

Price 10 Cents

Hobart Coll Libr
So Main St 1Jan25*

The Living Church

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

VOL. LXX

MILWAUKEE, WISCONSIN, JANUARY 19, 1924

NO. 12

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

THE FORCE OF PASTORAL LETTERS

Editorial

THE CONSECRATION OF THE RT. REV. YASUTARO NAIDE, D.D., TO BE BISHOP OF OSAKA

A large part of the first edition of
Dean DeWitt's

DECENTLY AND IN ORDER

was purchased by Bishops as a gift-book for their Candidates for Holy Orders, and for their Younger Clergy.

Decently and In Order has won its way into nearly all our Theological Seminaries.

It has been done into Mandarin for our Mission work in China.

Decently and In Order stands alone in the list of Theological Text-books for Candidates for Holy Orders, based on Canon 4, recommended by the Commission on the Ministry (Bulletin 14) under the caption "Administration of the Sacraments, the Conduct of Public Worship, with the Proper use of the Voice therein."

About one-half of Decently and In Order is devoted to Pastoral Care—not in essay form, but in practical detail.

Many commendations have been received from the laity.

Price of the second edition is \$2.00. Postage about 15 cents.

MOREHOUSE PUBLISHING COMPANY

1801-1811 Fond du Lac Ave., MILWAUKEE, WIS.

Dependable Investments

An Easy Partial Payment Plan

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

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

Ask for our Leaflet

"Facts about Peabody, Houghteling & Co."

Peabody, Houghteling & Co.

Established 1865

Incorporated 1918

10 South LaSalle Street, Chicago
366 Madison Ave., New York

A BOOK OF INSTRUCTIONS AND INSPIRATION

The Episcopal Church

Its Message For Men of Today

BY

GEORGE PARKIN ATWATER, D.D.

Rector of the Church of Our Saviour, Akron, Ohio.

More than 25,000 copies in circulation

A valuable book for the Churchman; for those "seeking the Church", and for those whom the Church is seeking.

This book interprets the Church and its services, answers the usual objections, attracts the casual attendant, and instructs the inquirer.

One Parish has distributed 150 copies among its people.

Numerous Parishes have provided a copy for each candidate for confirmation. It is the equivalent of twelve Confirmation lectures and makes the new communicant an instructed advocate of the Church.

Many Bishops and Rectors have recommended its wide use to instruct the people. All the Church papers have commended it.

William F. Peirce, President of Kenyon College—"For presenting the elementary information about the Church in an instructive and interesting way, I know of no volume that is nearly as good."

BOUND IN PAPER, 60 CTS. IN CLOTH, \$1.00

Postage about 10 cts.

Special Discount in Quantities of 25 or More. Postage Extra.

MOREHOUSE PUBLISHING CO.

 1801-1811 Fond du Lac Avenue
 MILWAUKEE, WIS.

Bigger and Better Confirmation Classes

have been secured by the use of good Church literature explaining the Church's faith and position

The Faith By Which We Live

By BISHOP FISKE

A BOOK OF 334 PAGES

is now published in paper covers for general parish circulation and use in Study Classes, at the low price of

**75 CENTS (Postage, 5 cts.)
additional**

One rector writes: "I bought twenty copies of the book for use in my confirmation class and to lend to possible candidates, with the result that we had a class of 52, as against 28 last year, and of these 22 were men."

"Writing out of a rich experience, the author states the case for Christianity in terms that appeal most strongly to the average man."—*Anglican Theological Review*.

The regular cloth bound edition (\$1.50 and 12c postage) is also for sale

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Ave. MILWAUKEE, WIS.

THE LIVING CHURCH

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

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

OFFICES

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

New York: 11 West Forty-fifth Street.

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

SUBSCRIPTIONS

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

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

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

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

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

OTHER PERIODICALS

Published by Morehouse Publishing Co.

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

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

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

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

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

PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	395
The Force of Pastoral Letters—Courtesy in Practice.	
ACKNOWLEDGMENTS	397
SAGADA SONGS (Poetry). By the Rev. A. E. Frost	397
"A LITTLE WHITE FLOWER." By the Rev. George S. Pine	397
DAILY BIBLE STUDIES	398
BLUE MONDAY MUSINGS. By Presbyter Ignotus	399
THE VIRGINIA SEMINARY ENDOWMENT CAMPAIGN	400
THE CONSECRATION OF THE RT. REV. YASUTARO NAIDE, D.D., TO BE BISHOP OF OSAKA	401
DEATH OF MRS. S. S. BURLESON	402
"ON EARTH PEACE." By the Bishop Coadjutor of Albany	403
DEATH OF BISHOP TEMPLE	404
ASHES AND DISHES, OR SERVICE. By the Rev. George H. Thomas	405
NASHOTAH ADDRESS OF BISHOP PHILARETOS	405
CORRESPONDENCE	406
The Toleration of Heresy (Rev. Theodore Haydn)— German Paganism and Red Herrings (W. C. Hall)—The Pastoral in Local Papers (Rev. W. E. Daw)—What God Cannot Do (Rev. Orrok Colloque)—Peripatetic Beggars and Fakes (Rev. Robert J. McPetridge)—The Sin of Im- proper Eating (Rev. W. M. Purce)—Concerning Fayette Durlin (Rev. Karl Tiedemann, O.H.C.)	
LITERARY	408
CANTERBURY ISSUES ENCYCLICAL: CONVERSATIONS WITH MERCIER (London Letter)	411
THE BISHOP OF MASSACHUSETTS DEDICATES MEMORIAL REREDOS (Boston Letter)	412
THE PUBLIC LOSING INTEREST IN NEW YORK CONTROVERSY (New York Letter)	413
STANDING OF CHICAGO AMONG THE AMERICAN DIOCESES (Chicago Letter)	414
STUDDERT KENNEDY IN PHILADELPHIA (Philadelphia Letter)	415
WASHINGTON LAYMEN'S ASSOCIATION DESIRES GOOD FRIDAY OB- SERVANCE (Washington Letter)	416

MIRACLES AND NATURE

ST. AUGUSTINE says (*Civitas Dei*, XXI, 8) that "Miracles are not contrary to nature, but only contrary to what we know about nature"; and, in another place (*c. Faust*, LVI, 3): "For it is this course of nature which is known to us and familiar that we call nature, and when God does anything contrary to this, such events are called marvels or miracles. But as for that supreme law of nature which escapes our knowledge because we are sinful, or because we are still weak, God no more acts against that than He acts against Himself."

The Living Church

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

VOL. LXX

MILWAUKEE, WISCONSIN, JANUARY 19, 1924

NO. 12

EDITORIALS AND COMMENTS

The Force of Pastoral Letters

A GOOD deal is being said in regard to the place of Pastoral Letters of the House of Bishops in the Church. The recent Pastoral is, of course, the immediate occasion, but the question as to their exact status has been asked in earlier years, and an examination into the question may be useful.

At the outset it is fair to say that there is no equivalent in civil government to our House of Bishops, no precedent among political papers or judicial pronouncements to the Pastoral Letters periodically issued by that House. No doubt that largely accounts for the misconceptions and questionings. We are so accustomed to view the Church as a *government*, analogous to the nation, that we forget that it is also very much more than that. A national Church is a national section of the organism that is the holy Church throughout the world.

The Church's conception of the episcopate is that it proceeds from the Holy Spirit and not from the people. The terms in which it is conferred differ so radically from any words of inauguration in the political world that the vast difference between assuming the episcopate and assuming political office at once appears. "Receive the Holy Ghost," is a mandate which is either overwhelmingly serious in its connotation or else an act of blasphemy. The Church understands that each bishop receives his mandate from Almighty God.

We speak, indeed, of a constitutional episcopate, and every American Churchman tenaciously holds to that particular form of episcopal prerogative. But the term does not mean that bishops derive their authority from a constitution. It means that they exercise their office in a constitutional manner. Their acts must accord with the principles and rules which they, with representatives of the clergy and laity, have enacted for the government of the Church. They are bound to obey the constitution and canons of the Church.

Long before constitutions were adopted in the Church, the various colleges of bishops in a nation were looked up to as the leaders of the Church. Their collective opinion was by no means infallible, but it was held to be of great weight. It carried the authority of an official interpretation of the Faith of the whole Church, and as such, was the basis of the faith of a nation. No national Church was at liberty to devise a faith of its own. The function of the bishops was not to express opinions of their own, but to state what they had received. The Church did not have a separate faith for each country.

Yet on matters not *de fide*, every national Church claimed a large authority of its own. The attempt to establish a worldwide, uniform discipline for the Church was always a failure. As one reads through the disciplinary canons of even ecumenical councils, he is struck repeatedly with the futility of the

supposition that the Church in every land would necessarily accept those canons. Everywhere—until Papal autocracy finally overthrew the liberties of national Churches—those national Churches drew from ecumenical canon law so much as they chose to draw, and modified the discipline of the Church according to their own judgment. So the distinction between the rights of a national Church to determine its faith and to determine its discipline was everywhere recognized. The right in the one case was that of *declaring* what was the universal faith of the Church. The right in the other was that of *determining* what should be the discipline of the national Church. The former was an act of discovery; the latter an act of discretion.

A NUMBER of critics of the recent Pastoral have declared that the bishops exceeded their authority in stating the faith of the Church on a particular subject because, as it is bluntly expressed in one document*: "The only body competent to change this" [the connotation of *this* is not clear] "fundamental law is the General Convention"; and "there has been a steady encroachment upon the liberties of the clergy and laity by the growing autocracy of the episcopate." Both these are faulty statements if they are applied to the recent Pastoral. Whether the bishops accurately stated the doctrine of (not *this* but) the whole Catholic Church with respect to the Virgin Birth, for instance, is a question of fact. Their statements must be compared with those made in the official standards of the Church. It is true that the bishops had no authority to vary those statements. If they had done so, their Letter would have been of no effect, would have carried no weight whatever. Yet its critics appear to be grieved, not because the bishops reaffirmed what appears in black and white upon page after page of the Book of Common Prayer, but because they did not modify or reverse those official statements! But who gave them authority to reverse or modify those statements? Had they done so; had they declared, "The official standards of the Church say thus and so, but WE, your bishops, say (contrariwise) so and thus," they would certainly have justified the criticism referred to. The critics are blaming the bishops because they have done the only thing that it was competent for them to do; have told what, in fact, is the doctrine which this Church declares in her formularies. Do the critics feel that the bishops ought to have reversed those formularies?

As a matter of fact, not even General Convention has the right to alter the doctrine which this Church hath received. Such a right is expressly disclaimed in the Preface to the

*A Statement, together with Certain Questions Addressed to the Bishops by the Protestant Episcopal Society for the Promotion of Evangelical Knowledge.

Prayer Book. "It is a most invaluable part of that blessed liberty wherewith Christ hath made us free," begins that Preface, "that in his worship different forms and usages may, without offence, be allowed, *provided the substance of the Faith be kept entire*; and that, in every Church, *what cannot be clearly determined to belong to Doctrine* must be referred to Discipline; and therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people." Here, in the clearest manner, and at a time when American independence was in the first flush of its achievement, the distinction between what a national Church may alter and what it may not alter is set forth. The idea that the bishops have exceeded their authority in declaring what the formularies of the Church set forth as "the substance of the Faith" is absurd; they would, in fact, very greatly have exceeded their authority if they had purported to alter that "substance."

MOREOVER, Pastoral Letters of the House of Bishops have so long been received and accepted in this Church that it seems strange that anyone should challenge one that deals exclusively with the reaffirmation of a portion of the "Substance of the Faith." There have been utterances in past Letters in the realm of discipline or in the expression of opinion on minor matters that might conceivably have been challenged as exceeding the authority of the bishops, since discipline is exclusively within the purview of General Convention, and the opinions, even of bishops, may, at times, be *obiter dicta*. But nobody supposes that such declarations, possibly on controverted subjects of discipline or worship, have the force of law, though, as being interpretations of law, official, but not judicial or final, they have great weight. Seldom, however, has the substance of a Pastoral Letter been so clearly within the lawful purview of the bishops as this that they have recently set forth.

It does not, of course, have the force of a judicial decision. In a sense, it is an effort to make such a decision unnecessary. Our ecclesiastical judiciary is able to act only in a semi-penal capacity. It cannot determine an abstract question. If one must appeal to our ecclesiastical courts to interpret our standards, he can do so only by instituting a semi-penal litigation against an individual whose teaching may have seemed to vary from the official teaching of the Church. The court will then pass upon the particular utterances of the individual priest and then, if those utterances are found not in accord with "the substance of the Faith," will condemn, not the utterance but the individual. Yet most of us are extremely reluctant to condemn individuals. The very first, most direct result of the recent Pastoral was to enable a bishop to veto a trial that would have been almost inevitable without it. The bishops, by their Pastoral, have been able to be strictly impersonal in declaring the Faith; a trial court would have been wholly personal. And while those who differ with the "substance of the Faith" as set forth by the bishops and in our standards may conceivably and rightly feel their respective positions to have been condemned, they cannot but note how careful everybody of real standing in the Church has been to avoid pressing the point against particular individuals. Men may have ranted from housetops or pulpits or in interviews, in effect, "I am a heretic and I don't care who knows it," but there has been a singular absence of rejoinder from the other side, "Yes, you *are* a heretic." If anybody is called to account in an ecclesiastical trial, it will be because he makes such a perpetual nuisance of himself, through the constant vaunting of his individualism, that the Church will be impelled to silence him in the interest of common decency. There has been much that was unedifying in the alleged utterances of some of our clergy as printed in the daily papers.

PASTORAL LETTERS of the House of Bishops did not grow up spontaneously, and were not an attempt at "encroachment upon the liberties of the clergy and laity." We first hear of them in the legislation of the Church when, in the General Convention of 1804, a canon, emanating from the House of Deputies, was enacted, which provides for transmission of various papers at each Convention to the House of Bishops, "who shall be requested to draw up a view of the state of the Church, adding such remarks or counsel as they may think

proper: the whole in the form of a Pastoral Letter from the House of Bishops" (Perry's *Journals*, I. 298, 325). Whether the Bishops availed themselves promptly of the suggestion does not appear, but in 1814 the House of Deputies adopted a resolution reminding the Bishops of this canon, transmitting a considerable amount of information, and reciting that "The House of Clerical and Lay Deputies, in laying the preceding statement before the venerable House of Bishops, pray for themselves and the Church, their counsel, and the blessing of Almighty God" (pp. 410-419). A similar resolution was passed in each subsequent Convention for a number of years, and we may presume that the Bishops responded by issuing Pastorals, yet not until the Convention of 1826 is there actually a record of a Pastoral being issued and read (II. 173, 192, 193), though they are recorded regularly in the Journals of subsequent Conventions. But the Pastorals themselves are not printed in Perry's invaluable work, nor in the Journals until almost our own day, though there are orders that they be printed. In 1835 a resolution was adopted that "all the Pastoral Letters which have been set forth by the House of Bishops should be collected and printed," but nothing came of it. Just what was the nature of those earlier Pastorals, therefore, cannot now be said, unless fugitive copies may somewhere be preserved. The Journal of 1847, however, contains a declaration issued by the House of Bishops in 1832, at the request of the House of Deputies, on the subject of Postures in the Communion Office (*Journal* 1847, pp. 236, 237).

There is no doubt that Pastoral Letters were regularly issued by the House of Bishops at every General Convention since the early part of the nineteenth century, and the canon of 1804, providing that they consist of "remarks and counsel," is indication enough of their purpose and purport.

We shall not be far wrong, therefore, if we assert the following:

The Pastoral Letters are the collective and official "counsel" of the Bishops to the Church. Where they deal with matters of faith, they are bound to set forth the existing faith of the Church, neither the House of Bishops nor the whole General Convention having, as we have seen, authority to alter that faith. Where they interpret canons or other acts or policies of the national Church, as they have frequently done, they have not the force of a judicial determination, but they have scarcely less than that; they have at least the force of the opinion given officially by the attorney general of a state, which creates the legal presumption of the law on any subject, and on which a state acts until it is definitely set aside by judicial proceedings. Yet as time has gone on, the opinions of the House of Bishops have not always remained the standards on which the Church has acted. Both Church and bishops are subject to the law of growth, and bishops may err, individually and collectively.

The Pastoral Letter of 1923 does not purport in any way to alter any of the standards of the Church, nor to lay any requirement upon the conscience of any priest or layman that the Church had not definitely laid upon the conscience before. Of all the Pastoral Letters of our own day and recollection, we can think of none in which the House of Bishops more definitely and clearly acted within its rights than this.

IN the January number of *World's Work* is contained an editorial apology for having named Bishop Manning as a Fundamentalist in an article by Mr. Rollin Lynde Hartt, printed in that magazine. In making correction, the magazine publishes an extract from the sermon preached by Bishop Manning at the consecration of Bishop Freeman, in which, distinguishing between Fundamentalism and the Church position, Bishop Manning observed that the controversy between Fundamentalists and Modernists "has no place among us in this Church."

With this courteous correction made by the editor of a secular magazine, what will those two or three clergy in New York who have repeatedly applied that term to their bishop in the daily papers, in recent weeks, have to say? Does "Modernism" repudiate courtesy and the ninth commandment along with other little details of the Christian religion? These gentlemen will show, by the promptness with which they shall follow the example of the courteous editor of *World's Work*.

Also, it will not fail to occur to many Churchmen that to

confuse the Churchmanship that finds expression in the creeds with Fundamentalism is to be compromised in one's scholarship; for that confusion is of like character with the confusion of socialism with anarchy, or of democracy with communism. Real scholars do not make such blunders.

A GAIN THE LIVING CHURCH records with gratitude the most recent additions to the ASSOCIATES OF THE LIVING CHURCH:

	Number of Subscribers	Total Subscribed for First Year
January 5 to January 12, inclusive	6	36.00
Previously acknowledged	346	3,812.50
	352	\$3,848.50

ACKNOWLEDGMENTS

CHURCH FUND FOR JAPANESE RELIEF

A sympathizer in Milwaukee, Wis.	\$ 2.00
Section B of Church Service League, St. John's Church, Cuyahoga Falls, Ohio	10.00
Mrs. Frank M. Cary, Lafayette, Ind.	10.00
St. Andrew's Episcopal Mission, Toledo, Ohio	7.21
St. Paul's Guild, Kilbourn, Wis.	10.00
St. Paul's Mission, Edneyville, N. C.	3.26
Church of the Transfiguration, Bat Cave, N. C.	1.75
St. Paul's Sunday School, Gainesville, Texas	5.00
	<hr/>
	\$49.22

NEAR EAST RELIEF

St. Martin's-in-the-Fields, Chestnut Hill, Philadelphia, Pa. ..	\$50.00
Brooklyn, N. Y.	25.00
In Memoriam M. B. S. and L. H. S. (orphans)	10.00
C. C. P. (Armenian and Syrian children)	5.00
Parish of St. Paul, San Diego, Calif.	14.25
Christ Church, Dover, Del.	48.78
Mrs. S. J. Woolley, New York (Golden Rule Sunday)	5.00
K. C. F., Marquette, Mich. (Armenian and Syrian orphans) ..	10.00
A friend	1.00
Church of St. John the Divine, Burlington, Wis.	12.50
	<hr/>
	\$181.53

RELIEF OF STARVING GERMAN CHILDREN THROUGH ARCHDEACON NIES

A communicant	\$ 5.00
In memory of Sister Janet, C.S.M.	5.00
Mrs. G. W. P., Holy Cross Church, Kingston, N. Y.	10.00
Mrs. Robert Scott, Williamstown, Mass.	5.00
Ann and Eugene Chase, Middletown, Conn.	10.00
Christ Church School, Glendale, Ohio	38.72
A. D. M., Asbury Park, N. J.	5.00
Trinity Church School, South Norwalk, Conn.	12.00
Miss Augusta T. Tappan, Bound Brook, N. J.	5.00
A. E. J.	10.00
	<hr/>
	\$105.72

BISHOP ROWE FOUNDATION FUND

Brooklyn, N. Y.	\$25.00
----------------------	---------

SAGADA SONGS

THE LILIES OF LUZON

The angels have cast their trumpets on the hillsides of Luzon,
They have cost them far behind them and into the void have gone;
And the topmost peak of the craggy heights and the deepest forest glade
Are lit with the snow white lilies that once in Heaven were made.

The angels have cast their trumpets on the hillsides of Luzon,
Trumpets that hailed the empyrean ere ever the worlds were begun;
Under the pine trees they cluster, out of the rocks they spring,
Wet with the dew of heaven, kissed by the swallow's wing.

The angels have cast their trumpets on the hillsides of Luzon,
Trumpets that pealed with gladness when the work of God was done;
And if now the heavens be silent in the terrible rest of God
Yet the clarion voice of the trumpets ring out from the lowest sod.

The angels have cast their trumpets on the hillsides of Luzon,
Trumpets that chanted the vict'ry when the battle of God was done;
And the brown-skinned, naked children wand'ring home at close of day,
At the feet of the Queen of Heaven the lilies of Heaven lay.

The angels have cast their trumpets on the hillsides of Luzon,
They have cast them in rich profusion and gone their way anon;
And by this ye shall know for certain (hold fast the eternal key),
That earth's but the shadow of Heaven to those who have eyes to see.
A. E. FROST.

BETWEEN Hope and Fear, Love made her home. She lives on thought, and, when she is forgotten, dies. So unlike the pleasures of this world are her foundations.—Raymond Lull.

"A LITTLE WHITE FLOWER"

BY THE REV. GEORGE S. PINE

TWENTY-FIVE years ago there died at the Carmel of Lisieux, at the age of twenty-five years, "Sister Marie Françoise Thérèse of the Child Jesus." Last summer by Papal authority she was beatified with due ceremony in the Cathedral of St. Pierre at Lisieux, in the presence of cardinals and bishops of the Roman Church and a multitude of people that thronged the Cathedral and the great square in front of it. One may doubt some of the miracles attributed to her since her death that helped to bring about her Beatification, but there can be no doubt as to the saintliness of her character in the mind of anyone who reads her autobiography written during her life at the request of the Lisieux Carmelites.

She was the ninth child of pious parents who vowed to give all their children to the Church, to everyone of whom they attached the name of Marie, and to the two boys the name of Joseph as well. Though Novenas had been earnestly made before the birth of the boys with the intention of making them priests, they both died in infancy. Two of the girls also died. The five remaining girls all became nuns, four of them Carmelites.

The little Thérèse was brought up in a hotbed of piety. Her uncle's household, to which she went often, was as pious as her own. It is no wonder, in such surroundings and with her elder sisters in a sisterhood or with the intention of entering one, that she herself was precociously pious. In the *Autobiography**, in which she gives an account of her early years, she seems to have been a pious prig. This may be because, writing when she herself had advanced in religion, she put some of her maturer thoughts back into her girlhood days, because she copied unwittingly the words and manners of her parents and older sisters. It is quite possible that the Superiors of the convent, one of whom was her own sister, in gratification of the possibility of having a saint in Carmel, may have fostered the idea of an unworldly and faultless childhood.

There is naturally a Roman flavor here and there in the *Autobiography*, but with it all it is deeply spiritual—one feels that hours and hours have been spent in meditation on the Bible from Genesis to the Apocrypha and from St. Matthew to the Apocalypse, as well as Thomas à Kempis, St. Teresa of Avila, and St. John of the Cross. The chapters on The New Commandment and The Novice Mistress are very beautiful and show a religious spirit of the highest order, very far on the road to perfection, and incidentally give interesting glimpses into a Carmelite convent.

The *Autobiography* is worth careful and even prayerful reading for the uplift that comes from it, as well as for the picture it gives of a beautiful character, a person of lofty aspirations, and at the same time, of a humble mind, truly "A Little White Flower" as she calls herself. She might have been a poet of a high order out in the world, but she gave herself and all her possibilities unreservedly to the Lord she passionately loved. She will be revered by all who read what she says about herself as worthy to be numbered among the saints, though they may not acknowledge the authority that places her name in the sacred calendar.

**A Little White Flower: The Autobiography of Soeur Thérèse of Lisieux.*—P. J. Kennedy & Sons, New York.

"NOT FROM THE DOOMED SOUL"

Not from the doomed soul
Is the blithe word spoken,
Not from the soul like flint
Hard and chill.
And their lips are all too stiff
For song, whose wills are broken
By this world's wintry will.

From soil that rain has eased
And the warm sun honored
Blooms forevermore
The divinity of spring.
So from unworldly lore
Of ghostly love and sorrow
May we speak and sing.

MARGUERITE WILKINSON.

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

*January 20: The Second Sunday after Epiphany***R**EAD Romans 12: 6-17.

Facts to be noted:

1. Every Christian shares the gift of a new life in the Body of Christ.

2. He has also a special gift of the Holy Spirit.

3. He must exercise it for the good of the Church.

The Christian, says St. Paul, experiences an enrichment of life as a result of his membership in the Church. He receives God's life and power; new hopes and capacities are born in him; his life takes on new meanings and new purposes. In addition to these general gifts every member of the Church receives a special gift of the Spirit, which is a capacity developed and guided by the Spirit for some particular work in the Church. It is the Christian's duty to find out what is the special gift he can place at the service of the Church and to exercise it. Some of these gifts are endowments for work in the ministry; others, Christians generally are free to use. They include what we usually call our talents, enriched and turned to proper account by the action of the Spirit. Sympathy may be our special gift, or the ability to teach or organize, or it may be an artistic ability. Whatever it is, it must be used for the good of the Church.

January 21

Read Zechariah 4:1-7.

