses under their auspices, given by the Rev. V. August Demant, the Rev. Frank Gavin and the Rev. Niles Carpenter all having large enrollments. Dr. John Rathbone Oliver lectured to more clergymen than have ever attended the conference, and of course Dr. Easton's course was crowded as usual.

* * *

The Rev. John B. Bentley, student pastor at William and Mary College has resigned to take up work at a missionary post in Alaska. The Rev. W. H. Laird of St. Paul's, Richmond, is to succeed him at William and Mary.

* * *

The Rev. Ernest W. Churchill, All Saints, Syracuse, N. Y. was ordained to the priesthood on St. John Baptist Day, by Bishop Coley. The sermon was preached by Archdeacon A. A. Jaynes. Mr. Churchill has been placed in charge of the missions at Windsor and Harpersville, N. Y.

* * *

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another general Church conference, held each year at Hood College, Frederick, Maryland, has just closed after most successful sessions. There was a large enrollment not only of adults but of children who came to the unique Children's Conference which is an attractive

feature of Blue Mountain. Those of you with children should clip this paragraph and file it away somewhere so that you can be reminded of this conference another year. Daddy and mother can attend one of the very finest Church conferences, with the "care of the chil-

Services of Leading Churches

Cathedral of St. John the Divine New York

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Sunday Services: 8, 9, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8 and 11 A. M.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday. Holy Communion, 11:45.

St. John's, Waterbury

Rev. John N. Lewis, D.D.
Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri., and Holy Days.

St. Paul's, Milwaukee

Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays: 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia

Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:00)

St. Paul's, Chicago

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago

Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Luke's, Evanston

Rev. George C. Stewart, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago, off at Main, one block east and one north.

Grace Church

Sandusky, Ohio
Donald Wonders, Rector
Sunday:
8:00 A. M. Holy Communion.
10:30 A. M. Morning Service.

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 7:45 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
SUMMER SCHEDULE
Sundays: Holy Communion 7:30 and 8:15 A. M.; Matins 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Solemn Evensong 7:30 P. M.
Week-days: Matins 7:15 A. M.; Mass 7:30 A. M.; Evensong 5 P. M. Thursdays and Holy Days: 2nd Mass at 9:30 A. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 7:45 P. M.
Tuesdays: 10:00 A. M.

Clarke County, Virginia

Sunday Services
11:00 A. M., Christ Church, Millwood.
8:00 P. M., Emmanuel Chapel, Boyce.
Rural Churches on the Highway
between North and South

dren" problem nicely solved by having them cared for by experts on the same campus.

* * *

Over a hundred young people of the diocese of Florida have just wound up a great conference at Camp Weed, Beacon Beach, Florida, with Bishop Juhan as their director. An adult conference is now in session there under the direction of the Rev. A. M. Blackford. This is to be followed by a junior boy's camp directed by the Rev. William S. Stoney.

* * *

Mrs. Walter Ruan of Petersburg, Va., has been engaged for diocesan rural work in the diocese of Southern Virginia. She is to organize Auxiliary groups and help in the training of Church school workers.

* * *

Mr. Toscanini, conductor of the New York Philharmonic, was recently presented to President Hoover. Mr. Hoover asked him how many of his orchestra were American citizens. Mr. Toscanini has never thought to find out, and said so, but he did go to that trouble later on. Of the 114 members of the orchestra only twelve were aliens. Thirty-four were born here, with the remaining hailing from thirty-four different countries, with Russia in the lead with 29 and Italy second with 13. The aliens are now becoming citizens; in fact had their first papers before the census was taken.

* * *

The Rev. George Bartter of Baguio, Philippines, goes over for an early celebration for the students of the government Farm School at Trinidad. The hour has been 6:15. Recently the students asked him if he would change the time to 5:30. He learned that owing to some difficulty about the breakfast work at the

school, a teacher had suggested that no girls be allowed to attend the service—but they asked instead for the earlier hour.

* * *

"Penny-a-Day Bags" have been successfully used at Zion Church, Wappingers Falls, N. Y. The idea was to have a small bag in each house to receive the day by day pennies. It is reported that more people took part in this than in any other financial plan ever tried before. A total of nearly \$860 has been received. Careful investigation shows that none of the regular methods suffered; Duplex Envelope Offerings

increased and Christmas contributions were larger.

* * *

At the annual convention of the diocese of Los Angeles Bishop Stevens showed that during the nine years of his episcopate forty-three church edifices and thirty parish houses have been built, while the clergy list had grown from 104 to 140, the number of parishes and missions from 97 to 118, and the number of communicants from 12,214 to 23,500. Los Angeles city alone now has over a million and a half population, and the rest of the diocese possibly a million more.

ENDOWMENT!

COLLEGES and universities, institutions for the advancement of scientific knowledge, many forward-looking churches, have sought and secured endowment which acts as a strengthening foundation, a bulwark against possible tides of lessened prosperity.

All churches should make provision now for a reasonable endowment. Parishes and Dioceses wishing to do this may utilize the facilities offered, without fee, by

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