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# The Living Church

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

VOL. LXX

MILWAUKEE, WISCONSIN, NOVEMBER 3, 1923

NO. 1

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

## CONFERENCES TOWARDS UNITY

Editorial

## RECOLLECTIONS AND FORECASTS III.

By the Rev. S. D. McConnell, D.D., LL.D., D.C.L.

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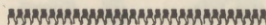
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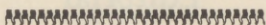
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## PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	3
Conferences towards Unity	
ACKNOWLEDGMENTS	5
TWENTY-THIRD SUNDAY AFTER TRINITY (Poetry). By H. W. T.	5
THE NECESSITY OF CHURCH AND RELIGION. By Marshall Stewart Brown	5
DAILY BIBLE STUDIES	6
BLUE MONDAY MUSINGS. By Presbyter Ignotus	7
MIRACLES OCCURRING IN RUSSIA	8
RECOLLECTIONS AND FORECASTS III. By the Rev. S. D. McConnell, D.D., LL.D., D.C.L.	9
MRS. HOMER P. KNAPP: A TRIBUTE. By the Rev. Carroll M. Davis	11
ALASKAN FISHERIES	11
PRONOUNCEMENT OF PENNSYLVANIA LAYMEN	11
CORRESPONDENCE	12
The Quotas as Debts (The Bishop of Delaware, Rev. Francis H. Richey)—Readjustment Needed (The Bishop of the Philippine Islands)—Observance of Armistice Day (Rev. Charles N. Lathrop).	
LITERARY	14
SYNOD OF THE PACIFIC HOLDS ENTHUSIASTIC MEETING AT FRESNO	17
NEW ENGLAND DISCUSSES PROVINCIAL MISSIONS	18
ENGLISH CHURCH UNION COMMENDS CATHOLIC OFFICE FOR EUCHARIST (London Letter)	18
THE CANADIAN CHURCH LOSES VETERAN MISSIONARY PRIEST (Canadian Letter)	19
MASSACHUSETTS PRIEST CHOSEN ARBITRATOR IN LABOR DISPUTE (Boston Letter)	20
THE NEW YORK CHURCH CLUB PREPARES FOR BISHOP'S MEETING (New York Letter)	20
THE DIOCESE OF CHICAGO BUSY IN RELIGIOUS EDUCATIONAL MATTERS (Chicago Letter)	22

THE UNIVERSITY [of Florida] recognizes that moral and religious training are even more necessary than physical and intellectual development. It deplores the amazing ignorance of Biblical knowledge too often displayed in conversation and classroom. College bred men cannot afford to be ignorant of the eternal verities which governed our forefathers. If this nation is to survive, the moral and religious principles which controlled the beginning and development of this republic must be instilled into present-day young life of the country.

All right thinking men look upon the Church as the most important agency for the betterment of the individual in the society in which he lives. University men doubtless approve this view, and will so declare themselves . . . by their presence in the churches of Gainesville.—A. A. MURPHREE President.

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## EDITORIALS AND COMMENTS

### Conferences Towards Unity

THE information that the Congregational National Council last week tabled the Concordat, without debate, on motion of Dr. Newman Smyth, seconded by Dr. Barton—its two most active champions—lends the final touch to the tragedy that is now inseparable from the name. Concerning the various details that have led up to this conclusion enough has been said. It is sufficient to say now that it was a thoroughly well intended measure, instituted and promoted by some of our ablest and most trustworthy Churchmen in conjunction with a group of distinguished, far-seeing Congregationalists; and that it has come to naught. A more precise post-mortem is not necessary.

Yet the World Conference commission is urging that the plan of informal conferences between different groups in the religious world be promoted on a much wider scale, and the Lambeth Conference very earnestly made the same plea. It seems necessary to give some thought to the general subject, partly because the failure of the Concordat is likely to deter many from entering into conferences looking toward unity, and so to frustrate the plans of both these dignified bodies, and partly because we ought to be able to discover at least some of the snags that have prevented success heretofore. It is too easy to adopt the idea that in view of the failure of all our negotiations looking toward unity with Protestants, from the Chicago platform to the Concordat, Churchmen ought, as has been said, to "stop talking about unity." Rather, in our judgment, they ought to get down rather more definitely to fundamentals and discover what it is that the Church is prepared to do in the interest of unity and what it is that the Church is not prepared to do. For individuals to propose steps that the Church corporately will not indorse, not only does not promote unity, but rather complicates the process still further, confuses the issue, and creates bad feeling all around. That has proved to be the result of the Concordat conferences and it must prove even more the result of certain negotiations now going on in England against which Bishop Gore has recently protested.

The first snag which we invariably strike is the historic episcopate. Whereupon we are tempted to be very good natured and to explain our insistence on this point by means of various propositions that do not, in fact, adequately state why we insist upon it; and the Protestant conferee naturally concludes that this is a subject on which we are wofully stubborn, for no sufficient cause, but which, in his view—if he is a modernist—is not of sufficient consequence for him to develop a like stubbornness in rebuttal. We say that we ask them to accept a fact rather than a theory. We generously declare the doctrine of apostolic succession to be a theory but the historic episcopate to be a fact; ergo, they may disregard the former and accept the latter. Then we lay stress upon the value of an executive at the head of a diocese, and point to the historic fact that the

bishop has, in fact, acted as such an executive throughout Christian history. Practically, the modern Protestant is willing to accept that position, if it be treated simply as a "business proposition" to promote efficient administration. So both parties accept an hypothesis of this nature—on paper—and then the trouble begins. Why?

Because on our side we have been neither frank nor honest. This sounds harsh, and we grant that the individuals who have done this have intended to be both, and have not intentionally sinned. Why, then, do we make the harsh statement?

Because this explanation of the episcopate is not that which we teach to our own children, not that which is given in our books, not that which we actually believe. Moreover it is not even logical. The Methodist system gives executive oversight at least equal to that of our system and is at least as efficient as ours and perhaps more so. Yet no conferees on behalf of the Church would ever think of offering to accept the Methodist system in place of the historic episcopate. Are we, then, simply stubborn, or are there reasons for holding tenaciously to the historic episcopate which we have withheld from those with whom we are in conference? If the former is true, we ought to abandon our stubbornness. If the latter, we are convicted of a lack of frankness and honesty.

WHY DO WE INSIST upon bishops, in the line of the historic succession, to the exclusion of any other system of executives?

It is not a sufficient reply to say that the Church has always done so. The Protestant position admits no necessity for adhering to Catholic precedent, and sheer conservatism convinces nobody today. The Church itself has modified and abandoned many practices in the past. Surely we must have a better reason for our position than that.

*We insist upon maintaining the historic episcopate because we know of no other way of making priests; and we insist upon maintaining the historic priesthood because we know of no other way of truly giving the sacramental Bread of Life to Christian people.*

Now in holding to this position we may conceivably be right or we may be wrong, but at least we have a definite, coherent reason for insisting upon our position. We have ceased to be merely stubborn. We are no longer illogical. We are contributing a positive thought to the subject of reunion. It is the essential dividing point between the Church and Protestantism. It is, therefore, the issue that we ought to face with the greatest frankness. The mere fact that in the Concordat discussions it finally became clear to both parties that the Ordination service could not be used as it stands without grave sacrilege, for the purpose that had been informally accepted "in principle" by both parties, shows that both recognized, at least in their subconsciousness, that ordination would, in fact, mean a great deal more than a new "commission" to an old "minister." And

when it came to the actual test, a pro-Concordat General Convention refused to tamper with the act of ordaining, and thus made it impossible for either party to accept the Concordat itself.

For it does not require a very keen intelligence to discover that the purpose of using the "Form and Manner of Ordering Priests" must be to make a priest of a man who was not a priest before. Brushing aside all sorts of divisive questions, it must be evident that when a bishop, laying his hands on a man kneeling before him, solemnly says, "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands," both parties are engaged in an act in which, if the words be not a mockery, the Holy Ghost is being given for the Office and Work of a Priest in the Church of God by the imposition of the Bishop's hands; and this is as different from giving a "commission" to a "minister" to exercise his ministry in the Protestant Episcopal Church, as it is from inaugurating a President of the United States. Fifty bishops laying hands on a Congregational minister could not make him a more perfect Congregational minister than he was before; and if a Congregational minister does not wish to be made a priest, it is an act of egregious folly, not to say of the highest sacrilege, to kneel before a bishop while the bishop, laying hands on his head, declares that he is making him one.

But do we, in fact, make this perfectly clear when we enter into conferences looking toward unity?

We do not. We evade it. We convey the idea that by some chicanery we can make priests of men without their knowing it, and give the Body and Blood of Christ to people who think they are eating bread and drinking wine, and nothing else. It isn't frank. It isn't honest. It doesn't even work. Sooner or later the inevitable misunderstanding comes to a head, the negotiations fail, and if the parties do not charge bad faith to those with whom they have been in conference, who have carefully withheld their real reasons for insisting upon their position, it is because, like Dr. Smyth and his associates, they are such thorough Christian gentlemen that they prefer to stifle their indignation in secret rather than, by proclaiming from the housetops what they think, add one more harsh judgment, one more bitter accusation, to the long list of disgraceful episodes that together have created and still continue the disunity in Christendom.

BUT THE WORLD CONFERENCE is urging that we redouble efforts to promote informal conferences; and we have gathered indirectly that the failure of Catholic Churchmen generally to respond to the invitation is just a little of an embarrassment to them. Dr. McConnell naively stated the difficulty last week in one of those penetrating paragraphs that have characterized his Recollections from the beginning:

"The whole movement toward Church Unity," he says, "seems to be obstructed and brought to naught by an inherent contradiction. The desire arises and intensifies just in proportion as deepens the sense of the necessity of the Church and Sacraments for salvation. Where this sense is absent the desire is non-existent. But in the same proportion the Church, which believes that it possesses these things by divine right, becomes increasingly reluctant to take any action which would even seem to imperil or belittle them. Thus, the fundamental cleavage between her and Protestantism becomes more evident. Thus, the rise of Churchmanship at the same time urges and prevents unity."

That is the case in a nutshell. The unity for which the Church stands is a unity that must be promoted, in the Protestant world, on totally different lines from those that most of the negotiations have taken. We yearn to give the priesthood and unquestionable sacraments to people who do not yearn for the priesthood nor perceive the defect in their sacraments. On the other hand we do not propose to do this without their knowledge and approbation. If conferences would take up that issue, and get down to the real differences that stand between Churchmen and Protestants, they would at least be preparing the way for future unity by framing the issues; but until another radical shift occurs in the Protestant world, as it will occur some day, the conferences would have no immediate effect. Their inevitable futility therefore keeps from such conferences the very men who might be expected to state the issue with the most clarity; for in this busy world, where every man, who is worth while, has many more calls upon his

time than he can possibly respond to, those calls which seem to promise no sufficient results are the ones that are refused.

We sometimes wonder: Do those who are promoting the World Conference sufficiently apprehend this real issue, so that it will be properly presented, and the Church be placed in a position of having a definite reason for its insistence on the historic episcopate in the apostolic succession—or, more accurately, upon the historic threefold ministry? If the World Conference shall be frittered away upon subsidiary issues, or if those who represent the Church shall insist upon a position, but give inadequate or evasive reasons for that insistence, then we shall have another failure, a new misunderstanding, an additional setback to the cause of unity.

Perhaps they do understand. Perhaps they are keeping this frank enunciation of the *reason* for insisting upon the Church's position ready to be launched definitely and forcefully when the time comes. They are Churchmen in whom great confidence is placed. They have the advantage of being able to analyze the causes for the failure of the Concordat movement, which was just as sincerely undertaken as their own, and by Churchmen of equal standing with themselves. If they fall into the same pitfall, now that it has been revealed, their failure will be inexcusable. We trust they will not.

In the meantime, so far as failures in the past impelling us to stop talking about unity, they impel us rather to think harder, and then talk more convincingly.

WITH continued gratitude to good friends, we state below the enrollment of ASSOCIATES OF THE LIVING CHURCH to date:

	Number of Subscribers	Total Subscribed for First Year:
Week Ending Oct. 27, 1923	7	56.50
Previously Acknowledged:	288	3,207.50
	295	3,264.00

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ONE must take one's whole life, and one's pleasures and one's pains, one's hopes and fears, and lay them upon God's altar, and then he may be a good Christian; but for a priest, we must do more. One must have an inner zeal for God's glory, and a desire for the salvation of one's fellow-men, at the cost if need be, of one's own life. One must study and understand the intellectual and moral difficulties of others, and know how to help and mend them.—*Bishop Steere.*

## TWENTY-THIRD SUNDAY AFTER TRINITY

O God, our refuge and our strength, who art  
 The author of all godliness, we pray  
 That readily Thou hear what we shall say  
 When we, Thy Church, devoutly seek, apart  
 From all distractions of the field and mart,  
 Thine aid; and what we ask in faithful way,  
 Grant that it come to us a good to stay,  
 And that we love Thee truly, from the heart.

Our prayers ascend as incense to Thy throne,  
 The sign of worship that our spirit holds,  
 To be the savor of the duty which  
 We owe to Thee, our Father, God alone:  
 These prayers within the Church Thy Son unfolds,  
 That of Thy grace Thy servants may be rich.

H. W. T.

## ON FILLING EMPTY SEATS

THE PREACHER can fill all you Empty Seats by stirring up some thrilling excitement. Just let him get up a big fight, and man being "a fighting animal," he will run to a fight, if it be only a dog fight! Just listen to this happening that my own father told me about. An editor of a daily paper in a small city wanted a month in the woods, and he hired a bright young fellow to edit his paper during August. But within a week the new editor had gotten into a terrible newspaper row with the competing daily of the town. The fight grew fiercer and fiercer; there were published threats of personal violence; the editor of the other paper actually challenged our young editor to fight a duel. The brave youth responded by announcing that he had armed himself with automatic revolvers and would shoot the other editor on sight, whether on the street, at the post office, or in the theater.

Meanwhile the excitement in the community grew more and more tense; both papers were bought by the thousands so soon as the newsboys appeared on the streets; and the fever reached white heat. Our editor in the woods, thoroughly alarmed, broke camp and rushed home to prevent bloodshed . . . and found that the editor of the competing paper had himself gone away August 1st on a yachting cruise, and had by chance engaged this same young man to edit his paper. Two papers, one editor, one big fight; circulation of both papers boomed to five times normal; and only a sham battle after all!

Now, Empty Seats, of course a clergyman cannot work just that same scheme; but he can "work" human nature just as effectively. More than one minister I know has stirred up excitement and filled his pews to the full, by fighting something or somebody eminent. Our New York City neighbor attacked the faith of his own Church, dared his Bishop to bring him to trial for heresy, attained to the heaven of newspaper publicity, and had "standing room only" at his church. . . .

What? "Why don't I try some such plan?" Listen to me, Empty Seats: I'd rather preach to you, empty as you are, all my earthly days than to attack the Bible I love, deny the deity of my Lord and Saviour Jesus Christ, whom I adore, cause a schism in the Church which is the Body of Christ, and draw attention to myself by unchrist-like sensationalism, and convert my pulpit into a theater or a circus! Besides, nothing of that kind fills seats permanently. When the excitement dies down both church and preacher are deader than before. . . . — Rev. CRAWFORD FARNSWORTH, D.D., in *The Expositor*.

## THE GROWTH OF ANGLICANISM

TWO REMARKABLE instances of the wonderful increase in the number of adherents of the Anglican Church have recently come to hand. The first is from Australia, and the second from Canada. The same increase has been noticed in India.

There has just been issued from the Commonwealth Bureau of Statistics the complete results of the census of 1921 in relation to religion. These have given rise to some surprise because of the remarkable progress shown by the English Church in the decade, the total increase of Anglicans numbering 633,936. This brings our Church membership up to 2,374,379 in the Commonwealth population of 5,436,794, or nearly 44 per cent, whereas at the census of 1911 it was slightly over 38 per cent. Only six religious bodies have advanced beyond their percentage of the preceding census. Dealing with the 1921 census only, the percentage of the natural growth of the population was 22, so that the Anglican advance records nearly 17 per cent beyond the natural growth basis.—The (South Africa) *Church Chronicle*.

## THE NECESSITY OF THE CHURCH AND OF RELIGION

BY MARSHALL STEWART BROWN,  
 DEAN OF THE FACULTIES, NEW YORK UNIVERSITY

WHAT America would benefit by a return to the better aspects of Puritanism, and that religion is essential to the preservation of society, was the message given New York University students by Dean Marshall S. Brown at the opening chapel exercises of that institution this fall. Dean Brown, who took Old Truths as his subject, said in part:

"I am willing to run the risk of being accused of preaching for the privilege of calling your attention to another old truth which I believe our day and generation is particularly prone to neglect, if not forget. We need to restore to its old, or at least to a more prominent place in our philosophy of life, the conception of duty. The greatest teacher I ever had declared 'to do one's duty is the noblest thing in the world.'

"It is the fashion today to damn by asserting that a person or a thing is puritanical. Few would desire a return to the harsher, more unlovely aspects of traditional puritanism, but I cannot but believe that if our lives were motivated by the sense of duty which dominated the Puritan we would stand a better chance of passing on to our children unimpaired the best that is in the civilization we have inherited from our forefathers. Lives actuated by moral purposes have a dynamic force which is lacking in those whose main end is pleasure. Pleasure is recreation, as relaxation from the sterner cares of life, has an entirely legitimate place, but pleasure exalted to the chief end of life is a certain precursor and cause of deterioration and decay in the individual or in society. This is another of the old truths which you, who, as educated men, will be called upon to assume positions of leadership, would do well to ponder.

"In bringing to your attention the last of the old truths which I am asking you to consider, I wish to be understood as speaking as a historian and student of the social sciences rather than as a moral preacher or teacher. Speaking as a student of history, I venture to assert that the Christian Church has been the most important single agency in advancing civilization in the last two thousand years and that religion has been the most vital force in all civilization.

"It was my privilege a few months ago to hear that clear thinker and searching analyst of present day conditions, the then Vice President of the United States, deliver an address before a body of several hundred professors and teachers of history in which he exalted religion as a social force and exhorted his hearers, as molders of the future citizenry of this country, to acquire a realization of the part which religion has played in making our country and the role it must play to contemporary life, if we are to develop along the lines of our history. An exalted conception of God and a belief in immortality are the two most potent forces making for progress in civilization.

"The individual who holds ever before himself an ideal or standard to which he should conform, a God who is the embodiment of perfection, of justice, mercy, and love, is more apt to approximate those virtues than one who does not constantly measure and judge his conduct by such a standard. A society which honors God, consciously or unconsciously, thereby determines for itself its moral and ethical standards which its laws and customs tend to approximate.

"The individual who denies the force of religion in his own life may still accept the moral standards and ethical concepts of the group to which he belongs, but if the whole society, or a controlling majority, deprive themselves of these benefits, derived from allegiance to God, not only the individual but the whole group will tend to sink to lower and yet lower levels of conduct. The old truth which I would emphasize is that our present day individual and our contemporary society need the elevating force of religion.

"A corollary of this fact is that the Church, as the chief agency in the support and advancement of religion, should receive the support of all who realize its importance in our social and political system. Those who believe in its importance and necessity, but who fail to support it, are shirking responsibility and transferring to other shoulders a burden that they should help to bear."

## DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

November 5.

**R**EAD Romans 7:18-end. Text for the day, "For to will is present with me; but how to perform that which is good I find not."

Facts to be noted:

1. The eternal struggle between good and evil.
2. Both reason and conscience delight in the law of God.
3. "Left to myself, I am divided, serving a law of God with my reason and conscience, but a law of sin with my fleshly nature."

"It is God that worketh in you to will and do His good pleasure.' He makes the heart new, and, having made it fit for heavenly motion, setting every wheel in its right place, then He winds it up by His actuating grace, and sets it on going, the thoughts to stir, the will to move and make toward the holy object presented." I think we all know just what St. Paul meant when he used the words of the text for the day and the quotation at the beginning of this paragraph is the solution of the problem. It is for us to allow the spirit of God to have full sway in our lives, just as St. Paul did, and so win the victory over the flesh every time the flesh attacks the soul. St. Paul was always conscious of the conflict, he knew that there was always a battle going on, and was ready to meet the enemy. The great danger is that we will allow the flesh to conquer without so much as the sign of opposition. The daily effort to allow the Spirit of God to come into our lives is our only means of safety.

November 6.

Read Romans 8:1-10. Text for the day: "So that they that are in the flesh cannot please God."

Facts to be noted:

1. Deliverance from the power of sin and death is brought about by the Spirit of Christ.
2. Unless the Spirit of Christ is allowed to dwell in the heart, we cannot help but serve the desires of the flesh.
3. It is only the spiritually minded who can really please God.

How often one hears this kind of thing: "He is a fine man; he is so good in every way. He always pays his debts, he is the best kind of husband, so thoughtful of his wife, and he is always doing something for his children. He is kind to every one in the neighborhood, and every one has a good word for Mr. So and So. It is the same in his office. He is beloved by all his employees, and his business associates think he is one of the finest of men." And then you ask the question, "To what Church does he belong?" and in so many cases you find that he has no Church affiliation at all. As far as you can discover, his whole idea of life is to help people and make them happy, with a feeling that that is sufficient, and an intimate talk with the man reveals the fact that he considers "good works" all that is necessary to be a good man, the actual knowledge of God doesn't come into his consideration at all. The text for the day is one that must be constantly kept in mind.