Facts to be noted:

1. The Jewish community is being reestablished after the exile.

2. Joshua and Zerubbabel are the religious and civil leaders.

3. Zechariah bade them have faith in the power of God's Spirit.

"The vision of the golden candlesticks and the two olive trees, symbolizing the restored community (the candlestick), receiving its supply of divine grace (the oil) through the channels of the spiritual and temporal power (the olive branches), Joshua and Zerubbabel, contains an encouragement to Zerubbabel, who will find obstacles before him disappear, and will himself finish the work which he has begun" (Driver). This work was the rebuilding of the temple, which Zerubbabel was carrying on under every condition of difficulty and discouragement. The prophet Zechariah reminds him that God's Spirit is his silent and effective helper. God's work is accomplished not by power or by might, but by the work of the Spirit. The prophet's words contain a warning to us in the Church today not to yield to the temptations to exchange spiritual methods for others more popular and apparently quicker in result.

January 22

Read St. Luke 21:10-17.

Facts to be noted:

1. Christ foretells the opposition the Church will receive.

2. He tells His disciples to have confidence.

3. The Holy Spirit will give them power to meet opposition.

Many people are dismayed when the Gospel meets with opposition. They feel that if the Gospel is true it must meet with acceptance. But our Lord taught otherwise. It is of the nature of truth to arouse antagonism and resentment on the part of those who do not receive it, and we are therefore to look for opposition to the Church's teaching. When we have accepted that fact we shall no longer be troubled. Our Lord gives us a basis for confidence. When our human judgment is bewildered before the facts that are arrayed against our faith, He will give wisdom through the Holy Spirit to justify the ways of faith. The Church has again and again experienced the difficulty of giving an answer to this or that new objection to the Gospel, and again and again the Church has been enabled by the Holy Spirit to confirm its faith.

January 23

Read St. Luke 24:45-end.

Facts to be noted:

1. Christ commissions His apostles before the Ascension.

2. He sends them out to all the world.

3. He gives them the power of the Holy Spirit.

Jesus sent out His disciples to a greater task than was ever committed to a group of men, the evangelization of the world. To a surprising degree that task was accomplished, for, within a few years, the Gospel had been carried to the great centers of the then civilized world. The secret of the Apostles' success lay in their spiritual power. They believed in the Spirit; they lived the life of the Spirit; they claimed as their own the power of the Spirit. Thus they brought to their task an inner strength upon which they constantly drew. How much we attempt, and how little we accomplish in contrast! So often we attempt the task before we have gained the power. We work from weakness and not from strength.

January 24

Read Acts 1:6-10.

Facts to be noted:

1. Christ is leaving His disciples.

2. He promises them the Holy Spirit.

3. The Holy Spirit will give them power.

The Gospels, it has been said, are the story of the life of the Son of God incarnate in human flesh, the Book of the Acts is the story of the Spirit of God incarnate in the Body of the Church. St. Luke felt that the one story was the continuation of the other. What Jesus Christ "began both to do and to teach," as He walked and worked, in Galilee and Judea, He continued in the presence and work of the Holy Spirit. The disciples had noted and commented upon the power of Jesus Christ in the old days; they now experienced a measure of that power within themselves. That was the basis of their amazing confidence. They went out to conquer the world, but they went out in the presence and power of Jesus Christ.

January 25: The Conversion of St. Paul

Read Acts 9:1-23.

Facts to be noted:

1. St. Paul had been a Pharisee.

2. He was, as a Pharisee, the advocate of life through the law.

3. He becomes the preacher of life through the power of the Spirit.

St. Paul had earnestly sought righteousness and life by obedience to the Law of Moses. He had failed. The Law was powerless to give him what he looked for. All his efforts had made him conscious of his own weakness and impotence. Then Christ had claimed him, and had given him freely what the Law could not offer. He had thought to work his way up to God, and God had come down to him in Christ. God had saved him by His power and grace, and had filled him with new life and strength beyond anything he had thought to gain. From that moment St. Paul became the preacher of the power of the Spirit. It was a theme of which he never tired. He constantly reverted to the experience of his conversion. It was not a conversion from Judaism to Christ only; it was a conversion of his whole life, a transformation from weakness to power. His experience might be the experience of any man who opened his heart to the Spirit of God.

January 26

Read I Cor. 12:4-13.

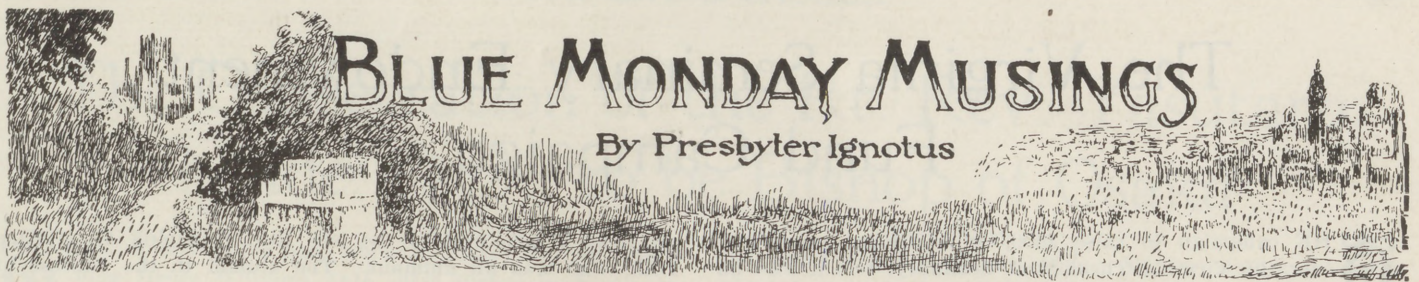
Facts to be noted:

1. The Corinthian Church was rich in spiritual gifts.

2. Rivalry in their use endangered the unity of the Church.

3. St. Paul urges that they be used to strengthen the Church.

It is easy to criticize the Corinthian Church for the misuse of spiritual gifts, which threatened the peace of the Church, and drew forth St. Paul's plea for unity. Its fault was the excess of a generous impulse. There was a deep appreciation among the members of the Church of the reality and importance of these spiritual powers, and they sedulously sought to cultivate them for the honor of their Church. Our fault is different, and, perhaps greater. We divorce inspiration and ability; we secularize talent. We all too seldom seek to refine and cultivate our powers by bringing them under the influence of religion. We place our gifts at the disposal of the world, when we refuse them to the Church. Life, within and without the Church, is the sufferer in consequence.



BLUE MONDAY MUSINGS

By Presbyterian Ignotus

THE teaching of Bishop Brooks has lately been called in question. Twenty-three years ago, Dr. Edward Abbott of Cambridge prepared a catena of passages embodying Bishop Brooks' precise words with references to each. From that pamphlet the following is taken:

"Passing to the Divinity of our Lord, his language is equally explicit and unequivocal. That 'word' which was 'with God in the beginning' was Jesus Christ. His Incarnation is 'the great representative miracle of spiritual history.' Christ, says Christianity, is 'the Power and Wisdom of God present upon the earth'; 'come' is the preacher's challenge, 'and find another explanation if you can.' The prophets brought 'God's messages; He brought God's self.' He was 'One who not merely belonged to God, but was God.' He 'manifested not simply God's truth, but God' Himself. He sees in Him 'the condescension of Divinity and the exaltation of Humanity.' The Christianity he preaches centers in this 'personally-manifested God.' The presence of Christ was 'the very presence of God' among men. 'Ennoble humanity as completely as you will,' he affirms, 'and it will not explain this phenomenal character and life.' 'Among all other lives His life is unique.' His was 'the power to bring the very being of God close to our being, in a way purely His own.' He is the 'Eternal Saviour,' the 'everlasting Christ.' The mother of Jesus was 'the Virgin Mary'; the 'Hebrew Virgin,' whose life thus contained 'the very life of God.' The Child of that woman, 'He was also the Son of God,' yet as that Child, while He laid His little hand into the strong hand of *Joseph*, it was 'about His mother's neck' that He 'clasped His tiny arms.' And so it is that 'as the Son of God, not as the servant of God,' He must be received. He is no 'mere development of human nature' outgoing any other reach that it has made, 'still 'not incapable of being matched,' perhaps of being 'overcome.' 'Not that, not that,' he vehemently protests; but a 'unique and separate' man. He did not 'play at being made man.' God 'takes His place among men in the person of His Son,' 'teaching by His own audible words, guiding by His own visible hand.' Christ's 'I AM' is the 'I AM' of the Jehovah who spoke to Moses.' His was the eternal existence' which has 'no beginning and no end.' 'Before man was, lo! Christ already is.' He was 'forever in the Deity, the forgiving God,' in whom the power of pardon, 'un-created, eternal as the Deity itself,' had forever rested. He was our Saviour 'before the worlds were made.' 'God sends Christ just because Christ is God. He sends Himself. His sending is a coming.' "'Two persons and one substance.'" That is the Father and the Child, separate personality but one nature.' The Son has thus what he calls 'a complete unity of nature' with the Father; there was 'an eternal manhood in the Godhead'; 'not merely there has always been, but there shall always be a Divine Human in the Godhead.'

"There is one circumstance which cannot be made to appear in a spoken discourse, but which upon the printed page is noticeable and significant. In the present case it is found in the unvarying habit of Phillips Brooks, when referring to Jesus Christ, of writing the personal pronouns, He, Him, and His, with a capital H. This silent witness to his sense of the separateness and preternaturalness of the Son of God is conspicuous and telling. To the eye of the reader it makes the very type bear testimony. There is one other book in which this form of silent adoration is equally marked and impressive, and that is Canon Liddon's Bampton Lectures on the Divinity of our Lord. It is impossible to avoid the conviction, as you place pages of Brooks' sermons and Liddon's lectures side by side, that these two men, so unlike in many traits of their intellectual natures, and looking through such different instruments into the theological heavens, have caught and fastened their eyes upon the same Star; whatever their divergences as to man and nature, as to Church and Sacraments, their conception of the Redeemer of the world, His Godhead, His oneness with the Father, are the same.

"From the eternal Sonship of the Second Person of the Holy Trinity to the Incarnation is but a step in Phillips Brooks' thought as it was but a step, so to speak, in the divine order. The faith of the Gospel is with him a 'faith in the Incarnation and Atonement of Jesus Christ.' The Incarnation is the 'supreme event of history.' It was God coming to man in a way 'something definite and different from anything that there had been in the world before.' The whole Old Testament is the story of 'a special preparation.' Of all that the mystery is and means 'it is not for us to speak.' Its Godward side is not to be known. In the highest sense it was 'supremely natural'; 'God entered into human life; made Himself with it as He only could have done with a nature that was originally one with His own.' He so loved the world that

He, God, 'came into it and lived here and died here, to help every man to live in holiness, and to save every man when he fell into sin.' 'Jesus in His earthly life was always feeding His human nature out of the Divine nature on which it rested in mysterious unity.' He 'was in the bosom of the Father'; 'the perfect life was His.' It is thus the glory of God which we see in Him. It is God who is 'present here' by Him. It is the Person of God who speaks in Him. This was the Incarnation: 'here was God in the flesh,' the life of the God-Man' among men. There 'must be a Bethlehem, and a Jerusalem where the actual feet of the Incarnate God should walk.' When He came it was distinctly for this purpose, 'to make men know God—God Himself, God in, behind, His actions'; 'in Him we know that God came into the world'; and it is 'as the Son of God, not as the servant of God, that He must be received.' And 'the world is to be saved at last by a humanity'—some of us would rather say in a humanity—'perfectly united with God through obedience, of which the Incarnation of Jesus Christ was both the type and the means.' For He 'was both the Redeemer and the Type, the Saviour and the Pattern of men.' In a word:

"'From the beginning' there had been a second Person in the Trinity—a Christ, whose nature included the man-type. In due time this man-type was copied and incorporated in the special exhibition of a race. There it degenerated and went off into sin. And then the Christ, who had been what He was forever, came and brought the pattern and set it down beside the degenerate copy, and wrought men's hearts to shame and penitence when they saw the everlasting type of what they had meant to be, walking among the miserable shows of what they were.'

"And if another passage were needed, certainly this that follows should answer:

"'The covenant to which he (man) clings had its sublime conditions written in the very constitution of the Godhead. It was not spoken first on Calvary; it did not begin when it was first told to David, or to Moses, or to poor Adam crushed into the dust with his new sinfulness outside the garden-gate. Before them all, in the very nature of the Deity, was written the prophecy that if ever in the unfolding of the ages one poor human soul like mine should need salvation, the eternal Christ, bringing His credential of Eternal Human Brotherhood, should come to save it. The ages rolled along; my soul was born and sinned; it cried out to be saved, and lo, Christ came!'

"One other and supreme passage claims insertion here:

"'I see that certain teachers, with a partisan alacrity, have said that the New Version of the New Testament has established Unitarianism and abandoned the divinity of Jesus because it has left out one text which every scholar of the least information has known for years was not originally part of the book in which it stood. The truth of the divinity of Jesus, of the distinct difference between Him and every other Saviour, of the supreme manifestation of the life of God in Him, does not hang on a few verses. If it did it would be weak, indeed. If it did, we may almost say that it would not be worth questioning those verses for. No; that truth shines through all Christ's thought about Himself. It breaks forth in every description of the work He has to do. It burns as the soul of His enthusiasm. It makes the deep solemnity and the awful joy that fill His life. He gathers it around Him, with the most touching reverence for the mystery of His own nature, whenever He calls Himself the Son of God and takes up with hands conscious of a new kind of power the work which the servants of God had failed to do.'

"And so it is, he urges, that God is the Lord of all the world; whatever goes on in this world goes on under His care. The natural and supernatural meet in life. 'Christianity is supernatural,' he declares, 'or it is nothing'; and 'to any one who is thoroughly in its power, it must bring the presence of a live supernaturalism, and make that the atmosphere of his life.' 'You cannot bring Christ's religion down, and make it a thing of this world.' And if the Incarnation is, as it is, the 'essential heart' of that religion, what then? Has it not 'opened the spiritual, the supernatural, and the eternal'? 'Is it a wonder,' he asks, 'that, when a divine life is among men, nature should have a response to make to Him, and that He should do things that you and I, in our little humanity, find it impossible to do?' Of course, he de-

(Continued on page 404)

The Virginia Seminary Endowment Fund Campaign

THE campaign to raise \$500,000 additional endowment for the Virginia Theological Seminary, which was undertaken by the alumni of the Seminary at its Centennial Celebration last June, has entered upon the intensive period which is to run through the months of January and February. Under the leadership of the Rt. Rev. William Cabell Brown, D.D., the President of the Seminary, who is the national chairman of the campaign for the Centennial Fund, the work of organization has been carried on by the Rev. Edmund L. Woodward, M.D., the executive chairman, with national headquarters at the Church House in Richmond, Va., and Mr. Oliver J. Sands, president of the American National Bank of Richmond, who is acting as treasurer of the campaign funds.

The campaign in Richmond began on Sunday, January 6th, with a special preacher at every church in the city, all of the professors of the Seminary, and a number of outstanding alumni having been secured for this purpose.

The needs for increased endowment at the Seminary have become so manifest that a general desire was evinced at the Centennial Celebration to secure the additional amount needed to enable the Seminary to do its work. The endowment fund of the Seminary has never been large enough

to do more than pay the operating expenses of the institution in normal times and, owing to the increased cost of living in the past four or five years, the income has proved inadequate to support the school.

The largely increased enrollment of students has shown the great need of an additional dormitory, and of another professor. The dormitories at present are sufficient to care comfortably for fifty-nine students and yet, for the present session seventy students have been received, and are in residence, and the faculty was compelled to refuse to admit twenty other students who applied for admission.

The trustees have decided to limit the enrollment to seventy-five, and one of the aims in this Centennial Campaign is to raise funds with which to build a dormitory to care for sixteen students, which will give the required number of rooms.

This increased number of students will require an additional professor, and a residence must be built for him.

In addition to the needs of the Seminary itself are the needs of the Bishop Payne Divinity School, at Petersburg, Va., which was established by the Seminary as a divinity school for colored students for the ministry, and now is in urgent need. This has always been looked upon as a branch of the Virginia Seminary, and has received support from the Seminary since its establishment. Fifty thousand dollars of this increased endowment, which is being sought, will be applied to increase the amount appropriated annually to the Bishop Payne Divinity School.

The effort has been made to secure a number of private subscriptions before the beginning of the campaign, the remainder of the amount needed, to be secured through the active assistance and coöperation of the six hundred odd living alumni, and other friends of the institution.

Already over \$100,000 has been subscribed privately, and a number of other large gifts are in sight. The alumni in the Diocese of Washington have undertaken to raise \$60,000 for the Seminary endowment fund, of which \$30,000 is being

given as a memorial to the late Rev. Randolph H. McKim, D.D., who was an alumnus. The alumni in the Diocese of Maryland are undertaking to raise \$50,000 as a memorial to the late Hon. Joseph Packard, LL.D.; the alumni of Virginia are undertaking to raise \$100,000; \$60,000 in Southern Virginia; and \$30,000 in Southwestern Virginia. Forty thousand dollars in West Virginia will be a memorial to the late Rt. Rev. George W. Peterkin, D.D. The alumni in the dioceses in North Carolina are undertaking to raise \$30,000 which will be a memorial to Bishops Ravenscroft and Atkinson, two of the early Bishops of North Carolina, both of them Virginians, and deeply devoted to the Virginia Seminary. Among other contemplated memorials are

endowed professorships in memory of Bishops Phillips Brooks, of Massachusetts, and Henry C. Potter, of New York, classmates and alumni of the Seminary.

The total number of alumni is nearly 1,400; one out of every thirty-eight is a bishop, and one out of every fifteen is a foreign missionary.

The number of students in the Seminary at present is seventy-one, representing thirty-one different dioceses. Eighteen new students have already been admitted for the next session. Without the completion of the new dormitory, the Seminary is already

nearly full for that session, only two or three vacancies remaining, and, judging by the experience of last summer over twenty applicants will probably be declined.

The Seminary has given to the Church perhaps her greatest educational missionary in Dr. John H. Hill, of Greece, her greatest evangelistic missionary in Bishop Boone, of China, her greatest preacher, in Bishop Phillips Brooks, her greatest historian, in Bishop Perry, and her greatest statesman, Bishop Potter, of New York.

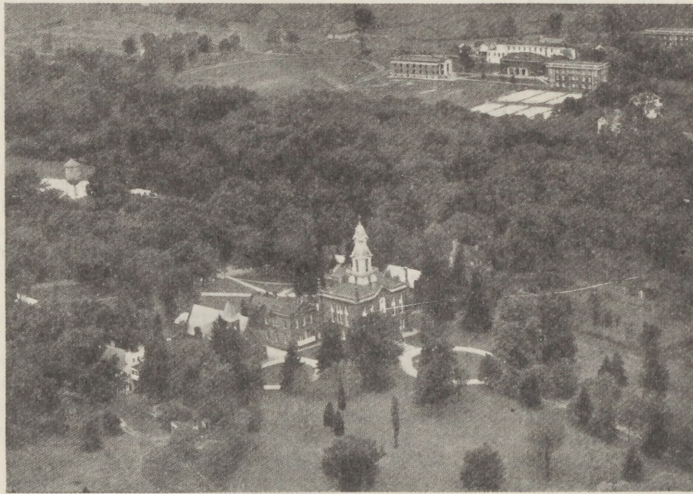
THE INFLUENCE OF A CHURCH SCHOOL

IN A SPEECH ON Founders' Day at Howe School in Indiana, Professor Donald L. Stone, an alumnus of Howe, and of the Harvard Law School, and one time an Instructor in English and History at Princeton, said:

"What did Howe do for me? Well, first and foremost, I must place its influence as a Church school. No student can have the daily contact which the boys here have, with the services of the Episcopal Church, without being profoundly influenced and his spiritual life awakened and quickened. The dignity and beauty of the ritual, the noble and lofty sentiment of the prayers, cannot fail to leave their influence, and for life, on any normal boy's nature.

"Just as in literature, on the esthetic side, there is no finer, more majestic prose than the Book of Common Prayer. It happens that I am not a member of the Episcopal Church, but of the Baptist, but this matter of which I speak is not a matter of Church membership. One of my best friends of cadet days was a Jewish boy. Years later he talked to me with great earnestness on this point, telling me that while his loyalty to Judaism was in no way affected, he had been greatly impressed by the dignity, the poetry, the spiritual message of the Church side of Howe School."—*The Church Messenger*.

While God gives us peace and joy, we have cause to be thankful, but let us rejoice with trembling.—*J. H. Newman*.



AN AEROPLANE VIEW OF THE VIRGINIA THEOLOGICAL SEMINARY

The Consecration of the Rt. Rev. Yasutaro Naide, D.D., to be Bishop of Osaka

THIRTY odd years ago, when the late Rt. Rev. Channing Moore Williams, D.D., first Bishop to Japan, resigned his episcopate, he laid aside a vestment and other insignia of the episcopal office, which he directed to be preserved for the use of "the first Japanese Bishop of Osaka."

At eleven o'clock on the morning of December 11, 1923, in Christ Church, better known as Kawaguchi, in the city of Osaka, when the Rt. Rev. Yasutaro Naide, D.D., was consecrated the first Japanese Bishop of Osaka, and before a congregation of seven hundred people, which filled every corner of Kawaguchi Church, the vestment which Bishop Williams had prophetically laid aside for him, was taken out and placed upon his shoulders.

"The mantle of Elijah has fallen upon our brother Naide's shoulders," said Bishop McKim, as the consecration service came to an end.

Thus the second native Bishop of the Church in Japan was inducted into office, four days after Bishop Motoda, the first to attain to this honor, had been consecrated in St. Timothy's Church, Tokyo.

If Bishop Naide's consecration lacked the high historic importance which attached to that first ceremony three hundred miles away, in the capital of the Japanese Empire, the striking feature of his inheritance of the vestment bequeathed by Bishop Williams, and other significant events attaching to this ceremony in Osaka, make it an event notable in the annals of the Church.

It was an occasion for Bishop McKim to rejoice. Just twenty-nine years ago, the Bishop, then already old in the missionary service, but holding his first convocation as a Bishop in Japan, ordained, among four native candidates for the ministry, the Rev. Mr. Naide, upon whom, on Tuesday last, the mantle of Bishop Williams fell. It is interesting in this connection also to note that Bishop Motoda, a few years prior to Dr. Naide's entrance into the diaconate, as a catechist received Dr. Naide as a catechumen. And one other interesting fact may be noted as illustrating the progress of the Japanese Church: At Tokyo, when Bishop Gailor preached the sermon at the consecration of Bishop Motoda, Dr. S. Kojima, Headmaster of St. Paul's School, acted as his interpreter; at Osaka, when the sermon was again preached by Bishop Gailor, Dr. T. Takamatsu acted in the same capacity. Both of these native Churchmen were classmates in St. Paul's Middle School as well as the University.

THE CONSECRATION

Dr. Naide became bishop in the church of which he was long the rector, but of which the Rev. B. S. Ikezawa is now rector. It is interesting to note that this church has a listed membership of 782 native Christians, of whom 240 are regular communicants, and that it contributes annually to the support of the establishment the sum of 8,979 yen.

At the time of the consecration, Kawaguchi was filled to overflowing with Japanese Christians. They were, for the most part, attired in native costume, and had come by motor car and jinrikisha. Appropriately leaving their footwear in the vestibule of the edifice, and donning soft-soled sandals, they crowded into the body of the church until pews and aisles, save the center, the open spaces in the rear, and the overhanging gallery, were completely filled, and a throng stood outside in the vestibule, and there later, joined with those inside in the singing and the prayers.

Chinese and Japanese, not members of the Church, stood outside and watched, and the daily newspapers sent reporters and photographers to "cover" the occasion.

Ten o'clock, and, to the music of Holy, Holy, Holy, the procession emerged from the robing room in the rear of the church, and proceeded slowly along a mat-strewn pathway to the side entrance. In the street, as the procession wound its way along, coolies paused and gazed with wide open eyes at the white-robed clergymen. Across the way, where a building was in process of erection, the laborers paused in their tasks,

and gazed down upon the scene. Moving picture machines whirred and cameras clicked. This would not be important detail in America; but it is in Japan, the supposedly benighted and unchristian land, where these things are occurring. A Ford car honked as the head of the procession turned into the church.

The procession included the cross-bearer, clergy of the new Diocese of Osaka, visiting clergy, among whom were representatives of the Church in America, the Church of England, the Church in Canada, the Church in China; the Osaka Diocesan Committee, a chaplain, Bishop-elect Naide, the consecrating bishops, a chaplain, and Bishop McKim, Presiding Bishop of the Church in Japan.

As in the consecration of Bishop Motoda, a few days before, Bishop McKim, as Presiding Bishop of the Church in Japan, was the consecrator. The co-consecrators were the Rt. Rev. S. H. Heaslett, D.D., Bishop of South Tokyo, and the Rt. Rev. Arthur Lea, D.D., Bishop of Kyu Shyu. The presenters were Bishop Heaslett and the Rt. Rev. H. J. Hamilton, D.D., Bishop of Mid-Japan.

BISHOP GAILOR'S SERMON

In his consecration sermon, Bishop Gailor declared that the consecration of the two Japanese Bishops marks a new epoch in the history of the Church in Japan.

"Progressive Japan has shown in religion," he said, "the same great advancement as in all other branches of human activities. This advancement is the result of the untiring, unreserved, and unconditioned coöperative efforts of the Christians of Japan. These two Bishops are forerunners of many more Japanese Bishops, and for this I wish to offer my heartfelt congratulations."

He adjured the new Bishop to be patient and courageous in discharging the duties of his new office, and to hold fast to his convictions as the fundamental source of all religious effort.

THE BANQUET

Immediately after the consecration the party went in motor cars to the Osaka Hotel. Here, in the commercial capital of the Empire, five hundred people, of whom not more than twenty were of foreign birth, assembled to pay tribute to the new Japanese Bishop. Among those attending were the Hon. H. Nakagawa, who is the governor of the prefecture of Osaka, Mayor Saki, the chief executive of the city in which Bishop Naide's headquarters will be established, and Mr. Motoyama, the editor and owner of Osaka's great newspaper, the *Mainichi*.

Addresses were made by the new Bishop, by Bishop Motoda, by Bishop Lea, by Bishop Hamilton, by Bishop Scott, by Dr. Wood, by Governor Nakagawa, and by Mayor Saki.

In his address, Governor Nakagawa said in part: "At this critical time, in which Japan is facing the great work of reconstructing her capital, we are more than glad to see two Japanese Bishops consecrated, for they will surely contribute much in helping to create a new Japan."

He asked the foreign guests to tell their countrymen how grateful Japan feels for their sympathy and assistance in the recent disaster.

Mayor Saki, who followed the Governor, said:

"I am glad to say that Osaka, the industrial center of Japan, has been greatly helped by the religious activities of the Episcopalians. It has been my pleasure to see that the religions and industries have advanced side by side in Osaka." He also expressed the hope that they will continually maintain the same advancement.

Bishop Lea voiced a message of congratulation to Bishop Naide in behalf of the Archbishop of Canterbury; Dr. Wood tendered to the new Bishop the congratulations and best wishes of the laity of the Church in America; Canon Gould spoke for the Church in Canada; and Bishop Scott for the Church in China. Others taking part in the luncheon were the

(Continued on page 404)

Death of Mrs. S. S. Burleson

THE mother of one bishop and four priests would be a person of distinction in the American Church if there were no other reasons for chronicling the Church's loss in the death of Mrs. Solomon S. Burleson. Mrs. Burleson died at her home in San Jose, Calif., on January 10th.

Mrs. Burleson was the widow of the Rev. Solomon S. Burleson, missionary priest for many years in Minnesota and in Wisconsin, whose life was briefly chronicled in the little book, *An Officer of the Line*, written by their son, the present Bishop of South Dakota. Their union was blessed with five sons, all of whom entered the ministry of the Church, and two daughters, both of whom are devout Churchwomen and workers in the Church. The five sons are the Rev. Allan L. Burleson, of the Diocese of Los Angeles; the Rt. Rev. Hugh Latimer Burleson, D.D., Missionary Bishop of South Dakota; the Rev. John K. Burleson, D.D., of Springfield, S. D.; the Rev. Edward W. Burleson, of Palouse, Wash.; and the late Rev. Guy P. Burleson, who died in 1916, while rector of St. John's Church, Auburn, N. Y.

Abigail Pomeroy, the late Mrs. Burleson, was born on a farm in Franklin, Va., in 1833, being the eldest of a large family. As the one daughter in a family of many sons she early shared the manifold household duties of that day, when each family had to be largely self-subsisting. The spinning wheel still hummed; all cloth was produced in the home, all clothing made there; but it was a wonderful preparation for the missionary life that was to follow.

In 1855 she married Solomon S. Burleson, a young lawyer, and in the following year they removed to Minnesota, where Mr. Burleson intended to enter into partnership with a college-mate, who afterward became Judge William Lochren, of St. Paul. They traveled by the Erie Canal and Great Lakes, stopping on their journey with relatives in northern Illinois, where the oldest son was born. Crossing to the Mississippi, they went up the river, but an accident to their steamship compelled them to land in Wabasha, where they began life in primitive fashion. Two years later Bishop Whipple, on his way to take charge of his new diocese, stopped in Wabasha, came in contact with Mr. Burleson, who was as yet unbaptized but had in his possession a Prayer Book given him by a clergyman who had been his tutor. As a result, within a year Mr. and Mrs. Burleson were both confirmed and had removed to Faribault, where Mr. Burleson entered upon his preparation for the ministry in one of the early classes of Seabury Divinity School. After graduation his first charge was at Northfield, Minn., where he built a church and established work in the neighboring communities. After five years he went, with his wife and family, to the prairies of southern Minnesota, with headquarters at Blue Earth, the only clergyman of our Church in fourteen counties.

Under the pioneer conditions, with a constantly growing family (which finally reached nine in number), a salary of never more than \$1,000, and a team of horses which had to

be kept in shape for the prairie work, it was plain that a heavy executive burden rested upon the mother of the family. After five years, Dr. Welles, of Red Wing, having been made Bishop of Wisconsin, Mr. Burleson responded to his call for help in that state, and spent a dozen or more years as missionary at Lancaster, Beaver Dam, and Sussex, also caring for a number of places in addition to the work in the town of his residence.

In 1890 he was offered charge of the Indian work at Oneida, in the Diocese of Fond du Lac, and remained there until his death. Here again the capable qualities and the high consecration of the wife and mother were a dominant factor in the work.

After Mr. Burleson's death in 1897, the second son, the Rev. John K. Burleson, took the father's place in the family, and, with his mother and unmarried sister, removed first to Tecumseh, Mich. He afterward became rector of St. Paul's Church, Grand Forks, N. D., where they remained for sixteen years, the mother being still the head of her own household, with the devoted care of her son and daughter. In November, 1916, Dr. Burleson became associate rector of St. Paul's Church, Rochester, N. Y. With the death of the eldest sister, Mary, three years later, and the increasing age of the mother, it became impossible to continue the household, and Mrs. Burleson removed to San Jose, Calif., to receive the loving care of her two daughters, Mrs. C. E. Wintermute and Mrs. C. E. Kelsey. There she spent the evening of her days, happily and peacefully, followed by the affection of a host of friends who had been won by a

long life of loving, heroic, and devoted service, lived, after the olden fashion, within the confines of a Christian home.



MRS. S. S. BURLESON

THE QUESTION has often been asked as to how the work of Dr. Coué compares with that of spiritual healing. "Would you care to comment on that?" "Coué's work," said Mr. Hickson, "is on the mental plane. It is healing through mental suggestion. His cures are useful, as showing the great power of mind over matter. Such healing can be done, and is being done, without necessarily believing in the power of God, but the power of spiritual healing is healing through Jesus Christ, and the first step towards that is belief and faith in Him, and, while mental suggestion helps us to understand the power of mind over matter, spiritual healing, by union with Christ, helps us to understand the power of spirit over both mind and matter. It is the spirit that quickeneth; it is the spirit that giveth life. Mental suggestion does not give the peace of God—it does not necessarily help a man in the spiritual life, nor does it work so deeply for the healing of organic disease, nor will it cast out devils. It is only through the power of Jesus Christ that those cures can be received. With spiritual healing one of the first steps is a desire for an amendment of life. John the Baptist, the forerunner of Christ, preached repentance."—Adelaide (Australia) *Register*.

"On Earth Peace"

A Christmas Sermon

BY THE RT. REV. G. ASHTON OLDHAM, D.D.

Bishop Coadjutor of Albany

IN THREE PARTS

[Concluded from last week]

III. THE CHURCH'S TASK

No other institution is so well fitted and has such a duty laid upon it to attempt this task as the Church of the Prince of Peace. Says an unknown writer of the second century:

"What the soul is to the body, that are Christians in the world. The soul holds the body together, and Christians hold the world together. God has assigned to them this illustrious position, which it were unlawful for them ever to forsake."

Field Marshall Haig reëchoes the thought today:

"The Gospel of Christ is the world's only social hope and the sole promise of world peace. It is a crusade to which I urge you—a crusade, not having for its object the redemption of a single city, however holy, but the freeing of the whole world from the devastating scourge of war."

If in this hour of the world's supreme need the Church of Christ cannot give leadership I know not where it is to be found. It is our supreme duty and our glorious opportunity.

But what are we to do? How are we to start?

In the first place we must do some straight thinking. The Church as a whole has never seriously faced the problem of its attitude towards war. The outsider is frequently puzzled by the apparent inconsistency of our professions and our practice. Said a native minister in India one day:

"You must know that the educated people of this country look upon Christianity as a warring, blood-spilling religion. I would strongly advise you not to use the word 'Christianity' in India. It is here regarded as the name of a Western religion that has failed."

A learned Hindu, member of the Imperial Legislature, said:

"Ten years ago it looked as though Christ was to become the dominating personality of India, but the great war has settled that forever. Why, in God's name ought India to accept your Western religion? It promotes the very thing we hate most."

These criticisms should give us pause.

I am not speaking as a pacifist, for I frankly recognize that there may be occasions when a nation is driven to the use of armed force in defence of its liberties; but to find oneself in such a position unwittingly is one thing, and to go deliberately along the path that leads to such an *impasse*, with our eyes opened as they have been by the last war, is another matter, and in such case we may not acquit ourselves of sin before Almighty God. The religion of Jesus is absolutely opposed to strife, and it is the duty of Christians to pray and labor earnestly for the coming of the time when wars shall be no more.

Secondly, we can recover for ourselves and transmit to others more faith in God and man. Do we really believe that God is a living God, directing His universe and able and desirous of directing it according to the plan revealed in His only begotten Son? Do we really believe that? If so, we might act more consistently on that faith.

Do we trust our fellow men? Aye, there's the rub and the tragedy. After all the splendid heroisms and high ideals shown in the last war we began almost immediately to act as if material interests were the most important, material motives the most compelling, material guarantees the most reliable. What awful materialists we are! The worst danger in this whole situation is not the mere external activities or material cost of our preparations, but the underlying skepticism and cynicism of which these are the expression. Our leaders seem to have lost faith in humanity as well as in God, and here lies the Church's task—to rekindle once again such faith in the hearts and breasts of men. War is, after all, very largely the result of a state of mind. If instead of men going up and down saying: "You cannot change human nature," "There always have been wars and there always will be," they would go up

and down the world saying: "There must never be another war," who does not believe a different state of things would prevail?

Moreover the task is not quite so hopeless as it might seem. In the past few years people's minds have undergone a gradual but very definite and hopeful change. All the nations lamented the fact that they were dragged into the last war; all believed they were fighting for peace; the peoples of all countries honestly believed that war was forced upon their peace-loving rulers by unscrupulous foes. A century ago this was not the way war was regarded. The very fact that people are saying constantly that Christianity has broken down is significant. No one thought it had broken down during the Napoleonic wars. People realize now, as they never did before, that Christianity means peace and good-will. A lecturer who recently went around the world writes: "In every one of these nations there was accumulating proof that the common people . . . were sick, tired, and utterly weary of the military outbreaks, and that a consuming passion for unbroken peace was taking possession of humanity. Not one single incident occurred to call this statement in question in eight months' travel in nineteen nations, representing all kinds of folks, to whom over two hundred and sixty public addresses were delivered, the substance of which, in every case, was a condemnation of war as a method and a prophecy of a warless world some time."

Among the younger generation, in our schools, colleges, and universities, there is a growing interest in this subject as well as among the very numerous and increasingly powerful class of toilers. The leaven is at work and is certain in time to leaven the lump. But how greatly the process might be accelerated, and with what saving of money, life, and suffering, if only Christians at large would take this problem seriously and bring all their tremendous power to bear.

"Nothing," says Victor Hugo, "is so powerful as an idea whose hour has come." The hour of the idea of "peace on earth" has come, and for one, I am sure, it will proceed to its successful consummation. The great question for us of this generation is—Shall we have a worthy share in bringing that happy day to pass?

In the third place, we must make a serious, determined, reasoned effort.

We live in a world of law and order. Things do not just happen. Nothing comes by chance. Everything is the result of some prior cause. We won victory in the last war because we prepared for it. We cannot find peace because we have made no such determined and persistent effort in that direction. The harvest always corresponds to the seed. Hate, fear, greed, suspicion, and their like, lead inevitably to war, while their contraries—love, sympathy, service, good-will, issue in peace. It is for the Christian Church to sow these seeds and sow them far and wide. The Christian nations have never yet turned completely aside from the ways of war. We have always depended in the last analysis upon war instead of law, upon might instead of right. It is high time we did better! The history of mankind is strewn with wrecked civilizations—surely it is time we tried some other way. It remains for wiser persons than I to say what kind of organizations may be helpful towards an ordered world, but that such an institution as the World Court might be made to minister to such an end, I have no manner of doubt, and I devoutly hope and pray that the subject of our entrance therein may be kept free from partisan politics and be treated on its merits as our President has asked, as a non-partisan question. In the light of my slight knowledge of American history it seems to me a peculiarly American institution—in line with all our professed ideals for decades past, and in large measure the product of American talent and labors. Christians should plead, moreover, that this, and all our foreign policy, should

be directed in some measure at least, from the standpoint of service and not solely from that of our own interests. That we may be strong enough to stand alone does not necessarily mean that we ought to. It may mean a heavy responsibility to use our power to help those unable to help themselves. I sometimes think we need to pray those lines of Kipling:

"If drunk with sight of power we loose
Wild tongues which have not Thee in awe,
Such boastings as the Gentiles use
Or lesser breeds without the law,
Lord God of hosts, be with us yet,
Lest we forget! Lest we forget!"

But it must constantly be remembered that no organization or machinery, however perfect, will of itself accomplish the task. If we want peace, we must provide its conditions and walk in its way: which way is not reached by political adjustments, however wise, but by learning to live with a new outlook, a new motive, a new set of values. Ultimately it is a matter of the spirit. The angels, with unerring logic, point out the efficient cause of peace on earth as "good-will among men." That is the thing we must endeavor to cultivate and practise—good-will among ourselves, in our Church, among the Churches, between classes in the nation, between races and other nations, until the earth shall be filled with the spirit of good-will as the waters cover the sea.

This evidently must have been the thought uppermost in the mind of our late lamented President, Mr. Harding, when, in one of his last public utterances, he said:

"I tell you, my countrymen, the world needs more of the Christ; the world needs the spirit of the Man of Nazareth, and if we could bring into the relationships of humanity among ourselves and among the nations of the world the brotherhood that was taught by the Christ, we would have a restored world; we would have little or none of war and we would have a new hope for humanity throughout the earth. There never was a greater lesson taught than the Golden Rule. I would almost be willing to wipe out the other Commandments in its favor."

That sentiment I most heartily and unreservedly endorse.

My friends, I have given you a serious theme this morning—not that I would detract one whit from the joy of this most joyous of days, but that I would have you go home with some adequate realization of the tremendous significance of this anniversary of the Prince of Peace. I would have you observe it, not only in the letter, with chants and hymns and Yule-tide decorations, but also in spirit and in truth. There is little value in our singing "Glory to God and on earth peace" unless we do more than sing it. We enhance God's glory by doing His will, and a single sincere effort, however small, towards the stilling of strife and the advancement of peace is of more value to Him than the most glorious chorus ever heard. The angels are always singing, and I fancy they are looking down upon this earth with wistful hope and longing, yearning to see such conditions prevailing as will permit their chorus to rise and swell and enable them to sing their Christmas song with such joy and abandon that once more the morning stars shall sing together and all the heavenly spheres respond to the celestial refrain. Shall we not help "sit beside the weary road and hear the angels sing?"

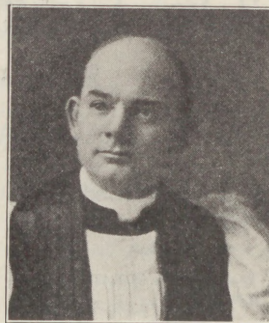
THE CONSECRATION OF THE RT. REV. YASUTARO NAIDE, D.D. TO BE BISHOP OF OSAKA

(Continued from page 401)

Rev. B. S. Ikezawa, rector of Kawaguchi Church, the Rev. J. J. Chapman, of the Kyoto Mission, who acted as master of ceremonies at the consecration, the Rev. N. Fukada, and the Rev. S. Yanagihara.

Bishop McKim has been in Japan forty-four years. His face was aglow when the dinner finally came to an end. What the occasion meant to Churchmen and the Church may be summed up in his brief but significant comment: "Forty years ago," he said, "to invite a Japanese official to a Christian gathering of any kind, would have been to invite scorn if not insult. Today we have not only had three distinguished officials of the Empire sit down with us, but have heard from their lips words of praise and encouragement for the work which we are doing. Surely the hand of God is stretched forth toward Japan."

DEATH OF BISHOP TEMPLE



THE LATE BISHOP
TEMPLE

THE following telegram apprised THE LIVING CHURCH of the unexpected death of the Rt. Rev. Edward A. Temple, D.D., Bishop of North Texas:

"Amarillo, Texas, January 10.
"Bishop Temple died eleven
thirty tonight: burial Waco, Texas.
"MARY DAVIS TEMPLE."

The funeral service was said on Sunday at St. Paul's Church, Waco, by Bishops Garrett and Kinsolving, assisted by the Rev. Messrs. W. P. Witsell and T. J. Sloan. All the clergy of the District were present.

* * *

The General Convention of 1910 set aside the northwestern corner of Texas—the "Panhandle country"—as the Missionary District of North Texas, and elected the Rev. Edward A. Temple, at that time rector of St. Paul's Church, Waco, Texas, to be its first Bishop.

Bishop Temple was born in Walkerton, Virginia, September 5, 1867, the son of John and Matilda Wright Temple. His theological education was received from the Virginia Theological Seminary; which, together with the University of the South, awarded him the degree of Doctor of Divinity in 1912. He was ordained deacon by Bishop Whittle in 1895, and priest the next year by Bishop Newton. His first work was in Virginia, and in 1903 he accepted a call to St. Paul's Church, Waco. In 1909 he married Mary Craik Davis, of Waco.

He was consecrated to the episcopate in St. Paul's Church, December 15th, the Rt. Rev. Dr. Tuttle, Presiding Bishop, being the consecrator, and the Rt. Rev. Drs. Kinsolving, of Texas, Millspaugh, of Kansas, Garrett, of Dallas, and Johnston, of West Texas, assisting.

Bishop Temple went out into his frontier diocese, which was sparsely settled—there were five and a half persons to the square mile—and inadequately provided with railroads and other necessities and conveniences. He found there six clergymen, thirty parishes and missions, and 748 communicants. Taking up residence in Amarillo, he set to work. The first year's confirmations were more than ten per cent of the total number of communicants. In five years the communicants had increased by a third, and the contributions by over twenty per cent—and this was before the days of the Every Member Canvass. The latest edition of *The Living Church Annual* shows that, while the District was about holding its own in the number of communicants, there were more than twice as many clergymen in the district as when Bishop Temple took up the work, and that the total contributions had nearly doubled: that they had increased from \$17 to nearly \$24 per communicant.

BLUE MONDAY MUSINGS

(Continued from page 399)

clares, the supernatural carries inherent mystery. Who, he very pertinently asks, can go behind the 'grand wonder' of the atonement, and 'tell its method'? Surely, he protests, we cannot declare our belief 'about the method of the atonement, with the same authority' with which we can bid men repent of sin, or warn them that, without holiness, no man shall see the Lord. But there are some things we do know about it. For one thing, we 'dishonor the divine completeness' if we talk of it as a 'late device to remedy an unprovided break in the administration of the universe. No! Christ was the truth; the new truth, yet the everlasting truth. . . . "the Lamb slain from the foundation of the world!" 'As the lawgiving Person was eternal and supreme, so the forgiving Person must be eternal and supreme'; and yet 'the condemning Father and the atoning Son must not be two Gods, but one God, at unity in every will and action.' 'The Deity of law demanding punishment is God the Father, the Deity of forgiveness is Jesus Christ.' And if men ask wherein the virtue of Christ's Atonement lay, whether in His life or in His death, we must answer, 'Everywhere!' Yet no man can look at the modern world as compared with the ancient without feeling ready to say, 'in some vague and large and general way, that the death of Christ has saved the world.' 'The death of Christ! not merely His character and teaching.'"

ASHES AND DISHES, OR SERVICE

BY THE REV. GEORGE H. THOMAS,

RECTOR OF ST. PAUL'S CHURCH, CHICAGO

THE Nation-wide Campaign was a men's movement. Men thought it up, promoted it, put it over. The best fruits of the Nation-wide Campaign are not more money but more men in Church Work and men engaged in Church Study.

The women of the Church, not all, were doing, giving, studying. Women organized what is today the greatest Church unit for the extension of the Kingdom of God, the Woman's Auxiliary. This national society is a model in numbers, good management, objective, results. And the women of the Church, not all of them, were making a go of parochial organizations, also. St. Paul's has notable examples. Without women's efficiency at organizing good works between Sundays, St. Paul's Church would go flat, and its charities go broke.

As a men's movement the Nation-wide Campaign became an immense asset to Church Work and stimulated men to Church Study. Note the Discussion Groups for men, the Four Minute Speakers, the new men on Vestries and the Bishop and Council, in the Church School and Brotherhood Chapters. Literally hundreds of dead churches were vitalized by new accessions of men at work for the Church during the last four years.

What I want to bring out is the example to men of the Church's women in sustained and well-conducted groups for social service, charity, and study, and the horrible example of men, equal in the Church to women, letting money be their sole touch with Christian works. There are other things to be done, other services only men can render, other works for a Church, for a community, through its men members.

Why are Church clubs of men so frequently a failure? Three answers explain. They are eating clubs. They feed themselves, not others. They are amusement clubs. The program committee provides a speaker or an entertainment and that's all there is to it. Third, there is no work, no challenge to the members, no service rendered, except by the "guest of honor" and the wives of the men who serve up the dinner and clean up the debris, ashes and dishes.

"Ashes and Dishes" is a fit motto for many men's clubs in churches.

Following is a bare outline for a new sort of Church club for men, based on what needs to be done. It will appeal to busy men, Christianly minded, who wish to devote to service or study for a season an unoccupied hour of the week. The outline was adopted at the rectory in June by a committee of eighteen men, eighteen present, who are acting for the Men's Bible Class and the four Discussion Groups of Men and who will present it and defend it at a men's council to be called the first or second Monday night in October. Mark the days in your calendar.

The committee of men propose that numbers of small groups of men interested in special lines of service shall be formed after the pattern of the present Discussion Groups. Each group shall select its leader, place and time of meeting, and the work it will assume for the winter months. Options are offered in the following lines:

1. Church Study.
2. Boys' Work, such as oversight of Choir Boys' interests, Boy Scout Helpers.
3. Hospitality, as calls on new men, the sick, university students, spotting and welcoming strangers at the Church services, recruiting men for Baptism and Confirmation.
4. Community Service, as survey of St. Paul's foreign-born neighbors, visitation of janitors, acquaintance with community service organizations, and placing volunteer workers.

It is proposed that the groups shall meet as one men's council, with officers and executive committees, four times a year, receive reports of work done and discuss ways to serve the Parish, Community, Diocese, and National Council.

The plan is ambitious, but elastic. Much remains of detail to be thought out and made practical. The Christian use of an idle hour, some personal service, worth while, well done, and gladly, are the motive and challenge.

When the men's council is called in October, men, respond!

NOTHING in life has any meaning, except as it draws us farther with God, and presses us more closely to Him. Religion is not just one of the many duties of life; it is itself the life, through which alone all duty can be done.

—*Orient Leaves*

NASHOTAH ADDRESS OF
BISHOP PHILARETOS

AS briefly announced recently, the Greek Bishop of Chicago, the Rt. Rev. Johannides Philaretos, received the degree of D.D. in person from Nashotah Theological Seminary, at which he was once a student, on St. Michael and All Angels' Day. In responding to the address of the Bishop of Milwaukee in conferring the degree, Bishop Philaretos said:

"By dear Brother in our Lord:

"I am very glad to be here again among my beloved professors and students of this venerable school. I was proud indeed to attend lessons in a school from which so many renowned and splendid clergymen of the dear sister Episcopal Church have graduated.

"Now I am right to be proud, and the more so because I am fortunate enough to receive in addition the degree of Doctor of Divinity of the same school, whose strict ecclesiastical spirit, sincere phil-Hellenism, and brotherly sentiments toward the Orthodox Church, I have observed with my own eyes while on my stay here.

"But beside the individual esteem and kind remembrance that bind me together with this splendid school, there is something else that strengthens my esteem, joy, and gratitude to this Seminary and to you all. This is the brotherly interest that the sister Episcopal Church has shown during the martyrdom of Christians in the East, and the assistance it has afforded to the much-suffering Patriarch Meletios, whose tremendous sacrifices were not able, alas, to save the Christians of St. Paul, because descendants of St. Peter have forgotten his moral and spiritual principles.

"I thank you from the bottom of my heart, dear brethren in Christ, for the honor you have bestowed upon me today, but allow me to thank you more for the brotherly love which I am certain you will not cease to show in favor of the undeserved and much suffering Christians of the Eastern Church, and especially for the Ecumenical Patriarchate, which, having existed through super-human struggles for so many dark centuries, to disappear under the guilty indifference of the mighty Christian nations and rulers.

"God grant it may preserve the existence of this unfortunate Patriarchate.

"In accordance with a decision of the last Inter-Orthodox Conference, the sixteen hundredth anniversary of the Nicene Synod will take place in 1925. May God protect this glorious seat of St. Andrew, to have attainment, by Divine Grace, to see coming out of that pan-Christian celebration, an entire and official reunion of our holy Churches, as they were in the first centuries.

"I greatly appreciate this honor, but allow me to consider this not only as a token of your love and esteem to my person, but also as an indication of the love and brotherly sympathy to the Greek Church in America, which recently, through many difficulties, began to be organized, and which, having been established autonomous and self-governing, has been called upon to guide the Greeks, who have chosen this as their second country, to the Christian life, and to establish them as devout Christians and upright citizens of this great Democracy.

"Having been elected, by the Grace of God, one of the bishops of the said Church, I will flatter myself to consider this diploma as a valuable souvenir of my life, which will remind me that in addition to the Mother Church, I have here a Sister Church, with the clergy of which I will walk along side, in fulfilment of the common purposes of our Holy Churches, assisting and being assisted."