November 7.

Read Romans 8:35-end. Text for the day: "Who shall separate us from the love of Christ?"

Facts to be noted:

1. Neither suffering nor death can separate the true Christian from the love of Christ.
2. The love of Christ will make martyrdom a glorious victory.
3. There is absolutely nothing in the whole universe that has the power to separate us from the love that Christ has for us.

"Who shall separate us from the love of Christ?" As far as our Lord and His love for us are concerned, that love remains, no matter what we may do or say. But what of ourselves? Isn't it a fact that we cut ourselves off from that love many, many times? When the sun is shining brightly and everything is lovely and warm, whose fault is it if we persist in going down into a cold, dark, damp cellar and staying there? Surely we cannot complain that the sun isn't shining. The trouble is with us. No matter what the situation may be, Christ's love for us is there; it is for us to see to it that we keep ourselves in touch with that love, and so know something of that peace and

power that comes only to those who abide in that love. Read again carefully St. John 15.

November 8.

Read Romans 9:1-5. Text for the day: "I have great . . . sorrow in my heart."

Facts to be noted:

1. St. Paul grieves that the Jews have refused Christ.
2. He was willing to suffer anything for their sakes.
3. It was to Israel that God had revealed Himself, and to Israel that the promises had been made.

"It was with the deepest possible sorrow of heart that St. Paul saw his own people outside the kingdom, for he loved every one of them as brethren, and remembered their privileges." I wonder if St. Paul's experience is not the same as ours with reference to our own immediate relatives and friends with regard to religion and the Church. How hard it is for a wife to talk as she would like to talk to a careless husband about his religious life; how difficult for a husband to discuss these questions with his wife. The secret grief of many men and women is that the very one whom they love the best in all the world is indifferent to the claims of our Lord. What is to be done? It is hard to answer, but I make a suggestion. Without any show, try to live your Christianity, and pray regularly and faithfully for the one in whom you are so deeply interested.

November 9.

Read Romans 10:1-10. Text for the day: "For with the heart man believeth unto righteousness."

Facts to be noted:

1. St. Paul's intense longing for the salvation of his brethren.
2. "Their zeal is of no avail because they follow their own way instead of God's way."
3. Read carefully verse 9.

"Belief is not intellectual but moral, 'With the heart man believeth unto righteousness'; so that religion is not a question of mere notions, but the expression of the entire spiritual life. It would be as logical to contend that a man is going on a journey because he can explain the construction of an engine, as to contend that man is going to heaven because he can answer theological questions" (Parker). And some one else has said: "Man's knowledge is but as the rivulet, his ignorance as the sea." The very moment we try to explain the "how" of religion, the moment we try to dissect it and explain it, we find ourselves in a maze out of which it is hard to be led. Surely the best method for the majority of us is to accept the faith as little children with the knowledge that it is that child-like faith that brings us to God.

November 10.

Read Romans 11:25-end. Text for the day: "How unsearchable are His judgments, and His ways past finding out!"

Facts to be noted:

1. Among the Greeks a mystery meant a secret of religion revealed only to the initiated.
2. "Without repentance" God could never do that for which He would repent as we ordinarily think of repentance.
3. "Have not believed," were disobedient.

I remember the quandary into which a lad of fourteen was thrown some years ago. His mother was taken seriously ill, but no one dreamed that there was any danger of her death until a few days before it happened. This lad of fourteen was very close to his mother, and, after the funeral, he said to me "God's ways seem awfully funny to me. I can't make it all out." The boy didn't lose faith or rebel in any way, but that was his attitude toward the death of his mother. Aren't we, who are older, just like that boy over and over again? Why do these things happen? "What have we done that we must be so severely punished?" writes a woman who is going through a very severe trial. We don't know. We can't tell. We don't want to think of the trial as punishment. What are we to do then under the circumstances that tax our faith to the very limit? Do our part with the full knowledge that God will do His. Carry on!

CARRY on your work, not beaten by the muddle, but like good fellows, by trying by some dim candle-light to set our workshop ready against tomorrow's daylight.—W. MORRIS from *Life of W. Morris*.



## BLUE MONDAY MUSINGS

By Presbyter Ignatius

OF THE much-frequented places in England I have written often in other years: the cathedral cities, the show-towns, London above all. Now, at the summer's end, there are memories rising up of various nooks and quiet corners into which a few

travellers penetrate. Let us try to picture some of them.

A long motor-ride, on a perfect September day, was drawing to its end. We had passed through towns with the quaint, picturesque names which are the delight of fiction—Stow-on-the-Wold, Moreton-in-the-Marsh, Bourton-on-the-Hill, Chipping Campden. Evesham had given us lunch with its two beautiful old parish churches, All Saints' and St. Lawrence's in the same enclosure, serving for zest to meat, the great bell-tower standing between them—all that is left of the old Abbey. Broadway afforded tea, at the Lygon Arms; and we had walked along the one wide street of the village, past the cheeky Congregation chapel with its appeal to American visitors as being "the lineal representative of the Pilgrim Fathers," up to the stately home where Mary Anderson has hidden beauty and genius unrivalled, under Mme. de Navarro's mantle. Then, whirling over the hills, dipping into valleys, climbing again to terraced summits, past old-world villages, and down long inclines, we came at length to Burford.

The Windrush flows through a narrow valley there; and, straggling up the farther hill is a town of veritable enchantment, preserving the atmosphere of the Middle Ages, yet with a cleanliness, and a delicate savour of antiquity which they can scarcely have known.

Down by the river is the glorious parish church of St. John Baptist, Norman and Early English, with some Decorated additions; all of it in reverent use today, its many chapels, each with its altar duly furnished, the modern work scarcely to be distinguished from the ancient. A great window commemorates "the four Johns who have loved this church." Guide-books spare only two or three lines for Burford; but, as I wandered up the principal street, it seemed, better than any other place I had seen, to epitomize England, not the England of London or of the great manufacturing towns, but the true essential England of the country; far from the turmoil of market and shop, peaceful, conservative, serene. The vicarage stands near the river, a fine old mansion whose front is flush with the street, but with a large garden stretching to one side and to the rear. The gate was open through the high wall, and, passing, I perceived a little maiden, with an armful of story-books, just on her way to read, where trees and hedges and flowers combine,

"Annihilating all that's made  
To a green thought in a green shade."

No one will ever know how much I wanted to enter that pleasure! More stories are on my tongue than are contained in half a dozen books, and I'm sure I could have made myself a welcome guest, at least in the estimation of the most important member of the family. But the motor-horn was blowing peremptorily, and I had perforce to hurry away. Perhaps the Vicar of Burford will count me excusable if I confess to a pang of regret and of envy.

A FEW MILES out of Canterbury there is a secluded valley, bounded by long, rolling hills which limit the view, while seeming limitless. No railway defiles its quiet, though the aeroplanes cleave the blue above it. The white church, which stands at one end, serves as beacon for aeronauts bound for France; and the ample hillside vicarage, at the other, opens its hospitable doors to travellers well vouched for. The village stretches between—perhaps two hundred people, all told. In the park adjoining, the squire lives, who owns the home farm, all the cottages, and much of the land round about. But he, too, is one of the "new poor." Forty-odd years old,

he has retired from the Royal Navy with the rank of captain; and now he is working hard to redeem the estate from entanglements. I hope he may succeed, for I have seldom met a man I like so much on such short acquaintance. Perhaps I may be biased a little in his direction, since he has three daughters, 16, 12, and 9, who are altogether adorable—especially Faith, the twelve-year-old, in whom innocence, humor, swift intelligence, gracious charm, and wide-eyed comeliness all combine. (Really, I think she was the best discovery of the summer.) You should have seen the three, with a few children of the neighborhood gentry, doing Shakespeare under the wide-spreading oaks of the park. The village is perhaps not as idyllic as it looks; no village could be. But, after the frightful heat of London, and its incessant clamor, to sit among the roses of the vicarage garden, with the vicar himself, his Nova Scotian niece, and the Squire's daughters, and watch the shadows lengthen on the downs, was paradisaical.

A FEW MILES off the Guernsey shore lies Sark, so small that Guernsey seems almost continental in comparison. Herm and Jethon lie between, Jersey appears dimly on the horizon. A little more than three miles long, and nearly two miles wide, there is hardly an acre of its surface which is not picturesque beyond ordinary; and the coast is superb. One lands at a tiny artificial harbor, LeCreux, and penetrates through the great cliffs by a tunnel two hundred feet or more in length, to the highway climbing up to a high plateau. (Another tunnel, made in Queen Elizabeth's time, runs parallel to the one now used.) There, on the top, is a little village, with the church, the two-roomed jail, the school, an inn, and some cottages; and scattered over the island are farm-houses, and other dwellings, enough, all told, to shelter the six hundred inhabitants who live under the lordship of the Seigneur of Sark. Here is a quaint feudal survival: the landlord is the law! He used to have the right of the high justice, the middle, and the low; but now outsiders encounter his authority only in the form of a head-tax of a shilling, levied for his benefit upon all visitors to his domain. The Seigneurie is a lovely old house, snuggled down in a hollow, well-protected by ancient trees, and by a battery of guns, one of which, a bronze culverin was a gift from Queen Elizabeth to one of the DeCarterets, who was Lord of Sark in her day. A church, built by St. Magloire in the sixth century, stood on the same spot once, and a ruined chapel still remains. The gardens are specially notable. The Seigneur does not need to "wall himself round with a fort," as Dr. Johnson would have done at Inch Kenneth; for the tremendous cliffs, that completely encircle the island, effectively warn off invaders. Gigantic, rugged, and menacing, the sea beats upon them to none effect; and the descent to the tiny beaches is steep and in many places dangerous. At Port du Monte it is possible to bathe; and from a bench just above, through a hole pierced in the rock, one has a fine view of Les Autelets. Almost perpetual sunshine is found on Sark; and if one could only hush the clamorous voice which urges him onward, and resign himself to contemplation and meditation, surely *hic locus est*. There are caves enough to serve for hermitages; or perhaps the Dixcart Hotel would be a tolerable substitute in these days of qualified austerity. But if ever Mr. Collings tires of his lordship and wants to give it away, I hope he will notify me of his intention.

MORE, next week, of these fascinating isles.

JESUS is our model, who pleased Himself: how far is this a description of our lives? So far as it is *not*, so far have we reason to fear. Strive to grow in this, day after day; do not despise little opportunities; go out of your way daily in search of them. Holiness is power. Power with self, because it so brightens the bravery of our nature, emboldens its aspirations, and deepens its perseverance. Power with men, because it is mysteriously attractive, and gives confidence. Holiness is the light. To discern God's will, and so be both cheerful and hopeful.—*Orient Leaves*.

# Miracles Occurring in Russia

To the Editor of *The Living Church*:

COUNTESS C., a Russian Refugee now living in Italy, sends me the accompanying extract from a letter, received by her in August, from Russia. She adds: "We had heard before of these miracles, for they had appeared in the papers, and are now taking place all over Russia, and even in Siberia; and we ourselves were the witnesses of a similar miracle in Kislovodsk (Northern Caucasus) as long ago as 1919, when, in the house of a poor (railway) signalman, two old ikons were renewed, as his wife was praying before them. So, you see, I can vouch for the truth of this narrative."

As an illustration of the religious conditions in Russia, it may interest your paper. Permit me to add, merely as indicating that this is not a manifestation of the "crass credulity of illiterate peasants"—the customary allegation—that Countess C. is a member of the highest, most cultivated Russian aristocracy, and her father, Prince G., was one of the great officers of the Imperial Court.

ISABEL F. HAPGOOD.

54 West 54th St., New York,  
October 16.

## THE LETTER OF AN EYE-WITNESS

**M**Y letter was already finished, when I noticed that I had only just mentioned the fact of the wonderful renovation of ikons, domes, crosses, and even whole churches. I then felt in my heart that it was a sin to speak thus shortly of these wonderful tokens of God's mercy, because they do not concern us only, but the whole of God's Universe also.

These miracles began, to our knowledge at least, in the year 1921, when I received a letter with the following statements from my old-time correspondent, a Don Cossack. He says: "In our village the gilt on the domes and crosses of all the churches was miraculously renovated, while simultaneously, in the interior of the churches and in many of the houses, some of the ikons were also renewed. All the five domes of the Rostoff Cathedral, with their crosses, were also renovated, while, at the same time, in the chief Rostoff synagogue a chandelier unaccountably fell from the ceiling, breaking the tablets with the Ten Commandments in such a way that the Sixth Commandment, "Thou shalt not kill," was broken clean off. The Jews, being apprised of the miraculous renovations in the Christian church, look on the occurrence in their synagogue as a menace to themselves; they have inaugurated a strict fast, and expect dreadful calamities."

Soon after the receipt of this news from the Don, the same miracles and renovations of ikons, both in churches and private houses, began to take place in our province of Poltava, where they assumed a wholesale character. We have been the amazed spectators of cases, where, in the same house, before the same family, and on the same shelf, five or six ikons would be renovated, sometimes consecutively, while at others simultaneously. All these ikons were extremely old, quite dark, and begrimed by the passage of time, and of the cheapest and most inert painting. The renovations often took place in the houses of people who were quite indifferent to religious matters, and sometimes even had quite lost the faith of their fathers. The result of these miracles was, firstly, amazed incredulity and attempted repressions on the part of the Soviets, then, extensive pilgrimages to the places of God's miracles.

Thus passed the year 1921. The year 1922 brought no new miracles and the people gradually began to lose memory of the former ones, when suddenly one night during the second week of Holy Lent this year, the four ikons on the four sides of the old Cathedral in the town of Prilouki (district of Poltava) were momentarily renovated. This Cathedral is so ancient that services in it have been discontinued for the last year, and the four renewed ikons were so blackened by age, that, except for black spots, it was quite impossible to distinguish what they were meant to represent. This is how it happened: a strong wind began to blow in the evening preceding that night, while the sky remained clear. Later, the wind grew into such a hurricane that those who were not asleep feared the roof would be blown off. About midnight, a Jew, whose house is situated opposite the Cathedral, awoke and approached his window in order to see what was happening in the street, when suddenly he was encompassed by blinding light, proceeding from the direction of the Cathedral, while

the interior of the Cathedral was so brightly illuminated, that, fearing a fire, he rushed out into the street to call for help and rouse the guardians. No fire was found, and the light inside the Cathedral vanished as suddenly as it had appeared, while the next morning, that same Jew saw with frightened amazement, that the ikon on the side of the Cathedral, opposite his windows, and which represented the "All-Seeing Eye" in a triangle, had been renovated, and renovated in such a way that it was impossible to look on it without feelings of awe and the deepest reverence and wonder.

The Jew immediately related this miracle, with all details, in the bazaar, which is close by, and the whole bazaar confirmed the fact that the three ikons on the other three sides of the Cathedral were also renewed.\* And just think, the name of that Jew is Israel!

A scientific committee was of course required to investigate the cause of this miracle, which committee had the courage to state, that, as science stands at the present time, it is impossible to explain this occurrence scientifically.

Now about a month ago, like miracles began to occur in the capital of the South, the cradle of the Orthodox faith, Kiev, where, on the belfry of the Church of Our Lady of Sorrows, the dome and cross were simultaneously renovated and then, in full view of a vast crowd, began the renovation of the five domes and crosses of the church itself. Inside the church an ikon was also renewed. And, again, the first to see the miracle on the belfry, in a blaze of light, was a Jew. From this church the miracles of renovation have passed to the other Kiev churches, among them to the ancient Cathedral of St. Sophia, where a mural fresco, depicting the saving of a child from drowning by St. Nicolas, has been beautifully restored.

Vast crowds of pilgrims now flock to Kiev to do homage to the miracles. So immense are those crowds that it is impossible to stop them, even with armed force.

And, as if all this was not enough, one hears from all parts of the country, both near Kiev and also in our parts, of the wonderful opening up of springs of living water, which perform great miracles of healing and vision. There, also, great waves of pilgrims congregate in a flood that no power can stop.

Something is going on, something is happening that was not foreseen by the makers of European and World politics, and which seemingly, has much that is unexpected still in store. We witnessed the Prilouki miracle in April and we cannot forget it until now. No palette possesses the colors like those on the renovated ikons. Wonderful are Thy Works, oh Lord!

And now I must tell you something about the Jews. Soon after Easter I received a letter from Moscow, telling me that, during the Easter midnight service, the presence of a great number of Jews was noticed in all the Moscow churches. When asked as to the cause of such an unprecedented occurrence, they answered: "We like your Easter service."

I have just received a letter from the same source, which says: "Before our Easter, one of the chief rabbis preached a sermon in the Moscow synagogue, in the course of which he said that the Jews need no longer expect a new Messiah, as He had already come in Jesus Christ, the God of the Christians, and then he went on to propound this thesis on the basis of Old Testament Messianic prophecies, comparing them with texts from the Gospels, and ending with the question: 'Do you agree that this is so? And the answer came: 'We agree.'"

And now I hear that this sermon has been printed in multitudes of copies, and that Jewish missionaries are travelling all over Russia, preaching Christ crucified to their brethren of the faith.

If this is not a great hoax, and I have no reason to suspect it of being one, just think of the significance of this token:

"For if the casting away of them (the Jews) be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. 11: 15.)

\*Apparently the holy pictures on the outside walls of the Cathedral.  
I. F. H.



## Recollections and Forecasts III.

BY THE REV. S. D. McCONNELL, D.D., LL.D., D.C.L.

AT THE beginning of the period before us the Church's mind and heart had begun to feel the Prayer Book inadequate to its expression. No change had been made in it since 1789. Since that time the Church had enormously changed and expanded her interests. Chiefly her sense of adoration was passing into a new mood. The Prayer Book had been put in form to serve as the vehicle to express the worship of a Church which was decent and decorous, but whose self-consciousness was slight and whose range of emotions meagre. All that had changed, and the Prayer Book was felt insufficient to express all of the new devotion. But to make any change was not easy. The mere fact of its changelessness had wrought for it a feeling of sanctity. It was a final production. As well propose a betterment of Holy Scripture. The mere suggestion of change was a profanity. The task could not be avoided, however. It was undertaken, and, during the last forty years, more time and discussion has been given to the task than to all other matters put together. The first serious attempt was made in 1877. The Rev. Dr. Huntington offered a resolution that a Joint Commission of seven bishops, seven clergymen, and seven laymen be appointed "to consider what changes were needed by abbreviation or addition for the better adaptation of the services of the Church for all sorts and conditions of men," but the Convention would have none of it. The resolution was referred to the committee on the Prayer Book who reported, asking to be discharged from further consideration of the subject. Three years later Dr. Huntington renewed his motion. The discussion during the three intervening years had shown that the Church wished something to be done. The Commission was created. In 1883 it presented to the Church a new Prayer Book, the "*Book Annexed*," for its judgment. Although the changes and additions were so few as to be scarcely noticeable, the book met a not very hospitable reception. Some attacked it because the changes were so trivial as to be not worth while, and some denounced it because they were radical and revolutionary. Some saw in it a covert attack upon accepted doctrine, and some faulted it because it failed to set forth Catholic truth. In Virginia it was charged with Mariolatry, in Ohio with latitudinarianism, in Wisconsin with protestantism. Old fashioned Churchmen saw in it *lese majesty* toward the fetish of uniformity. Broad Churchmen saw in the movement an attempt to bring in again the tyranny of mechanical rule. In any case the book was rejected. Six years more passed in agitation by newspapers, pamphlets, and diocesan conventions, and then was at last adopted a revised Prayer Book which, it was thought, would end the matter for a century. The outcome was hardly more than a mouse from a laboring mountain. Verbal changes were made here and there; a Penitential Office was added; sundry versicles and collects were inserted; a few rubrics were made more flexible. But the real gain was incidental and unsuspected. The fetish of Uniformity had been exposed. People everywhere began to realize that is of more importance that a service should edify the particular congregation engaged, than that it should coincide at every period with the service which other congregations are engaged in at the same hour. There followed the period, in which we still are, when for the most part the minister uses the Prayer Book at his own discretion. In actual practice he acts as though the General Convention had decreed that the word "may" be substituted for the word "shall" wherever it occurs in a rubric.

But, even so, many were not content. Liturgists, anti-quarians, ecclesiastical precisians have again brought the matter forward, and lately several hundred bishops, priests, and eminent laymen, gathered from three thousand miles in a corner of Oregon, occupied themselves for weeks about the same business. So far as one can see it has not at all affected the life, progress, or fortunes of the Church. The time and labor expended upon it seem to be out of all proportion to its importance in the scheme of things. Beside that, the methods employed have been unsuited to the purpose. It is

true that liturgies have played a great part in the history of the Church. Many have come into use and been forgotten. But liturgies grow; they are not made. At times, when the spirit of devotion is strong, and the Church is free; gifted men express with rich and uplifting words the devotion they feel. Their fitness is tested by use. There have been many "uses," but I believe ours is the only one ever manufactured, altered, and repaired by parliamentary procedure, and imposed in its minutiae by authority.

When I was ordained, the Church was just beginning what has come to be known as "parish work." The phrase is quite modern, because the thing is new. The average parish as it is now, and as it was fifty years ago, would hardly recognize itself. Then it was composed of a group of families, large or small, who had built and who owned their church. Each one either owned outright or rented his pew. The Church was opened once a week. There was a Dorcas Society of women who made garments for the poor. There was a Sunday school for the children of the parish. In a few instances there was a school in some remote quarter. The minister's duty was thought to be fulfilled when he preached two sermons on Sunday, baptized the children of his own people, administered—not "celebrated"—the Communion once a month, and held service twice a week in Lent. The private Christian was content with the endeavor to lead a sober, righteous, and godly life and to give an alms to the beggar at his gate. But the growing spirit of Churchmanship has wrought a transformation. It expressed itself first in organized parochial action for the relief of the poor. But it soon went beyond the provision of mere physical relief. It conceived of the "Social Message of the Church" and claimed for her the right to speak and act in every department of human life. Organized activities grew and multiplied, for the care of boys, of working men, clubs, classes, brotherhoods. Soon it became evident that these activities must have a headquarters convenient, and parish houses began to be built. Though now deemed part of the equipment, and often built before the church itself, very few can be found much more than fifty years old. They have now come to provide theaters, gymnasiums, baths, quarters for baseball and boy scouts, and cross country runners, and occasionally a chapel. One effect has been to change greatly the conception of the ministry. The clergyman has become the general manager of a complex and exacting business. Under this condition he has found that it is easier for him to be a priest than a prophet.

Another matter which has shared with Prayer Book revision the interest of the Church during the period before us is the question of Marriage and Divorce. This newly awakened interest has been due partly to a sense of the moral perils involved, and still more to the Church's deepening self-consciousness. Until lately her habit was to acquiesce in the action of the State in the matter. Now she claims independent jurisdiction. The steps by which she has moved were, *first*, to forbid the clergy to marry any divorced person except the innocent party in case of a divorce for the cause of adultery; *second*, to forbid them to marry any divorced person; *third*, to repel from the Holy Communion any remarried divorced person, except the same innocent party.

So long as it was merely a matter of discipline of the clergy the course was clear. But when it came to the discipline of the laity a serious difficulty arose. It is the indefensible right of the layman that he cannot be excommunicated for any cause except "notorious evil living." Can a man or woman be pronounced a notorious evil liver for an action which the State warrants, and to which it has been a party? Until some way is found to adjust the diverse moralities of the Church and the State, no satisfactory legislation touching the laity in this matter is likely to be reached.

I have tried to sketch briefly the Church's course during the last half century. It may be of interest to recall some of

the chief actors on the stage and to estimate their influence upon the course of events. The most conspicuous figures in the pulpit at the beginning of the period were Phillips Brooks in Boston, Dr. Rylance and Dr. Tyng in New York, Frederic Brooks in Cleveland, Dr. Newton, in Philadelphia. Bishop Clark of Rhode Island, Bishop McIlvaine of Ohio, Bishop Whittingham of Maryland, and Bishop Williams of Connecticut were the outstanding bishops. Hugh Miller Thompson in the *Church Journal* and Dr. Kirkus, the most brilliant man of my time, in the *American Church*, were lifting the Church press out of its slough of pious stupidity. These men, and men like them, served their day but none of them left any permanent mark. Among them all Phillips Brooks towered conspicuous, one of the world's greatest preachers, but, like all those who reach men only through the medium of the human voice their power ends when the voice ceases. Those who have shaped or changed or deflected the course of the Church's movement have been very few. First among these was Dr. de Koven. He compelled the Church to allow a legal status to the Catholic school, with all that followed. Thereafter it could no longer be treated as an outlaw. Upon the standing ground he gained for it it increased in vigor until it came to dominate the whole body. The Church's attitude toward the Sacraments is due to him. Another abiding influence was Heber Newton. A pioneer of the Higher Criticism, with the fate of Bishop Colenso confronting him, presented for trial, really martyred, he won the freedom of the Church from the shackles of a superstitious worship of the letter of Scripture. Every one accepts as commonplace truths the things for which he was held up to obloquy. Dr. Rainsford, by his work in New York, brought a new conception of the work and function of the ministry. All the younger clergy since his time are, whether they know it or not, moulded by him. Bishop Potter, of New York, set a new standard for the bishop. He led the Church into healthy and vigorous intercourse with civil life. He made the bishop recognized as the first citizen of the State, as he had been in the early days of the Church. Father Maturin made monasticism intellectually respectable. Dr. John P. Peters became the one clergyman of our Church to be acknowledged in the world-wide field of scholarship.

What of the Church's future? Will it remain always one of the smaller "Churches" in the religious life of America? Will it open its gates wide enough and prove attractive enough and hospitable enough to win the multitude? Will it prove to be the *tertium quid* to fuse together American Protestantism and lose its identity in the process? Will it go on always as a rather small but very respectable society in which the small percentage of cultivated people can lead a comfortable and unexciting religious life?

It does not seem likely that any of these goals will be her destiny in the long run, though the run may be very long. The fact is that her future depends very little upon her own choice of volition. It depends upon how she reacts to the tendencies and forces operating in the religious world. On one side is the attraction of Rome with its sacramental satisfactions. On the other there is a disintegrating Protestantism. Between these two the tradition of Anglicanism has been to steer a middle course, the *via media*, which Newman turned his back upon with ironic scorn. So far she has managed to maintain this attitude, but with ever increasing discomfort. Her natural bent has always been toward Sacramentalism. But while Protestantism remained vigorous and coherent this bent was restrained. She was conscious of a kinship on that side. But the kinship has been growing steadily weaker, and she is becoming ready to go the way in which her inherent disposition leads. Until lately Protestantism has felt secure upon the basis of its doctrines which satisfied the understanding. They no longer satisfy. It is no longer sure of itself. Its "infallible rock of Holy Scripture" has crumbled under its feet. It can no longer give an intelligent answer to the challenge to define itself. No one really knows what it is. But the Episcopal Church no longer feels herself to be part and parcel of it. She tries indeed to maintain a brotherly attitude toward it, but both parties feel that the affection is artificial and in large measure insincere. She is unwilling to follow her natural impulse toward Rome, not because she is restrained by her Protestantism, but because she is determined to maintain

her own identity. Can she do that permanently? May be so—but at a price. The first installment of the price is the friendly regard and respect which she has heretofore enjoyed from being regarded as Protestant by a large public. There have always been critical voices which pronounced her as "little better than Rome." But the great public heretofore allowed her to share in the great Protestant tradition which has prevailed in America from the beginning. This good-will is likely to be withdrawn and henceforth she must live without it. She already feels deeply the sense of isolation. But her proposals of "Unity" addressed to Protestant Churches have been, and always will be, futile. This is not from lack of sincere desire, but because of the inherent tendency of her nature. Any union with Protestantism must always be an unstable and mechanical arrangement, and not a fusion. There are many in the Church who refuse to see or to believe this. They argue and declaim and protest against it. They protest in vain. Argument is of no avail against the attraction of gravitation. The Episcopal Church has already moved toward a conception of religion which is incompatible with the Protestant conception.

Now, can this Church live alone, refusing Rome on the one side, and consciously repudiating Protestantism on the other? The sense of isolation already oppresses her. Hence the eagerness with which she snatches at any opportunity to make friends with any Oriental Church. Is anything likely to come of this? Suppose she fully recognizes and is recognized by Greece and Russia and Constantinople: what would she gain? To be sure her sense of Catholicity would be refreshed and strengthened. But in what way would it affect her actual life in America? There are in America probably several hundred thousand members of Oriental Churches who might be embraced. But such accretion would only intensify her isolation amid the general religious life of the land. And it is more than doubtful whether these new recruits would long feel at home or remain content within a Church whose traditions, habits, and nature are so utterly alien to them. It is futile to expect growth from this quarter.

Heretofore the growth of the Episcopal Church has come largely from surrounding Protestantism. So long as she was looked upon as Protestant herself, the migration to her of Presbyterian or Methodist was easy and the immigrant readily found himself at home. This immigration has been declining for a good many years and will soon cease. The Church has moved so as to make the journey longer and more difficult.

A fission is taking place in Protestantism before all eyes. "Fundamentalists" and "Liberals" are drawing apart. There is not likely to be any formal division on this account, but thousands upon thousands are silently slipping out of these Churches. Where will they go? It is not likely that they will always or in great numbers remain without attachment to some religious organization. Men never have done so. At all times and places the religious sense has drawn men together into something like a Church. For a time they can live isolated, each finding religious satisfaction for himself. But the whole history of humanity shows that they do not do so permanently. Today there are many thousands thus lonely. When the instinct of companionship begins to stir within them, where will they go? Will the Episcopal Church attract them? Time was when it would. Being sick and tired of dogmas they could find a comfortable home in a Church which does not obtrude doctrines. I think that having become what it is, it will still draw them, by a new attraction. Dogma they will have none of, emotional experience does not satisfy them. When a man has tested dogma by his intelligence and emotions by psychology he has come to distrust them both. He is then ready to be drawn by the mystery, the awe, the indefinable power of Sacraments. The most emancipated free thinker instinctively bows his head, if not his soul, if he find himself present at the Mass. If they come into the Church, hereafter it will not be because it is so like but so unlike the Protestantism which has ceased to satisfy them. It remains to be seen therefore whether this Church, having come to stand definitely for Sacramentalism, will provide a spiritual home for those now wandering at large. Personally I think it will and will bulk far more largely in the religious life of the land than it has ever done. But if it shall, then there will be two sacramental Churches moving side by side, this Church and Rome. Then

the first law of gravitation must act, the attraction of two objects from their several orbits is in proportion to the square of their mass. Will this Church attain weight enough to guarantee through time its own orbit about the Sun of Righteousness?

THE END.

MRS. HOMER P. KNAPP: A TRIBUTE

BY THE REV. CARROLL M. DAVIS

ON THE twenty-sixth of September, Mrs. Homer P. Knapp, (nee Fannie Tillotson), of Painesville, Ohio, entered into the larger room of God's great house, and one of the finest of our Auxiliary women finished her earthly task. Mrs. Knapp began her Church work in Chicago, and in the early nineties moved to St. Louis, where she became one of the recognized forces of Christ Church Cathedral, in the Auxiliary and the Guild of St. Barnabas for Nurses.

In 1905 Mr. and Mrs. Knapp removed to Painesville, Mr. Knapp still retaining business activities in St. Louis and a keen interest in all the welfare work of the Cathedral. Mrs. Knapp immediately became an active force for Missions, quietly bringing St. James' Parish, Painesville, into touch with the whole field of work, and furthering especially the Church school. She was chosen President of the Woman's Auxiliary of the Diocese of Ohio, and, later, head of the House of Churchwomen of the Province of the Midwest, and represented the women of the diocese at the Pan-Anglican Congress in 1908. When the war came, she was chosen head of the Red Cross work in her county, and made a record for efficiency and untiring devotion.

Throughout her work in the Auxiliary, Mrs. Knapp did much to develop workers. Six of her fellow workers were taken with her to the General Convention in St. Louis, that they might come into touch and living contact with the real life of the Church. Two years ago, that they might have a first hand knowledge of the mission field, Mr. and Mrs. Knapp made a tour of the Far East, visiting our Mission stations in Honolulu, Japan, China, and the Philippines. They had planned to visit the Holy Land, but illness overtook Mrs. Knapp just before they reached Cairo. After a long stay in a Paris hospital, she returned last year. Although obliged to remain at home, she directed the activities of the Auxiliary and sent two representatives to the General Convention in Portland. Her one regret, during the days of weakness and inactivity, was her inability to pass on to the women of Ohio the wonderful inspiration she had received from seeing on the ground our missionary work in China and Japan.

She will be greatly missed, but her spirit will live in the earnest devotion and consecration of those who were privileged to know her, and to work with her. Hers was the leadership of gentle, loving service, with a cheerful unselfishness which compelled coöperation and fellowship. Verily her works do follow her.

ALASKAN FISHERIES

A PAMPHLET issued in August by the Alaska Territorial Fish Commission contains three or four statements bearing on the salmon canneries. One is a quotation from the late president's last speech, delivered on his return from Alaska, urging the necessity of regulation if the industry is not to be exterminated in a few years through its own excesses, and saying furthermore, "There is an obligation to the native Alaskan Indian which conscience demands us to fulfill."

There is also a memorandum furnished to the governor of Alaska by Secretary Hoover, some of whose statements call to mind again the persistent energy of Hudson Stuck, expended for the benefit of the Alaskan people. Mr. Hoover says:

"I have now had an opportunity for consulting with scores of people in Alaska on the fisheries question, with fishermen, cannerymen, public officials, business men, and experts, in public hearings and otherwise. There has not been a single dissent from the conclusion that there must be strong and immediate restrictions on salmon fishing, if we are to preserve the industry from the same destruction that has ruined many of our national fisheries elsewhere. . . . The need for conservation in Alaska has been recognized for over ten years, and has been a constant subject of debate and discussion. . . . Every district is a problem to itself. The complete suppression

of canning upon the Yukon has already increased the supplies for natives, whites, and dogs throughout the interior, where before the supply was insufficient, and there was even actual starvation among Indians and work dogs."

PRONOUNCEMENT OF PENNSYLVANIA LAYMEN

A GROUP of distinguished laymen of the Diocese of Pennsylvania have set forth "a call for renewed faith and service from laymen to laymen." It reads as follows:

"The world, distracted by war, selfishness, and vast social changes, greatly needs the freshening influence of a firm adherence to, and practice of, a definite Faith, which will continue to spread the living message of our Blessed Lord and Saviour, Jesus Christ. We know from history, and from our own experience, that the world will follow a vigorous and continuous Christian leadership, and we urge that there lies on the laymen of this Diocese the duty to supply this leadership and to defend and practise the Faith expressed in the Creed, established on true foundations, and believed and taught by the Church for centuries, as the sure means of spreading the message of salvation, and of giving peace and hope both for this life, and for the life to come.

"We recognize and esteem the wide liberty of belief and worship enjoyed by members of our Church. We welcome all the light that science and modern investigation can throw upon the study of the Bible and the History of the Church and the Creed, believing that such study will confirm our faith, and commend it to the minds and hearts of our people. But denial, even by scattered individuals, of the definite teachings of the Creed weakens the influence of the Church upon some of Her members, and tends to destroy Her usefulness at home and abroad, and to lower Christian standards of life.

"We concur in the position taken by the Bishop in his address on the Church and the Creed, delivered to the Diocesan Convention, and we believe that we laymen should not leave the discussion of such matters entirely to our clergy, but should ourselves take a definite stand for the Faith of our Church as embodied in the Creed. We urge our clergy to instruct our people definitely and vigorously, so that our knowledge may be greater and our faith more steadfast.

"With the hope that the interested laymen and clergy of the Church may be encouraged, that the indifferent and careless may be aroused, and that those who disseminate doctrines which tend to unsettle the minds of some of our people may be dissuaded, we have subscribed the following Declaration:

"1. That we and each of us reaffirm our belief in the truths and principles expressed in the Creed as a test of loyal membership in the Church.

"2. That we commend to the laymen of our Church more careful study of the Bible, the History of the Church, and the Creed.

"3. That members of the Church, clergymen and laymen, should not merely refrain from all teaching which tends to weaken belief in the Church and the Creed, but should base their teaching upon the Creed as a comprehensive statement of essential beliefs and should commend the Creed to the acceptance of all as being an authoritative guide in faith and morals.

"We direct our Secretary to send a copy of the Bishop's address on the Church and the Creed to every clergyman in the Diocese with the request that, if he has not already done so, he will read it to his congregation at an early date.

"We commend the subject to the various organizations and associations of the Diocese in the hope that they will devise means to present it effectively to the laymen.

"If we laymen are alive to our duties and responsibilities, our Church has a wonderful opportunity of impressing the vitalizing message of the Church and the Creed, especially on the lives and hearts of our young people. The present call on our Church is for sound thinking, firm belief, and devoted service to mankind, through the life-giving Faith of Our Lord and Leader, Jesus Christ."

The signatures of seventy-three laymen follow, many of them men of great distinction and well known to Churchmen everywhere. Among them are Henry H. Bonnell, E. H. Bon-sall, A. J. County, Morris Earle, Rowland Evans, W. W. Frazier, Jr., S. F. Houston, George W. Jacobs, J. Hartley Merrick, W. W. Montgomery, Jr., Clement B. Newbold, John S. Newbold, A. D. Parker, G. W. Pepper, Louis B. Runk, C. L. S. Tingley, James W. Wister, R. Francis Wood, and Clinton Rogers Wood-ruff.

In spiritual matters we must avoid the danger of putting so many things in the place of God. Really only two things are necessary for our salvation—our own will, and God's will. What would our lives be if Paradise was more a reality to us? If we saw it close to us, only just a step beyond; if we saw the souls resting from doing God's work, praying for us, the loved ones whom we have known waiting for us, what would our lives be here now?—F. M. W.



## CORRESPONDENCE

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

### THE QUOTAS AS DEBTS

*To the Editor of The Living Church:*

THE letter of Bishop Parsons which appears in THE LIVING CHURCH of October 20th, under the caption The Quotas as Debts, indicates that men are thinking seriously on this subject and formulating for themselves and their constituents the place that the quotas for missions ought to hold in the mind of the Church people. In this respect it has great promise. It will stimulate discussion and help us toward a conviction. We are not going to make much progress until the Church understands itself in the matter, until it is clear in its own mind what it is trying to do, and who is expected to do it. His conclusions do not contain the same promise.

He writes: "My purpose is to make two points. The first is that the quotas are, during this triennium, in no sense debts, whether legal or 'of honor.' The second is that, if they are to be treated as such, a different method must be pursued in presenting the Program to the General Convention."

One may agree heartily in the second point—and disagree quite as heartily in the first.

This much is certain: there is a debt. It is a debt authorized by General Convention. It was not only authorized, but that part of it which has accumulated since the last Convention was made mandatory. The General Convention said to the National Council: Enter into contracts for the missionary work of the Church at an average rate of \$4,200,000 a year for the next three years. At your suggestion and based on your report this is what the Convention directs you to do, whether you have the money in hand or not. That constitutes the budget. It was adopted after days of discussion in committee, and adopted without a dissenting voice. The General Convention said further: You are to look to the Church as organized in dioceses for the money. "We call upon each diocese to recognize its responsibility as a loyal part of the whole Church to exert its utmost effort to meet the whole quota assigned it by the Church."

In addition to this budget, it also instructed the National Council to look to the dioceses for \$8,400,000 for priorities during the three years but, with regard to these, directed that not a cent should be spent or contracted for until the money was in hand. This does not create a debt. It is what the Bishop terms "a reasonable hope" but, as things are today, a dim and distant hope.

If the membership of the Church is in any doubt as to whether there is a debt or not, we can picture to ourselves what would happen if the National Council was to repudiate interest on its notes in bank. The budget is a debt authorized by General Convention and contracted for; to missionaries and banks for us by the National Council; some of it already paid, much of it still to be paid. No one will question that, or, if he does, he knows not what he is talking about.

Bishop Parsons does not say that. He says: "The quotas are, during this triennium, in no sense debts, whether legal or 'of honor.' The banks have a legal charge against the National Council, which makes a debt, but the National Council has not even a debt 'of honor' against the various dioceses from whom the General Convention by canon directs the National Council to secure the budget. The Church, as a corporate body, is under a legal obligation, but the integral parts of the Church, the dioceses, have not so much even as a debt 'of honor.'" This is the sort of pleasant fiction that has led to the present situation. It has grown up because none of us wants to think of our share and part, our gifts to the Kingdom of God, as a tax, but as a voluntary response to a reasonable and inspiring appeal. We want to think of it not as an assessment, but as a privilege. From the days of the first apportionments this has been the method of approach. Had we all done our share and met the budget, this discussion might never have arisen, or might have remained purely academic. But the question has arisen because we must face facts and recognize a debt. It is still accumulating. What's to be done with it? For the future, will the dioceses assume responsibility for their share of the budget and, by so doing, maintain the Church in

its work, and, more than that, wipe out the existing deficit altogether within the next three years?

The question of legal obligation has no place in the discussion—except as an academic one. The Church never has thought in these terms, and never will. It is foreign to the household of faith. The matter has to do with the Church as the body of Christ, seeking to do His work, and expressing itself through the forms of representative organization to place responsibility. In this way it has authorized a budget, contracted for a debt, and the dioceses will have to decide whether, with their constituency to which appeal can be made, each is willing for the future to assume its share, and so support the National Council, which has no recognized constituency.

That many members of the dioceses do not yet regard the quota as an obligation "of honor" is evident because they do not pay it, nor seem to make "every possible and consistent effort" to pay it. They put many preferred claims before it. Yet I find it hard to believe that the Bishop's statement is correct when he writes: "there is no bishop or deputy who, in voting at the last General Convention to approve the Program, intended thereby to accept the quota which would later be assigned his diocese as either a legal or moral obligation." Pray, who did they think was going to accept it as a moral obligation and pay it? Did they look over the Convention and hope for a harvest of rich legacies or a windfall of large individual gifts?