Bishop Philaretos then offered a prayer in the Greek language, of which the following is a translation into English:

"Our Heavenly King, Holy Founder of the One, Holy, Catholic, and Apostolic Church, support the faith of us all toward Thee. Calm the nations, give peace to the world, and preserve this venerable seminary in centuries to centuries, enlightening and guiding its trustees, its dean, its professors, and students, that all may glorify Thy Holy Name, with the Father and the Holy Ghost. Amen."

He then pronounced the Grace of our Lord Jesus Christ, etc.

ONE of the most striking figures of the glory of the Resurrection is to be found in the metamorphosis of the chrysalis and the butterfly. As the insects have two distinct lives, one of humiliation, the other of glory, so it is with man. The bodies of the Resurrection will be the same bodies that we had on earth, not a new creation. The body that has sinned, that same body will be punished. The body that has suffered for Christ, that same body will be glorified. And the body that has sacrificed itself by willing pain in the more obscure privations of works of mercy, such as watching and visiting the sick and daily disciplines, shall surely for every item of sacrifice receive its fitting reward.—*H. Collins.*



CORRESPONDENCE

THE TOLERATION OF HERESY

To the Editor of *The Living Church*:

THE editorial in the current issue of *THE LIVING CHURCH* seems to advocate toleration of heresy, and to urge that we temporize with a situation which calls for definite action, if any sort of peace and concord is to abide within the Church. You say very truly that "the teaching of the Church is so perfectly definite (the reference is to the Virgin Birth) that we see no necessity for judicial proceedings to establish its doctrine." But the fact is that, without judicial proceedings, it is not possible to suppress the teaching of heresy, because, in spite of any "growing autocracy of the episcopate," such as the Protestant Episcopal Society for the Promotion of Evangelical Knowledge seems to find among other modern developments, no bishop can bring to an end the open teaching of heresy without judicial proceedings. If a professor holding the chair of mathematics in a university should teach his classes that two plus two sometimes equals three, and sometimes seven, and that each individual was at liberty to formulate his own conclusions, no judicial proceedings would be needed to establish definite truth as against his mathematical heresy. Nor would judicial proceedings be usually necessary to prevent him from longer occupying a chair of that university. But the liberties of the clergy are so safeguarded that the case is otherwise, and, though their utterances be the most flagrant heresy, the plainest denials of the plainest statements of the Creeds, or Scriptures, or Book of Common Prayer, though their ministrations of the Sacraments be in the most direct violation of the commands of Christ, or of the rubrics, they cannot be prevented from occupying positions of authority and continuing subversive teaching without judicial proceedings.

You say very truly, however, that such proceedings should be against the most prominent and conspicuous offenders first: unless, of course, there may be gray hairs and failing minds that should be spared. Even such should be pensioned and retired from the public eye, for the Church simply can not tolerate heresy and maintain more than a most precarious existence.

Your thirty years' experience with the grave "crises" in the Church must make you perfectly aware that, if such an issue as this—one which affects the very heart of the Faith the reality of the Incarnation—is temporized with, and open, flagrant, and deliberate heresy is deliberately tolerated, there will be an exodus to Rome such as has never before been seen, and that there will be many more of the clergy who will lay down their work and enter secular careers, since it is impossible to "minister the Doctrine, and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same," in one parish or diocese, if in neighboring parishes and dioceses contradictory interpretations of truth and obedience are to be tolerated.

The faithful and loyal are sick at heart that such an issue should be raised, but the sickness will be nigh unto death if there is to be inaction and compromise. To confess inability to enforce plain standards of truth and action is to confess defeat.

THEODORE HAYDN.

Trinity Church,
Watervliet, N. Y.
January 4, 1924.

GERMAN PAGANISM AND RED HERRINGS

To the Editor of *The Living Church*:

AS THE world has emerged from the Great War and has had time to consider not only the destruction, the wiping out of countless lives, and the aftermath of suffering to all the people of Europe, we have had time to look more deeply into the causes that led up to it, and have traced back to Germany, to German thought, to German powers of application and ruthless temperament, the source of evil. Granting all that these have achieved, and then following the achievements to their logical end, as applied by the

German mind, we have found that, back of all this power, is a pure paganism.

Her course, since the war, has been the greatest object lesson of this. We saw the ruthless destruction of everything she thought stood in her way, whether it was physical or spiritual. There was not one principle of what the world has learned to know as distinctly Christian that was not brushed aside and trampled upon by Germany's pagan instinct. And now she has not scrupled to destroy her own middle class just as she wiped out all that stood in the way of what she sought. The world turned against it, but the same force, the same thought, and the same pagan will survive, and can be held in check only by a closer following of Christian ideals; and, as a result, we have the world turning to thoughts of unity variously expressed by all thinking people. It is to the fore in every realm, business, government, and most of all among professing Christians of whatever name or race.

As was natural, the forces of German thought with logical acuteness turned to the destruction of Christian ideals, her universities were sources of propaganda, and, as we now know to our sorrow, the flower of our youth who sought them came home as professional men steeped in paganism, the fruit of which we are now seeing.

As the world turns to the Christian Church for the way out, it says to America, "You have something that German culture lacked. In our need you have been guided by a splendid unselfishness; your great men of wealth have led in establishing institutions for uplift, Carnegie, Rockefeller, and others. There is something which German culture lacks and which you have." And here we have the spectacle that shames us. Just as the world says, "The ideal of the Third Internationale, the culmination of German paganism, must be met in and by America," we find that, instead of marching as a Christian-taught nation to the front, as we did a few years since in a material way, we are now playing with the roots of German thought brought to us by our young men who fell under the baneful influence now being spread in our colleges.

And we of the P. E. Church have just had thrust upon us, at this period of the world's need, and at a season when the thoughts of all center around the Birth of Christ, an unseemly controversy touching the very center of our belief, a red herring drawn by a small band of rectors of fat livings across the path of the Church to prevent her using her full power to supply what is needed for the correlation of all that has been achieved in the realm of higher thought.

That these men in their work have not risen to the full of Catholic faith and practice, but are, one and all, faddists of one kind or another, may be perfectly true; but, all the same, their present claim to public attention is to distract the attention from the main trend of thought. The demand of the day is not destructive Protestantism, but the supplying of the link between progress, material and spiritual, in a world that has found the material alone to be unsatisfactory and in its outcome destructive.

May we not hope that the less heard of the red herrings the better for future peace?

W. C. HALL.

THE PASTORAL IN LOCAL PAPERS

To the Editor of *The Living Church*:

MAY I have space in your valued paper briefly to suggest that every loyal priest will do his utmost to have the Pastoral Letter inserted in the local papers of the community in which he lives? Through the courtesy of the editors of the two newspapers published in my parish, it was inserted in both of them as soon as issued by the House of Bishops.

In your issue of this week you state that the Pastoral Letter will be available for distribution, but the method I am suggesting would bring the Letter before the whole community of Christian people and others who see it not, and it would declare to them, as it has done here, our position, thus edifying thousands who would never see it otherwise, and who are disturbed by, and wondering at, the great "noise" that is being made by the Modernists in the Church and out of it.

Fort Plain, N. Y.

W. E. DAW.

WHAT GOD CAN NOT DO

To the Editor of *The Living Church*:

HE who believes in the (humanly) impossible, is bold. Let him not limit the measure of his courage.

"All things are possible with God." Are they? No! There are things that God can not do, things that some of His creatures do. God *can not lie*. It is contrary to His nature. Only a free will in rebellion *against God* lies. He who lies is the devil, the greatest of liars, or a child of the devil. If God lies, He is not God but the devil. But God is Truth. Our Lord is the Truth. To lie is something God *can not do*.

Behold your God. You worship Him, the Babe in the manger in Bethlehem, the condemned Prisoner upon the Cross of Calvary, because He is God. He became incarnate by way of birth of a virgin, because there was *no other way possible*. He had no *choice* at all. There can be no choice for God between truth and a lie. Any alternative to the Virgin Birth of God the Son, is a lie.

Why this fear of limiting the omnipotence of God, when there is limitation implied in His very Being, because He is Almighty?

God has not deceived us and given us a human being like ourselves to worship idolatrously. In worshipping the Babe in the manger, we are worshipping the God of Truth, begotten, not of a human father in time, but of God the Father, before all worlds.

ORROK COLLOQUE.

PERIPATETIC BEGGARS AND FAKES

To the Editor of *The Living Church*:

ANY of us are aware of the peripatetic beggars and fakes who appear regularly and serenely. The classic instance is that of a man who presented himself to me in Philadelphia two years ago with the statement that his wife had just died after fifteen years of illness in a sanitarium. In consequence, his resources had been exhausted and he had been compelled to take to canvassing for a livelihood, in which he was disqualified by his former business career. At that time, he gave the date of his wife's demise as six short months before. Lo and behold, within the past two weeks, he appeared in St. Louis, and, failing to recognize me, told the same story, except that this time his wife had died on the fourth of last July.

Another, apparently, is a man claiming to be an ex-aviator in the recent War, and as having served with the British forces. His story is that he had been engaged in commercial aerial photography, had crashed, and in the crash had lost his plane and other equipment, which meant all his capital.

If either of these men should present himself for assistance of any character, will the person to whom he appeals wire me at once at my expense? My desire is not only to protect those whose sympathies may be aroused and violated, but also to secure the apprehension of either of these fakers.

6340 Ellenwood Ave.,

ROBERT J. McFETRIDGE.

St. Louis, Mo.

THE SIN OF IMPROPER EATING

To the Editor of *The Living Church*:

FOR many years I have been interested in the matter of the healing of the sick. I believe most certainly that our Lord expected His Church to heal the sick, but I go farther than that and believe that He would want His Church to teach people how not to be sick. What is the cause of all sickness? Sir Ray Lankester, of London, England, an eminent biologist, says that practically all sickness, which afflicts man, is caused by sin. What he means by sin is a violation of the physiological laws of health. Any physician will agree to this.

Now the one great cause of sickness is overeating, and eating of foods that one should not eat. If the system is kept in a state of perfect health, that is, if foods that create poisons in the system were not eaten, or eaten very sparingly, while foods that cleanse and purify were eaten more abundantly, the system would be able to throw off the disease germs, if they found their way into the blood stream.

Since, then, the greater part, if not all, of sickness is caused by what we eat, how can we consistently ask God to heal the sick if the sick have no intention of changing their mode of living? Repentance does not mean being sorry because we have been found out, but it does mean being so sorry that we will not do the same thing again. Is it not then the duty of the clergy to study the causes of sickness, and to be able to teach their people how to live healthy and normal lives, and so avoid being sick? I heard once a priest finding fault with another because, while his salary was inadequate, he insisted on his family having grapefruit for breakfast every morning. The

eating of grapefruit every morning will do more to prevent sickness than eating meat and eggs; in fact, meat and eggs for breakfast will have a tendency to produce sickness. What is it that causes kidney trouble and brings on paralysis and apoplexy? Nothing in the world but improper eating, which breaks down the organs of the body. When healing missions are preached, do the preachers ever talk about what people should eat and what they should avoid? W. M. PURCE.

Jonesboro, Ark.

CONCERNING FAYETTE DURLIN

To the Editor of *The Living Church*:

I AM preparing to write a life of the Rev. Fayette Durlin, founder of St. Peter's Parish, Ripon, Wis., and one of the noted pioneer priests of the Diocese of Fond du Lac. If any of your readers could send me letters, anecdotes, or other information concerning Fr. Durlin, I would much appreciate the favor.

KARL TIEDEMANN, O.H.C.

St. Peter's House,
Ripon, Wis.

DATE OF ABRAHAM

THE DISCOVERY of a Sumerian inscription has led to an extraordinary extension of our knowledge of ancient history and chronology. Hitherto the Tenth Century B.C. has been the limit of accurate chronology. A canon of Assyrian kings carried us back to B.C. 911. The Revolt of the Ten Tribes might be dated with reasonable confidence B.C. 932, and the accession of Shishak in Egypt within a year or two of B.C. 948. And then chronology, and history with it, disappeared into a cloud. The new discovery carries us back to B.C. 4000.

Last year Mr. Weld-Blundell's expedition recovered, among other cuneiform inscriptions, a four-sided prism containing a list of all the kings from the dawn of history to the end of the Isin dynasty, ending with Hammurabi, the contemporary of Abraham. Hammurabi's fourth successor was a certain Ammizaduga, the eighth year of whose reign was known (for a reason not at present ascertained) as the "year of the golden throne."

Now in the reign of this Ammizaduga there lived at Babylon a very patient and painstaking astronomer, unknown to fame but surely deserving one of the most imposing monuments on earth. This astronomer carefully observed and recorded for twenty-one years all the first and last appearances of Venus in the morning or evening sky, on the occasion of each conjunction with the sun. These records, after thirty-nine centuries of neglect, have provided the key to ancient chronology and extended our accurate knowledge for three thousand years.

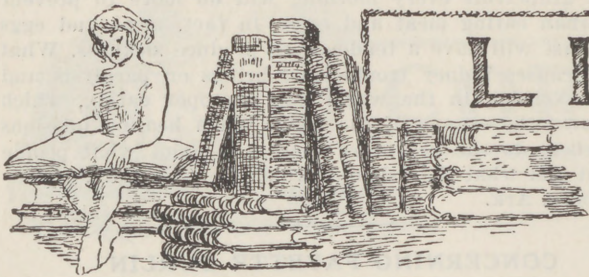
The credit of the discovery must be shared between the members of the Weld-Blundell Expedition: Fr. Kugler, of Holland, who identified the "Year of the Golden Throne"; Dr. Langdon, Professor of Assyriology at Oxford; and Dr. J. K. Fotheringham, of Magdalen, whose researches into ancient astronomical records unlocked the riddle of the dates and established the scheme of exact chronology. To these may surely be added the ancient Babylonian watcher of the skies who cast his bread upon the waters and found it after thirty-nine centuries.

The most interesting point for Biblical students is that Hammurabi, the contemporary of Abraham, is now definitely dated B.C. 2067—2024.—*Church Times*.

WHEN NATURE IS THE ENEMY

IT REMAINS for the *Glasgow Herald* to point a moral from the Japanese disaster. It is this. When Nature is the enemy bringing distress to man, we respond at once, no matter what the race. When Man is the enemy, we respond for our own, but our response has definite limitations. The world peace we all long for will come when we are as deeply stirred over man's ravages as we are over those of Nature. This is part of the comment: "Wars are infinitely more disastrous than earthquakes, and were the spirit called forth by disasters like those of Messina, to diffuse itself in the political sphere, the League of Nations would spring into full life. Mankind are brothers when Nature is the enemy, and the active sympathy of the world goes out to Japan in her affliction."—*Canadian Churchman*.

THORNS give out balm, and from the Cross drops healing. But you must grasp the thorns in your hands, and press the Cross closely to your heart, before they distil the sweetness they contain.—*Le Curé d' Ars*.



LITERARY

RECENT SIGNIFICANT BOOKS

The Administration and Politics of Tokyo. By Charles A. Beard. New York: The Macmillan Co.

This admirable volume might be appropriately described in a number of ways. It is called by Dr. Beard, himself, *A Survey and Opinions*. It is a striking contribution to the literature of municipal government. Personally, I think it might be still more appropriately called *A Contribution to International Friendship*.

In 1922, Baron (now Viscount) Goto, "the Roosevelt of Japan," was Mayor of Tokyo. As such, he invited my long-time friend and fellow worker, Dr. Charles A. Beard, to visit Tokyo and cooperate with him in developing his program of municipal work, and the then recently organized Institute of Municipal Research. This Dr. Beard did, and the results of his advice and his visit are embodied in this volume, which, while specifically dealing with Tokyo's problems, is of general interest to students and administrators of municipal affairs generally. Dr. Beard is a practiced and skilful writer, and his suggestions and comparisons are highly helpful and illuminating.

So helpful was his advice in normal times and so stimulating, that when the great disaster of last autumn overtook the city, Viscount Goto, who had become Minister of Home Affairs, cabled to Dr. Beard for help in the crisis, and thanks to the generosity of that sterling citizen, R. Fulton Cutting, Dr. Beard was enabled to respond at once to the great benefit not only of Tokyo, but of other Japanese cities. Here was an unusual opportunity to put his advice into immediate practice. While this book is by no means an account of the second friendly visit, in one sense it is, but as the publishers say in their prefatory note: "The earthquake destroyed many of the physical features of Tokyo described in Dr. Beard's pages." The disaster has wiped out as well many of the physical obstacles which have stood in the way of the realization of the plans for city betterment. It is destined also to clear the field of old prejudices and entrenched practices and to make room for a new city government properly organized for its new tasks, endowed with adequate powers, administered in accordance with tested principles, manned by able and honest public officials, and supported by intelligent citizenship. The practical steps leading to such a new Tokyo outlined in Dr. Beard's survey give this volume its peculiar value in this period of Japanese reconstruction, and they might have added with equal force in this new period of international friendliness with and helpfulness for Japan and the Japanese.

CLINTON ROGERS WOODRUFF.

Memories of the Russian Court. By Anna Viroubova. New York: The Macmillan Co.

Madame Viroubova pierces the veil of privacy and mystery that surrounded the late Czarina Alexandra and gives us a moving tale of her far from happy life, and her unhappy end. The book is full of intimate portraits of a home life that was simple and charming and full of homely happiness. If this had been all the Empress would have been the most enviable of women, but, alas, she fully justified the age long adage "unhappy the head that wears a crown." Madame Viroubova was well qualified for her task. Her father, Alexander Seigievitch Tanieff, was a functionary of the Russian Court, Secretary of State, and Director of the Private *Chancellerie* of the Emperor, an office held before him by his father and grandfather. Other relatives were connected with the Court and with the events of the day. Moreover, her personal relations to the Court were close and friendly. This book, however, is something more than an intimate account of Alexandra. It deals with that weird character Rasputin, with Kerensky and his successors, with the last days of the Royal Family. The volume abounds with pictures that add greatly to its interest.

Some idea of the quality of the book and the character of the family is to be gathered from these excerpts:

"Brought up in the comparative poverty of a small German Court, the Empress never lost the habit of the cautious use of money. Quite as in private families, where economy

is an absolute necessity, the clothing of the young Grand Duchess, when outgrown by the elders, was handed down to the younger girls.

* * * *

"The little Grand Duchesses were crowded into a cabin by themselves, their nurses and attendants finding beds where they could. The ship was far from clean, and I remember the Emperor, rather disheveled himself, bringing basins of water to the Empress and to me in which to wash our faces and hands."

Madame Viroubova herself suffered unspeakably at the hands of revolutionists. Five months she spent in a vermin-infested, dirty cell of the fortress of Peter and Paul. They were filled with such humiliations and tortures that one can only wonder how Mme. Viroubova survived them. On many a night "my cell was invaded with drunken soldiers," she recounts, "who threatened me with unspeakable things," and only miraculous coincidences saved her from an end more terrible than death. The soldier bringing her soup spat into her dish; the prison doctor, during his visits, kicked her and slapped her in the face.

On her release she succeeded in getting into communication with the then-exiled Imperial family; and she has collected in her book all the letters that were smuggled to her from the Empress and the Grand Duchesses, upon which so much of her narrative is founded.

She has given us a moving picture.

CLINTON ROGERS WOODRUFF.

From Pinafiores to Politics. By Mrs. J. Borden Harriman. New York: Henry Holt & Co.

Mrs. Harriman has had a distinguished and a useful career. Born to social leadership, she utilized her talents not only to justify reasonable expectations in that behalf, but to develop a new field for their exercise. For years she was perhaps best known as the founder of the Colony Club of New York, the first woman's social club house, but later she was known for political activities especially in behalf of Woodrow Wilson, first as a candidate and then during his two terms as President of the United States. She tells much of Wilson, always as an intelligent, loyal partisan. She pays her respects to the Page correspondence in no uncertain tones. She believes that had Page lived and edited his own letters, "he would have been too just to have pictured Wilson a laggard." I am not expressing my own views in quoting Mrs. Harriman, I am merely seeking to give an impression of her spirited defence of one whom she believes in implicitly. There is one story she tells about the reelection of Mr. Wilson, which could easily be misunderstood. She tells of how the Democratic Committee kept telegraphing to California on the night after election: "Don't stop counting until every last county is heard from." Mrs. Harriman gives her reasons for believing Wilson to have been always pro-Ally, and in fact she gives reasons for most of her opinions, and that is what makes her book as valuable as it is charming.

As a member of the Federal Industrial Relations Commission, Mrs. Harriman did a good, substantial piece of work, which she tells about with an unusual detachment. Indeed all through her book she writes of events in which she had an important and sometimes a conspicuous part, with an impersonality that is unusual. Her comments on men and events are expressed with a cultivated ease that attracts and holds attention.

Mrs. Harriman is regarded by some as a radical, and perhaps she is in some respects, but the general impression which this delightful memoir makes on one reader, who does not see some things, especially political ones, from the same viewpoint, is that of a fair-minded, conscientious woman abreast of the times, who seeks to know and to do her duty. An additional charm of the book is that there is no lecturing, no hectoring, just a straightforward, at times vivid, account of one woman's work in a busy and troubled world.

C. R. W.

The Evolution of Hungary and its Place in European History.

By Count Paul Teleki. New York: The Macmillan Co. \$3.50.

This is an authoritative and compendious history of modern Hungary, by one who has the best right to write on the subject. The emphasis on the economic matters is valuable, and the bibliography appended to the volume makes it a work of importance to any one who needs information on the history and development of modern Hungary.

Church Kalendar



JANUARY

- 20. Second Sunday after Epiphany.
- 25. Conversion of St. Paul.
- 27. Third Sunday after Epiphany.
- 31. Thursday.

KALENDAR OF COMING EVENTS

- January 20—Diocesan Convention of Iowa, Convocation of North Texas.
- January 22—Special Convention, Diocese of Pennsylvania, for the election of a bishop; Diocesan Conventions, Duluth, Mississippi, Missouri, Western New York, Pittsburgh, East Carolina, and Convocation of Spokane.
- January 23—Diocesan Conventions, Alabama, Indianapolis, Kentucky, Louisiana, Maryland, Western North Carolina, Convocations of Oklahoma and Utah.
- January 27—Convocation of Nevada.
- January 29—Synod of the Second Province, Atlantic City, New Jersey; Diocesan Conventions of California, Fond du Lac, Milwaukee, Southern Ohio, and South Florida.
- January 30—Diocesan Conventions of Los Angeles and Minnesota.

APPOINTMENTS ACCEPTED

BLACHFORD, Rev. R. M., of Calvary Church, Hillman, Mich.; to Trinity Church, West Branch, with charge of Standish and Rose City, Mich.

MILLS, the Rev. W. HOWARD, of the Church of the Good Shepherd, Sapulpa, Okla.; to St. Thomas' Church, Pawhuska, about the middle of January.

SLAYTON, Rev. ALBERT N., rector of St. John's Parish, Charlestown, W. Va.; to be rector of Calvary Church, Clifton, Cincinnati, Ohio.

TODD, Rev. E. R., rector of St. Mark's Church, Lake City, Minn.; to be dean of the Black Hills Deanery of the District of South Dakota, and in charge of Emmanuel Church, Rapid City, with residence at 830 Quincy St.

TUCKER, Rev. ROYAL K., rector of St. James' Church, Baton Rouge, La.; to be rector of St. Paul's Church, Louisville, Ky., February 25th.

WHITTLE, Rev. A. E., of St. Luke's Church, Blossburg, Pa.; to be rector of St. Mark's Church, Patterson, N. J.

PERMANENT ADDRESS

RAMSAY, Rev. BENJAMIN LOUIS; 852 Belmont Ave., Springfield, Mass.

ORDINATIONS

DEACON

EAST CAROLINA—On Wednesday, January 2, 1924, in Christ Church, New Bern, Mr. JOSEPH MITCHELL TAYLOR was ordained deacon by the Rt. Rev. Thomas C. Darst, D.D., Bishop of the Diocese. The sermon was preached by the Rev. George W. Lay, D.C.L., and the candidate was presented by the Rev. Daniel G. MacKinnon, D.D., rector of the parish, and chairman of the Board of Examiners of the Diocese.

Mr. Taylor, who is a member of the senior class at the Theological Seminary in Virginia, will be assigned to work in the New Bern District after his graduation in June.

DEACON AND PRIEST

HAITI—On the Festival of St. Thomas, an Ember Day, at Holy Trinity Church, Port au Prince, the Rt. Rev. Harry Roberts Carson, D.D., Bishop of Haiti, ordained deacon JOSEPH SALOMON LINDOR. The candidate was presented by the Rev. Dr. Pierre E. Jones and the preacher was the Rev. Edouard C. Jones.

On the Fourth Sunday in Advent, at the Church of the Redemption, Leogane, the Rt. Rev. Harry Roberts Carson, D.D., Bishop of Haiti, ordained to the priesthood the Rev. ARTHUR ROLLAND BEAUFILS. The candidate was presented by the Rev. Edouard C. Jones and the preacher was the Ven. Albert R. Llwyd, Archdeacon. There were also present, assisting in the laying on of hands, the Rev. David Macomb, the Rev. Vilvalaix Coulanges, the Rev. Elissaint St. Vil.

In addition to the civil officials of Leogane, Col. McKelvey, Acting Brigade Commander of

the U. S. Marine Corps, was an interested and welcome attendant upon the service, accompanying the Bishop from Port au Prince. Immediately before the service, a handsome brass altar cross and six-branch candelabra were blessed, adding much to the beauty of the church. The Rev. Mr. Beaufils has been placed in permanent charge of the church in Leogane City with its mission at Gressier.

PRIESTS

OKLAHOMA—On the Feast of the Epiphany, January 6, 1924, the Rt. Rev. Theodore P. Thurston, D.D., Bishop of the District, ordained to the priesthood in St. Andrew's Church, Lawton, the Rev. HERBERT BROOKE MORRIS. The candidate was presented by the Rev. Charles L. Widney.