There was no bishop or deputy who could not figure out the diocesan quota with sufficient accuracy to know whether his diocese could pay, or at least would be willing to try to pay, it as an obligation "of honor." That was what they were sent there to do; and, if any one of them felt the Program was too much for them to attempt their share, it became the duty of that deputy to vote against the proposed Program even if "he would have been listened to with the kind of humorous indulgence given to an agreeable child trying to set his elders right," even if "he would have been ignored." Moral courage is not so wanting in that membership.

I cannot agree with the further statement that the Convention would have acted "quite rightly, under the circumstances, for the budget was framed not as a basis of taxation, but as a reasonable hope." Such language may describe the priorities, but it does not describe the budget. In that, we were voting an obligation that must be paid, and we had no right to authorize it unless we felt that the diocese we represented would accept moral responsibility to pay its share.

True, the resolution of the General Convention adds to its directions to the dioceses, "though at the same time we recognize that no diocese must be adjudged recreant by reason of the fact that it may fail to reach a standard expressed in terms of money, if it has made, and is making, every possible and consistent effort to reach its full quota" but, if it be also true, as stated in this letter, that "there is enough money in the Church to run half a dozen such programs," then somewhere, perhaps everywhere, "every possible and consistent effort" is not being made.

That failure may be due, in large measure, to the fact that so many of us do not feel the obligations of the general Church as a debt "of honor." If that be so, the sooner this be made clear in our diocesan councils and plans, the better for all concerned. It is time we recognized the fact that its members are the Church, grouped into dioceses, and these, in the aggregate, constitute its corporate life; that it has no material resources for its work apart from the men, women, and children who compose it.

His second thought is: "If they (the quotas) are to be treated (as debts of honor) a different method must be pursued in presenting the Program at General Convention."

Let us hope there will be some method so that the Convention will not authorize an obligation for which its members, or any considerable number of them, do not feel even a moral responsibility as a debt "of honor." But if it be true that "there is enough money in the Church to run half a dozen such programs," it were a great pity if the sense of stewardship cannot be increased to a point where the dioceses may be willing to

assume responsibility for the requirements of a budget "reasonably planned and as modest as we ought to undertake."

This is not starting a new system, but understanding the present one. This is in no sense a tax; it is a challenge.

PHILIP COOK,  
Bishop of Delaware.

*To the Editor of The Living Church:*

**A**LL Churchmen should feel indebted to Bishop Parsons for his able and clear letter to the Church papers on The Quotas as Debts. Many men, old in the services of the Church, have been dismayed at the attempt to make it appear that the amounts of money apportioned to the dioceses and parishes were direct taxes that, of necessity, must be met. As Bishop Parsons points out, direct taxes may become necessary. If so, the Church in General Convention must so vote a direct tax and instruct the National Council to levy the same. Without such action quotas as they are apportioned can never become debts.

Again, as the Bishop points out, the joint committee of the last General Convention stated "no diocese must be adjudged recreant by reason of the fact that it may fail to reach a standard expressed in money." One may add, as with the diocese, so with the parish.

The Bishop shows plainly that a voluntary system and a taxation system "cannot be worked together."

It was inevitable that the day would come when the question raised by Bishop Parsons would become uppermost in the minds of the members of the Church. No one person, no set of people, likes to be classed in the list of delinquents. As things are going now, parishes and dioceses not giving as a quota suggests, are immediately classed "delinquent." It is wrong, and it is doing a great injury to the Church. It is a fact that if every member of the Episcopal Church today would give one dollar toward the deficit, it would be wiped out. The question is, if wiped out, what is to prevent, under the present system, the incurring of another? Some sort of guarantee to the membership of the Church must be given that, in the future, appropriations will not exceed the money in hand. If the time comes for a plan of direct taxation, made necessary to do the work of the Church, then let the Church in General Convention so declare such a condition to exist.

Anyone who remembers the late Bishop Tuttle can well remember his insistence on the fact that quotas were standards set. The apportionments were not assessments.

Again I say, Thank you, Bishop Parsons, for your letter to the Church papers, making it plain to all that "The Quotas are not Debts."

FRANCIS H. RICHEY.

#### READJUSTMENT NEEDED

*To the Editor of The Living Church:*

**T**HE editorial, "Something is Radically Wrong," in your issue of May 12th, interested me a great deal. You stated clearly some weak spots in a condition that exists and suggested, tentatively, a remedy. It was no surprise to see that the editorial elicited a good deal of correspondence, and I anticipated many helpful suggestions; but it has proved largely disappointing inasmuch as the letters have been almost entirely devoted to diagnosis and have failed to bring out therapeutical proposals. We all know something is wrong and there is little need to emphasize it, but we do not yet know the cure, and so that is what we ought to study.

You refer to Edward Bok's article in the *Atlantic Monthly*, and to Bishop Lawrence's work in establishing the Pension Fund on a stable basis. The former tells how a man of leisure and of means finds abundant opportunities for service that is well worth while; the latter is an example of how an unsuccessful undertaking can be made to prove its worth. Was the inference not intended to be that there are in the Church men like Edward Bok with time, money, and the required ability, who would, if called upon, give their services; and that if the mission work of the Church (your editorial was called out by the fact of the immense missionary deficit) were studied by these men as Bishop Lawrence studied the Pension Fund, it too could be firmly established? I understood that to be your line of argument, and I believe it is a sound one.

We are on the threshold of one of the greatest periods of change humanity has ever known; the world is readjusting economically and socially, and the Church follows suit theologically, devotionally, and practically. To drift through this movement is to court irretrievable disaster. Your correspondents, all of them, touch on details, and no one seems to realize that anything short of thorough, scientific study into the fundamentals underlying the missionary work of the Church and the methods for carrying the work on must fall completely short

of the mark. There is no need for studying small details: given the principles upon which the work is based, the missionaries in the field are by far the most competent to look after these. It would seem that the missionaries ought to be the ones to decide large policies also, but your editorial at least suggests the possibility that the reason for our wealthy men not supporting the Church's missions liberally is because they do not approve. Perhaps then, we who are on the other side of the world are so far from the center that we really have not kept up with the modern trend, and so still are using methods that could and should be discarded. If the world and the Church are readjusting, there is no reason why the missionaries should not do so as well. The latest issue of *The Churchman* has an article by "A Layman" that makes precisely this claim: statements in the Program he claims are not justified by the facts. Now, there is not in the mission field or in the Missions House a single individual who would wilfully or knowingly misrepresent a fact. "A Layman's" claim, therefore sustains the suggestion of your editorial; that we need a few Edward Boks or a few Bishop Lawrences to study our methods and our work and to help the Church get her vision adjusted. Your editorial was: Something is Radically Wrong. Now won't you write another on Some Necessary Readjustments, and propose a corrective plan? If we stop where "A Layman" does, we shall do the Church more harm than can be undone by years of hard work; but if we criticize constructively we shall rehabilitate the Church and make her once more a vigorous, aggressive factor in the life of the world. I venture to think that I am not alone in hoping that you are preparing to follow your previous editorial with one giving constructive proposals.

GOUVERNEUR FRANK MOSHER,  
Bishop of the Philippine Islands.

Manila, August 22.

#### OBSERVANCE OF ARMISTICE DAY

*To the Editor of The Living Church:*

**Q**UAY I ask the privilege of your columns to draw attention to Armistice Day, Sunday, the 11th of November? On this day the Churches of America are asked to consider the World Court as proposed by President Harding. There is no subject more important before the American people today. There is certainly no subject for which the Christian people and the Christian Church has a greater responsibility. It is not politics, and must not be allowed to fall into the arena of politics; it is a great moral question which will influence the future of the world. "Such questions as those of affiliation with the League of Nations, as affording national help and leadership to the distracted world, as seeking to restore peace where we assisted in making war, as feeding the hungry and clothing the naked, as finding a way to prevent future wars, are primarily moral and only secondarily political questions, and on these, and such as these, the religious thought of the nation has the right to form its own conclusions and demand that politicians respect those conclusions. On such questions we must continue to demand that religious leaders shall lead the thought of the nation, surrendering leadership neither to politicians nor to partisan expediency."

The Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America, of which as executive secretary for the Department of Christian Social Service I am a member, has sent out to every rector a pamphlet which gives a statement of the make-up and jurisdiction of the court and other material sufficient to give a clear statement of President Harding's proposal.

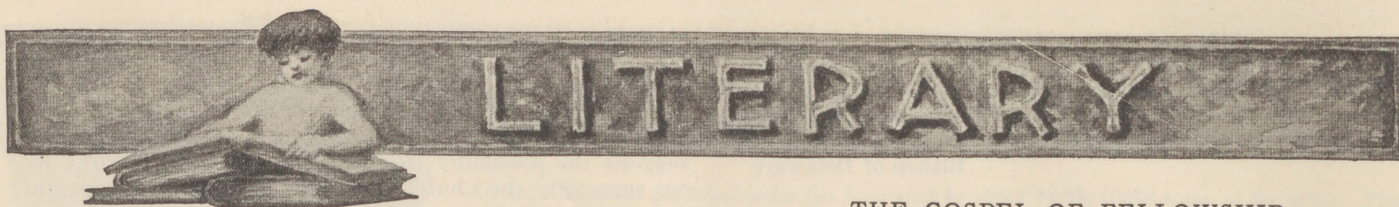
I appeal to the rectors to make use of this pamphlet, and on Sunday, November 11th, to make some recognition of this Sunday as Armistice Day.

I appreciate the reluctance of a rector to bring into the Christian year some outside secular subject. This Department has only once before suggested such action. It ventures the suggestion now, fully recognizing these practical difficulties. The importance of the question and the desperate need of more knowledge and thought on the part of our people in my judgment makes a unique situation, a situation that calls for such attention from the Church. "The Christians of Christendom, who number many hundreds of millions (some 45,000,000 in the Churches of the United States), can establish world institutions for justice and peace if they will go about it intelligently, determinedly, and with consecration."

I shall be glad to supply additional copies of the pamphlet "World Court Week and World Court Sunday."

CHARLES N. LATHROP.

The Executive Secretary,  
Department of Christian Social Service  
281 Fourth Avenue, New York, N. Y.



### MODERNISM AND THE PERSON OF CHRIST

*Modernism and the Person of Christ.* By W. J. Sparrow Simpson, D.D. Milwaukee: Morehouse Publishing Co., \$2.

An exceedingly valuable little book, written with singular clearness and most readable and interesting, as well as thoroughly scholarly. We may commend it especially as a fine example of theological argument wholly free from theological acrimony.

This study of the literature of Modernism is especially valuable as showing the curious inability of the English (and American) Modernists to realize that no amount of assertion can make two contrary theologies the same. The principal propositions urged by the modernist editor of the Cambridge Conference of Modern Churchmen are summed up in these five points: (1) That God and man are not two distinct real existences; (2) that Jesus "never thought of Himself as being God" and that He had no preëxistence, but that His personality is human, not divine; (3) that in spite of this the Modernist may still speak of Christ's Godhead and Incarnation; (4) that the traditional belief is a product of "early Christian religiosity;" (5) that we can know nothing (at least, the writer knows nothing) of God's character apart from Jesus.

Where restatements of the faith (made in an effort to commend it to the modern mind) are really restatements and not denials, the effort of the new theology deserves all commendation; but what puzzles the plain thinker is, how any one can imagine that a Jesus whose personality is human, who did not exist before He appeared on earth, can be felt to be the same as the Divine Son, who is depicted in the synoptic gospels, as well as in St. John, and is exhibited in the Epistles as, e. g., One "who was rich and for our sakes became poor," existing in "the form of God" and then taking "the form of a servant," who is "the effulgence of the Father's glory and the stamped copy of His substance," and in whose face we have "the light of the knowledge of the glory of God." One may sympathize with the announced effort of the Modernist to reinterpret Christian truth; one would have only respect for those who cannot overcome the difficulties of faith; but it is disconcerting to find able and learned men unable to see the difference between their so-called restatements of faith and a real belief in the Incarnate Saviour; it seems like mere juggling with words to attempt to minimize the abyss which separates two such conceptions and to offer one as practically equivalent to the other.

This is the real issue of Modernism in its more radical form. It is a question of intellectual honesty. Dr. Sparrow-Simpson shows this clearly—and he shows it without falling into the error of Dr. Machen (of Princeton) who is not altogether free from a tinge of Fundamentalism. It is not only puzzling to the plain thinker—it is depressing—to find men who are supposed to be real students, obstinately insisting that they are only presenting a new explanation of the Incarnation, when prosaic common-sense shows that they deny what they explain—not to speak of the fact that their explanations are infinitely more difficult of belief than the orthodoxy they repudiate. It is even more then depressing—it is a moral shock—to be told that the personality of Jesus is human, not divine, and then to be assured that we may worship Him as God and give Him the awful name of Deity, because "the language of devotion permits it!"

The best part of this book is the opening chapter which clearly points out the inconsistencies of the Modernist thought—unless it be the later chapter which sympathetically explains the definition of the faith in the General Councils and shows the real purpose below the several decrees. We like better the method Bishop Gore pursues in the study of the self-consciousness of Christ and the growth of the apostolic understanding of His personality; but the chapters in this book dealing with these subjects are also valuable in the compactness of their presentation of the argument for the Nicene doctrine of the Incarnation. C. C. F.

MARY THEODORA WHITLEY has given a careful and instructive study of the subject in *A Study of the Primary Child* (The Westminster Press, Philadelphia, 60c for primary teachers.

### THE GOSPEL OF FELLOWSHIP

*The Gospel of Fellowship.* The Cole Lectures for 1923, delivered before Vanderbilt University. The Rt. Rev. Charles D. Williams, D.D., late Bishop of Michigan. New York: Fleming H. Revell Co. \$1.50 net.

Bishop Williams, in this his last work, seems to have summed up his active life of labor to create a sympathetic understanding of class by class and group by group. The four lectures which are his are, in a very real sense, his completed philosophy, and his solution of the problems to the study of which he gave his life. And those who knew the Bishop and his vigorous and clear mentality, his firm grasp of realities, his ability to get beneath superficialities and find facts, are particularly happy and glad that, before his death, he was able to give his conclusions and offer his solution.

The four lectures, of the six in the course, which the Bishop himself wrote, are admirable presentations of the great problems which are today troubling the world and which must be solved if this present civilization, or anything approximating it, is to survive. With his usual torrential flow of language the Bishop sketches the *impasse* reached today in the antagonism of race to race, nation to nation, and class to class. The great advances of modern science have, instead of uniting all mankind in closer bonds, really proved to be divisive factors and provided means whereby one class or nation or race has exploited others. The result is our intolerable condition today, each social unit crystallizing and isolating itself, and preying upon the others. Of course this can not continue. Class consciousness breeds class strife and the inevitable result can be nothing but that which we already see, strikes, lawlessness, revolts, revolutions, and wars amongst ourselves of the white races, while in the background stands a majority of two-thirds of the population of the world composed of the black and yellow races who are being drawn together in a common hostility to the whites. What will be the result when this vast majority really rouses and expresses itself? The result need not be sketched, for any who are thinking. Nor do we want it sketched. The picture would be too tragic.

What then is to be done? Many expedients have been tried in the past and are being tried today, but none with success. And this lack of success is due to the fact that there has been no common ground of approach, no universal language understood by all, even though they be of the same tongue, no unifying, directing motive sufficient to give all one objective towards which and in the spirit of which all would work. This one unifying principle, the only principle sufficient, the Bishop finds in "fellowship" which he defines as "the association of individual personalities, each contributing his particular measure of intelligence, conscience, and will to the common action, but all, however differing, in convictions, methods, and views, fused together by certain dominating interests and ends."

In the four lectures he completed before his death, the Bishop hints that the basis, upon which this "fellowship" must be laid, is religion and one wishes he might have lived to complete the lectures on Fellowship among the Churches, and The Fellowship of the Mystery, which were found in scant outline only among his papers. From the first four lectures one gathers that the Bishop was laying his foundation for Fellowship upon a common recognition by man of the universal brotherhood of all mankind through the Fatherhood of One God, a much overworked phrase, but one, the real content of which is only just now beginning to be realized, and which contains infinite potentialities for the solution of civilization's difficulties.

The late Bishop of Michigan was a great seer, a man possessed of much of the vision and enthusiasm of the later Hebrew Prophets, an Amos with a fiery passion for social righteousness, and, if this work can have a large circulation, the Bishop will not have lived and striven in vain. It is a work for statesmen, politicians, preachers, teachers, and all thinking men and women everywhere. B. F. P. I.

In *No. III, Philippine Islands*, one of the Handbooks on the Missions of the Episcopal Church, the National Council, the publishers, give an accurate account of the status of the missionary activities of the Church in these islands. It contains a sketch map, giving the location of the various stations, and is abundantly illustrated. It may be obtained from The Book Store, 281 Fourth Ave., New York, for 40 cts.







## Synod of the Pacific Holds Enthusiastic Meeting at Fresno

### Pledge Extension of Program—Ask for Greater Power — Woman's Auxiliary Sessions

The Living Church News Bureau }  
Fresno, Calif., Oct. 23, 1923 }

THE Synod of the Province of the Pacific was held at St. James' Pro-Cathedral, Fresno, California, from October 17th to the 22d. It was recognized as the best yet held, from the standpoint of representative attendance, progressive spirit, and work accomplished. This is true despite the huge size of this Province, the largest in the country, which is over 2,000 miles from one end to the other. Every Bishop of the continental portion of the Province was present, letters of regret being received from the Bishops of Alaska, Honolulu, and the Philippine Islands. The number of lay delegates was especially gratifying.

The Synod opened with a celebration of the Holy Eucharist on the morning of the 17th. The Rt. Rev. Wm. F. Nichols, D.D., Bishop of California, was the celebrant, assisted by the Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota, as epistoler, and the Rt. Rev. Herman Page, D.D., Bishop of Spokane, as gospeller. A vigorous sermon was preached by the Rt. Rev. Wm. P. Remington, D.D., Bishop of Eastern Oregon.

Following the service the Synod organized for business, with Bishop Page, its president, in the chair. The Rev. Alfred Lockwood, of Pendleton, Ore., was re-elected secretary, and the Rev. E. F. Gee, of Oakland, Calif., was again chosen president of the House of Deputies. The Bishop of South Dakota, who described himself as a "friendly visitor," brought greetings from the recent Synod of the Province of the Northwest. The Rev. Carroll M. Davis, of the Department of Missions, welcomed home as a native Californian, led the afternoon conference on the General Church Program. That evening there was a reception to all delegates at the Bishop's House, tendered by the Rt. Rev. and Mrs. Louis C. Sanford.

#### PLEDGE EXTENSION OF PROGRAM

Following an early Eucharist the next morning, the Synod reassembled to hear an address by the Rev. Spence Burton, S.S.J.E., chaplain at San Quentin Penitentiary, on The Work of the Prison Chaplain. Resolutions were adopted supporting legislation which would permit prisoners to earn some money against the day of their release, and pointing out the need that both clergy and laity cooperate with prison chaplains to aid the released prisoner.

The Synod's Department of Missions presented resolutions pledging the Province to the extension of the Program of the Church, and urging some Pacific Coast clearing house for missionary speakers. Both were enthusiastically carried. On the recommendation of the Provincial Department of Religious Education, resolutions were passed endorsing both weekday religious education and the Daily Vacation Bible School, calling for modern religious teaching in university centers, and urging more boys' conferences on the ministry, similar to that held in Los Angeles last July.

The Provincial Finance Department

brought in resolutions that were accepted, urging on the National Council the creation of a Bureau of Statistics, and petitioning the Board of Church Finance to publish a Mission Cash Book, somewhat smaller than the Parish Cash Book.

The afternoon of Thursday was marked by two largely attended conferences, one on Christian Healing, led by Bishop Page, the other on Young People's Work, led by Bishop Stevens. At the close of these, all the delegates were taken on a motor ride to see something of the fertility and agricultural variety of the San Joaquin Valley. That evening there was a large dinner at Hotel Fresno under the auspices of the Men's Club of St. James' Pro-Cathedral. The speakers were Bishop Page, Bishop Burleson, Bishop Nichols, and Dean Davis.

#### ASK FOR GREATER POWER

On Friday, the 19th, a conference on Rural Work, led by Bishop Remington, followed the daily Eucharist. The Synod voted to ask the National Council to assign to the Province certain fields of work distinctly provincial in character, with the amount of the existing appropriation for such work transferred from the national quota to a provincial quota. Work among the Orientals on the Pacific Coast was a case in point. There was an emphatic feeling that General Convention should give to the Province greater power to meet their own problems.

A new feature in the Synod's program then appeared in a joint session with the Woman's Auxiliary. There were addresses on Weekday Religious Education, by the Rev. Thomas Jenkins; on The Young People's Fellowship, by Bishop Stevens; on The Church Service League, by Mrs. Wiliston Johnston, of Portland; and on Religious Vocations, by Bishop Nichols, Bishop Parsons, and Dean Powell.

A complete revision of the ordinances of the Province was accomplished, in order to care for its increased activities. The Synod will no longer be omitted in General Convention years, but will be held annually in May.