The Rev. Mr. Morris is the first native of the state of Oklahoma to enter the ministry of the Church. He will retain charge of the work in Lawton, with the added care of Altus.

PITTSBURGH—On Wednesday, January 9, 1924, the Rt. Rev. Alexander Mann, D.D., Bishop of the Diocese, advanced to the priesthood in Trinity Church, Monessen, Pa., the Rev. ALBERT NORTHRUP ROBERTS. The Rev. Mr. Roberts was presented by the Rev. Homer A. Flint, Ph.D., who also preached the sermon.

The Rev. Mr. Roberts becomes priest in charge of Trinity Church, Monessen, where he spent his diaconate.

IN MEMORIAM

Augustine Hugo Wells Anderson

Entered into life eternal, January 17, 1919, AUGUSTINE HUGO WELLS ANDERSON, Priest.

"The strife is o'er, the battle done,
The victory of life is won;
The song of triumph has begun."

Ewing Lawrence Miller

In loving memory of EWING LAWRENCE MILLER, sometime Treasurer of the Diocese of Pennsylvania. He gave his talents without charge to the Church. He was among the first to inaugurate the noonday Lenten services in Philadelphia, of the Brotherhood of St. Andrew, which have brought blessings to many of the clergy and laity. After a unique career in enriching the Church, he entered into life everlasting on January 23, 1923. May his soul rest in peace. W. R. Y.

WARNING

IT APPEARS from reports coming to St. Paul's School that one or more persons are in the field soliciting funds in the name of St. Paul's School without any authority whatsoever. In fact, we have no authorized agents to solicit for the School, except representatives of the General Board of Missions and

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

No single advertisement inserted in this department for less than \$1.00.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

Address all copy *plainly written on a separate sheet* to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

the American Church Institute for Negroes.

I understand that a fluent talker, well versed in many matters, styling himself a German, J. E. or D. H. Braun, a native of Georgia, but now of Massachusetts, is one of the parties soliciting in the name of St. Paul's.

This is to warn the clergy and all friends of St. Paul's School that the party in question is not known to the School authorities and anyone to whom he applies for funds will do the School a great favor by refusing his appeals and by telegraphing the principal of the same.

JAMES S. RUSSELL,
Principal St. Paul's School,
Lawrenceville, Va.

POSITIONS OFFERED

CLERICAL

CURATE, CHURCH OF THE TRANSFIGURATION. Young, unmarried, seminarian, Catholic Churchman. Must sing the services well. Apply Rev. RANDOLPH RAY, 1 E. 29th St., New York City.

MISCELLANEOUS

WANTED: ORGANIST AND CHOIRMASTER for Suburban Parish, fifteen miles from Chicago. Six hundred communicants. Boy choir. Salary \$1,800. Address, with references, and photograph. REV. IRVINE GODDARD, LaGrange, Illinois.

WANTED ORGANIST-CHOIRMASTER. Choir of boys and men. City of 40,000. Two manual organ. Salary \$1,200. Age, experience, names for reference, etc. must accompany first letter. REV. A. H. BEAVIN, 29 Prospect Square, Cumberland, Maryland.

POSITIONS WANTED

CLERICAL

A PRIEST, MIDDLE AGED, CATHOLIC, loyal to Prayer Book, sings service, desires parish or chaplaincy. Address B-120, care LIVING CHURCH, Milwaukee, Wis.

PRIEST IN MIDDLE WEST, DESIRING parish in the East, will be available about March 1st. Address: G-114, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, 37, UNIVERSITY, SEMINARY, graduate, good preacher. Especially successful with young people. Highest recommendation. Address, K-112, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, UNMARRIED, THIRTEEN YEARS' experience, available March 1st. Exceptional testimonials. Address LOCUM TENENS, 1120 Broad St., Bridgeport, Conn.

MISCELLANEOUS

BY YOUNG WOMAN OF EXPERIENCE. Work in religious education. References from large Western parish. B-113, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIZER AND TRAINER of boy choirs and teacher of music, is open for engagement as Organist and Choirmaster in church having such a choir or in a church school for boys or both. Available one month after engagement. Communicant. R-115, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED CHOIRMASTER, RECITAL organist would like a position in a church where there is a large organ and good field for teaching. Best of references including my present rector. Member Guild of Organists. Address D-467, LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, MUSICIAN of A 1 efficiency and record. Boys and mixed. Available March 1 or April 1. Address G-119, LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

ALTAR AND PROCESSIONAL CROSSES. Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

ORGAN—IF YOU DESIRE ORGAN FOR church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

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

VESTMENTS

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

CHURCH EMBROIDERIES, ALTAR HANG-
ings, Vestments, Altar Linens, Surplices,
etc. Only the best materials used. Prices
moderate. Catalogue on application. THE
SISTERS OF ST. JOHN THE DIVINE, 28 Major
Street, Toronto, Canada.

CLERICAL COLLARS AND CUFFS, DIFFI-
cult to secure during the war are now
available in nearly all the former sizes and
widths, in both linen and cleanable fabrics. By
ordering now the manufacturers will be en-
couraged to complete and maintain this stock
so that further delays will be avoided. Re-
duced prices—Linen (Anglican or Roman
styles), \$2.25 per dozen. Cleanable fabric
collars (also now carried in both single and
turnover styles), 3 for \$1.00 postpaid. Cuffs
(both materials), double the price of collars.
CENTRAL SUPPLY Co., Wheaton, Ill.

FOR ALTAR GUILDS (LINEN FOR COT-
tas) Surplices and Altar pieces supplied at
wholesale rates by MARY FAWCETT, 115 Frank-
lin St., New York City. Only pure Irish linen
carried. Samples and prices on request.

ALTAR FURNISHINGS

THE WARHAM GUILD, LTD., FOR THE
making of all Ornaments of the Church
of England and of the Ministers thereof. All
work designed and made by artists and craft-
men. Apply for information and photos to THE
SECRETARY, 28 Margaret Street, London, W. 1,
England.

UNLEAVENED BREAD
AND INCENSE

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

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

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

RETREATS

HOLY CROSS, WEST PARK, N. Y. A RE-
treat for Clergy and Seminarists will be
held, D. V., February 19 to 21, 1924. It will
begin Tuesday evening, and close Friday
morning. Conductor, Father Harrison, O.H.C.
Address, THE GUEST MASTER.

RETREAT FOR CLERGY AT ST. MI-
chael's Monastery, January 29th, 30th,
and 31st. Conductor, Father Orum, O.H.C.
Address, FATHER IN CHARGE, ST. ANDREW'S,
Tennessee.

SCHOOL FOR ORGANISTS

TRAINING SCHOOL FOR ORGANISTS AND
choirmasters. Send for booklet and list of
professional pupils. DR. G. EDWARD STUBBS,
St. Agnes' Chapel, 121 West Ninety-first
Street, New York.

EDUCATIONAL TRAVEL

AJOYOUS ADVENTURE: A LUXURIOUS
experience for your Sons and Daughters.
Educational Vacation Trip of cultural distinc-
tion to France, England, Switzerland, June-
Sept. Individual Groups, limited to twelve
young guests. Supervision of experienced
French teachers, personal direction and escort
of Dr. and Mrs. Ernest Keller, Brightwaters,
L. I., N. Y. References. Write for circular.

PARISH DICTIONARY

PARISH MAGAZINE WITHOUT COST,
genuine offer, enquire THE BANNER OF
FAITH, Stoughton, Mass.

RADIO SUPPLIES

YOU DON'T NEED TUBES TO GET OUT
of town. If you want new stations on
your crystal set, Write me today. Mine works
400 to 1,000 miles without tubes or batteries!
Thousands have bought my plans and now
get results like mine. Changes often cost less
than dollar. Send self-addressed envelope for
further information. LEON LAMBERT, 503 So.
Volutia St., Wichita, Kansas.

SISTERS OF THE HOLY NATIVITY

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

BOARDING

Atlantic City

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

Los Angeles

VINE VILLA: "THE HOUSE BY THE SIDE
OF THE ROAD." Attractive rooms with ex-
cellent meals in exclusive Los Angeles Home.
Near Hotel Ambassador. Address VINE VILLA,
684 S. New Hampshire Ave., Los Angeles,
Calif. Prices \$25.00 to \$35.00 per week.

New York

HOLY CROSS HOUSE, 300 EAST FOURTH
Street, New York. A permanent boarding
house for working girls under care of Sisters
of St. John Baptist. Attractive sitting room,
gymnasium, roof garden. Terms \$6 per week
including meals. Apply to the SISTER IN
CHARGE.

HOSPITALS

New York

ST. ANDREW'S CHURCH HOSPITAL, 237
E. 17th St., New York. Sisters of St. John
Baptist. For women recovering from acute
illness or for rest. Age limit 60. Private
rooms \$10—\$15 a week.

New Mexico

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

1924 EDITION NOW READY

**Manual of Family Prayer with Church
Calendar and Bible Readings**

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

The Brotherhood effort to promote the prac-
tice of Family Worship has met with wide
commendation. The Manual and Calendar pro-
vide a simple means of starting this helpful
habit, and continuing it throughout the year.
50 cents postpaid. Two for a Dollar.

BROTHERHOOD OF ST. ANDREW,
Church House, 202 S. 19th St., Philadelphia.

TITHING LITERATURE

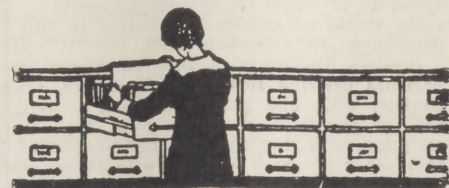
**TWO OFFERS OF FREE TITHING LIT-
ERATURE**—We hereby offer, free, postage
paid, to any minister who asks for the num-
ber needed, a sufficient quantity of the new
pamphlet, *Winning Financial Freedom for
Pastors and Churches*, to furnish one copy to
every member of the official boards of his
church. We regard this as the most impor-
tant pamphlet we have published in recent
years.

Also, our offer to furnish free, postage paid,
the pamphlet *Christian Work for Laymen and
Ministers* in sufficient quantities to supply one
copy to every family in any church and con-
gregation, is hereby extended until March 1,
1924.

Always give your denomination; also, men-
tion THE LIVING CHURCH.

THE LAYMAN COMPANY
35 North Dearborn Street,
Chicago, Ill.

INFORMATION BUREAU



While many articles of merchandise are still
scarce and high in price, this department will
be glad to serve our subscribers and readers in
connection with any contemplated purchase
of goods not obtainable in their own neighbor-
hood.

In many lines of business devoted to war
work, or taken over by the government, the
production of regular lines ceased, or was
seriously curtailed, creating a shortage over

the entire country, and many staple articles
are, as a result, now difficult to secure.

Our Publicity Department is in touch with
manufacturers and dealers throughout the
country, many of whom can still supply these
articles at reasonable prices, and we would
be glad to assist in such purchases upon re-
quest.

The shortage of merchandise has created a
demand for used or rebuilt articles, many of
which are equal in service and appearance to
the new productions, and in many cases the
materials used are superior to those available
now.

We will be glad to locate musical instru-
ments, typewriters, stereopticons, building ma-
terials, Church and Church school supplies,
equipment, etc., new or used. Dry Goods, or
any classes of merchandise can also be secured
by samples or illustrations through this Bu-
reau, while present conditions exist.

In writing this department kindly enclose
stamp for reply. Address *Information Bureau*,
THE LIVING CHURCH, Milwaukee, Wis.

CHURCH SERVICES

Cathedral of St. John the Divine,
New York

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

Church of the Incarnation, New York

Madison Ave. and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 11 A.M., 4 P.M.
Noonday Services, Daily: 12:30

Cathedral of All Saints, Albany

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

St. Andrew's Church, Buffalo

Main and Lisbon Streets
Communion at 8; Sung Eucharist at 11
8 P.M., Christian Healing Service
Stations of the Cross, Fridays, 8 P.M.

BOOKS RECEIVED

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

The Century Co. 353 Fourth Ave., New
York, N. Y.

The Russian Soviet Republic. By Edward
Alsworth Ross.

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

Faithful Stewardship; and Other Sermons.
By Father Stanton. Edited by E. F. Rus-
sell, M.A. (St. Alban's, Holborn). Price
\$1.60 net.

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

*Economics and Ethics: A Treatise on
Wealth and Life.* By J. A. R. Marriott,
honorary fellow, formerly fellow and lec-
turer on Modern History and Economics,
of Worcester College, Oxford; late M.P.
for Oxford. Price \$5.

Little, Brown & Co. 34 Beacon St., Bos-
ton, Mass.

A Conqueror Passes. By Larry Barretto.
Price \$2. net.

The Inverted Pyramid. By Bertrand W. Sin-
clair. Price \$2. net.

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

Moral Theology. By the Rev. Francis J.
Hall, D.D., professor of Dogmatic Theol-
ogy in the General Theological Seminary,
New York City; and the Rev. Frank H.
Hallock, D.D., professor of Old Testament
and Semitic Languages in Seabury Divin-
ity School, Faribault, Minn. Price \$2.50
net.

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

Municipal Government and Administration.
By William Bennett Munro. 2 Vols.

*The Foundations of National Industrial Ef-
ficiency.* By Vanderveer Custis.

Seeing Life Whole: A Christian Philosophy of Life. The Deems Lectures for 1922. New York University. By Henry Churchill King, president of Oberlin College. Price \$1.50.

Fleming H. Revell Co. 158 Fifth Ave., New York, N. Y.

Beginning Again at Ararat: The Story of a Modern Florence Nightingale. By Mabel E. Elliott, M.D. Price \$2.

Jesus Christ and the Modern Challenge. By Frederic C. Spurr. Price \$1.50.

Revealing Light. By Sidney C. Berry. Price \$1.50.

The Ronald Press. New York, N. Y.

Outlines of Economic History of the Nineteenth Century. By Garret Droppers.

Small, Maynard & Co. Boston, Mass.

Social Struggles in Antiquity. By M. Beer.

PAPER-COVERED BOOKS

Department of Religious Education. Diocese of Massachusetts. 1 Joy St., Boston, Mass.

Short Services. For Use with Church Schools and other Congregations of Children and Young, and for General Use with Adults on Special Occasions. Typographically arranged for Responsive Reading. Edited by the Rev. John Wallace Suter, Jr. Massachusetts Manuals. Book One. Single copy 25 cts.

BULLETINS

Episcopal Theological School. Cambridge, Mass.

Catalogue 1923-24.

PLAYS

Church Missions Publishing Co. 46 Church St., Hartford, Conn.

Our Lady of the Olives. By Frederick D. Graves. The Church in Story and Pageant. January, 1924. Pub. No. 2. Price 35 cts.

RACINE COLLEGE'S SUCCESS

ALUMNI and other friends of Racine College, Racine, Wis., are much gratified by the favorable reports which are spreading in regard to the success of the reopened Racine College School. It will be recalled that announcement was made October 1st that the school had been combined with De Koven Academy and was being conducted under the personal direction of the newly elected Warden of the College. At that time a portion of the buildings had been fitted up to accommodate twenty-five students. It is now announced that the enrollment has grown to thirty-five, and that a much larger portion of the buildings will have to be opened up to accommodate the growing needs of the school. As a result of applications, which it is said are coming in every day, it has been decided to find a place for fifteen more well-recommended students who are able to go on with the regular courses. This will give an enrollment of fifty boys, twice the number planned for this year.

The Warden is in correspondence with old friends of the College throughout the United States, and to some extent abroad, who are delighted at the reopening of the institution. It is planned to form an Old Boys' Association to be composed of the alumni of the College and of the Grammar School, and other former students.

A number of former students are, from time to time, visiting the campus and express themselves as well pleased with the manner in which the old customs and traditions of the school are being carried out, and the homelike atmosphere that is being maintained.

Canterbury Issues Encyclical;

Conversations with Mercier

Bishop Gore a Conferee—Responsibility of Church of Christ—Church Congress in Scotland

The Living Church News Bureau }
London, Dec. 28, 1923 }

AN encyclical letter on Church Reunion, addressed by the Archbishop of Canterbury to the "Archbishops and Metropolitans of the Anglican Communion" was issued yesterday. After referring at some length to the negotiations with the Free Churches, the Church of Scotland, and the Churches overseas, Dr. Davidson comments with satisfaction on the recognition of Anglican Orders by the Eastern Orthodox Church. He leaves almost to the end of a long letter the question of the relation of the Church of England to the Church of Rome. This I venture to quote at length, in view of its great importance. His Grace says:

"You will agree with me in regarding this subject as separated from other reunion problems, not only by the history of centuries of English life, but by present-day claims and utterances. And the plain fact confronts us that, in relation to this subject, there exist both at home and in the overseas Dominions passions, dormant or awake, which are easily accounted for, but which, when once aroused, are difficult to allay. I have myself been repeatedly warned that to touch the subject is unwise. Men urge that 'even if the opportunity be given' it is easier and safer to let it severely alone. That may be true; but you and I are party to the 'Appeal to all Christian People,' and I, at least, find it difficult to reconcile that document with an attitude of apathy or sheer timidity as to our touching the Roman Catholic question. Not only are we pledged to the words and spirit of the 'Appeal' itself, but we have before us what was said on the subject by the Committee of the same Lambeth Conference in 1920. We therefore express our readiness to welcome any friendly discussion between Roman Catholics and Anglicans for which opportunity may be given. I have no right to say that the utterances of the Lambeth Conference have influenced Roman Catholic opinion, but I am certain that they have increased our own responsibilities in the matter.

"I was accordingly glad when I learned two years ago that a private conference or conversation was about to take place at Malines between Cardinal Mercier, the venerated Archbishop of Malines, and a few Anglicans, who were to meet under his roof, with a view to the discussion of outstanding and familiar barriers between the Church of England and the Church of Rome. Though I had no responsibility for this arrangement, nor even any official knowledge of it, I was courteously informed of the proposed visit, and was furnished with the names of those who were to take part in the informal discussion. These were, on the Anglican side, Dr. Armitage Robinson, Dean of Wells, Dr. Walter Frere, and Lord Halifax; and, on the Roman Catholic side, His Eminence the Cardinal, Monsignor van Roey, Vicar General, and the Abbé Portal.

"The substance of the conversation which took place was reported to me both by Cardinal Mercier and by my Anglican

friends. It necessarily turned in large part upon the position and claims of the Roman See, or, in other words, the Primacy of the Pope. A memorandum upon that and kindred subjects which had been prepared on behalf of the Anglican group was discussed, and the Lambeth Conference 'Appeal to all Christian people' was, I understand, considered paragraph by paragraph. It was suggested that, with a view to a second visit, the two English archbishops might informally nominate delegates, and might suggest the outline of discussion to be followed. I did not see my way to doing this, but, in the correspondence which ensued, I expressed my readiness to have official cognizance of the arrangements, providing that a corresponding cognizance were given by the Vatican. Satisfied, after correspondence, with regard to that point, I gave what was described as friendly cognizance to a second visit of the Anglican group to Malines in March, 1923. They again received the kindly hospitality which has been courteously given and gratefully welcomed. The conversation on that occasion turned in part on certain large administrative problems which might arise, if, and when, a measure of agreement had been reached on the great doctrinal and historical questions sundering the two Churches."

BISHOP GORE A CONFEREE

"It was agreed that a third conference should take place. A wish was expressed on both sides that the number of participants should be enlarged, and I took the responsibility of definitely inviting Dr. Charles Gore, late Bishop of Oxford, and Dr. Kidd, Warden of Keble College, Oxford (both of whom had given special attention to the Roman question), to join the Anglican group. This increased my responsibility in the matter, and I found myself in concurrence with His Eminence the Cardinal, as well as with the members of the original group, in pressing the point that, prior to any discussion upon the possible administrative questions which might arise, attention should be concentrated upon the great doctrinal and historical issues at stake between the two Churches. Certain memoranda were prepared and circulated, and I had the advantage of personally conferring at Lambeth with the five Anglicans who were to take part in the third Conference, together with a few friends and counsellors of my own whom I had invited to meet them. I have always considered it important that our representatives at conferences which take place, whether with Free Churchmen, or Orthodox, or Roman Catholics, should remember that, while each individual remains free to express his own opinions, what is in question is not what any individual may think, but what the great Anglican body has in the past maintained or is likely to maintain in the future. I found, as I had anticipated, that our visitors to Malines were not likely to forget what the historical Anglican position and claims have been in the past, as set forward, for example, by the great theologians of the Sixteenth and Seventeenth Centuries—a position which we have no thought of changing or weakening today. It seemed to me to be fair to the Roman Catholic members of the Malines Confer-

ence, now augmented by the addition of Monsignor Batiffol and the Abbé Hemmer, that the firmness and coherence, as we believe, of our Anglican doctrine and system should be unmistakably set forward.

"Thus arranged, the third Conference was held at Malines a few weeks ago, under the same kindly hospitality as before. There has not yet been time to weigh adequately the record of the conversations which took place, still less the unsolved differences which they exhibit, but I may say at once that, as was inevitable, the discussions are still in a quite elementary stage, and that no estimate, so far as I judge, can yet be formed as to their ultimate value. Needless to say, there has been no attempt to initiate what may be called 'negotiations' of any sort. The Anglicans who have, with my full encouragement, taken part, are in no sense delegates or representatives of the Church as a whole. I had neither the will nor the right to give them that character. This is well understood on both sides. They have sought merely to effect some restatement of controverted questions, and some elucidation of perplexities. And to me it seems indubitable that good must in the Providence of God ensue from the mere fact that men possessing such peculiar qualifications for the task should, in an atmosphere of good will on either side, have held quiet and unrestrained converse with a group of Roman Catholic theologians similarly equipped. No further plans are yet prepared, but it is impossible, I think, to doubt that further conversations must follow from the careful talks already held. At the least we have endeavored in this direction, as in others, to give effect to the formal recommendation of the Lambeth Conference that we should 'invite the authorities of other Churches to confer with (us) concerning the possibility of taking definite steps to coöperate in a common endeavour . . . to restore the unity of the Church of Christ.'"

RESPONSIBILITY OF CHURCH OF CHRIST

The Archbishop concludes:

"I have stated all this somewhat fully, though there is, of course, a great deal more which might be said. Indeed, I hope myself before long to have an opportunity in Convocation or elsewhere of speaking further upon the subject. From the nature of the case the proceedings have necessarily been private—to attempt them publicly would have been obviously futile. For what has been done I am bound to accept full personal responsibility. I have not thought it right, or indeed practicable, to involve others in that responsibility, though I have confidentially informed all our diocesan bishops, and especially the Archbishop of York, of every step that has been taken. The difficulties are immense—you know them as clearly as I do. They may prove to be, for some time to come, insuperable. . . . To us it seems certain that upon the Church of Christ must rest a chief responsibility for every forward step that can be taken towards the healing and the bettering of a distracted world. If the Church is to fulfill such a function in the world, its effort is infinitely weakened so long as it is obliged to go forward in scattered and independent detachments, and not as one body. It is in simple and whole-hearted reliance upon the guidance of God the Holy Spirit that we are emboldened to nourish hope and to shape resolve. The vision which our Lord, as we believe, has set before us points the road to re-

union. The road may not be short, but we believe it will be sure."

To prevent misunderstanding, the Archbishop explains that Lord Halifax's pamphlet entitled *Further Considerations on Behalf of Reunion* was published independently, to express the writer's personal view of certain points relating to the origin and growth of the Papacy. That view, as their writings show, is not shared by his Anglican companions at Malines.

The Archbishop knows, more than most men, the difficulties which lie before all who strive for the unity of Christendom, the patience and caution with which any part of that task must be undertaken; the risks of opposition and of misunderstanding which must be faced. But he interprets accurately the mind of the Church; he does not refuse a duty because it is difficult, and the foregoing letter is a notable contribution to the cause which every Catholic holds dear.

CHURCH CONGRESS IN SCOTLAND

The Episcopal Church in Scotland is creating a precedent, in that it is planning its own Church Congress, which it

is hoped to hold in Edinburgh next October, during the week following the Church Congress at Oxford. The program of the Scottish Congress appears to take account of the Anglo-Catholic Congresses, no less than of the Church Congress, avoiding certain of the causes of failure in both of these. It is announced as, primarily, such a gathering of Scottish Church people as will emphasize their essential unity, strengthen their own lives, and confirm their own faith, to the end that they may, by a fresh consecration of themselves, be the better able to take their part in winning their country to Christ. The program is a strong one, both in subjects and speakers; and while the chairman and some of the speakers at each session will be Scottish Churchmen, the committee has invited several men who are not often heard in Scotland, among them Bishop Gore, Fr. Bull, Fr. Waggett, Fr. How, Professor Goudge, and Canon C. C. Bell. The venture of faith will be followed with the most sympathetic interest by all English Churchfolk.

GEORGE PARSONS.

The Bishop of Massachusetts Dedicates Memorial Reredos

Church Home Society—Religion and the Average Man—General News Notes

The Living Church News Bureau
Boston, Jan. 14, 1924

BISHOP Lawrence, on Epiphany Sunday, dedicated a reredos and preached at the Church of the Epiphany, in Dorchester. The reredos, which was designed by Ralph Adams Cram, has a gold frame of Florentine design, with a reproduction of an old Italian painting in the center. It is a gift of the young people of the parish, the fund for this purpose having been started while the Rev. Edward A. Baker, now of Waltham, was the assistant minister.

The painting, as well as the carved oak paneling of the chancel, and some beautiful antique candlesticks for the altar, were the gift of the Rev. Thatcher R. Kimball and his sister, Miss Caroline Kimball, in memory of their parents, Mr. and Mrs. Samuel H. Kimball, who were actively interested from the beginning of Mr. Kimball's connection with the parish.