The Social Service Department of the Province presented an exhaustive report of work accomplished, with numerous recommendations, all of which were adopted. The Synod urged the extension of City Missions in the larger Pacific Coast centers, endorsed the World Court plan, recommended the formation of diocesan branches of the Church League for Industrial Democracy, urged the defence of all progressive social legislation, including minimum wage laws, deplored limitation of free assembly and free speech, urged closer cooperation of the Church with professional social workers, and reiterated the fact that social service "is of the very essence of the Christian Religion as expressed in human conduct."

That evening there was a missionary mass meeting in the Pro-Cathedral, with striking addresses by Bishop Moulton, of Utah, and Bishop Hunting, of Nevada. The missionary masque, *How the Light Came*, was presented under the personal direction of its author, the Rev. F. D. Graves.

The final business session of the Synod was held on Saturday morning. The Provincial Social Service Department was directed to arrange for a regional confer-

ence on Rural Work, preferably at one of the agricultural colleges. Discussion of several days culminated in a resolution calling for a subsidized committee to investigate the question of a Provincial Field Department and to report back to the Synod next May. This committee will have to work out the many practical suggestions made for increased provincial activities.

On the morning of Sunday, the 21st, there were visiting preachers in the churches of Fresno and vicinity. A number of bishops preached in various churches in the see city. The closing service of the Synod, with music by united choirs, was held that evening in St. James' Pro-Cathedral. The speakers were Bishop Touret, of Idaho, and Bishop Atwood, of Arizona.

#### WOMAN'S AUXILIARY SESSIONS

Parallel to the Synod there were held sessions of the Woman's Auxiliary of the Province, under the presidency of Mrs. L. F. Montegale of San Francisco. Their delegates and those of the Synod proper were entertained daily at luncheon at Hotel Fresno. The splendid hospitality shown by the clergy and laity of Fresno and vicinity revealed the strong Church spirit which, according to persistent rumors, will issue before long in the creation of the Missionary District of San Joaquin into a self-supporting diocese.

#### ELECTIONS

The elections of the Synod included: Provincial Representative on the National Council, the Rt. Rev. Louis C. Sanford, D.D.; Treasurer, Mr. C. E. C. Hodgson; Provincial Council, the Rt. Rev. F. W. Keator, D.D., the Rt. Rev. Arthur W. Moulton, D.D., the Rt. Rev. Edward L. Parsons, D.D., the Rev. Messrs. George F. Weld, Thomas Jenkins, and J. Rockwood Jenkins, Messrs. D. L. Smith, L. F. Montegale, and W. R. Sterling.

The next meeting of the Synod will be held at San Jose, Calif., May 14th to 19th, 1924. A provincial convention of the Young People's Fellowship will be held in connection with it, May 17th to 19th.

### ST. MARGARET'S SCHOOL, TOKYO

MISS GERTRUDE HEYWOOD, principal of St. Margaret's School, Tokyo, happened to be in Kobe on the date of the earthquake. As soon as possible she returned to Tokyo, went to the site of St. Margaret's School, and there, on the ruins of the building found a notice that all the members of the staff were safe. It also gave their temporary addresses. After three days of hard work tramping about Tokyo she located most of them, and on Saturday, September 8th, held a conference with some of the leaders of the faculty, to consider the future. Miss Heywood says:

"There was no question of discouragement in their minds. They were determined that St. Margaret's should be continued. I was made ashamed of the discouraged feelings I had had, by their high courage and spirit of determination and self-sacrifice. They all expressed not only willingness but a desire to have their salaries reduced to the minimum, and to do any kind of and any amount of work necessary to keep the school going. Of course the ways and means are yet to be decided but I wished to tell you of the courage and unselfishness of the Japanese staff of St. Margaret's after going through a terrible ordeal and suffering great personal loss."

## New England Discusses

### Provincial Missions.

#### Church Unity—The Place of the Province—Officers Elected

The Living Church News Bureau |  
Portland, Maine, Oct. 26, 1923 |

THE Synod of the Province of New England met in the Cathedral Hall, Portland, Me., on Tuesday evening, October 23d, and was opened by the President, the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. All the bishops of the Province, with the exception of the Bishop of Massachusetts, the Suffragan Bishop of that Diocese, the Bishop of Western Massachusetts, and the Bishop Coadjutor of Vermont were present. As is the custom, the Bishops of the Province met on Tuesday morning for a conference. Of the fifty-five clerical and lay deputies, forty-five answered the roll-call. Throughout the sessions of the Synod there was a large number of the Churchfolk of the city in attendance.

The first subject discussed was the Missionary work of the Province, its Problems and Opportunities. Bishop Parker, of New Hampshire, gave a careful analysis of the conditions within the Province, speaking especially of the rural problem and that of the foreign-born in the industrial centers. He was followed by the Archdeacon of Western Massachusetts, the Rev. M. E. Mott, who emphasized the lack of coördination and co-operation in the common task of the Province, after which there was a general and helpful discussion of missionary work in New England. The Rev. Charles F. Reifsnider, recently arrived from Japan, gave a vivid account of the earthquake in that country, and announced that up to date the Church had contributed \$226,000 of the half million asked for by the National Council.

#### CHURCH UNITY

Bishop Perry, of Rhode Island, spoke on Church Unity, emphasizing in particular the great work of the Commission, on Faith and Order, and was followed by Bishop Brewster, of Connecticut, on the same subject.

Dr. Slattery, Bishop Coadjutor of Massachusetts, questioned the efficiency of the Bureau of Publicity of the National Council, and introduced a resolution

which asked that a committee be appointed to test the efficiency of the Bureau in the Province.

#### THE PLACE OF THE PROVINCE

A general discussion of the place of the Province in the organization and work of the Church was led by the Bishop of Vermont, who presented the subject from the ecclesiastical point of view, and was followed by the secretary of the Executive Committee, the Rev. M. Taylor, speaking for the Committee, and the Rev. W. E. Gardner, who presented the view of the National Council. After the discussion the following resolution was unanimously adopted:

RESOLVED: That it is the conviction of the Synod of the First Province that the powers of the Provinces are not as yet adequately defined, and that they should be such as to give to the Provinces a definite field for their work and a share in the gifts of the Church; and that the representatives of this Province on the Commission of the General Convention of Enlarged Powers of the Provinces be instructed to bring this resolution to the attention of the Commission.

#### OFFICERS ELECTED

The following officers were elected: Recording Secretary, the Rev. Morgan Ashley, Vermont; Treasurer, B. M. Mac Dougal, Rhode Island; Executive Committee, the Bishop of Vermont, the Bishop of New Hampshire, the Rev. Messrs. Malcom Taylor, W. G. Thayer, D.D., and H. W. Hobson, and Messrs. L. C. Learned and C. A. Pease; the Court of Review, the Bishop of Vermont, the Rev. Messrs. H. B. Washburn, J. E. Brown, and A. C. Stray, and Messrs. Rathborne Gardiner, and E. K. Woodworth, and the Hon. C. G. Washburn; Committee on Enlarged Powers of the Province, the Bishop of Vermont, the Rev. Malcolm Taylor, and President K. C. M. Sills, LL.D.

The Synod accepted an invitation to meet in 1924 at Worcester, Mass. At a dinner given to the Synod at the Falmouth Hotel by the Church Club of Maine, the speakers were the Bishop Coadjutor of Massachusetts, President Sills of Bowdoin College, the Rev. T. G. Briery Kay, rector of Christ Church, Marylebone, London, Eng., and the Bishop of Maine.

impotent condition, having no common point of agreement, and being therefore incapable of common action. One need hardly indicate in words what would be likely to be the fate of the Catholic party within a generation in such circumstances.

"With these considerations in view the clergy should use every effort to bring the proper influences to bear upon the minds of the Bishops and of all members of the Church Assembly. It is most desirable where possible that the parish priest should endeavor to induce his Parochial Church Council to pass plain and definite resolutions in favour of the *Green Book*, and such resolutions when passed should be sent to the Archbishop of the Province, to the Bishop of the Diocese, and to the local representative in the Church Assembly. I venture to hope that all clergy (members of the E. C. U. and sympathizers) will adopt this course without loss of time."

#### PROTESTANTS PROTEST DR. FRERE

The appointment of Dr. Frere to the bishopric of Truro has, as I remarked last week, given great satisfaction to the majority of Churchpeople. It is therefore the more regrettable to observe that a section of Protestants are living up to their name, and protesting, in violent terms, against such appointment. Earnest Christians are getting very tired of this narrow party bigotry within the Church of England. Dr. Frere is a lovable man, with a passionate love of souls, and he is a devoted servant of our Lord and Master. As a priest of the Church of England he is quite entitled to the long overdue promotion which has now been offered him. The objectors refer to Dr. Frere as a past principal of what they, in their charity, term "the Mirfield Monks." This, to all thinking minds, is very strongly in his favor, for there is no body in the Church of England that is doing a greater work for Christ than the Community of Resurrection.

In Cornwall itself, nobody worries much about the three-cornered controversial duel between "Attitudinarians, Latitudinarians, and Platitudinarians," and the new Bishop will undoubtedly get a real Cornish welcome. Everybody hopes he will be consecrated in Truro Cathedral. A Cornish correspondent of the *Morning Post* writes:—"I had a talk about Dr. Frere's appointment with an old Wesleyan fisherman, a keen theologian with a mind as massive as his bass voice, and his comments were fresh and profound and original. 'Churches are for one and all,' said he, 'same as Cornwall. And 'taint for us to bear hard on Papists, for they make the market for our pilchards, eating 'em laid down and salted on a Friday in Spain and Portugal; now don't they?'"

The Rev. E. K. Talbot, the present Superior of the House of the Resurrection, Mirfield, has issued the following notice: "In becoming Bishop of Truro, Father Frere does not cease to be a member of the Community of Resurrection. He will be bound by the personal obligations of its rule, while receiving from the chapter of the community any dispensations which may be required for the due exercise of his office."

#### GENERAL OGLETHORPE'S REMAINS

The Chancellor of the Diocese of Chelmsford, on Monday last, delivered judgment upon the application to carry out excavations in Cranham parish church, Essex, for the purpose of dis-

## English Church Union Commends Catholic Office for Eucharist

#### Protestants Protest Dr. Frere—General Oglethorpe's Remains—News Notes

The Living Church News Bureau |  
London, Oct. 12, 1923 |

THE Secretary of the English Church Union, in the current issue of the *Church Union Gazette*, makes an appeal to the clergy with regard to the recently published *Green Book*, which includes the proposals of the Union for a revised Office of Holy Communion. Fr. Pinchard says: "One hopes that the clergy will recognize how important a matter it is for the Catholic party at the present juncture to get the

*Green Book*, or most of it approved by the Church Assembly. If we fail to do so, we shall get something which none of us could conscientiously accept—perhaps the *Grey Book*, with all its subtle disparagements of, and departures from, Catholic orthodoxy. Then, when the Ecclesiastical Courts Measure shall have gone through, it is conceivable that the Bishops would be able to enforce either the Book of 1662, as it stands, or this alternative Book (whatever it may be), by the deprivation of recalcitrant clergy. Moreover, we are at present more or less united in supporting or being prepared to acquiesce in the *Green Book*. But if the *Green Book* is thrown aside we are in danger of falling back into a chaotic and

covering the remains of General Oglethorpe, which it is desired shall be transferred to Georgia, U. S. A., of which he was the founder.

The Chancellor said he had been unable to grant the first petition, as it did not indicate any spot where it was believed the remains rested, and he could not grant a roving commission to dig up here and there. The second petition, however, produced more convincing evidence as to the exact position, and he was satisfied that the body of General Oglethorpe lay at a spot not far from the tablet erected in the chancel to his memory. As he was assured that the excavations could be properly and piously carried out, he directed that a faculty should issue limiting the disturbance to the spot indicated.

The excavations were therefore begun on Tuesday last, and in a couple of days proved successful. The Rev. Leslie Wright, the rector, announced that "the vault containing the bodies of General Oglethorpe and his wife was quickly located, and there, side by side, they lay at rest." The search was entrusted to specially selected workmen from London, and was carried out with privacy and due reverence in the presence of the rector, to whom the faculty was granted, and Dr. Thornwell Jacobs president of Oglethorpe University. A further order will, of course, have to be obtained before removal of the body to the United States.

It must be pointed out that public opinion is sharply divided as to the seemliness of thus disturbing the remains of General Oglethorpe, and the daily press contains some strong protests against the action of Chancellor Charles in issuing the faculty. The *Church Times* also is dead against the whole business, and hopes that when the application for the second faculty is made, there will be found some to oppose it stoutly; also that Chancellor Charles will have acquainted

himself with Oglethorpe's history more fully than appeared in his first judgment.

"There is not even an appeal," the article goes on to say, "from a united Georgia, for we note with great satisfaction that the Georgia officials of the Society of Colonial Wars have protested to the State Department of Georgia, saying, 'We respectfully submit that the grave of General Oglethorpe and his wife should not be disturbed.'"

[Later reports from England indicate that the protest of the Bishop of Georgia against the disinterment has been effectual in obtaining the cancellation of the plan.]

## NEWS NOTES

The British and Foreign Bible Society state that they have just received a letter reporting the loss through the Japanese earthquake of their entire stock of plates and books in Yokohama and Tokyo, valued at £10,000. Only six workmen out of the four hundred employed at the works which had the contract for their printing have survived the disaster. The circulation of religious literature by the Society, however, has not been stopped, as existing copies of books are being photographed and printed from the plates made therefrom.

Chelmsford Cathedral, where the new Bishop (Dr. Guy Warman) was enthroned yesterday (Thursday), is probably unique among English Cathedrals in that the date of its building is inscribed on a stone in the south wall. Of the building which was consecrated in 1424, the only remaining feature is the tower. In 1641 much of the church was destroyed, and seven years later was ruined. But the greatest catastrophe in the Cathedral's history occurred in 1800, when the south arcade, clerestory, and the roof all collapsed through undermining by grave-diggers.

GEORGE PARSONS.

more are taking place this week, and many more are to follow during November. Reports from the various parishes tell of really helpful missions. The Mission at St. Alban's Cathedral, conducted by the Archbishop of Algoma, Dr. Thorneloe, closed on Sunday evening with a magnificent congregation, and a note of deep thanksgiving.

The Bishop of Toronto, at the conclusion of the Archbishop's sermon, expressed the thanks of the congregation to the Archbishop for the labors he had performed among them.

Following the service, the staff of the church repaired to the vestry rooms, where the Bishop, on behalf of himself, the staff, and the sidesmen, presented Archbishop Thorneloe with an illuminated address setting forth the splendid work he had done as a missionary, and with a beautifully bound altar-book, containing the offices.

## VICE-PRESIDENT OF KING'S COLLEGE RESIGNS

The Rev. C. E. Willets, D.C.L., former President of King's College, Windsor, Nova Scotia, and since 1902 Vice-President and Professor of Classics, has resigned from both offices, and is leaving Halifax for residence in Montreal. He was the recipient from the Board of Governors of King's College, of an address congratulating him upon his seventy-fifth birthday, and expressing deep regret at his retirement from the active life of the College. The address on behalf of the Board of Governors was signed by W. L. Payzant and Dr. M. A. B. Smith, and by Dr. Boyle, President of King's College.

Dr. Willets, as the address presented to him made reference, had been engaged in higher education in Nova Scotia for forty-seven years, "probably longer than any other man in the Province," to quote the address. Sixteen of these years were spent as President of King's, from which office he resigned in 1902. This long service, together with six years spent at Bishop's College, Lennoxville, Quebec, made a total of fifty-three years spent in the cause of education in Canada, a record which equals the longest term of any active educationist in the Dominion.

## JUBILEE OF CANON MACNAB

Canon Macnab of St. Alban's Cathedral, Toronto, has completed fifty years in the ministry. He was ordained October 18, 1873, by Bishop Bethune in St. James' Cathedral. He served as curate in St. George's Parish, St. Catherines. In 1876 he went with his father, Canon Macnab, D.D., of Bowmanville, to England, and for two years was engaged in preaching in cathedrals and parish churches on behalf of the Venerable Society for the Propagation of the Gospel, and lecturing on Canada in nearly every English diocese.

On his return to Canada in 1879 he was made rector St. Barnabas' Church, St. Catherines, one of the earliest Anglican Churches in Canada to have a surplined choir and a choral service. In 1883, being granted a year's leave of absence on account of ill-health, he spent the time in Pasadena, Calif., where he organized the parish of All Saints, and built its first church, leaving it free of all debt and in a flourishing condition.

Resuming the rectorship of St. Barnabas', St. Catherines, he continued in charge until 1891, when he undertook the pastorship of the fine Memorial Church of St. Mathias, Omaha, in the Diocese of Nebraska. In 1895 he was appointed to the office of Canon Missioner, one of the four

## The Canadian Church Loses Veteran Missionary Priest

General Mission in Toronto—Vice President of King's College Resigns—Jubilee of Canon Macnab.

The Living Church News Bureau }  
Toronto, Oct. 26, 1923 }

**B**Y the death of Archdeacon Balfour, for many years Archdeacon of Quebec, and actively engaged until his death as Secretary of the Church Society of the Diocese, the Church in Canada loses from ministry on earth one of its veterans and most devoted of workers.

The late Archdeacon was the son of the late Rev. Andrew Balfour, Sr., an early S. P. G. Missionary in the Eastern Townships. He came to Quebec some thirty-five years ago, having been appointed rector of St. Peter's Church as successor of the late Rev. M. M. Fothergill. He only resigned the rectorship of St. Peter's upon his appointment as Archdeacon. Dr. Balfour was a graduate in Arts of Bishop's College, Lennoxville, and shortly after his appointment as Archdeacon his Alma Mater conferred upon him the degree of D.C.L. Besides his duties as Archdeacon of Quebec, the Archdeacon has, for many years, been secretary of the Church Society of the Diocese. He has also been a

frequent preacher at the Cathedral of the Holy Trinity, and during the absence of the Rev. Canon Scott from Quebec, during the Great War, was a frequent assistant there.

Some time ago the Archdeacon completed his fifty-fourth year of clerical service in the ministry, having been ordained by Bishop J. W. Williams, father of the present Bishop of the Diocese, in 1869.

The body of the late Archdeacon was placed in All Saints' Chapel, where Holy Communion was celebrated at 8 A. M. In the afternoon the body, preceded by men's choirs from the city Anglican churches, was borne by six of the clergy of the Cathedral of the Holy Trinity, where the funeral service was held. The chief mourners were followed by His Honor, the Lieutenant Governor, a number of priests, and the public.

His Lordship, Bishop Williams, assisted by the Rev. Canon Scott, officiated at the service, at which, besides the bearers, eight other priests of the diocese were also present.

## GENERAL MISSION IN TORONTO

Sunday last saw the closing services of twenty-one of the parochial missions held in the Diocese of Toronto under the leadership of the Bishop. Twenty-five

Residentiary Canons of St. Alban's Cathedral, Toronto, and advocated the cathedral cause in many parishes of the diocese, conducting also parochial missions in Winnipeg, Hamilton, Toronto, and in the United States. In 1897 he was given leave of absence to resume the work of preaching and lecturing for the S. P. G. in England, and incidentally to advocate the cause of St. Alban's in a number of English cathedrals and parish churches, besides holding locum tenencies in the Dioceses of Winchester, Oxford, and at Bridge of Allan, Scotland.

Returning to Canada, he was made rector of St. Martin's Parish, Toronto, and in 1901 was appointed by the late Archbishop Sweatman to be Canon-in-Charge of St. Alban's Cathedral.

#### GENERAL NEWS NOTES

Children's Day was well observed last Sunday throughout the Dominion, by the holding of corporate communion for the Sunday school teachers, officers, parents, and senior scholars in every parish. There were special sermons on the

G.B.R.E., and the work and aims of the Sunday school, and children's services were held during and instead of the usual Sunday school session.

The Sunday School Association of the Deanery of Toronto met on Saturday afternoon at the parish house of Grace Church on-the-hill, and were addressed by the Most Rev. C. Thorneloe, Archbishop of Algoma, on Teachers Dealing With Immortal Souls.

At the Church of the Redeemer, Toronto, special services were held last Sunday in honor of the twenty-first anniversary of the Rev. C. J. James, as rector of the church.

At the morning service new marble steps and the flooring which had been laid in the chancel, and sanctuary to mark the anniversary, were dedicated in a short prayer by the rector, who also preached.

At the same service How Lovely are Thy Dwellings Fair, from Brahm's Requiem, was sung by the large choir, which at the evening service rendered Mendelssohn's oratorio, The Hymn of Praise.

The Federation calendar for the winter months is as follows: October 28th, Industrial Relations Sunday; November 2d, Concert at Steinert Hall, at 8:15 p. m., for the benefit of the Italian churches; November 11th, World Court Sunday; November 13th, Massachusetts Federation of Churches' annual meeting at Waltham; November 29th, Community Thanksgiving Service at Symphony Hall, 10:30 A. M.; February 11th, Union Ministers' Meeting, 10:30 A. M. at the Church of the New Jerusalem.

Professor James Thayer Addison, of the Episcopal Theological School, is the special speaker at the South Shore Branch of the Church School Union, meeting this Tuesday at St. Stephen's Church, Cohasset.

The forty-sixth anniversary of the Massachusetts Branch of the Woman's Auxiliary to the National Council will be held at the Cathedral on November 7th, at 10 A. M. There will be the Corporate Communion of the women of the diocese with Bishop Lawrence as celebrant and preacher. Miss Eva D. Corey will preside at the general meeting in the crypt at 11:30 A. M., the speakers being, Miss Grace Lindley, national secretary of the Woman's Auxiliary, Bishop Slattery, and Miss Corey. Bishop Babcock will preside at the missionary service in the afternoon, the speakers being Dr. John W. Wood, and the Rt. Rev. Granville Gaylord Bennett, D.D., Bishop of Duluth.

A memorial tablet was dedicated yesterday in Grace Church, Newton, to the late Edward Hutchins Cutler, a well known diocesan Churchman, who was a regular attendant and communicant, and at the time of his death, the clerk and senior warden of the parish.

The rector of Emmanuel Church, Braintree, the Rev. John C. Poland, in urging his people to come more regularly to the Sunday Eucharist, instead of keeping the decision for each a debatable one, tells of an interesting experience he recently had. He said:

"I was calling at a house whither I had been directed as to a 'new family in town.' After the usual openings and courtesies, and I had learned my error, the woman sitting opposite me startled me with: 'You Protestants are queer! now we Catholics' (of course she meant Roman Catholic; but whether one is Roman, or Anglo, or Greek, or other Catholic, her statement is true of him) 'we Catholics,' she said, 'whenever we go to a new place, always seek out the Church to worship Almighty God. But you people, you always wait until the ministers and the grocery men come around, to see who first can get the trade!'"

## Massachusetts Priest Chosen Arbitrator in Labor Dispute

### The Church's Program Presented— General News Notes

The Living Church News Bureau }  
Boston, Oct. 29, 1923 }

**T**HE Rev. David B. Matthews, D.D., rector of St. Paul's Church, Brockton was chosen last week as the arbitrator between the local union of the International Workers and the local contractors and electrical firms. This is the third or fourth time that Dr. Matthews has been chosen as the neutral arbitrator in industrial disputes in his city. The Brockton papers were unusually warm in their appreciation of St. Paul's rector for the friendly atmosphere which he has helped to engender among the various trades of this great industrial city of Massachusetts.

In a letter of appreciation to Dr. Matthews, the treasurer of the International Brotherhood of Electrical Workers, James E. Flynn, said:

"Local 223 I.B.E.W. appreciate the service you have rendered, a service not only to those directly connected with the electrical trade, but to the public in general. It is pleasing that when differences arise, we may seek the judgement of one who has the interests of all at heart, and has the courage to give a decision that carries justice to all."

#### THE CHURCH'S PROGRAM PRESENTED

The Church's Program has been ably presented this past week to the diocese by many Church leaders of national prominence. Bishop Johnson and Bishop Reese especially have made notable impressions. The whole diocese has been covered by the speakers in one week. The two events which seem to stand out above all others in connection with the well worked program is the meeting of the Episcopalian Club at the Copley Plaza last Monday. Men who have long been associated with the Episcopalian Club of Massachusetts cannot recall a more eventful evening than the Churchman of Massachusetts have spent together. The other meeting in connection with the presentation of the Church's

Program was the plan presented Wednesday afternoon and evening at Trinity Church for an association of the vestrymen of the diocese. Bishop Lawrence created much amusement when he divided vestrymen into three groups. The first third is composed of men who are genuinely interested in the Church and are always loyally ready to do real service. The second third is composed of vestrymen who are on hand when there is a parish row. The third group is composed of men who are merely vestrymen in name. The purpose of this association of the vestrymen of the diocese of Massachusetts is to deepen and develop the service rendered by the average parish official.

Bishop Slattery's recent statement that each vestryman should be in his parish church each Sunday is being widely quoted in the diocese. Many parish priests are seeking some way to instil the same loyalty in the average vestryman that is seen in the average warden or church treasurer.

#### GENERAL NEWS NOTES

The Boston Federation of Churches has engaged Symphony Hall for a Community Thanksgiving Service on November 29th, at 10:30 A. M. Bishop Slattery will be the preacher.

## The New York Church Club Prepares for Bishop's Meeting

### In Memory of Dr. H. M. Howe—A Minstrel Revue—General News Notes

The Living Church News Bureau }  
New York, Oct. 27, 1923 }

**T**HE Church Club of New York works extensively and intensively to promote both the spiritual and practical affairs of the diocese. At regular meetings it conducts an intensive

campaign to cultivate the spiritual aspects of life and at its extraordinary meetings it encourages the liberation of spiritual energy in practical ways, as at the Bishop's Meeting to be held in Carnegie Hall on Monday evening, November 26th, and at its annual dinner later in the season.

The call has already gone out for the Bishop's Meeting, always a notable and interesting diocesan rally, at which the program for the year's work is outlined

by the Bishop and its details elaborated by chosen speakers. The singing by the large massed choir is always an inspiring feature of the meeting.

IN MEMORY OF DR. H. M. HOWE

A service in memory of Dr. Henry Marion Howe, late Professor-Emeritus of Metallurgy, Columbia University, under the auspices of the American Institute of Mining and Metallurgical Engineers, appointed by Bishop William T. Manning, was held on Thursday afternoon, October 25th, at the Cathedral of St. John the Divine. The address was made by Dr. Michael Pupin, Professor of Electro-Mechanics, Columbia University.

Dr. Howe, son of the famous Samuel Gridley Howe and Julia Ward Howe, and one of the foremost scientists of the century, made a contribution to the development of metallurgical research which has made the name of the United States known favorably among scientists of the world over. He was a gold medalist of societies in England, Germany, France, and other countries, as well as in the United States, and was made Chevalier of the Legion of Honor of France, and a Knight with star of the first Order of St. Stanislas of Russia. Member of the foremost scientific societies of this country and those in Russia, England, Sweden, and France, he is remembered as a man who, knowing the laws of science, believed deeply in revealed religion.

In his address Dr. Pupin said that Dr. Howe "belonged to that rare group of men who fill the ranks of those who have made history by leading the intellectual and spiritual progress of man from chaos to cosmos."

The full Cathedral choir was present and sang a special memorial anthem. The Rev. H. P. Veazie, precentor of the cathedral, conducted the service. Dr. Howe died in May, 1922, after having held his Chair, at Columbia for twenty-five years, since 1897.

A MINSTREL REVUE

The Bronx Churchmen's League will hold what it calls a Minstrel Revue at Hunt's Point Palace on Tuesday, December 4th. It is expected that there will be 150 men in the cast with soloists from the cathedral. The musical director is Mr. E. Carroll Ely, newly appointed organist of St. Peter's Westchester. The stage managers are: Rev. A. E. Bentley, rector of Grace Church, West Farms, and Mr. William Bible, of St. Peter's. A Souvenir Program is being prepared, containing news of the Bronx churches and illustrations of the same. It is hoped that the revue will bring League members together, help to put the League itself on the ecclesiastical map, so to speak, and incidentally raise about \$2,000 for work, at the Bishop's direction, in the Bronx.

GENERAL NEWS NOTES

Chaplain Raymond C. Knox, of Columbia University, is delivering a course of lectures on How to Know the Bible, in St. Paul's University Chapel on Tuesdays. His subjects are How is the Bible Inspired? The Creation Stories in the Light of Modern Discovery; The Meaning of Prophecy; The Miracles of the Bible; The Good News; St. Paul's Message of Freedom; and The Book of Revelation.

A symposium on the Drama was given at St. Mark's on Sunday afternoon last, at which addresses were delivered on The Guignol Players, and Galsworthy's Windows, both current theatrical at-

tractions, and on Is the Drama Degenerating?

A special service for physicians and nurses was held on Sunday evening last at Calvary Church, at which the speaker was Dr. Nathaniel R. Norton.

The Young People's League of the diocese, under Bishop Lloyd's direction, is to hold a monthly Rally in the Great Hall of City College on Saturday afternoon, and evening, November 3d, beginning at three o'clock. Bishops Manning and Lloyd will speak, as will the Rev. Dr. W. E. Gardner, the Rev. Dr. Wm. Stires, and the Rev. Gordon Reese. All young people between the ages of fifteen and twenty-five are urged to attend.

This Saturday and Sunday, in the Old and New Synod Halls of the Cathedral, the fourth annual Older Girls' and Boys' Conference will take place. The boys will meet in the Old Synod Hall and the girls in the New Synod Hall. The afternoon sessions on Saturday and Sunday will be separate but in the evening of Saturday a joint meeting and banquet will be held. An elaborate and interesting program has been arranged for each group. Most of the addresses will be made by the young people themselves, but Dean Robbins, Rev. Edward B. Irish, Rev. J. H. Hollister will also speak.

On Monday afternoon next, October 29th, the Rev. Dr. Nehemiah Boynton will deliver the fifth of the series of addresses on Christian Unity at the Marble Collegiate Reformed Church, under the auspices of the Christian Unity Foundation. The closing address will be made on Monday, November 5th, by the Rev. J. Brierley Kay, rector of Christ Church, Marylebone, London.

There are now in attendance at the Du Bose Memorial Church Training School, Monteagle, Tenn., the following men from the diocese of New York: Messrs. Victor H. Loop, Richard S. Pardy, and James G. Hyatt.

The Rev. Dr. Charles F. Reifsnider, president of St. Paul's University, Tokyo, preached to a gathering of students at the Cathedral last Sunday afternoon. This interdenominational service was the outcome of the Provincial Committee of Recommendations' suggestion made some months ago. Dr. Reifsnider told of his experiences during the earthquake and repeated his story in the evening at Holy Rood Church.

FREDERIC B. HODGINS.

DR. ARUNDEL'S WORK

THE REV. ALFRED W. ARUNDEL, D.D., who has been in charge of St. Paul's Church, Canton, Ohio, during September and October, has been asked by the vestry to remain until the end of November. The rector of the parish, the Rev. Walter R. McCowatt, is at present under treatment in a Cleveland hospital, but his return to St. Paul's, by December 1st, is confidently hoped for.

Dr. Arundel expects to be in New York City before the First Sunday in Advent, and may be addressed there at 145 W. Twelfth St.

The Anglican Theological Review

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CONTENTS

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Old Testament and Other Oriental Wisdom. Samuel A. B. Mercer.

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## The Diocese of Chicago Busy in Religious Educational Matters

**Fifty Years a Member of C. B. S.—  
Social Service Sunday at Lake Forest**

The Living Church News Bureau }  
Chicago, Oct. 27, 1923 }

**T**HE Bishop and Council has concurred in the resolution of the Department of Education providing for a joint committee from the Dioceses of Chicago, Springfield and Quincy for the promotion of a campaign for funds for the proposed new chapel at the University of Illinois. There is always in Chicago concern for the Church students at the two other great universities in this state, the University of Chicago, and Northwestern University. How continued the interest is for Church students at the University of Chicago is indicated by an item in the diocesan quota for 1924, the sum of \$4,000, for a chaplain there. When the Western Theological Seminary moves to Evanston and builds its chapel on the campus, Churchmen will find it to be a home for them. In the meantime, the Rev. Chas. E. Kennedy, who came to St. Luke's Church, Evanston, last spring to take charge of the work among young people, is doing aggressive work among the students of Northwestern, and has stated hours for meeting them.

Following the example of the Church in the East, where such encouraging conferences were held for boys and young men considering the ministry, the Bishop and Council is supporting the Committee on Recruiting for the Ministry, appointed at the last diocesan convention. This committee is planning to hold a summer conference for boys, on the Ministry, in 1924. Letters have been sent to the clergy of the diocese asking for names, addresses, and school status of any boys in their parishes who are thinking of studying for the ministry. The committee is also planning to present a canon at the next convention providing for a permanent commission for recruiting for the ministry.

A committee has recently been appointed by the Department of Religious Education, consisting of the presidents of the three Church School Institutes, to arrange for weekday religious education for the children in the public schools of the city.

FIFTY YEARS A MEMBER OF C. B. S.

Frequently have we heard the Church Home for Aged Persons designated as "the happy family of the diocese." One is impressed with this fact as soon as he enters the Home. There is an atmosphere there of peace and joy that comes to a company of old persons who have been sweetened by their religion. There are some old people's homes which have all the comforts and luxuries even of a modern club, which impress the visitor unfavorably. There is an atmosphere of discontent, and peevishness, and there is nothing more pathetic than the discontent of the old. One of the members of our Church Home for the Aged, who enjoys a happy old age there, is Mr. Joseph Nay. On Tuesday, November 6th, Mr. Nay, who is an associate of the ward of the Confraternity of the Blessed Sacrament at the Church of the Redeemer, Chicago, will reach the fiftieth anniversary of his membership in the C. B. S. To celebrate this

unusual event the C. B. S. associates, of whom there are about 125 in or near Chicago, have been asked to send Mr. Nay personal messages of congratulation.

### SOCIAL SERVICE SUNDAY AT LAKE FOREST

Last week mention was made that Social Service Sunday, October 14th, had been generally observed in the churches. At the Church of the Holy Spirit, Lake Forest, the Rev. H. W. Prince, rector, besides the special emphasis given, in the services and sermon, to the subject of the Church's part in philanthropy and good works, certain institutions or organizations for social service, were selected to which the congregation was asked to make special offerings. One local, one Chicago, and one national agency were selected, and a generous response was given to the rector's appeal. The total offering was \$320, which was divided as follows: \$100 to The Hospital Association of Lake Forest; \$100 to The Cathedral Shelter; \$60 to The Chicago Church Federation for inter-church activities; and \$60 to The Federal Council of Churches of Christ in America. H. B. GWYN.

### CONGREGATIONALISTS LAY CONCORDAT ON THE TABLE

BRIEF TELEGRAPHIC reports from the meeting of the National Council of Congregational Churches, in session at Springfield, Mass., state that the Concordat was laid on the table on motion of Dr. Newman Smyth, seconded by Dr. William E. Barton, who were the principal proponents of the plan; while the Lambeth proposals looking toward unity were referred back to the Commission on Comity, Federation, and Unity, to be reported back with recommendations at the next biennial session, this being on motion of Dr. Barton, seconded by Dr. Newman Smyth.

This, then, is the final step in the failure of the Concordat movement.

### BISHOP PAGE ACCEPTS

BISHOP PAGE has signified his acceptance of his election as Bishop of Michigan, and will assume his new work as soon as the formalities of confirmation by the Standing Committees and Bishops have been complied with.

### DR. PATTON IN MILWAUKEE

IN THE INTEREST of the Church's Program, the Rev. R. W. Patton, D.D., is spending the week of Sunday, November 11th, in the diocese. On that Sunday morning there will be a united service of West Side congregations at St. James' Church and, in the evening, a mass meeting of all the city congregations at St. Paul's. Monday noon Dr. Patton will address the city clergy and in the evening he will speak to the wardens, vestrymen, and other officers, including men and women of the city churches in St. James' parish house. He will be at luncheon with business men on Tuesday, will meet the different branches of the Woman's Auxiliary at St. Stephen's Church in the afternoon and address a Church Club dinner in the evening. Dr. Patton goes to La Crosse for Wednesday, to Watertown for Thursday, and to Kenosha for Friday.

## THE AMERICAN CHURCH MONTHLY

Selden Peabody Delany, D.D., Editor

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### THE MODERN ATTITUDE TOWARD MIRACLES

The Bishop Coadjutor of Central New York

### THE OXFORD MOVEMENT

F. J. Foakes Jackson

### THE CHURCH AND THE MAN IN THE STREET

Frederick S. Penfold

### THE CHURCH IN THE FAR EAST

Herbert H. Gowen

### PASCAL, RENAN, AND PASTEUR

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**TREE NAMED FOR  
BISHOP DARLINGTON**

AN OCCASION of unique interest was that when a bronze tablet was affixed to a large sassafras tree on the grounds of the Grubb Mansion in northern Lancaster Co., Pennsylvania, bearing the inscription, "The Bishop James Henry Darlington Tree."

Col. Henry Wharton Shoemaker, of the Pennsylvania State Forestry Department, who made the principal address of the occasion, said in part:

"There is no more fitting tree for memorial purposes than the sassafras, especially in Lancaster county, famous for its historic trees. The Conestoga Indians especially venerated it. To them it was their favorite tree, in an elaborate system of tree symbolism, and signified friendship, fidelity, and trustworthiness; and sprigs were presented as secret talismans to Indians of other tribes, and to a



THE BISHOP JAMES HENRY  
DARLINGTON TREE

few whites, to introduce them as trusted friends of the River Indians. In selecting a grove in which to camp after a long journey, or when on a hunting trip, those where sassafras trees were numerous were preferred, as meaning success for the journey or in the chase.

"The sassafras tree was also prized as a tree of good omen. As a small boy, your speaker often used to watch the farmer cultivating corn at his grandfather's home in Clinton County. At the end of every row the old man would rest his horses by the fence, and always delighted to call attention to the fact that crows never perched on a sassafras tree, pointing his bony finger to a giant sassafras nearby to prove his assertion. 'It is shunned like the devil hates holy water by all evil birds, crows, ravens, and even blackbirds. It has too much good in its heart, they cannot stand it,' he would say. It is a brave tree as well, for the Indians carved the shafts of their war spears of its heart.

"It is therefore most fitting that our friend, The Rt. Rev. James Henry Darlington, lover of trees, one of the pioneer conservationists of Pennsylvania, in the days when conservation was not popular, should have a sassafras tree, the 'lucky tree,' the 'good tree,' the 'brave tree,' the 'tree of pure blood,' dedicated to his honor. While he lives and is with us, and his influence for good radiates in all our hearts, this grand and kindly man

has a counterpart in the great heart of this tree, so filled with the very essence of Pennsylvania rural life, history, and romance. Sturdy and strong, the Darlington Tree has weathered many dark storms, has breasted time's critical gales successfully, and in its widespread and verdant maturity brings us a fuller realization of beauty and usefulness by bearing this shield upon its noble breast on which is graven the name of one of the foremost men who have made the Keystone State permanently better."

**ANNUAL SAILORS' DAY**

THE SECOND Sunday in November in each year has been set aside by General Convention for observation by the Church as Sailors' Day. This year Sailors' Day falls on November 11th, on which day the Church is asked to give thought to her opportunity to minister to the merchant seaman and his needs.

The Seamen's Church Institute of America has sent to the clergy of the Church its annual Sailors' Day Message, setting forth its aim and hope for the execution of its program, made extensive through the ever-increasing opportunity for the Church to carry the Gospel message to the vast congregation of seamen which it serves. Today the flag of the Institute is flying over the ports of New York, Philadelphia, San Francisco, Newport, San Pedro, Port Arthur, Houston, New Orleans, Boston, Tacoma, Tampa, Mobile, Havana, and Manila. As the "flying angel" flag of the British Missions to Seamen flies over the ports of the British Empire, so the Seamen's Church Institute of America aims to have its flag fly over all American ports, a witness to the national character of this American enterprise and institution.

This aim can be realized if the men and women of the Church will cooperate:

- 1, By becoming members of the Corporation of the Seamen's Church Institute of America. Members are divided into the following classes: Benefactors, those paying \$1,000 or more at any one time; Life Members, those paying \$500 or more at any one time; Patrons, those paying \$100 annually; Guarantors, those paying \$25 annually; Sustaining Members, those paying \$5 annually; and Annual Members, those paying \$1 annually.
- 2, By giving us a Thank Offering for every safe return of yourself or your friends from a voyage on the sea; and
- 3, By encouraging your friends to do the same.

Checks sent directly should be made payable to the Seamen's Church Institute of America, 25 South St., New York, N. Y. All communications and inquiries should be addressed to the Rev. William T. Weston, General Secretary, at the same address.

**CHAPLAINS' ADDRESSES DESIRED**

DESPITE continued effort, there are some sixty of the more than two thousand chaplains who served in the World War, who are entitled to receive the Chaplain's medal, and to whom it has not yet been formally presented, on account of inability to secure addresses. Any chaplain who served under commission during the World War, and who has not received the chaplain's medal, should apply to the Rev. E. O. Watson, Secretary, General Committee on Army and Navy Chaplains, 937 Woodward Building, Washington, D. C.

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### ST. LUKE'S HOSPITAL NEEDS GUARANTEE

ON OCTOBER 25th, Bishop McKim informed the Department of Missions by cable that St. Luke's Hospital, Tokyo, under present conditions, is earning practically nothing. The hospital, however, is in operation in tents kindly supplied by the American military authorities. Japanese and American doctors and nurses are working to the limit to cope with the health requirements of Tokyo's appalling situation. Never was there a time when the service of St. Luke's and its splendidly organized staff was more greatly needed. Never in its history of more than twenty years has the hospital been unable to earn practically ninety per cent of its total expenditure. Under these circumstances Bishop McKim has asked in his cable that the hospital be guaranteed \$3,500 a month for the salaries of the Japanese staff until the facilities for the treatment of private patients and the consequent earning power of the hospital are restored.

### VESTMENTS NEEDED FOR TOKYO

THE FIRES that destroyed all of our churches and the residences of our clergy in Tokyo, both Japanese and American, destroyed also their vestments, altar linen, and vessels for the Holy Communion.