Bishop Lawrence paid a deserved tribute to the devotion and leadership of the rector, as well as to the unusual zeal of the young people who presented the reredos. During the service Mr. Kimball announced that the parish, which is still technically a mission, had gone over the top with its quota for the missions of the Church at home and abroad.

CHURCH HOME SOCIETY

The annual meeting of the Church Home Society was held last Friday. Addresses were given by both Bishop Lawrence and Bishop Slattery. The annual report showed that \$64,000 had been expended in the work of caring for children, and that the deficit, at the end of the year, is now \$4,000. More than 500 children have received assistance, and 150 little ones have been placed in good homes. The work of the organization is broadening, and the coöperation of the

clergy goes a great way toward making the work thoroughly effective.

RELIGION AND THE AVERAGE MAN

In a sermon last Sunday on Religion and the Average Man, the rector of St. John's Church, Jamaica Plain, the Rev. Thomas C. Campbell, makes a helpful contribution to the great doctrinal conflict now confronting the Church. Mr. Campbell said in part:

"The Universities and Colleges have rendered the Church and religion an indispensable service. Scholarship is a splendid equipment for leadership in religion and the Church. But no scholar or university or college of scholarly men have a true appreciation of the spirit of God or Christianity until they have learned considerable of the religion of the multitude.

"The instincts of the masses of men and women bring to the scholar religious experiences for his consideration. God is not a lonely God and true religious thinking is social—all share in it. Let no man, however humble, feel that he may not know God or be able to understand Jesus Christ, for it is the very genius of Christ that all may know Him and live by Him. Let no dogmatic and intellectual controversy disturb any of you. Religion is personal, and, while an understanding of what you believe is desirable, the essential part is that you follow the Saviour and serve Him; the light is sure to come in ways which you can comprehend for yourself. You can trust the Church as a mother who can guide your soul into the ways of Christ, even though the clergy and some of the laymen may disagree as to some of the details of the theology.

"Forbes Robinson, one of the saints and able men of the Church, writes in one of his college addresses, quoting from the Diary of George Fox, the founder of the Quakers: 'At another time, as I was walking in the field on a First-day Morning, the Lord opened unto me that being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ, and I wondered at it, because it was the common belief of people. But I saw it clearly, and was satisfied, and admired the goodness of the Lord, who had opened this thing unto me that morning.' Seven hundred years before the birth of Christ, a

greater than George Fox had learned the self-same lesson. 'Then answered Amos, and said to Amaziah, I am no prophet, neither am I one of the sons of prophets, but I am a herdsman and a dresser of sycamore trees; and the Lord took me from following the flock, and the Lord said unto me, Go, prophesy unto my people Israel.'

"What the world and the Church needs today, as in the past, is laymen who will let the voice of God speak within them and guide them into the service of mankind, much more than a small minority who receive their religion second-hand and decline to think and pray for themselves. Consider the power and inspiration of a congregation of people who think and pray of their own volition and inspiration."

GENERAL NEWS NOTES

Good reports are being received of the visit to Boston of the new field secretary of the Brotherhood of St. Andrew, John D. Alexander. At the second conference of the assembly at St. Peter's Church, Cambridge, on Wednesday, January 16th, Mr. Alexander will speak on The Gospels, their History and Intentions.

The Rev. Edward T. Sullivan, rector of Trinity Church, Newton Center, in announcing the gift and installation of an acousticon in his parish church, makes

most clear the real service which such an instrument performs for deaf persons in the congregation.

The Boston Federation of Churches has had one of the best years of service in its history. Some of the outstanding events of its service last year are the generously attended Lenten services at Keith's Theater, the summer services on the Boston Common, the Industrial Relations Conference, the special Federation pages in Saturday's issues of the *Boston Post* and the *Boston Herald*, work for students, the Sunday evening radio addresses from Medford Hillside, and the ever-increasing use of the Federation office as a house of information for all the religious forces of the city. The Federation has recently moved to 4 Park St., facing the Boston Common, where a flood of sunshine brings cheer to all workers and visitors.

The Massachusetts Clerical Association is being addressed this noon at the Cathedral by the Rev. Edmund S. Woods, of Cambridge University, England. At eleven o'clock he led a brief devotional service and spoke on The Church and the New Evangelism. At 1:45 o'clock he led a symposium on The Life and Liberty Movement in the Church of England.

RALPH M. HARPER.

Their daughter is teaching in Sendai.

The Missionary Relief Society, at whose annual service, Mr. Andrews preached, is one of those parish organizations for missionary work which is older than the national Woman's Auxiliary. The Auxiliary was formally organized in 1871. The Trinity Chapel branch has been in existence since 1866.

ST. MARK'S TO SECEDE?

The latest reported announcement from the rector and vestry of St. Mark's-in-the-Bouwerie is to the effect that, when they meet Bishop Manning, they will propose a *modus vivendi*, if practical secession can be so called. It is reported that St. Mark's proposes to default in the payment of canonical dues to the diocese for two successive years and be thus and then automatically suspended from representation in the Convention, in accordance with paragraph 6, section 2 of Canon 20.

This is an ingenious but rather disingenuous interpretive use of the Canon, but Dr. Guthrie is strong for novelty in interpretations. It is most unlikely that Bishop Manning will be a party to any such deal. It would take two successive years to accomplish the suspension, and in the meantime the rector and parish are subject to ecclesiastical discipline, unless the Bishop should give a pledge to forego his jurisdiction in the matter, which is not at all likely.

St. Mark's is financially independent. Its charter dates back to the times of old Petrus Stuyvesant. It formerly was a Dutch Reformed Church, but, in 1797, the Classis transferred it to Trinity Parish. It may be that St. Mark's will cut the Gordian knot by immediately and completely seceding from the Church. This is hinted at in case the proposed plan is rejected.

GENERAL NEWS NOTES

The Rev. Olin S. Roche, rector of old St. Peter's Church, West 20th St., will retire on February 1st, with the title of rector-emeritus, after forty years of good and faithful service.

The Rev. Charles Edwin Hill is lecturing at Trinity Chapel on Sunday evenings on The Continental Reformation.

The newly formed Social Workers' Fellowship will have an Epiphany meeting shortly, to be addressed probably by the Rev. G. A. Studdert Kennedy.

The clergy are advised, in the interests of efficient social service, to register with the Social Service Exchange the names of all persons who apply to them for relief. This would greatly relieve the burden now thrown upon the various agencies and help to prevent duplication of effort and wasteful overlapping. It would also bring about better teamwork between the Church and the relief organizations. The Exchange is at 105 East 22d St. The telephone is Gramercy 6276.

St. Andrew's Church, Harlem, the Rev. A. E. Ribourg, rector, has now an associate vestry of eight which coöperates with the regular vestry in promoting the welfare of the parish.

Mrs. Entz, sacristan of the Church of the Beloved Disciple, has given a handsome flagon to the church in memory of her mother, Mrs. Frances Foster Bryan. This parish gave \$800 to the Near East Relief at a recent service.

The Church Club of New York announces that it will hold its annual dinner at the Waldorf-Astoria on the evening of February 7th, at which the speakers will be Bishop Manning, the Rev. Studdert Kennedy, and Dean Robbins.

The Church Mission of Help will hold

The Public Losing Interest in the New York Controversy

Missionary Service at Trinity Chapel—St. Mark's to Secede?—General News Notes

The Living Church News Bureau }
New York, Jan. 11, 1924 }

THE Modernist controversy still continues, but with diminishing public interest. Both sides are "digging in," so to speak. Several pronouncements have been made by leaders, among which is one by the Society for the Promotion of Evangelical Knowledge, which asserts the unconstitutionality of the recent Pastoral Letter as a definite utterance binding upon the clergy. The Society addresses several questions to the House of Bishops, among them queries as to the right of the clergy to a free interpretation of Holy Scripture; whether the Pastoral Letter is determinative of the Creeds; asks what are "facts," and what was the necessity for introducing the Virgin Birth into the discussion, in view of a previous statement that "it is not the fact of the Virgin Birth that makes us believe in our Lord as God."

Dr. Reiland stresses the necessity of patience. He advises his people to hold on and resign nothing, asserting that the Pastoral Letter will be duly answered both in this country and in England. He accuses the Bishops of suffering from a "complex of authority" and of mistaking "the worship of antiquity for the consecration to the Gospel of Christ."

Dr. Parks advises that everyone read and ponder the recent statement put forth by the Faculty of the Cambridge Divinity School, which advocates making the recitation of the Creeds optional, rather than obligatory.

At Holy Trinity Church, Brooklyn, the Rev. J. H. Melish, rector, the Rev. Kirsopp Lake, D.D., of the Harvard Divinity School, preached last Sunday. He asserted that he was an "experimen-

talist" rather than anything else. He thought that many so-called Modernists were guilty of loose thinking and have "never tried to work out a theory to fit their laboratory work." Dr. Lake did not think the present difficulties could be bridged over by reading meanings into words that are not in history, but that the work of controversy need not go on to a disastrous conclusion.

The Rev. Mr. Melish, who refused to read the Pastoral Letter, has printed it in his *Parish News*, with comments. He holds that the Virgin Birth was inserted in the Creed during the days of the Docetic heresy (which denied the reality of our Lord's humanity) in order to assert that Jesus was a real man. He thinks the reassertion of the doctrine in the present day is "one of the chief obstacles in the way of faith in His moral and spiritual leadership."

There is nothing particularly useful or edifying in the remarks attributed to other diligent publicity seekers.

MISSIONARY SERVICE AT TRINITY CHAPEL

At Trinity Chapel, West 25th St., the Feast of the Epiphany is marked by the annual service of the Missionary Relief Society of the Chapel, which is the parish branch of the Woman's Auxiliary. The special preacher this year was the Rev. Robert Wells Andrews, of Tokyo. Mr. Andrews has been in Japan for more than twenty years. During the last four he has been in Tokyo, with the oversight of seven outlying native churches, and seven or eight other stations, and acting also as treasurer of the Tokyo mission.

His home was damaged, but was one of the very few not totally destroyed, and is now occupied by Bishop McKim, while the chapel in the house serves as the Church center for the homeless Cathedral congregation and other Church folk, Japanese and foreign. Mr. and Mrs. Andrews were on furlough this year.

its thirteenth annual meeting in the Guild Hall of St. Thomas' Church, on Monday, January 21st, at four o'clock. The speakers will be: Dr. Amos T. Baker, superintendent of Bedford Reformatory, the Rev. J. Wilson Sutton, vicar of Trinity Chapel, and Mrs. L. Frederic Pease.

The Churchmen's Association held its annual meeting at Browne's Chop House, on Monday last, at which the following officers were elected: President, Bishop Lloyd; Secretary, the Rev. John Acworth; Treasurer, the Rev. Floyd S.

Leach; members of Executive Committee: the Rev. W. L. Kinsolving and Dean Robbins. At the meeting several ex-presidents gave reminiscences of the earlier days. Mention was made of the existing controversy, but the comments were in an extremely eirenic vein. The Association will probably hold a pre-Lenten Quiet Day in the last week of February. The speaker at the next meeting will be Mr. John S. Sumner, of the Society for the Suppression of Vice, whose topic will be Censorship. FREDERIC B. HODGINS.

served as an Army Chaplain in the late war, has been selected Dean of the Convocation of Norristown, to fill the vacancy caused by the death, in November last, of the Rev. J. Kennedy Moorhouse, rector of Calvary Church, Conshohocken. Coincident with Mr. West's election as Dean to succeed Mr. Moorhouse, it was also learned that Mr. West has been called to the rectorship of Calvary Church also made vacant by Mr. Moorhouse's death.

Mr. West was born in Philadelphia, and is a graduate of the Class of 1899 of Girard College and of the Philadelphia Divinity School, Class of 1910. He was ordained to the priesthood that same year by the late Bishop Mackay-Smith. He was formerly curate at St. Matthew's Church, 18th Street and Girard Avenue.

Studdert Kennedy in Philadelphia

Festival of Lights—Polish Midnight Service—Bishop Webb Preacher

The Living Church News Bureau }
Philadelphia, Jan. 10, 1924 }

THE Rev. G. A. Studdert Kennedy visited Philadelphia last Sunday, preaching at the Church of the Redeemer, Bryn Mawr, in the morning, addressing a Sunday school rally at the Church of the Holy Apostles in the afternoon, and preaching in the Chapel of the Mediator, West Philadelphia, in the evening.

The latter church was filled to its capacity by members of the parish, and of St. Philip's Church, and a large number of residents who had been attracted by the announcement of the special preacher who spoke most earnestly on world conditions and the need for peace. Mr. Kennedy likened the world today to the picture drawn by Bunyan in *Pilgrim's Progress* of the man in rags, bewildered, seeking the light and guidance.

The following day, at a luncheon in the Church House, Mr. Kennedy spoke to the clergy of the Diocese, urging a true Christian philosophy of history, and an unswerving loyalty to the teachings of Jesus, even though they ultimately and inevitably lead to suffering and persecution.

FESTIVAL OF LIGHTS

On the Feast of the Epiphany, the Festival of Lights was held in the Church of the Advocate, Philadelphia, of which the Rev. J. H. Lever is rector.

Dressed as Oriental kings, and attended by pages, three members of the parish, made the presentation of gold and frankincense and myrrh, singing as they marched along the darkened aisle, *We Three Kings of Orient Are*. Except for a large illuminated star over the altar, and the light from a large candle, the church was in darkness prior to the Festival of Lights. From the large candle, hundreds of other smaller candles were lighted and carried in procession.

POLISH MIDNIGHT SERVICE

An impressive service was held on Christmas eve by the Polish congregation of the Mission of the Holy Redeemer, worshipping in St. George's Church, Livingstone Street and Indiana Avenue. The services, conducted by the priest, the Rev. John B. Panfil, commenced at 10:30 and closed at midnight. About 700 persons were present and there was no standing room even in the aisles.

The children's choir led the congregation in the singing of the old Polish Christmas hymns. No special attraction was offered, but the people came to show their loyalty to Christ on His birthday, and literally filled the church so that there "was no room."

BISHOP WEBB PREACHER

The Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, was the special preacher at the annual service of the alumni of the Episcopal Academy.

The alumni, trustees, faculty, and students of the Academy marched in procession from the parish house of St. James' Church, to the church. The offering at the service will be used for the special fund for a memorial chapel to the alumni of the Academy who died in the World War.

SACRIFICE WEEK

At the invitation of Bishop Garland and the Committee arranging for Sacrifice Week, missionaries from China, Japan, Brazil, and other leaders in the missionary work of the Church are presenting, in a large number of parishes in the Diocese, the latest information from the mission fields of the Church.

The speakers include the Rev. James W. Morris, of Port Alegre, Brazil, the Rev. Walworth Tyng, of Changsha, China; the Rev. J. Hubard Lloyd, of Kyoto; the Rev. F. A. Gray, Boone University, Wuchang, China; the Rev. Franklin J. Clark, secretary of the National Council; Mr. Lewis B. Franklin, Vice President and Treasurer of the Council; and the Rev. A. B. Parson, formerly a missionary in the Philippines, now assistant secretary of the Foreign Division of the National Department of Missions.

Mr. Franklin addressed a large group of prominent Churchmen at a luncheon, and the women of the Diocese at a tea.

The primary purpose of the speaking campaign is to arouse great interest in the missionary work of the Church, so that the Diocesan share of the National Church's deficit for 1923 will be met during Sacrifice Week, January 20th to 27th.

ANNUAL EDUCATION DAY

On January 24th, the annual Education Day will be held in the Church House under the auspices of the Commission on Mission Education of the Department of Religious Education. The day will commence with a celebration of the Holy Eucharist in the Chapel of the Church House, the Rev. Z. B. T. Phillips, D.D., being the celebrant. Breakfast will follow, and during the morning, Study Classes will be held for various groups. At noon devotional instructions will be given, and in the afternoon, a pageant will be presented.

The general subject of the day, is Japan. The arrangements have been made under the direction of Mrs. H. Pilsbry, Chairman of the Commission on Mission Study.

DEAN OF NORRISTOWN

The Rev. Stanly R. West, rector of Christ Church, Pottstown, Pa., who

MISSIONARY SUNDAY

The Commission on Church Schools has requested the schools of the Diocese to observe Missionary Sunday on the Second Sunday after the Epiphany (in accordance with the recommendation of the General Convention), so that interest may be thereby aroused amongst the pupils for a missionary offering to be made on January 27th in connection with Sacrifice Week which is to be held in the Diocese.

FREDERICK E. SEYMOUR.

BISHOP OVERS AT C.P.C. SERVICE

THE ANNUAL SERVICE of the Church Periodical Club was held in St. Thomas' Church, New York, the Rev. Earnest M. Stires, rector, on the First Sunday in Epiphany, January 6th, at 4 p.m. The Rt. Rev. Walter Henry Overs, Ph.D., Bishop of Liberia, delivered the address.

Bishop Overs outlined in a clear and interesting manner the situation of the Church's task in Liberia, laying particular emphasis upon the opportunities along evangelistic, medical, and educational lines to combat the pagan and Mohammedan influences that prevail everywhere. Since his consecration in 1919, fourteen new centers have been established, and from these centers advance work is being done in hundreds of native towns. The Bishop told of his experience in Africa years ago, when he was forced to serve as "doctor" to 250,000 people, and showed how the same conditions still prevail in Liberia, where there are but two small hospitals, almost no qualified doctors, and where one nurse treats 10,000 cases in a single year! In educational work, the onus rests upon the mission schools. Our Church alone maintains nearly ninety schools, but is handicapped by the scarcity of books, as there is no place in the entire country where literature of any sort suitable for education can be purchased.

The assistance which the Church Periodical Club has rendered to the missionary work in Liberia was dwelt upon at some length by Bishop Overs. He told of Christian homes which he has visited there where only three books were in evidence, the Bible, the Prayer Book, and Montgomery Ward and Co.'s catalogue!

The Bishop closed his address with an interesting account of his first trip through his jurisdiction, when he was asked by the native Grebo chiefs to confer with them on war matters. As a reward for his counsel, he was seated beneath a huge floral cross and presented with a large cross of gold prepared by native goldsmiths, the chiefs having somehow discovered that the cross was the Bishop's insignia!

Standing of Chicago among the American Dioceses

Brotherhood Activities—The Diocesan Convention—Bishop's Day at the W. A.

The Living Church News Bureau }
Chicago, Jan. 12, 1924 }

ALONG with his many other gifts, the Rev. Dr. Hopkins, rector of the Church of the Redeemer, has a remarkable faculty for research analysis of figures and statistics, of summarizing them and displaying them with telling effect. Recently Dr. Hopkins has taken the reports and statistics of the dioceses of the American Church, has set forth their vital and financial statistics, and has shown the honorable place that our own diocese, Chicago has. These figures he presented recently at a conference held by the diocesan clergy at the Church of the Epiphany, in the interests of the Church's Program. Here is a brief summary of the vital statistics:

Chicago stood, at Portland, eighth in number of communicants, viz., 30,903, being exceeded by New York, Pennsylvania, Massachusetts, Connecticut, Long Island, Newark, and Ohio. In total baptisms she stood seventh; in adult baptisms sixth; in marriages seventh; and in burials seventh.

Though eighth in number, Chicago stood fifth in the number of men ordained to the diaconate, third in the number ordained to the priesthood, third in the number of postulants, fourth in the number of candidates, and fourth in the number of lay readers. In non-parochial clergy it stood fifth, the total being forty-one.

The Diocese is just where it apparently belongs, eighth in the whole number of priests, 137, and in the whole number of clergy, 144.

In the financial reports, Chicago stood fourth in the list of moneys spent for parish support, with \$2,088,452 for the triennium, being exceeded by New York, Pennsylvania, and Massachusetts. In amount spent for restoration and additions to Church properties Chicago ranks sixth; she stood seventh in her total spent for all parochial objects, the total being \$2,340,625. In the grand total of offerings for all purposes, Chicago stood seventh in contributions, her total being \$2,831,592. In the amount of indebtedness, floating and funded, Chicago stands fourth. In the amount of money spent on her Church property alone Chicago stands twelfth in the list of 69 dioceses, the sum being \$5,340,800. In the amount of money invested in endowments she stands twenty-fourth, her total being \$561,322.

BROTHERHOOD ACTIVITIES

The Brotherhood of St. Andrew has seldom been as active as it is now. The junior department is particularly active, and several probationary chapters have recently been organized. A typically progressive chapter is at St. Mark's Church, Glen Ellyn, which is having good results in increasing its members, and in the building up of the Church school. The chapter has also an athletic program, and is planning for a Father and Son Banquet.

The senior work was never better organized or directed than it is now. An

enthusiastic local assembly meeting was held on Monday evening, January 7th, at the Central "Y", Mr. Jewell F. Stevens, presiding. A helpful address was given by Mr. H. Lawrence Choate, on How to Conduct a Chapter Meeting. Mr. Choate, made an actual demonstration with the men at the table at which he was sitting. Mr. W. F. Pelham, the president of the Local Assembly, outlined and explained the Brotherhood Objectives of the local assembly, defining them, as family worship in every Church home; men's corporate communion in every church on the third Sunday of each month; Camp Houghteling, for the training of Church boys in leadership; a conference for men at St. Alban's, School, Sycamore; ten new chapters in the diocese; annual corporate communion on the First Sunday in Advent; family Sunday in every parish church once each year, to bring about again the family pew. Father Azoo and Deacon Badall, Assyrian Brotherhood workers, spoke of the Brotherhood work among Chicago Assyrians, who number 5,000, 300 being reported as being members of the American Church. Mr. Robert J. Lehman, a short and telling address on What the Rules of Prayer and Service Really mean. Bishop Griswold, the last speaker, spoke on the Campaign for the Western Seminary, asking the prayers of the Brotherhood for this great undertaking. In this connection, it will be good news for those who have followed the Campaign to hear that Mr. George A. McKinlock, of Lake Forest, has given \$50,000 to the Campaign. Mr. McKinlock is a trustee of Northwestern University, and has given generously to its Campaign, which began this autumn.

THE DIOCESAN CONVENTION

The annual Diocesan Convention is to be held a little later this year. The month of January proved to be inconvenient, and legislation was enacted, enabling the Convention to meet within the first week in February. This one will meet at the Church of the Epiphany Chicago, on Tuesday and Wednesday, February 5th, and 6th. There will be a corporate communion of the clergy and lay delegates on Tuesday at 8 A.M., and the convention will assemble for business at 10:15 A.M.

A resolution was made at the last Convention to hold a series of conferences at the time of the Convention, and the committee in charge have announced that on the Monday evening of February 4th, a dinner will be held at the Auditorium Hotel, with Bishop Anderson, and one of the Missionary bishops as speakers. On Tuesday afternoon at Chase House, and at the Church of the Epiphany, there will be conferences on the work of the Woman's Auxiliary, the Girls' Friendly Society, the Daughters of the King, and the Church Periodical Club. On Tuesday evening at the same places, there will be conferences on Missions, Religious Education, Social Service, and Young People's work. On Wednesday evening at eight o'clock, the Church of the Epiphany, a pageant *The Presentation* will be given under the direction of the Rev. Morton Stone, who will also give a short talk on how to present pageants in parishes.

The committee is trying to make the annual Convention a real rally of the Church people of the diocese, and is doing all it can to insure a large attendance

at the conferences and other appointments and meetings. The annual meeting of the Woman's Auxiliary will be held at the State and Lake Building, on the morning of Thursday, February 7th.

BISHOP'S DAY AT THE W. A.

The January meeting of the Woman's Auxiliary was Bishop's Day, Mrs. E. J. Randall, presiding. This meeting with the Bishop of the Diocese as the speaker is always looked forward to and is largely attended.

The Bishop gave an able exposition of the policy of the Diocese of Chicago, basing it on the old text of "lengthening the cords and strengthening the stakes." He felt that the emphasis should be placed on the strengthening of the stakes. Until our diocesan institutions are placed upon a firmer foundation, it is inexpedient to extend our work. He urged fewer organizations and more organization, and asked for a branch of the Woman's Auxiliary in every parish. The Bishop concluded his address with a statement of the progress of the campaign for the Western Theological Seminary.

The monthly reports are always an interesting feature of these monthly meetings. The January meeting was enlivened by a quiz conducted by Mrs. Clinch, the diocesan treasurer, upon the work in Alaska, with a view to ascertain just how much the members of the Auxiliary knew of the actual work in the mission field. Mrs. Tilton, the United Thank Offering Treasurer, reported that the fall offerings for the fund had amounted to \$2,888, coming from sixty-one parishes out of a total of ninety-one.

WINTER SESSION OF NORMAL SCHOOL

The Normal School for Teacher Training is now well established. This year two sections are meeting, one in the city and one in the suburbs. The city sessions are held at Trinity Church, and the suburban at Trinity Church, Wheaton. The fall sessions, which were most encouraging in attendance and interest, began in October. The winter session begins on January 14th. The courses offered are all very practical in scope, taking the Christian Nurture Series, which is in use in most of our schools, and explaining its principles and methods. One class will consider primary and kindergarten methods, another junior methods, another grammar school grades, and another senior work. Two evenings will be devoted to fundamental principles, followed by explicit study of sample lessons with discussion as to the best methods in presenting them. Non-specialized courses will be given also. At Wheaton the rector, the Rev. F. H. Millett, will give a course on The Teacher; and at Trinity, Chicago, the Rev. Gerald Moore will speak on How To Train the Devotional Life.

MISCELLANEOUS ITEMS

After the midnight Celebration at St. Peter's Church, Sycamore, the Rev. F. H. Weichlein, rector, some members of the congregation led Mr. Weichlein to the door of the church and pointed outside to a handsome new coupe, a gift from the parish in appreciation of their rector's devotion.