Dr. John W. Wood, secretary of the Department of Missions, who is leaving for Japan on November 15th, has offered to take with him any supplies of this character that altar guilds or other friends of Japan may desire to send to Bishop McKim and his clergy and people.

Full information can be obtained from the Supply Department, 281 Fourth Avenue, New York.

### THE CHURCH'S PROGRAM IN IOWA

BECAUSE OF the great distances, and the cost of getting the people together in any one place, the Bishops and the rural deans of Iowa have formulated a plan of holding meetings in each deanery to discuss the Program of the Church.

The Rev. Franklin J. Clarke, the Rev. F. G. Deis, of Hankow, China, and the Rev. John Gass are being sent out as the leaders of the conferences, which will be held in conjunction with the annual Deanery meetings, one day, and a mass meeting being given over to the conferences on the Church's Program.

The Dubuque Deanery will be held in Cedar Rapids, beginning October 22d. The conferences will be on Tuesday, and the deanery meeting on Wednesday.

The Muscatine Deanery will begin at Iowa City on Tuesday evening, the conferences being on Wednesday, the mass meeting in the evening, and the deanery meeting on Thursday.

The Des Moines Deanery will meet Thursday afternoon, with the mass meeting in the evening, and the conferences on Friday.

On Sunday, the Rev. Franklin J. Clark will be at St. Paul's, Des Moines, the Rev. John Gass at St. Paul's, Council Bluffs, and the Rev. F. G. Deis at Trinity Cathedral, Davenport.

The Sioux City Deanery will be held in that city, beginning with a mass meeting on Monday evening, October 29th, and the conferences being on Tuesday, and deanery meeting on Wednesday.

It is hoped that many laymen and laywomen will be able to attend these regional conferences and that, as a result of the increased interest that should follow, Iowa will be able to take a more prominent part in the Church's Program.

### WOMAN'S AUXILIARY IN HARRISBURG

THE AUTUMN MEETINGS of the Woman's Auxiliary Branches in the Archdeaconries of Williamsport and Altoona show much progress and growth of interest on the part of the women of the Diocese of Harrisburg.

At the meeting of the Woman's Auxiliary, held October 3d, in Trinity's parish house, Williamsport, the Rev. Charles Everett McCoy, rector, one hundred and twenty-five women and five clergymen were registered for the sessions. Educational work, as outlined by Mrs. J. K. Miller, was an outstanding feature of this meeting, and the Prayer-Partnership Plan was explained by Mrs. C. H. Boyer, the President of the Diocesan Branch of the Auxiliary. Deaconess Newbold told of the new St. Mary's House at Aomori, Japan, and described the joy that it is now giving to the women in that city, as it is used as a community center. She also told many interesting and pathetic things connected with her work, and answered many questions concerning the customs and manner of living in Japan.

At the meeting of the Woman's Auxiliary in the Archdeaconry of Altoona, held at Holy Trinity Church, Hollidaysburg, the Rev. A. H. Ross, vicar, October 9th, more than 100 women were registered, as well as six clergymen. Mrs. Zeigler presided at the sessions, and the Educational Work was presented by Mrs. M. W. Van Horne, of Williamsport. Mrs. Boyer, the President of the Diocesan Auxiliary, explained the Prayer-Partnership Plan, and asked the prayers of the women for Church Unity. The Rev. Malcolm DePui Maynard, of Bellefonte, spoke on the subject of Religious Education for the Children, and urged the women to see to it that regularly trained teachers were in the Church schools. Deaconess Newbold, of Japan, was the principal speaker for missions. The offerings at the sessions amounted to \$78.95, of which \$62.45 was given to the Japanese Emergency Fund.

### LONG ISLAND RELIGIOUS EDUCATION

THE ANNUAL dinner and conference for the Church school rectors, officers, and teachers of the Diocese, took place October 9th at St. Anne's parish house, Brooklyn. Men and women to the number of 400, representing about 65 parishes, were in attendance. The speaker of the evening, Professor Harrison Elliott, brought out the great challenge to all teachers of religious education.

The opening of the Church Normal School followed immediately after the dinner, and all present were invited to visit the classes, that they might receive a practical illustration of the work of the school. Ten classes are scheduled for this year, namely—Principles and Methods of Teaching (two classes, advanced, and elementary); Young People's Societies, Church School Service League; History and Geography of the New Testament, and Church History, Christian Social Service, Work in the Junior and in the Primary Departments, How to teach the

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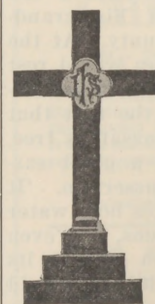
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A second center of the Normal School was opened two weeks ago at Christ Church, Bayridge, to include a group of nine parishes in that zone. The enrollment on the first night was 74. Another center will be opened at Grace Church, Jamaica, and still others are under consideration.

**A MISSION AND CONFERENCE**

FROM OCTOBER 10th to the 17th, inclusive, the Rt. Rev. I. P. Johnson, D.D., Bishop of Colorado, held a parochial Mission at St. Mark's Church, Augusta, Maine, the Rev. S. B. Purves, rector. In connection with the Mission, on the 15th and the 16th, Bishop Johnson held a conference with the clergy of the diocese, nearly one half of whom were able to avail themselves of Bishop Brewster's special invitation to be present. The missionary met the clergy five times for lectures and questionnaires on the general subject of parochial missions.

**WEEKDAY RELIGIOUS EDUCATION IN PENNSYLVANIA**

A COMMUNITY SCHOOL for Religious Education was opened on Wednesday, October 24th in the Friends' School, Lansdowne, Pennsylvania, under the direction of the Council of Churches of Lansdowne, acting through a Commission appointed for that purpose, of which the Rev. Charles E. Tuke, D.D., rector of St. John's Church, and two laymen of that parish are members.

A supervisor and four trained teachers have been engaged, who teach children of the fourth, fifth, and sixth grades.

Children come after school hours to this school, which will continue in session for an experimental period of eight weeks. On the opening day eighty children were enrolled, a far larger number than had been expected.

**THREE NOVICES PROFESSED**

THE RT. REV. PAUL MATTHEWS, D.D., Bishop of New Jersey, and Chaplain-General of the Community of the Transfiguration, visited the Mother House, Bethany Home, Glendale, Ohio, on St. Luke's Day, and accepted the professions of three novices who took their final vows in the Sisterhood. The order is growing in strength and usefulness, and has work in China, Hawaii, and at home in Cleveland, Cincinnati, and in North Carolina. Its homes for boys and girls have the endorsement of the state authorities, and are supported by the Cincinnati Community Chest. One of the sisters professed at this time has done excellent work in China and, it is expected, will return to that field of labor.

**BENEFACTIONS FOR ST. STEPHEN'S**

ST. STEPHEN'S COLLEGE has received from Mr. Edward F. Albee, of New York, the gift of \$65,000, to be used in the erection of a dormitory for forty men. During the week also seven members of the Board of Trustees have jointly given \$57,000, partly to pay the cost of a new scientific laboratory building. With these gifts in hand, the Board of Trustees has authorized the immediate construction of the dormitory and of additions to the laboratory to cost \$85,000.

These gifts are in connection with an endeavor to raise in the immediate future \$266,000 for the following purposes: \$65,000 for a dormitory; \$85,000 for a science building; \$28,000 to endow the science building upkeep; \$18,000 to pay the deficit for 1923-24; \$15,000 for new sewage disposal plant; \$55,000 to pay all current indebtedness of the college. There will be no public campaigning for this money, it was determined by the Board of Trustees, but quiet personal solicitations will be relied upon to procure it.

**THE MERCER-HADLEY WORK**

MESSRS. MERCER AND HADLEY have recently held successful missions in St. Mary's Church, South Manchester, Conn., St. Paul's Church, Bridgeport, Conn., the Church of the Holy Rood, New York City, and Grace Church, Manchester, N. H.

They ask the prayers of their friends for the following missions which they are to conduct: October 28th, November 4th, All Saints' Church, Brookline, Mass.; November 4th to the 11th, Church of the Redeemer, Bryn Mawr, Pa.; November 11th to the 18th, the united parishes of Reading, Pa.; and November 18th to the 25th, the Church of the Holy Apostles, Philadelphia, Pa.

**OCTOBER MEETING OF NEW YORK CATHOLIC CLUB**

THE NEW YORK BRANCH of the Clerical Union, commonly called the Catholic Club, were the guests of Dean Treder at the Cathedral of the Incarnation, Garden City, L. I. The Rev. Albert J. Lovelee was celebrant, the Rev. Jerome Harris, deacon, and the Rev. William P. S. Lander, subdeacon. The Rev. G. Wharton McMullin and the Rev. Thomas J. Williams were servers, and the Rev. Henry P. Armstrong, thurifer. The essayist was the Rev. Professor Ralph B. Pomeroy, of the General Theological Seminary, whose subject was, Some results of Recent Studies in Early Church Organizations. Most encouraging reports were made in regard to the recent Anglo-Catholic Congress and the Priests' Convention to be held in Philadelphia in 1924. The Club arranged for the sending of a congratulatory message to Fr. Frere, of the Community of Resurrection, Bishop-elect of Truro.

**IMPROVEMENTS IN NEW YORK CHURCH**

DURING THE SUMMER a number of alterations and improvements have been made at Holy Trinity Church, Lenox Ave., New York City, the Rev. William S. Owen, rector. The communion table has been removed from its former position in the middle of the chancel and has been set altar-wise against the apse wall, a new retable and reredos having been built. The chancel furniture, all memorials of fine carved oak, has been rearranged, although none of them has been removed. The chancel has been redecorated and relighted. The organ has been rebuilt and greatly enlarged. A bronze communion rail, a memorial to the late Col. Howard Elmer Crall, the gift of Mr. and Mrs. Frederic West MacDonald, will be put in place at a later date.

The choir of men and women has been entirely reorganized, and is now under the direction of Mr. John Cushing.

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### PREACHING MISSIONS IN NEW HAMPSHIRE

SEVERAL PREACHING MISSIONS have been planned for the near future in the Diocese of New Hampshire, among them one from October 14th to the 21st at Grace Church, Manchester, the missionaries being the Messrs. Hadley and Mercer.

The Executive Secretary of the Diocese, the Rev. Arthur M. Dunstan, has conducted a Mission recently at St. Luke's Church, Concord, and will be the missionary at an eight days' Mission at St. Thomas' Church, Dover.

The Rev. W. J. Loaring Clark, D.D., National Missioner, will conduct a Mission, from November 4th to the 11th, at the Church of the Good Shepherd, Nashua, and will also give time to other places in the diocese.

### BISHOP FISKE GIVES POPULAR LECTURES

THE RT. REV. CHARLES FISKE, D.D., Bishop Coadjutor of Central New York, is giving a series of popular history talks in Grace Church, Utica, on the Friday evenings of October and November. His subjects are: The Bishop Who Stood Out Against the World; A Fashionable Preacher Who Denied the Faith; A Robber Church Convention, and an Unorthodox Monk; A Christian Philosopher Born Out of Due Time; The Bishop Who Turned the Emperor out of Church; The Famous Journey of a Bishop to Martyrdom, and His Letters En Route; and The Saint Who Invited His Murderers to Dinner.

### FREE PEWS FOR ST. PAUL'S, ALBANY

THE DRIVE of St. Paul's Church, Albany, the Ven. Roelif H. Brooks, rector, for \$100,000 for free pews by 1927 went over the top at the final meeting of the team captains and workers Sunday evening, October 21st, when \$102,724 was pledged in 678 subscriptions. The campaign closed one day ahead of scheduled time.

Subscriptions are payable over a period of four and one-half years, but it was announced at this meeting that \$20,000 has already been paid. With interest on the money and subscriptions that are expected to come from persons out of the city, it is believed the total in 1927 will be close to \$125,000.

### NEW YORK CHURCH'S ANNIVERSARY

SUNDAY, October 21st, was observed as the 211th anniversary of the founding of St. Ann's Church, Amsterdam, N. Y. The preacher at the morning service was the Rev. Charles L. Harriman, of St. Peter's Church, Albany. The first service in "Queen Anne's Chapel in the Mohawk Country," which was the name by which the church was known for over sixty years, was held on October 25, 1712, and was conducted by the Rev. Henry Barclay, a missionary in the service of the Society for the Propagation of the Gospel, London, who became the first rector of St. Peter's Church, Albany, in 1715.

In the course of its life, St. Ann's Parish has had three church buildings. During the past year a new parish house has been added at a cost of \$52,000, and al-

ready more than two-thirds of this sum has been paid. The present rector, the Rev. Edward T. Carroll, D.D., has had the longest rectorship in the history of the parish, and is now in the thirtieth year of his incumbency.

### NEW JERSEY'S OLDEST CHURCH

ST. PETER'S CHURCH, Perth Amboy, is celebrating its 225th anniversary from November 1st to the 6th, and has prepared an elaborate program for the occasion. On the evening of All Saints' Day there is to be a banquet at which Bishop Gailor, Dr. John W. Wood, and Dr. William C. Sturgis are the principal speakers. On Friday evening, a festal service is to be rendered by five choirs. On Sunday the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, is the celebrant at the Eucharist, assisted by the Rt. Rev. Albion W. Knight, D.D., Bishop-Coadjutor elect. The Rev. C. Rockford Stetson, D.D., rector of Trinity Parish, New York City, is to make a historical address. In the afternoon of this day there is to be a memorial service, the Rt. Rev. Edwin S. Lines, D.D., Bishop of Newark, presiding, at which His Excellency, the Hon. George S. Silzer, LL.D., Governor of New Jersey, and others, will make addresses.

On the evening of November 5th, there will be a service in the interest of Church Unity, at which the Russian Choir of South River, N. J., will render the music. The next evening is to witness a historical pageant of the Colonial Parishes, to be given in the church. The observance ends with a Camp Fire meeting of the Boy Scouts. During the week there is to be a historic exhibit in the parish house, and an exhibit of ecclesiastical vestments.

This parish was organized in 1698, and is the oldest parish in the state. It is recorded that the Rev. George Keith, who, originally a Presbyterian, became a Quaker, and then received the orders of the Church, held his first service as a priest of the Church of England in this parish in 1702.

### COLUMBUS DAY SERVICE IN BROOKLYN

IN CONNECTION with Columbus Day, a service for the Italian Churchmen of Brooklyn was held in the Church of the Redeemer, Brooklyn, the Rev. Thomas J. Lacey, D.D., rector, fifty Italian choristers, assisted by Mme. De Castelli, the wife of Brooklyn's Italian Missionary, rendered the office of Evensong. The Rev. Joseph A. Racioppi, pastor of the Italian parish of St. Michael, Bridgeport, Conn., was the special preacher. The Archdeacon of Brooklyn and the Rev. John De Castelli, the priest in charge of the Church of the Annunciation, a mission for Italians, were in the chancel. The visiting singers were entertained at supper after the service.

### BISHOP WISE'S ANNIVERSARY

THE RT. REV. JAMES WISE, D.D., Bishop of Kansas, conducted services and preached at the Church of the Holy Communion, St. Louis, Mo., on Sunday, October 28th, this being the seventh anniversary of his consecration as Bishop. He was a former rector of this church, and it was here he was consecrated bishop. The offering was given the Bishop to go toward the building of Christ Hospital, Topeka.

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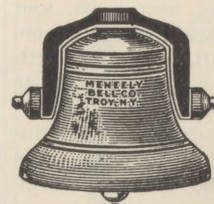
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THE REV. B. W. R. TAYLER, D.D., D.C.L., rector of St. George's Church, Schenectady, N. Y., has recently been elected to the well-known Authors' Club of London, which includes some of the most famous writers and literati of the English-speaking world.

In notifying Dr. Tayler of his election, the Honorary Secretary, Algernon Rose, said:

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**PENNSYLVANIA CHURCH ANNIVERSARY**

THE SEVENTY-FIFTH anniversary of the Church of the Holy Apostles, St. Clair, Pa., the Rev. John R. McGrory, rector, will be celebrated during the week beginning November 4th. On that day there will be a choral Eucharist with sermon, and in the evening there will be a historical address by the rector. The Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, will be present on November 11th, for a celebration of the Holy Communion, and as preacher. On the evening of this day, the Rev. Howard Diller will preach. During the week the congregation will endeavor to raise funds for extensive improvements to the church property.

**PITTSBURGH SUBURBAN ANNIVERSARY**

THE CHURCH OF THE NATIVITY, Crafton, a suburb of Pittsburgh, Pa., celebrated the fiftieth anniversary of its organization October 22d. At this time a valuable history of the parish, prepared by Mr. William E. von Bonnhorst, senior warden of the parish, was distributed among the members of the parish and their friends. On the Sunday before there was a solemn *Te Deum*, a choral celebration of the Holy Eucharist by the Rt. Rev. Alexander Mann, D.D., Bishop of the Diocese, and a sermon by the Rev. W. L. H. Benton, a former rector of the parish, and builder of the present church.

The history of this parish is almost typical of conditions in the American Church. Organized in 1873, a struggling mission with a handful of communicants, almost succumbing ten years later, beginning to pick up life toward the end of the century—when it had between 60 and 100 communicants—it has grown to a congregation of 313 communicants with property valued in excess of \$50,000.

**ST. LOUIS CATHEDRAL ANNIVERSARY**

CHRIST CHURCH CATHEDRAL, St. Louis, on All Saints' Day, celebrated its 104th anniversary, the sermon being preached by the Rt. Rev. Frederick Foote Johnson, D.D., Bishop of Missouri. This parish was the first founded by the Church west of the Mississippi River, and there were six people at the service which was held in a little store room, All Saints' Day, 1819. The Cathedral was erected in 1867, and is now in the very heart of the business section of St. Louis, with a tremendous program of social service and community work. The Very Rev. William Scarlett, LL.D., is Dean.

**INDUCTION OF DEAN JONES**

THE INSTITUTION and installation of the Very Rev. Edgar Jones at St. Paul's Cathedral, Cincinnati, October 15th, was the occasion for a representative gathering of the people of the many parishes of that city and neighborhood. Particularly noticeable was the large attendance from Christ Church, the other large downtown parish. Nearly one hundred members of that congregation headed by their rector, the Rev. Dr. Frank H. Nelson, were present, and Dr. Nelson was one of the speakers at the social hour which followed the service.

Bishop Vincent spoke of the ideals of a Cathedral in this country, and the variations from the usual Anglican type. Its extra parochial functions and its missionary leadership were its strong points. Bishop Reese, the coadjutor, gave an inspiring charge and welcome to the new Dean.

Dean Jones, in speaking at the social gathering, sounded the keynote of service to the community through the extension of the Kingdom of God.

**TWO BROTHERS RECTORS FOR HALF A CENTURY**

OWING to advanced age, the Rev. Edward Ritchie has resigned the rectorship of the Church of St. James the Less, Philadelphia. The rectorships of two brothers, the Rev. Robert Ritchie and the Rev. Edward Ritchie, cover a period of fifty-four years. Mr. Ritchie will be succeeded by the Rev. Charles Jarvis Harri-man, at present rector of St. Paul's Church, Portsmouth, Rhode Island.

**DEATH OF DR. FRANCIS GOODWIN**

THE REV. FRANCIS GOODWIN, D.D., a retired priest of the Diocese of Connecticut, and a distinguished citizen of Hartford and of the state, died suddenly in his sleep on Friday morning, October 5th. Dr. Goodwin had passed his eighty-fourth birthday about ten days previously. He was graduated at Trinity College, Hartford, taking the degree of M.A. in 1866, receiving also that of D.D. in 1902. He was made both deacon and priest in 1863 by Bishop Williams, and was rector of Trinity Church, Hartford, from 1865 till 1871. In later years he was, for a considerable term, Archdeacon of Hartford, and had served for many years as a trustee of Berkeley Divinity School and of Trinity College, while he had also been vice-president of the Connecticut Humane Society, and connected with many of the institutions of his city and state. Dr. Goodwin had suffered

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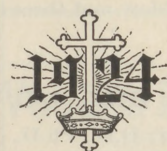
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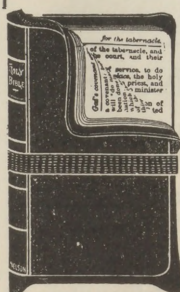
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from bronchitis shortly before his death, but was in his office two days before it occurred. The burial service was held by the Bishop of Connecticut and the Rev. Dr. Miel at Trinity Church on October 8th.

#### DEATH OF REV. F. G. WILLIAMS

THE REV. FRANCIS GOODWIN WILLIAMS, Presbyterian of the Diocese of California, highly respected and beloved, died at Pacific Grove, California, October 17th. The funeral service was held at Carmel-by-the-Sea, where he had officiated, and was conducted by the Rev. G. M. Dorwart.

The Rev. Mr. Williams was born in Westport, Conn., July 24, 1865. He was a graduate of Trinity College, Hartford, Conn., in 1889, and of the Episcopal Theological School at Cambridge, Mass., in 1892. He was ordained to the priesthood by Bishop Clark in 1893, and his work was in Grace Church, Providence, R. I. He came to California in 1905, and was successively in charge of parishes or missions in a number of places. He is survived by his wife and three sons, Frederick B., Ralph G., and Millard.

#### DEATH OF REV. W. H. WILSON

THE REV. WILLIAM H. WILSON, rector of St. Paul's Church, Salt Lake City, Utah, died, on the night of October 19th, at St. Paul's rectory, after an illness that began September 30th. He had been rector of the parish only seven weeks.

The Rev. Mr. Wilson had but recently, also, come into the Church. He was formerly a Presbyterian clergyman, having studied at McCormick Theological Seminary and at Leipzig. During the war he was stationed at the navy yard at Mare Island, Calif., as chief chaplain. More recently he was of the staff of St. Thomas' Church, New York City.

The Rt. Rev. Arthur W. Moulton celebrated the Holy Communion and said the burial office of the Church at the funeral service in Salt Lake City. The committal and interment was in Berkeley, Calif. Mr. Wilson is survived by his widow and three children.

#### DEATH OF REV. H. F. HILL, D.D.

THE REV. HOWARD F. HILL, D.D., Ph.D., a retired priest of the Diocese of New Hampshire, died at his home in Concord, N. H., October 21st, in his 78th year. He had been in failing health for several years.

Dr. Hill was born in Concord in 1846, the son of John M., and Elizabeth L. (Chase) Hill, the grandson of Gov. Isaac Hill, and a descendent of Hannah Eames, who was killed in the Framingham, Mass., Indian Massacre in 1676. The doctor was a graduate of Dartmouth College, which awarded him the degree of Ph.D. in course, and of the Episcopal Theological Seminary, of Cambridge, Mass. He was given the degree of D.D., by Norwich University in 1911.

Dr. Hill was ordained to the priesthood in 1877 by Bishop Niles, and exercised his ministry entirely in New England. Along with his ministry in the Church, Dr. Hill was also interested in political affairs, having served a term as a member of the New Hampshire House of Representatives, and having been a member of the Constitutional Convention of 1912, as well as holding other offices. Early in life Dr. Hill was editor of the *New Hampshire Patriot*, of Concord, and from 1897,

as long as he was able to work, was editor of the *Church Fly-Leaf*, the organ of the Diocese of New Hampshire. He also was for several years a trustee of the University of Vermont, and later a trustee of Norwich University. He served the Dioceses of Vermont and New Hampshire as examining chaplain. He attended the General Convention of 1887. He was a 33d degree Free Mason, and a member of a number of historical and patriotic societies.

#### A HISTORY MAKER

THE *Spirit of Missions* has a place, if a modest one, in literature, as readers of John Drew's *Recollections*, and of Mrs. Deland's delightful *Dr. Lavendar* stories can testify, and it can now claim that it has made history! During the recent tour in this country of the popular French general, Henri Gouraud, as the guest of the A.E.F., he came to Houston, Texas, and was the guest of Captain Ingham S. Roberts, a fellow of the Texas historical society. General Gouraud expressed himself as being anxious for information as to "a lost French colony" which tradition in his family said had been established in Texas some seventy-five years ago. "I think I remember something about such a colony in a book I have," said Captain Roberts, whereupon he produced a volume of *The Spirit of Missions* for 1857, which contained a letter from a missionary of our Church near Dallas, giving an account of a colony of Frenchmen who had settled near Dallas, whose "prime object was to show to the government of France and the rest of mankind that, if neither king nor priest interfered men, might live happily ever after!" No doubt General Gouraud was relieved to receive this information and *The Spirit of Missions* adds another feather to its cap!—*The Spirit of Missions*.

#### THINGS TO REMEMBER

WE CANNOT keep from forming habits, but we have the power to determine the character of those we form. Form good ones.

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NEWS IN BRIEF

**ARKANSAS**—Trinity Cathedral, Little Rock, is being restored. Already, almost \$14,000 has been spent on essential repairs, and improvements that will substantially increase this cost are going forward under present commitments.—The Rt. Rev. James R. Winchester, D.D., Bishop of the Diocese, has had a diocesan office fitted up for him in the sacristy of Trinity Cathedral, Little Rock, and a secretary has been placed in charge. His mail, however, should be sent to Abeles Apartments 4, Little Rock, Ark., where he and Mrs. Winchester reside, rather than to the office.—Bishop Winchester announces the appointment of the Very Rev. H. Boyd Edwards, Dean of Trinity Cathedral, as diocesan director of religious education, in place of the Rev. John Boden, rector of Christ Church, who resigned because of pressure of other work.—At a meeting of the Executive Council, on October 17th, a short resolution was unanimously passed calling on the parishes and missions of the Diocese "to meet their apportionments for the maintenance and advancement of the work of the Church." The Rt. Rev. E. W. Saphore, D.D., Bishop Suffragan of the Diocese, addressed the meeting on The Church's Mission.—A memorial resolution honoring the late John W. Ferrill, for many years on the vestry of St. Paul's Church, Batesville, was adopted by the Executive Council of the Diocese.

**DALLAS**—St. Anne's Guild of St. Andrew's Parish, Fort Worth, the Rev. Edward Henry Eckel, rector, has recently put into the church the permanent lamps for which the church has been waiting since its opening for public worship in 1912. There are twenty-eight of these lamps in the church, and others of a somewhat different design. The installation of these lights represents an investment of over \$2,700. During the six years' rectorship of the present incumbent, the \$30,000 debt on the building has been reduced to \$20,000; a \$13,000 rectory has been bought and paid for; the parish house has been renovated and in part remodelled to accommodate a growing Church school; the acoustics of the church corrected, at a cost of over \$3,000; and many minor improvements made to the several buildings of the parish, at a cost of several thousand dollars.

**GEORGIA**—The Bishop of Georgia, the Rt. Rev. F. F. Reese, D.D., moved, October 1st, into the new episcopal residence purchased for him by the Diocese. It is located at 117 East 34th Street, Savannah.—St. Paul's Church, Jesup, paid up in August its full pledge for the year for the Church's Mission. This small mission had a quota of \$105, and made a pledge of \$114. When the appeal came for the Japanese Church Relief Fund, the members raised a contribution of \$69. There is no missionary directly in charge of this mission, which sometimes has the services of a layreader, and, on one Sunday in the month, is ministered to by the Rev. S. J. French, a retired priest of the Diocese, and former secretary. Mr. French is unable to read the services on account of lack of sight, and he recites the entire service from memory, including the Epistle and Gospel for the day.—At the Church school, Christ Church, Savannah, on rally day a flag was presented to be used whenever there are joint services of all the Church schools in the city. The flag, designed by one of the teachers, and made by another, has on one side a picture of historic Christ Church, and surrounding it are the words, "First Sunday School in the World, 1736." On the reverse side is a blue Cross, on which is a gold star in memory of one of the junior pupils, who lost his life last summer in a fire at the family summer residence at Tybee Island.

**HARRISBURG**—The Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, was the College preacher at Pennsylvania State College on October 14th. According to custom, the Rev. Edward M. Frear, rector of St. Andrew's Church, at State College, and Mrs. Frear, invited the student members of the Church from the Diocese of Pittsburgh to meet the Bishop at the rectory after the service.

**IDAHO**—The ministers of the various religious bodies in Moscow are to commence week-day religious teaching this month. They are commencing with fifth and sixth grades only so as to test things out. If this proves successful the system will be enlarged to embrace four more grades next year. Each religious organization will take care of its own children.

**LONG ISLAND**—The Rev. William C. Cravner, rector of St. George's Church, Flushing, has, owing to ill health, been granted an extended furlough. The curate, the Rev. Herbert Lewis-Jones, is in charge of the parish.—The Church of the Redeemer, Brooklyn, has received \$5,000 for its endowment fund, from the estate of the

late Miss Mackey.—St. Gabriel's Church, Brooklyn, the Rev. George T. Baker, priest in charge, has purchased the house and lot at 283 Fenimore St., for a rectory.—The endowment fund of the Long Island Church Charity Foundation has been increased by a bequest from the estate of John Burrows, \$95.23; and from the estate of Martha M. Brasher, for The Home for the Aged, \$277,652.03.

**MAINE**—The Rev. R. W. Plant, Honorary Canon of St. Luke's Cathedral, Portland, and for nearly thirty years rector of Christ Church, Gardiner, has been granted a year's leave of absence by his vestry, and, with Mrs. Plant, expects to sail for Europe on October 27th. Canon Plant, who now heads the clergy list of the diocese, has been an indefatigable worker both in his parish and in the diocese at large,

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and greatly needs a season for rest and recuperation.

**MICHIGAN**—The Mission of Health, conducted under the auspices of the Detroit Council of the American Guild of Health, at St. John's Church, Detroit, recently, attracted large numbers of people. The church was comfortably filled each week night, and on Sundays unusual congregations were present to hear the Rev. Franklyn Cole Sherman preach on the topic of Spiritual Health. A profound impression was made and the mission was fruitful in much blessing.

**MILWAUKEE**—A successful meeting of the La Crosse Convocation, held last week at Superior, was very generally attended, and the program felt to be of much assistance. Especially valuable was a series of conferences led by Mrs. C. E. Hutchison on Leadership in Discussion Group classes. These were found so helpful that the clergy of the Convocation personally signed an address of gratitude and appreciation to her. At a dinner, attended by a large number of laity as well as by the clergy of the Convocation, the Bishop, Miss Frances Bussey, and Mrs. Forbes Snowden, of Milwaukee, were speakers.—The corner-stone for the new edifice for St. John's Home is to be laid at three o'clock on Sunday afternoon, November 11th, by the Bishop of the Diocese.

**NEW YORK**—St. Luke's Church, Convent Ave., New York, has recently put on a very clever pageant entitled *The Program*, written by the rector, the Rev. William T. Walsh. It dealt with the adventures of Mr. Floating Debt in the parish, and the softening of the heart of Mr. Hardcase.

**NORTH CAROLINA**—A commodious and well-arranged rectory has just been completed for St. Andrew's Parish, Oxford, the Rev. F. H. T. Horsfield, rector, who, with his daughter, Miss Margaret Horsfield, gave a reception to the members of the congregation and their friends, upon their taking possession.

**NORTH DAKOTA**—The Program of the Church was the key-note of the meeting of the Fargo Deanery at Trinity Church, Wahpeton, on October 9th and 10th, and, at its opening Missionary service the first evening, its challenge was sounded by Dean Cowley-Carroll, on The National Council, the Rev. Chas. W. Baxter, on The Budget, and the Rev. Homer R. Harrington, on The Priorities. The afternoon of the second day was devoted to addresses on the Indian Work, the Woman's Auxiliary and echoes of the Faribault Summer School. In the evening the main theme was the work among our young people, and addresses were made on the Church School Service League and the Young People's Movement, and a general conference on the whole subject of this important branch of the Church's work.—Dean Cowley-Carroll, of Gethsemane Cathedral, Fargo, has started a Bible Forum for students and for all persons interested at the Cathedral. The class meets every Sunday morning at ten o'clock, and is growing rapidly. Biblical Literature and History, the Relation of Religion and Science, Inspiration and kindred topics will be fully discussed.

**PENNSYLVANIA**—The first Church Club meeting of the season was held in the Assembly Room of the Church House last Monday evening. The speaker on that occasion was Mr. John M. Glenn, of New York, head of the Russell Sage Foundation, and a member of the Department of Christian Social Service of the National Council. Mr. Glenn spoke on The Social Responsibility of Christian Churches. He heartily endorsed the action of the Philadelphia Federation of Churches, under whose auspices an aggressive campaign against vice of various kinds is at present being carried on, particularly in the Kensington and West Philadelphia sections of the city.—The fifteenth annual service for the doctors and nurses of Philadelphia and vicinity was held in the Pro-Cathedral of St. Mary, last Sunday. The Rev. John H. Mockridge, rector of St. James' Church, was the special preacher.—A table of contributions received from the parishes towards the Quota has been prepared by the Executive Office of the Diocese. The table shows a total sum received for the first nine months of \$265,525.83, which applies on the Budget for Maintenance and Forward work for the same period of \$525,018.52.

**SOUTHERN OHIO**—It is interesting that the *Ohio Christian News*, the organ of the Ohio Council of Churches, quotes on its first page, in a recent number, a Prayer for Unity, which it credits to *Christian Work*. It is verbatim the prayer from the Book of Common Prayer.—The patronal festival of St. Luke's Parish, Cincinnati, was marked by the usual religious observances and also by a pleasant social gathering of the people of the parish, at which the Nation-wide Campaign was presented by

the Rev. Dr. Frank H. Nelson, of Christ Church. A welcome guest was Bishop Matthews, of New Jersey, at one time rector of the parish. He preached in St. Luke's the following Sunday.

**SOUTHWESTERN VIRGINIA**—As a result of the mission recently conducted at St. Paul's, Yards, Va., in Tazewell County, by the Rev. J. R. Ellis, in cooperation with the Rev. H. H. Young, Dean of Associate Missions, a Sunday school has been organized with fifty pupils, children and adults.

**WEST VIRGINIA**—The Rev. John L. Oldham, rector of Trinity Church, Martinsburg, has received a Buick touring car for use in the parish.

**WASHINGTON**—The largest gathering of Masons ever assembled is expected at Alexandria on All Saints' Day for the laying of the corner-stone of the Masonic George Washington Memorial Building. It is expected that between fifty and a hundred thousand Masons will assemble for the event. Bishop Freeman and Chief Justice Taft are to be the main speakers.—Bishop Freeman was the principal speaker at a special meeting of the Girls' Friendly Society of the Diocese, held at the Church of the Epiphany, Washington, October 22d.—The United Thank Offering of the Diocese has just been presented by the Woman's Auxiliary at St. Paul's Church, Washington. The Rev. Patrick Murphy was in charge, while the Rev. Dr. George F. Dudley, president of the Standing Committee, conducted the service.—The Rev. Dr. C. Ernest Smith, rector of St. Thomas' Church, Washington, is preparing for a great service on All Saints' Day, when several memorials, which have been given to the church, will be dedicated. These memorials include a stained glass window, chancel gates and screen, a sanctuary lamp, gospel lights, priest's stalls and desks, and gifts to the endowment fund of the parish. On October 21st, in place of the usual sermon, Dr. Smith delivered a lecture on the True Relation of Henry VIII, to the English Reformation.—On October 18th, from St. John's Church, Washington, was buried the body of John S. Blair, prominent in local law circles and in Republican politics in Pennsylvania. Mr. Blair was an assistant attorney general for three terms preceding the Cleveland administration, when he retired to take up the practice of law in this city, appearing only the Supreme Court, and the Court of Claims, where he represented large individual and state interests. Mr. Blair died at the age of seventy-six. He is survived by Mrs. Ellen A. Blair, and several sisters.

**WYOMING**—The annual clericus met at Laramie, October 17th to the 21st, welcoming the Bishop, the Rt. Rev. N. S. Thomas, D.D., upon his return from abroad. The outstanding feature of the meeting was the lectures on Christian Healing, by the Rev. R. B. H. Bell, of Denver, and the clinic held Thursday night in the Cathedral. Under the leadership of the Rev. Mr. Bell, the Bishop and several of the clergy assisting, a dozen people, who came forward upon invitation for healing and help, were treated. The Rev. George McKay, of Buffalo, was cured of deafness and a woman with a crippled hand had it restored to its normal use.—Rural Dean Tull, of Torrington, has been appointed chaplain of the Wyoming National Guard regiment of cavalry and was in camp with it this summer.—A healing mission, under the leadership of the Rev. R. B. H. Bell, of Denver, will be held in St. Peter's Church, Sheridan, November 12th to the 18th.

### RELIGION OF PRESIDENT COOLIDGE

PRESIDENT CALVIN COOLIDGE, while not a member of the Congregational Church, is a regular attendant at the churches of that denomination. He owns a pew in the church of his home town, Northampton, Mass., and, when there, is a regular attendant. Mrs. Coolidge, shortly after her marriage in 1905, secured a letter from her home church, Burlington, Vt., and joined the Edwards Church, Northampton. The two sons, John and Calvin, Jr., united with the church in 1920, when Mr. Coolidge was Governor of Massachusetts. In the early days Mr. Coolidge was active in the Edwards Church Men's Club, attended the meetings regularly, and served on committees. He has always taken a deep interest in the welfare of the parish, and has a reverential attitude toward religious things. —*The Christian Register*.

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China (3)

Japan

Philippines

Sagada

Liberia

Church History (3)

Religious Education

Church Symbols

Life of Christ (3)

The Prodigal Son

The Story of Joseph

The Story of David

English Parish Churches

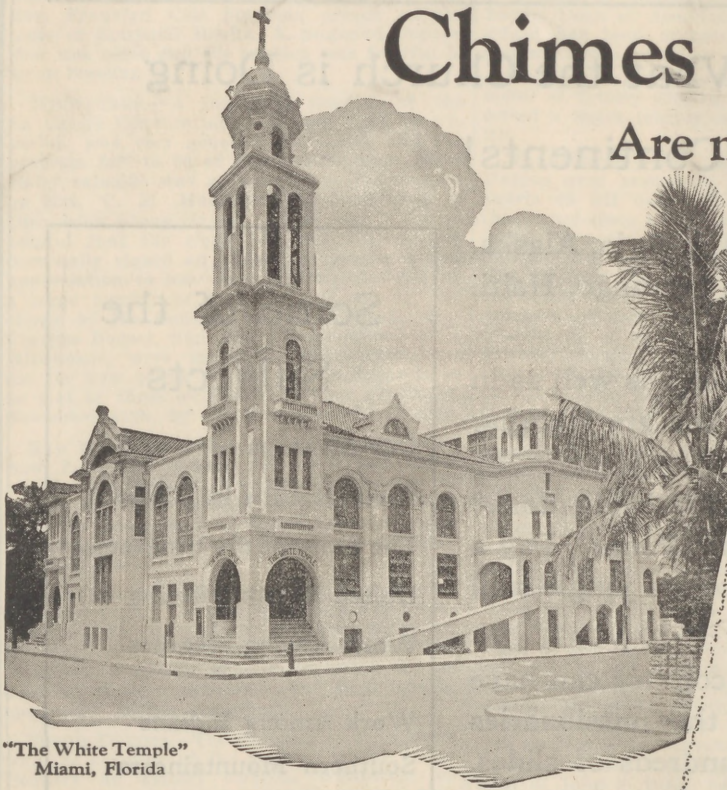
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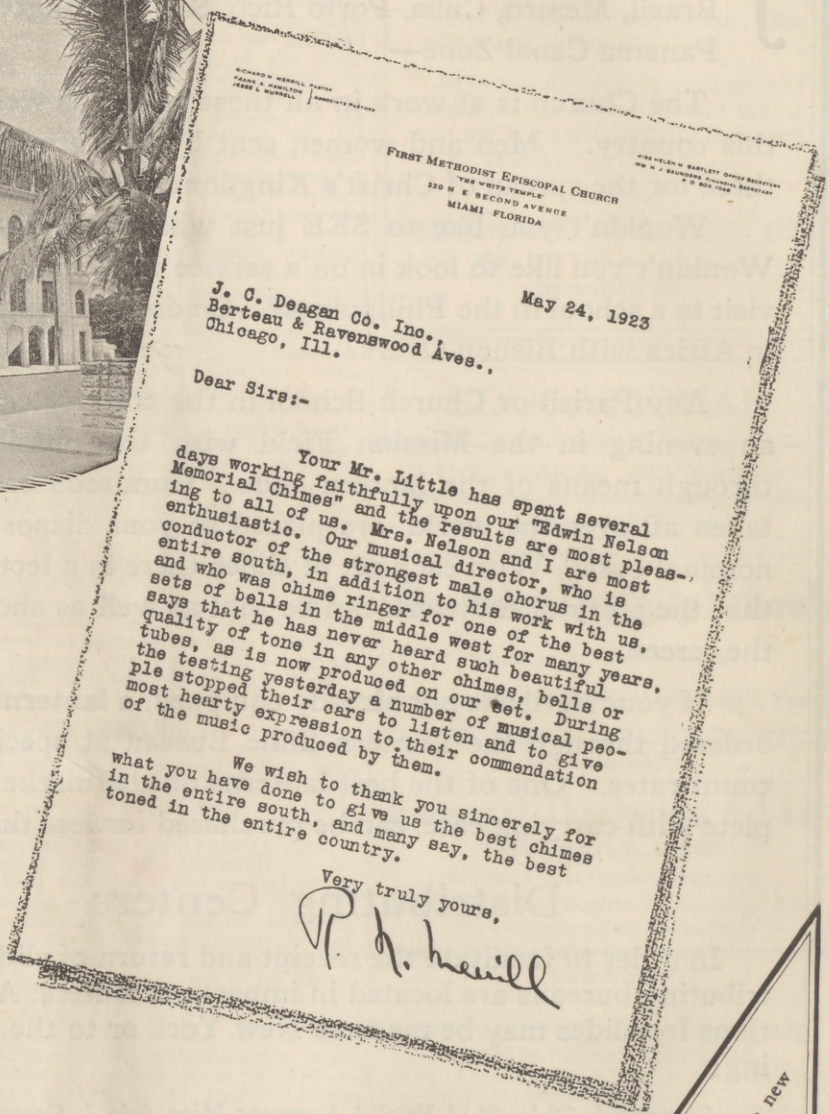
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