As a memorial to her brother, Mrs. D. F. Bowles has given to St. Elizabeth's Church, Chicago, the Rev. E. V. Griswold, priest in charge, a beautiful brass alms bason which was used on the first time at the midnight service on Christmas. The inscription reads: "To the glory of God. In memory of Charles A. Klinck,

born October 5, 1871, died February 20, 1923.

St. John's Church, Irving Park, the Rev. W. D. Butler, M.D., rector, is undertaking improvements and additions to its property to the extent of \$10,000. It

is proposed to raise the present church two feet, to excavate under the entire building, and to put a solid wall of concrete under both church and parish house. This will add considerably to the accommodation. H. B. GWYN.

Washington Laymen's Association Desires Good Friday Observance

Father and Son Dinner—Board of Education

The Living Church News Bureau }
Washington, Jan. 12, 1924 }

SIXTY-FIVE men, including a sprinkling of clergymen, representing seventeen parishes, gathered at All Saints' Church, Chevy Chase, last Wednesday evening for the mid-winter meeting of the Laymen's Service Association of the Diocese of Washington. This fact, in itself, is indicative of the character and spirit of the Association. All Saints' Church is situated on the boundary line of the District of Columbia at its northwestern extremity. Men came from parishes in every part of the city of Washington and from some of its suburbs, not many from any one parish but a few from most of them. The enthusiasm of the men present was of the type that would draw them ten miles on a winter's evening to attend a meeting. The Association is not large in numbers, but widely scattered and full of life.

The Association was the guest of the Men's Club of All Saints' Church, and the Club had prepared a fine musical program of local talent and most acceptable refreshments. But this program had to be curtailed, because the members of the Association were so much interested in the business meeting that it was after ten o'clock before they were ready to adjourn. Two projects of future activity were laid before the Association by the President, Dr. L. W. Glazebrook. The first of these is the proposition to work for the public observance in the City of Washington of Good Friday. It is expected that, in the near future, the Commissioners of the District of Columbia will call a meeting of prominent citizens of all creeds who, through the various civic bodies, such as the Chamber of Commerce, will call on business and professional people to close their stores and offices on Good Friday from noon until three o'clock to permit their employees to attend the devotional services in their respective churches.

FATHER AND SON DINNER

The second proposition is the holding of a Father and Son Dinner in March, at which the boys may see the number and type of men engaged in Church work, and catch something of the spirit that animates them. This idea was received with applause and those who did not have sons of their own, promised to borrow their neighbors' sons for the occasion.

The diversity of work carried on by the Association may best be indicated by giving the names of the Standing Committees appointed at this meeting. These were the Committees on the City Missions, the Episcopal Church Homes, the Juvenile Court, Public Lenten Services, Rural Coöperation, and the Diocesan Newspaper.

BOARD OF EDUCATION

In its annual report the Diocesan Board of Religious Education explains the use of the increased funds granted it by the last Convention. These have been used entirely for the training of teachers and Sunday school workers. With the assistance of the Board, two colored men and two colored women were sent to the Summer School held last July at Lawrenceville, Va. Three delegates from the Diocesan Young People's Society were sent to the summer school at Charlottesville, Va. The foregoing are in addition to the fifteen teachers whom it has been the habit of the Board to assist financially to attend summer schools of Religious Education. It is also possible this winter to maintain two teacher training classes for teachers. One for the elementary instruction of experienced teachers, and the other for advanced instruction of those who have already had training in earlier classes. The coaching class in the Christian Nurture Series, which meets monthly, is maintained without expense to the Board.

The Board plans an extensive campaign to increase the use of the Mite Boxes for the Children's Lenten Offering. A mass meeting for children will be held on Sexagesima Sunday.

THE PHILADELPHIA PRIESTS' CONVENTION

THE PROGRAM of the subjects and the speakers for the 'Catholic Priests' Convention, to be held in Philadelphia on April 29th and 30th, has been completed.

The Convention will be opened on Tuesday morning, April 29th, with a Solemn High Mass at St. Mark's Church. The Bishop of Milwaukee has consented to be the preacher. The names of the ministers of the Mass will be announced later.

On Tuesday afternoon, at three o'clock, the first session of the Convention will be held. The subject will be The Incarnation, and papers will be read as follows: The Deity of Our Lord, by the Rev. Francis J. Hall, D.D., of the General Theological Seminary, New York; The Virgin Birth, by the Rev. Wm. Pitt McCune, Ph.D., of New York; The Resurrection, by the Rev. Frederick C. Grant, D.D., of Chicago.

On Tuesday evening, at eight o'clock, the general subject will be The Holy Eucharist, with papers on the following topics: The Holy Sacrifice, by the Rev. Wm. A. McClenthen, D.D., of Baltimore; The Real Presence, by the Rev. Frederick S. Penfold, D.D., of Providence, R. I.; and The Holy Communion, by the Rev. Frederick S. Fleming, of Chicago.

On Wednesday morning, April 30th, at ten o'clock, the subject will be Moral Theology, with papers or addresses on The Study of Moral Theology, by the Rev. Professor Bowyer Stewart, of Nashotah; on The Priest in the Confessional, by the Rev. Clarence N. Dunham, of Orange,

N. J.; and on Spiritual Guidance, by the Rev. Father Huntington, Superior of the Order of the Holy Cross. This session on Wednesday morning will be for the clergy only.

The Devotional Life of the Priest will be discussed on Wednesday afternoon. The two topics, Prayer and Meditation, and Rule of Life, will be treated by the Rev. Father Waggett, of the Society of St. John the Evangelist, and the Very Rev. C. S. Hutchinson, D.D., Dean of All Saints' Cathedral, of Milwaukee, respectively.

The final session of the Convention will be a public mass-meeting at eight o'clock Wednesday evening. The general subject will be, The Church and Reunion. The speakers will be the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, the Rev. George Craig Stewart, D.D., of Evanston, Ill., and the Rev. J. G. H. Barry, D.D., of New York.

As has before been stated, this Convention is regional in its character, embracing the clergy in the dioceses of the New England and Middle Atlantic States. It is understood that Conventions or Congresses of like character are being projected for other sections, all looking forward to a nation-wide gathering in the not distant future.

Over four hundred clergy have entered their names as members of the Philadelphia Convention.

AN EMBASSY TO ORTHODOX EAST

THE REV. DR. EMHARDT, Field Director of the Foreign-born Americans Division of the National Council, sailed for Europe and the Near East on January 14th, as special representative of the National Council to the Churches of Europe and the Near East. He will accompany Bishop McCormick, who has been appointed Bishop of the American churches in Europe, during part of the Bishop's visitation. Dr. Emhardt's mission abroad is of great importance.

The development of the work of the Division with national groups has reached a stage at which perfect accord with the Churches, and in some cases the governments, in the home lands is indispensable. Some of the problems he must meet have reached an acute stage; others, after several years of patient culture, are about to blossom forth as developments of great importance in our relation to foreign peoples and their Churches, both at home and abroad. Our Church is sending a single representative to visit those fields which are continuously being covered by several representatives from each of the other large religious bodies, although our relations in most cases are more intimate and are of far-reaching importance to both the Church and State. Dr. Emhardt's mission is a delicate one. He should be sustained by the prayers of all Church people.

Dr. Emhardt was given, as credentials the following letter, signed by the Vice President of the National Council, which he is to present to the prelates of the various Churches of Europe and the Near East:

"7th January, 1924.

"To—

"Greeting:

"We are sending the bearer of these presents, the Reverend Doctor William Chauncey Emhardt, priest, official representative of the National Council of the Episcopal Church in the United States, to study and report on conditions of the Churches of Europe and the Near East. "It is hoped that by means of his visit

we can be of more service to the emigrants from your land who have come to America; and promote greater mutual understanding between the Episcopal Church of America and her Sister Communion and, by closer acquaintance, develop a spirit of confidence each in the other.

"We commend him to your trust and esteem, and will be very grateful to you, if you will give him such facilities as you can to assist him in fulfilling his mission."

AMERICAN CHURCH REPRESENTATIVE IN JERUSALEM

AT THE URGENT REQUEST of Eastern Patriarchs the Episcopal Church is about to send a clergyman to take up his residence in Jerusalem. The Rev. Charles Thorley Bridgeman, assistant secretary of the Foreign-born Americans Division of the National Council, has been appointed by the Council as Chaplain in Jerusalem where he will be a professor in the Seminary of the Armenian, Gregorian, and Greek Orthodox Churches. He will thus be a vital factor in the development of leaders for the people of the Near East. He plans to begin his work in the spring. Provision for the new position is made through the Good Friday offerings.

This represents a policy of far-reaching importance, viz., the helping of the Eastern Churches from within. It is not the imposition of American ways and forms of religion on Eastern people, but the response to the call of the East, crushed down by war and persecution, to help them resuscitate themselves. Back in the forties of the last century the Episcopal Church had a bishop, Bishop Southgate, in Turkey, whose policy was the same, coöperations have been thus given in the Near East.

The new American chaplain will also hold a position of Honorary Canon of the English Cathedral in Jerusalem.

The Orthodox Patriarchs of the Church of Roumania, Constantinople, and Antioch have made like requests to the Episcopal Church, which will be answered in due course of time.

PONTIFICATES AT ORTHODOX MASS

IN COPE AND MITER, the Rt. Rev. James R. Winchester, D.D., Bishop of Arkansas, blessed a Greek priest and his people during a Christmas solemn high mass sung at the Greek Orthodox Church in Little Rock, Ark., from midnight to four o'clock Monday morning, January 7th, the last observance of Christmas under the Julian Calendar. Beginning next year, Greeks throughout the world will observe Christmas according to the Gregorian calendar.

The service in which Bishop Winchester officiated as a Bishop of the Universal Church, was a gorgeous one, despite the handicap of having amateurs in the antiphonal choir stalls. The priest, the Rev. Nicholas Sakellarides, D.D., who is the *Economos*, or archdeacon of the Greek Church in Arkansas, was vested in robes suggestive of the ancient Byzantine glory. Bishop Winchester wore the cope and miter traditional to the Western Episcopate.

The service began promptly at midnight with an hour's readings in the Old Testament prophecies pertaining to the Virgin Birth and immaculate life of our Blessed Lord. Following this were the antiphonal chants, and the service then proceeded into the Mass proper. How-

ever, before this "Papa Nicholas," as Father Sakellarides is affectionately known among the members of his congregation, solemnly went to the improvised bishop's throne, knelt before Bishop Winchester, and implored his blessing and permission to proceed with the Mass. Bishop Winchester blessed him with the sign of the Cross three times upon his head. Father Sakellarides then handed a silver cross to Bishop Winchester who, according to Greek Orthodox custom, blessed therein the congregation present.

Following this ceremony, Father Sakellarides addressed Bishop Winchester in modern Greek, welcoming him to the parish. This address, was translated by his son, Achille N. Sakellarides.

Bishop Winchester replied briefly to this address of welcome, prefacing his reply with a salutation in classic Greek and resorting to Greek New Testament quotations, much to the surprise and pleasure of the Greeks assembled.

BISHOP PAGE ARRIVES IN DETROIT

THE RT. REV. HERMAN PAGE, D.D., recently elected Bishop of Michigan, took part in his first public service in the Diocese on Sunday, January 6th.

At eleven o'clock he was at Christ Church, Detroit, where he participated in a service of thanksgiving in commemoration of twenty-five years of loyal and devoted service of the Rev. W. D. Maxon, D.D., rector of the parish.

In the evening the Bishop preached for the first time as the Bishop of Michigan, at St. Paul's Cathedral.

Tuesday, January 8th, he met the clergy in a "quiet morning." The day opened with a celebration of the Holy Communion, the Rev. Dr. Maxon, celebrating. The Bishop took as his text, The Fellowship of The Mysteries of Christ Jesus. He said that, if asked what his policy would be, the text, he hoped, would be his answer.

At the close of this service the Bishop conducted a series of short meditations, all applicable to the clergy. Humility, forgiveness, and prayer, were his themes. His concluding remarks were regarding the importance of pastoral work, and what he hoped would be the relation between the clergy and their bishop.

During the luncheon hour, speeches of welcome were made by many representatives of various parts of the Diocese.

Bishop Page was the speaker at the annual meeting of the Diocesan Church Club, held in the evening.

BISHOP DARLINGTON ADMINISTERS CONFIRMATION IN HUNGARIAN CHURCH

BY ARRANGEMENT with Archdeacon Harold E. Schmaus, and invitation of the Rev. Aladar Jasernecky, the Rt. Rev. James H. Darlington, D.D., Bishop of Harrisburg, visited the Coal Company's chapel, situated between Mount Carmel and Kulpmont, and confirmed six persons of the Hungarian Reformed Congregation, which was gathered together about a year ago by the Rev. Mr. Jasernecky.

The Magyar Reformed Church in this country, of which this congregation is a part, was originally composed of two associations. During the World War, their bishops and churches in Austria ceased to provide for the support of their mission-

ary clergymen in this country. The Western Conventus then voted to apply for recognition by the German Reformed Church in this country. The Eastern Conventus applied to the Church, and, at a meeting held at Princeton, N. J., an agreement was signed by which these clergymen and their congregations should be taken under the care of the Church. They already had our Catechism entire in their Prayer Book, and the Church of England had been for many years helping to train their theological students.

The Diocese of Harrisburg gives \$500 towards the support of the Rev. Mr. Jasernecky and his family, and the Department of Foreign-born Americans gives the remainder. The congregation itself pays to the Coal Company the rental of the building which they use, and also pays the rent of the house of their minister. Mr. Jasernecky had to interpret the Bishop's address to the people, few of whom understand English. The singing is strictly congregational, and as everyone sings, they do not need or wish instrumental accompaniment. According to Hungarian custom the candidates did not kneel, but stood while the Bishop laid his hand on their heads. The Ven. Harold E. Schmaus was present, and the congregation seemed to be very devout in their worship, and gave a generous offering for the Bishop's Charitable Fund.

Though desirous, Mr. Jasernecky has not yet been ordained to the ministry of the Church.

BISHOP GUERRY BETTER

REPORTS from Charleston, S. C., indicate that the Rt. Rev. W. A. Guerry, D.D., Bishop of South Carolina, who had been seriously ill during the fall and early winter, is now somewhat improved in health, but not yet able to assume the duty of parochial visitation.

A handsome Essex Coach automobile was presented to the Bishop by his friends throughout the Diocese at Christmas time.

MARYLAND CONFERENCE FOR CHURCH WORK

THE ANNUAL CONFERENCE for Church Work in the Diocese of Maryland under direction of the Educational Department of the Church Service League opened with a celebration of the Holy Communion in Emmanuel Church, Baltimore. Bishop Murray was celebrant.

Following the luncheon the Rev. Dr. W. H. Milton presented The Church and the Program. The afternoon sessions under the leadership of Miss Emily C. Tilotson were given over to study of The Creative Forces in Japan.

An evening address was given by Mr. Frederic Cook Morehouse, editor of THE LIVING CHURCH, on the subject, The Church and Reconstruction. The organized Christian forces of the world must stop war, he said. The Church may not dictate to Congress a specific policy but it can and should say, "Join the League of Nations, or provide something better." The determination of the Christian to stop war was contrasted with the position of the Pacifist to keep out of war.

The final address was delivered by the Rev. J. W. Suter, Jr., on The Church and Her Challenge. Loyalty said the speaker is the outgrowth of affection. Loyalty to the Church must be based on affection for Christ.

CONSECRATION OF DR. REIFSNIDER

THE PRESIDING BISHOP has taken Order for the consecration of the Rev. Charles Schriever Reifsnider, L.H.D., to be Suffragan Bishop of North Tokyo.

Time: 10 A.M., February 12, 1924.

Place: All Saints' Church, Pasadena, California.

Consecrators: the Rt. Rev. Dr. McKim, Presiding, the Rt. Rev. Dr. Gailor, and the Rt. Rev. Dr. J. H. Johnson.

Preacher: the Rt. Rev. Dr. Partridge.

Presenters: the Rt. Rev. Dr. Leonard, and the Rt. Rev. Dr. Stevens.

Reader of Litany: the Rt. Rev. Dr. Francis.

Attending Presbyters: the Rev. Dr. L. E. Learned; and the Rev. J. H. Yamazaki.

Reader Certificate of Election: the Very Rev. Dean Dr. Wm. MacCormack.

Reader Consent of Standing Committees: the Rev. Dr. George Davidson.

Master of Ceremonies: the Rev. C. Rankin Barnes.

Registrar: the Rev. Dr. Pardee.

DuBOSE SCHOOL BUILDING BURNS

THE MAIN BUILDING of the DuBose Memorial Church Training School, at Monteagle, Tenn., was lost by fire on Wednesday evening, January 9th. Part of the furniture was saved, but the building was a total loss, as well as the library. No lives were lost, and no injuries suffered, as the fire occurred during the winter vacation, when only five people were living in the building. The original part of the building was erected fifty years ago, additions having been made from time to time.

In spite of the loss, the Trustees, Dean, and officers of the School, made an instant decision to continue its work, and temporary quarters have been secured in Monteagle, in which the School will begin its next session on March 20th, to continue until the new buildings are ready for use.

BISHOP SHERWOOD'S EXAMPLE

IN THE WILL of the late Bishop of Springfield, in which \$100 each was bequeathed to Trinity Church, Rock Island, and Christ Church, Streator, these words occur: "I make these small bequests with much love and gratitude for the privilege of serving in these places, and as an example to those whose means, like my own, are small, but who can make some small remembrance for the furtherance of God's work through His Holy Church; a thing I have often presented and commended to my people."

WELLESLEY CHURCH WORK CONFERENCE

DATES for the Conference for Church Work at Wellesley College have just been determined. The conference will open on the afternoon of Monday, June 23d and will close after breakfast on July 3d. In previous years the conference has continued over the fourth of July. It was decided that this year the dates would be moved forward so that the ten day period would expire on the day before the holiday, giving the students time to reach their homes for Independence Day.

There has been some misunderstanding reported to the committee about the eligibility of applicants. It is not neces-

sary that they be experts in Church work, but that they show promise of real leadership.

As usual, the registration fee will be only \$5, and arrangements will be made this year to care for 400 students in the college dormitories.

The program secretary, Miss Josephine Bumstead, announces that the courses this year will be more interesting than last summer's, when the conference reached a new high level. Details will be published later.

Miss Marion de C. Ward, of No. 415 Beacon street Boston, will receive registrations. She suggests that applications be made early because it will be necessary to limit the membership of the conference according to the accommodations.

BISHOP McCORMICK GOES ABROAD

THE RT. REV. JOHN NEWTON McCORMICK, D.D., Bishop of Western Michigan, is to leave the United States during the month of January to go abroad, where he will oversee the churches in Europe. During his absence he will also render assistance to the Church in the Near East, and probably in Egypt, thus extending his episcopal ministrations to four continents.

INSTITUTE IN TRINITY PITTSBURGH

TRINITY CHURCH, Pittsburgh, which is being operated more and more along cathedral lines, has launched a very attractive and elaborate institute dealing with world problems. Beginning January 14th and ending February 29th, meetings are being held in the church at noontide, four days a week. At each meeting a thirty minute address is made by some prominent, well-informed speaker, and much interest is being aroused.

It is not strictly a Church affair, but is rather meant to be a form of community endeavor. The rector of Trinity, the Rev. P. G. Kammerer, Ph.D., has gathered together a thoroughly representative advisory committee, including the Rev. Dr. Maitland Alexander, formerly Moderator of the Presbyterian General Assembly, Dr. William M. Davidson, Superintendent of the Board of Public Education of Pittsburgh, the Rt. Rev. Alexander Mann, D.D., Bishop of the Diocese, Dr. T. S. Baker, President of the Carnegie Institute of Technology, Dr. J. G. Bowman, Chancellor of the University of Pittsburgh, and ministers of almost every religious body, including Rabbi S. H. Goldenson, of Rodef Shalom Temple.

Some of the leading topics under discussion are, Public Opinion, the Foundation of Democracy, The Welfare of the Child and the Menace of Neglect, The Ethics of Youth, a Challenge to the Present Generation, America and the Orient, Friend or Foe in the Making, Europe Today, Civilization or Chaos?

Among the speakers are William P. Beazell, assistant editor of the *New York World*, Dr. Worth Tippy, Secretary of the Social Service Commission of the Federal Council of Churches, Dr. C. C. Carstens, Director of the Child Welfare League of America, Dr. Haven Emerson, of the College of Physicians and Surgeons, New York City, Mrs. Jane D. Rip-pin, Director-in-Chief of the Girl Scouts of America, Dr. A. E. Stearns, principal of the Phillips Academy of Andover, Massachusetts; Kirby Page, the author;

WHERE TO GET CHURCH BOOKS

Oxford Bibles

Prayer books & Hymnals

EDWIN S. GORHAM

Church Publisher & Bookseller

ELEVEN WEST FORTY FIFTH STREET
NEW YORK CITY

THE D'ASCENZO STUDIOS

Phila—1602 Summer Street

DESIGNERS OF

HISTORICAL WINDOWS

Washington Memorial Chapel
Valley Forge, Pa.

Mural Decorations, Stained Glass,
Glass Mosaics, etc.

MÖLLER PIPE ORGAN

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

M. P. MÖLLER, Hagerstown Maryland

MOWBRAYS

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

SUPPLY EVERYTHING for the CHURCH

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

CHURCH VESTMENTS

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

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

A. K. MOSLEY

*Ecclesiastical
and Collegiate*

ARCHITECT

TROY: NEW YORK

*English Gothic Designs at Reasonable
Decorations: Furniture: FIVE YEARS WITH
Examinations & Reports: PETERBOROUGH ENGLAND*

R. GEISSLER, INC.

NEW YORK
56 W. 8. STREET.
CHURCH
FURNISHINGS
WINDOWS — TABLETS
FABRICS — EMBROIDERIES
MEMORIALS

Memorial Windows

When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows Some of them are in the form of color photographic transparencies

Charles J. Connick Nine Harcourt St.
BOSTON, MASS.

Awarded gold medal by Panama Pacific Exposition

Dr. Sidney Gulick, of the Federal Council of Churches, and other well known authorities.

For the most part no speakers are listed for Mondays or Saturdays. On those days carefully arranged organ recitals are given by the organist of Trinity Church.

This institute is the most elaborate and far-reaching thing of its kind ever attempted in the city of Pittsburgh, and it is planned to conduct a similar affair every year.

CATHOLIC CLUB PLANS MISSION

AT THE second meeting of the Anglo-Catholic Club in the Diocese of Washington, Tuesday, January 8th, tentative plans were made, and a committee, consisting of clerical and lay members, was appointed for the purpose of arranging for a Mission to be held in one of the largest churches in Washington at some time between now and Lent. If present plans are carried out, a famous Missioner will visit Washington for the purpose of expounding the faith as held and practised by Anglo-Catholics. The Mission will not be confined to Churchmen, but will be open to the general public, as has been the case with similar gatherings in England.

WYOMING HEALING MISSION

A HEALING MISSION was recently held in St. Peter's Church, Sheridan, Wyoming, by the Rev. R. B. H. Bell, of Denver, assisted by the rector, the Rev. S. E. West, and seven of the clergy of the District. So large were the crowds that thronged the church, that an afternoon service was devoted to the healing of children. Mr. Bell conducted conferences for the attending clergy in the mornings. Many cures were reported. A number of children were treated for goiter, and it was reported in several cases that the swellings were seen to disappear under treatment. The Bishop came for the last day of the Mission and confirmed a class of twenty-eight. The fruits of the Mission also included forty persons who received Holy Baptism. The follow-up work of the Mission necessitated the detail of the Rev. H. H. Daniels of Thermopolis to assist the rector for a month.

QUIET DAY FOR MEN

THE REV. McVEIGH HARRISON, O. H. C., will conduct a Quiet Day for men on Lincoln's Birthday, February 12th, at the Church of the Transfiguration, 1 E. 29th Street, New York City. The day will begin with the Holy Eucharist at 10 A.M., luncheon at 12:30 P.M., and close with evensong at 4 P.M.

The Rev. J. H. Randolph Ray, rector of the church, is most cordially inviting all who are interested. He is asking, however, that those who expect to attend, notify him not later than February 10th.

RESULTS OF EVERY MEMBER CANVASS

PARTIAL REPORTS of the recent Every Member Canvass indicate that there will be an increase of several hundred thousand dollars in 1924 in the offerings for the general work of the Church.

Knowing from past experience that it is impossible to secure complete reports soon after the making of the Canvass, the Field Department requested the dioc-

eses to send in the record of the first six parish reports of pledges which reached diocesan headquarters. The purpose of this was to furnish an indication of trend, just as the result of a political election is forecasted by the returns from scattered precincts.

Up to date, eighteen dioceses have made these preliminary reports, and parish reports in other forms have been received from a number of others. The list includes both large and small dioceses, and parishes reporting are of all kinds, large and small. It is believed that these reports are fairly representative, for they include decreases as well as increases. There is no indication that in any case an effort was made to select only favorable examples.

The parishes reported made pledges for 1923 totalling \$162,472; for 1924 their pledges total \$184,563. This shows an increase of \$22,091. In a number of cases it was reported that the canvass was incomplete and that the final figures would be larger.

According to *The Living Church Annual*, there are 7,740 parishes and missions in the Church, exclusive of foreign missions. As many of these are merely preaching stations or very small missions, it is estimated that for purposes of calculation 4,000 would be a conservative figure. The 108 parishes reported on are one thirty-seventh of this number. If the average gain shown by the reports is accepted for the whole Church as a basis of calculation, this would indicate a probable gain of \$812,000 in total pledges for the quota for diocesan and general work. Judging from the past, about half of this, or \$406,000 will be devoted to the general work of the Church. Figuring on the basis of money rather than number of parishes, the estimated increase would be about \$370,000.

ST. LUKE'S HOSPITAL, TOKYO, NEEDS MEDICAL BOOKS

WHEN DR. TEUSLER, the director of St. Luke's Hospital, returned to Tokyo in October, he found that scarcely a half-dozen medical books had escaped the earthquake and fire; and he and the devoted staff of St. Luke's faced their task of emergency relief work as well as the task of reestablishing the hospital, without the reference library so necessary to the effective performance of both tasks.

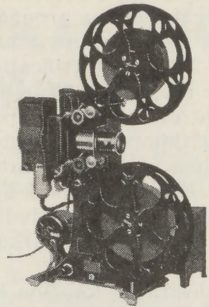
Efforts are now being made—with some success—to supply a working library of the best of the modern medical books. This emergency library will later serve as the nucleus for the larger library which will be built up when St. Luke's is reestablished in permanent buildings.

Gifts are being received and the books purchased and forward by the Church Periodical Club, 2 West 47th Street, New York.

ON SEVEN PINES BATTLEFIELD

ON SUNDAY, December 30th, a new mission point was opened, and a Sunday school organized at Sandston, in Henrico County, Diocese of Virginia. The organization was effected by the Rev. G. M. Brydon, Executive Secretary of the Diocesan Missionary Society, assisted by Messrs. W. R. Stansbury and R. C. Francis, two of the lay-readers on the staff of the Missionary Society. The mission starts with an enrollment of thirty-five adults, and a Sunday school of sixty.

The village of Sandston is situated on the site of the battlefield of Seven Pines,



THE SAFETY CINEMA

Approved for Use Without Booth and Licensed Operator

Insurance Rate Not Affected

Write for Booklet A

UNITED PROJECTOR & FILM CORPORATION

69 West Mohawk St. BUFFALO, N. Y.

Quick Relief to BRONCHIAL SUFFERERS

Coughs, nasal and bronchial colds are relieved promptly by the vapor of Cresolene — the standard drugless treatment with forty years of successful use its guarantee. The most widely used remedy for whooping cough and spasmodic croup.



Introduced in 1879

Vapo-Cresolene

"Used while you sleep"

SEND FOR DESCRIPTIVE BOOKLETS 49c FOR SALE BY DRUGGIST VAPO-CRESOLENE CO., 62 Cortland St. New York

whooping cough

and CROUP—those dreaded Childhood afflictions are quickly and safely relieved by Roche's Herbal Embrocation—the remedy that has served several generations of Mothers successfully—since 1802.

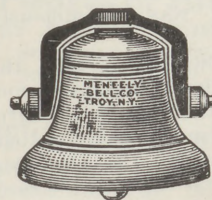


Equally effective for BRONCHITIS or COLDS on the chest.

Always keep a bottle handy

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

ROCHE'S HERBAL EMBROCATION



MENEELY BELL CO.

TROY, N. Y. AND 220 BROADWAY, N. Y. CITY

BELLS

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 69 ESTABLISHED 1858 THE C. S. BELL CO. HILLSBORO, OHIO

MENEELY & CO. BELLS WATERVLIET, N. Y.



one of the series of battles in the campaign of General McClellan around Richmond, in the war between the States, and the remains of the old fortifications still exist. During the World War, the National Government established a powder packing plant at this point, and erected a temporary village for the workmen. This village has been purchased by a development company, and the buildings made permanent, and the population is steadily increasing.

A most desirable location has been secured for a church for the new mission, and plans are being completed for the immediate erection of a church building. The services will be conducted for the present by lay-readers on the staff of the Missionary Society.

THE CHURCH IN SOUTH CAROLINA

RECENT REPORTS from many places in the Diocese of South Carolina indicate that the annual Every Member Canvass has been generally accepted as the normal way of securing the amounts needed for the local budget and for the needs of the general Church. These reports, while not showing to date any substantial increase over last year's offering, at least indicate that it is no longer necessary to persuade parish officials to adopt this method of financing the Church, and larger results seem assured for the future.

There has been an increase in the number of parishes in which the Church School Service League and the Young People's Service League are represented, and a corresponding increase in the contributions of the young people to the work of the Church in each of the five fields.

Important meetings of diocesan scope have been announced as follows: annual convention of the Woman's Auxiliary at Cheraw, January 9th and 10th; united service for presenting the Advent offering of the Church schools of Charleston, in St. Paul's Church, January 20th; a preaching Mission by the Rev. J. A. Schaad in the Church of the Holy Communion, Charleston, January 23d to February 1st; and the annual meeting of the Charleston Convocation in St. Thomas' Church, Beaufort, February 4th to the 6th.

RESOLUTIONS ON THE PASTORAL

ON TUESDAY, January 8th, at a regular meeting of the vestry of the Church of the Ascension, Washington, D. C., the following resolution was unanimously adopted:

"RESOLVED, that the Rector and the Vestry of the Church of the Ascension, Diocese of Washington, hereby reaffirm and record their full and unequivocal adherence to the articles of the Christian faith laid down in the Apostles' Creed, according to the plain intent and meaning thereof as reaffirmed by the House of Bishops in the Pastoral Letter of November 21, 1923.

"FURTHER RESOLVED, That no person, although otherwise qualified, shall at any time be invited or permitted to conduct, or to participate in the conduct of any form of service in or for the Church of the Ascension who is not known to accept, truly and without mental reservation or verbal quibble, the faith as so laid down and defined.

"AND FURTHER RESOLVED, That it is the sense of the Rector and Vestry that the Bishops of the Protestant Episcopal

Church in the United States of America, as now so known, should at all times have and exercise the full ecclesiastical authority and governance, which is, and of right ought to be, theirs by virtue of their Apostolic succession."

DEAN CHALMERS INSTITUTED

THE INSTITUTION of Rev. Robert S. Chalmers, as dean of St. Matthew's Cathedral, Dallas, Texas, took place on Sunday, January 6th, and was a very impressive service, and a notable event in the diocese. The Cathedral was filled to overflowing and the music, under the direction of Mr. Carl Wiseman, organist and choirmaster, was well rendered. The keys of the Cathedral were presented by Mr. Charles L. Kribs, senior warden, who, with Mr. W. M. Lingo, junior warden, accompanied the dean to the altar. The Rt. Rev. Harry T. Moore, D.D., Bishop-Coadjutor, officiated as institutor and preached.

Dean Chalmers made an enviable reputation in his old parish in Toledo, and has been a central figure, for years, in diocesan affairs in Ohio, so that he comes here well fitted to take up the important work that awaits him.

CHURCHMAN CANDIDATE FOR CONGRESS

MR. TURNER W. SHACKLETT, an outstanding Churchman of the Diocese of Erie, born in Virginia, but resident of the city of Erie since 1875, is candidate for Congress from the city of Erie.

Mr. Shacklett's eminence in Church affairs is indicated by the fact that he became a member of the vestry of St. Paul's Church, Erie, in 1884, and continued in that post, becoming a member of the Chapter when it was erected into a Cathedral. He has been its secretary for the past twelve years. He has been

The Anglican Theological Review

EDITED BY

THE VERY REV. S. A. B. MERCER, D.D.

THE REV. PROF. BURTON S. EASTON, D.D.

THE REV. PROF. FRANK H. HALLOCK, D.D.

THE REV. FREDERICK C. GRANT, D.D.

A QUARTERLY JOURNAL

Special offer to new subscribers

\$2.00 THE YEAR

Send subscriptions or requests for sample copies to the publishers.

Columbia University Press
New York City

OR TO

THE REV. F. H. HALLOCK, D.D.
FARIBAULT, MINN.



A CHURCH IDEA —spreading like wildfire!

Someone got the idea that Candy Mints would easily sell. Everyone agreed. So they called on Strong, Cobb & Company—big makers of best mints—who got up a new package—four flavors: Peppermint, Wintergreen, Cinnamon and Clove—put up in four boxes (80 rolls to a box), a total of 320 5c rolls to a case. The Company calls it

"22 MINTS"

A case costs only \$9. You sell the 320 rolls at 5c a roll. Total receipts—\$16. You thus make the big profit of \$7 on a \$9 investment! It's no wonder this Church Idea is spreading like wildfire. Enthusiastic endorsements of success sent on request.

S. S. Classes; Societies; Young People everywhere! You can do what so many are doing! Send us \$9 today and we will ship you a case of "22 Mints"—charges prepaid!
STRONG, COBB & COMPANY
406 Central Viaduct, Cleveland, Ohio

Junior Method in the Church School

By MARIE COLE POWELL

A simple, sane and practical textbook on the junior child and his religious education.

Illustrated. Net, \$1.50; by mail, \$1.65

THE ABINGDON PRESS
New York Cincinnati

HEATON, BUTLER & BAYNE GLASS STAINERS

By appointment to the late KING EDWARD VII

Stained Glass Mosaics
Church Decorations
Memorial Brasses, Etc.

Designs and Estimates on application to

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

SPAULDING & CO.

Representing the Gorham Co.'s
Ecclesiastical Department

Church Furnishings

In Gold, Silver, Bronze, and Brass.

Memorial Windows and Work in Marble and Wood given Special Attention

Designs and Estimates submitted on request

Michigan Ave. and Van Buren St.
CHICAGO, ILL.

ST. HILDA GUILD, INC.

Church Vestments, Altar Linen

Ecclesiastical Embroidery

Old Embroidery Transferred

605 Lexington Avenue NEW YORK

superintendent of the Church school for twenty-five years. He was treasurer of Diocesan Missions of the Diocese of Pittsburgh for the last ten years before its division, and treasurer of all funds of the Diocese of Erie, since that time. He is a member of the Standing Committee, of the Executive Council of the Diocese, and has represented the Diocese at every meeting of the General Convention beginning with that at Richmond, Va., in 1907.

Mr. Shacklett is also a thirty-third degree Free Mason.

REMOVES TO OHIO

THE DIOCESE OF WESTERN MICHIGAN is lamenting the departure of the Rev. Harold Holt, rector for several years of Trinity Church, Niles, who leaves this month to enter upon the rectorship of All Saints' Church, Portsmouth, Ohio. The Diocesan Executive Council at its last meeting passed resolutions expressing deep regret at the loss of Mr. Holt, appreciation of his work, and good wishes for his continued success in his new field. Mr. Holt has served efficiently as Secretary of the Diocese for the past two years, as well as Chairman of the Department of Publicity, and lately as Editor of *The Church Helper*. He served as chaplain in the late war at the Columbus Barracks, and has done valuable work in promoting the Boy Scout movement.

Until the next Diocesan Convention in June, Archdeacon Vercoe assumes the duties of Secretary of the Diocese, and the Rev. J. H. Bishop, rector of St. Luke's Kalamazoo, has been appointed Chairman of Publicity and editor of *The Church Helper*.

DEATH OF REV. FRANCIS E. ALLEYNE

THE REV. FRANCIS E. ALLEYNE, rector of All Hallows' Parish, Anne Arundel County, Md., died at the Church Home and Infirmary, Baltimore, January 11th, after a long illness.

Mr. Alleyne was born in London, England, and was at one time a line officer in the British Navy. He was ordained by Bishop Tuttle in 1899, and held several charges in the Middle West and the South. For the last five years he has been rector of All Hallows' Parish.

He is survived by his wife.

DEATH OF REV. DR. ALBERT DANKER

THE REV. ALBERT DANKER, Ph.D., for many years a prominent clergyman of the Diocese of Massachusetts, died December 31st at St. Luke's rectory, Worcester, Mass., the home of his son, the Rev. Frederick H. Danker. The funeral service was said January 2d by the Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts, assisted by the Ven. Ernest J. Dennen, representing Bishop Lawrence of Massachusetts, the Very Rev. S. W. Linsley, and the clergy of Worcester. The interment was in the family cemetery at Albany, N. Y.

Dr. Danker was born in Troy N. Y., October 1, 1840, a descendant of one of the old Dutch families of New York. His theological training was received from the General Theological Seminary, and his degree of Doctor of Philosophy from New York University. He was ordained to the diaconate in 1864 by Bishop Potter, and to the priesthood in 1866 by

Bishop Coxe. His diaconate was spent in Cleveland, Ohio, but he took work in the Diocese of Central New York on receiving priest's orders. In 1888 he went to Pittsfield, Mass., from there to St. Ann's Church, Dorchester, and to St. Luke's, Malden, where he finished his parochial ministry in 1906.

On retiring he went first to live with his son, the Rev. Walton S. Danker who was killed in France while there as a Chaplain to the United States forces. After that time he has lived with the Rev. F. H. Danker.

Dr. Danker was well known as a student of, and lecture and preacher upon, the history of the Church. He was the author of *The Apostolic Origin of the Episcopal Church*, and *Heroines of Olden Times*.

CHURCH ATTENDANCE IN THE ARMY

THE VOLUNTARY ATTENDANCE of officers and enlisted men at divine services conducted by chaplains during the fiscal year, 1923, was 1,041,588. This indicates, by the law of averages, that every soldier in a regular garrison attended church in an army post ten times in twelve months, which is twenty per cent less than for the previous fiscal year. The smaller attendance is due to the drastic reduction, by Act of Congress, in the number of chaplains, the loss being twenty-eight per cent of the entire corps. This reduction left many units and garrisons without leadership for their religious activities.

IT IS CURIOUS that, in the Diocese of Lahore, there are more British soldiers stationed than in any other in the world except Winchester.

One Subscriber Writes:--

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

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

THE SPIRIT OF MISSIONS

Profusely Illustrated \$1.00 a year
281 Fourth Avenue, New York

TUTANKHAMEN AND EGYPTOLOGY

Read this new and notable book by one of America's leading scholars in studies of the orient—SAMUEL A. B. MERCER, Professor of Semitic Languages and Egyptology, and Dean of Divinity in Trinity College, Toronto.

The story of Tutankhamen and of the Egypt of his day is intensely interesting. Every day's addition to our knowledge of the contents of the wonderful Tomb makes it more necessary to have the historical background in mind.

At high class bookstores, \$1.50. By mail from the publishers, \$1.60.

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

AMERICAN CHURCH MONTHLY

Selden Peabody Delany, D.D., Editor

January, 1924 Vol. XIV, No. 5
Subs. \$3.00. Single Copies 25 cts.

EDITORIAL COMMENT

The Declaration of the Bishops—Private Interpretation of Scripture—Mr. Tyson's Scholarship—Psychology and Education—What Kind of Candidates?—The Gullibility of the Laity—Reservation and Communion of the Sick.

THE TABERNACLE

J. G. H. Barry

THE EUCHARIST IN ST. PAUL II.

Francis J. Hall

THE PRESENT SITUATION

F. J. Foakes Jackson

THE CHURCH AND ORTHODOX PROTESTANTS

Frederick Sherman Arnold

THE CHURCH AND RELIGIOUS INSTRUCTION

A. Parker Curtiss

PRIDE VERSUS LOGIC

Mary A. Ewer

BOOK REVIEWS

BOOKS RECEIVED

EDWIN S. GORHAM, Publisher

11 West 45th Street New York City

HOLY CROSS PUBLICATIONS

The Work of Prayer

BY FATHER HUNTINGTON, O.H.C.

One reviewer says "Father Huntington has made prayer as natural as breathing." 50 cts.

The Seven Sacraments

BY FATHER HUGHSON, O.H.C.

A simple explanation of the Church's Great Means of Grace. "It should have a wide circulation among people who want to know. Not controversial or argumentative.—*The Catholic Churchman*." 40 cts.

Our Familiar Devotions

BY FATHER HUGHSON, O.H.C.

Instructions on the Church's Great Forms of Worship. 40 cts.

Pledges of His Love

BY FATHER HUGHSON, O.H.C.

Studies of the "Precious Promises." "It has a pronounced teaching value."—*St. Andrew's Cross*. \$1.00

The Glories of Jesus

BY FATHER TIEDEMANN, O.H.C.

Meditations on the Life of Our Lord. "A valuable devotional book" . . . "The style is simple and vivid.—*The American Church Monthly*." \$1.00

HOLY CROSS PRESS

WEST PARK, N. Y.

VERSES BY THE WAY

Latest Book by

BISHOP DARLINGTON

Price \$1.50

BRENTANO'S, Fifth Ave. and 27th St., New York

NEWS IN BRIEF

ALABAMA—A number of gifts were presented to the Church of the Advent, Montgomery, the Rev. P. N. McDonald, rector, on the Fourth Sunday in Advent, several of them being memorials. This parish has been, for two successive years, the first in the United States to report a successful Every Member Canvass for the Program of the Church, at the scheduled time.

ARKANSAS—The Rev. Clarence Parker, Secretary of the Department of Religious Education of the Diocese, has been appointed a member of the Commission on Pageantry of the National Department of Religious Education, in the National Council.

CHICAGO—A reunion of former students and alumni of Racine is to be held in the parish house of St. Luke's Church, Evanston, on the evening of January 29th. Those intending to attend are requested to notify the secretary of St. Luke's Church. The supper begins at 6:30, and the cost is fifty cents a plate.

COLORADO—St. Andrew's Church, Denver, marked the beginning of the new year with a midnight mass, preceded by a renewal of baptismal vows on the part of the congregation. This is the second time that this has been done, and it is a very impressive service, being held in a darkened church, with only the altar and the crèche illuminated.—Bishop Johnson observed the seventh anniversary of his consecration, on the feast of Circumcision, by being celebrant at an early Eucharist in St. Andrew's Church, and preaching at a later united service in the Cathedral. The Bishop's Service is always looked forward to each year, and well attended. He preached on the present situation in the Church, warning people not to give too much credence to rumor, and reminding them that the Church was definitely committed to certain doctrines, and the true antithesis of heresy is orthodoxy, not another heresy. Fundamentalism is something with which the Church has no concern, and we must not, in the present excited state of public thought, allow ourselves to be jockeyed into a false position.—A candlelight service on the feast of the Epiphany becomes more popular each year in Denver. St. Mark's Church, which has made a feature of this feast for many years, has built up a parish tradition as to the service, children singing carols, the candle procession, the arrival of the Magi. This year the carol of Good King Wenceslaus was also enacted. Epiphany Church, celebrating its parish festival, had a candle for everyone in the congregation. At St. Barnabas' Church the pageantry is more distinctly of a missionary character, children of the Church school dramatizing the carrying of light to heathen nations by the Christian virtues. St. Peter's Church, is another of the parishes that adds an element of pageantry to the service, with the adoration of the Magi, and the familiar procession.—The Rev. Elmer N. Schmuck was instituted as rector of St. Mark's Church, Denver, on the feast of the Epiphany, Bishop Ingley officiating and preaching.—Bishop Johnson begins a Mission at Trinity Church, Trinidad, January 11th.

GEORGIA—Following a conference held by the Rev. W. A. Jonnard, executive secretary of the Department of Religious Education of the Diocese, six courses of the Christian Nurture series have been introduced into the Church School of St. Athanasius' Church (colored), Brunswick, Ga., the Rev. J. Clyde Perry, rector. At the conclusion of the mid-week evening service of this parish, opportunity is offered for the development of congregational singing. A new hymn is rehearsed every week. The building on the lot which the parish of St. Athanasius has purchased for the erection of a rectory, has been sold and removed, and the work of building the rectory, it is hoped, will soon begin.

HARRISBURG—On the Sunday after Christmas, a new tile floor, placed in the nave and chancel of St. John's Church, Lancaster, was duly blessed and dedicated by the rector, the Rev. Henry Lowndes Drew. During the past year at least \$10,000 has been raised and expended towards improving the church edifice.

LONG ISLAND—The Rev. Lawrence A. R. Rose, of the clergy staff of St. Paul's Church, Clinton St., Brooklyn, expects to make a trip around the world, leaving about the end of January.

LOS ANGELES—St. Luke's Church, Monrovia, after purchasing a new church site four times the size of its old one, has moved and has enlarged its church building so that it now has adequate space for its Church school. It is expected that the sale of the old property will not only pay for the new site and remodelled building but will also leave a balance of some \$7,000 toward an eventual new church.—At the winter meeting of the Convocation of San Bernardino, recently held at St. John's Church,

San Bernardino, final report was made of the successful effort to purchase an automobile for the Rev. F. C. Miller, who is covering the extensive and mountainous field of Hemet, San Jacinto, Elsinore, and Murietta. The Rev. C. E. Maimann is providing services at the State Hospital at Patton.—On returning from an evening engagement at his parish church, the Rev. Arnold G. H. Bode, rector of St. Michael's Church, Anaheim, discovered his rectory full to overflowing with members of the congregation. Speeches of congratulation, the presentation of a purse, and suitable refreshments told him of the affection of his people upon the first anniversary of his rectorship.—The December meeting of the Diocesan Men's Club took the form of a Christmas party for the Church Home for Children, Pasadena, on the evening of the 20th. About 100 men were in attendance.—A new Court of the Order of Sir Galahad has been chartered at the Church of St. Augustine-by-the-Sea, Santa Monica.—The Bishops of the Diocese sent a New Year's letter to all the clergy urging a general use of the book list of the Every Laymen's Study League.—The Hospital of the Good Samaritan, Los Angeles, graduated a class of fifteen from its Nurses' Training School, on January 8th. Included in the class are nurses from Ontario, Nova Scotia, Maine, Indiana, Wisconsin, and Minnesota, as well as from various parts of California.—The Rev. Alfred Fletcher, secretary of the diocese, has summoned the twenty-ninth Diocesan Convention to meet at St. John's Church, Los Angeles, on January 30th and 31st. Monday, the 28th, will be devoted to religious education and the Brotherhood of St. Andrew; the next day being assigned to the Woman's Auxiliary and the Girls' Friendly Society. Following the Convention proper, the annual meeting of the Daughters of the King will be held on February 1st, and that of the Young People's Fellowship on February 2d.

MASSACHUSETTS—The Rev. Linden H. White, rector of St. Martin's Church, New Bedford, Mass., blessed on the Feast of the Epiphany, January 6th, the new organ recently erected in the church at a cost of \$15,000. It is a thanksgiving for the thirty-five years of the church's service to the city, and a memorial to those who gave their lives, and service in the World War.

EDUCATIONAL

THEOLOGICAL SEMINARIES

Connecticut

Berkeley Divinity School

Middletown, Connecticut

Address

REV. WILLIAM PALMER LADD, Dean

Massachusetts

Episcopal Theological School

Cambridge, Mass.

Affiliated with Harvard University

Academic year begins September 24th

For particulars Address the Dean

New York

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

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

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

ADDRESS

THE DEAN

1 Chelsea Square New York City

EDUCATIONAL

THEOLOGICAL SEMINARIES

Tennessee

THE DUBOSE MEMORIAL CHURCH TRAINING SCHOOL

MONTEAGLE, TENN.

School year from March 20th, to December 20th. For catalogue and other information, address

REV. MERCER P. LOGAN, D.D., Dean
MONTEAGLE, TENN.

Virginia

The Protestant Episcopal Theological Seminary in Virginia

The one hundred and first session opened Wednesday, September 6th, 1923. For catalogue and other information address THE DEAN.

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

SCHOOLS FOR NURSES

New York

CROUSE-IRVING HOSPITAL

REGISTERED TRAINING SCHOOL FOR NURSES
SYRACUSE, N.Y.Two-Year Course, leading to degree R. N.
Eight-Hour Day, which includes regular class work.
Six-Day Week.

One Month Vacation yearly.

Apply to Superintendent of Nurses

SCHOOL OF NURSING

St. Mary's Free Hospital for Children,
405-411 West 34th Street, N. Y.

This school is registered by the Board of Regents of the State of New York, and with affiliations, gives a two and one-half year course in theory and practice of Nursing. The Standard Curriculum is followed. New and attractive Nurses' Residence. For full particulars apply to the DIRECTRESS OF NURSES.

COLLEGES AND SCHOOLS FOR GIRLS

Iowa

Saint Katharine's School
Davenport, IowaUnder the care of the Sisters of St. Mary
A thorough preparatory school for a limited number of girls

School recommended by Eastern Colleges

Beautiful Grounds, Outdoor Sports, and Riding

Address: THE SISTER SUPERIOR

New Hampshire

ST. MARY'S SCHOOL CONCORD
New Hampshire

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

New York

SAINT MARY'S SCHOOL

MOUNT SAINT GABRIEL

Peekskill-on-the-Hudson, N.Y.

Boarding School for Girls

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

THE SISTER SUPERIOR

NEW YORK—The thirteenth annual meeting of the Church Mission of Help of the Diocese of New York will be held in the guild hall of St. Thomas' Church, New York, Monday, January 21st, at four o'clock. In place of formal reports, there will be an informal discussion of some of the mental, spiritual, and physical problems of the girl by Dr. Amos T. Baker, Superintendent New York State Reformatory for Women, Bedford Hills, the Rev. J. Wilson Sutton, D.D., Vicar, Trinity Chapel, and Mrs. L. Frederic Pease, Executive Secretary Church Mission of Help.

NEW YORK—On the Feast of the Epiphany, January 6th, the Rt. Rev. Arthur S. Lloyd, D.D., Suffragan Bishop of New York, instituted the Rev. Frank Dean Gifford rector of St. Thomas' Church, Mamaroneck. The Rev. Franklin S. Moore, chaplain of St. Michael's Home, Mamaroneck, former rector of Calvary Church, Philadelphia, assisted at the service. The newly instituted rector was, for the past three years, rector of Emmanuel Church, Norwich, N. Y., and chairman of the Department of Religious Education of the Diocese of Central New York.

OKLAHOMA—The District Board of Religious Education, under the leadership of Mrs. Templeton, is holding Church School Teacher Training Institutes in several centers of the district. Mrs. Templeton is expecting to visit the schools at Paul's Valley and at Woodward shortly after the meeting of Convocation.

PITTSBURGH—At Christ Church, Greensburg, Pa., two memorials have been dedicated recently. One was a rood-beam, erected by Mrs. W. A. Huff as a memorial to her family. The other was a mural tablet in commemoration of Mrs. Eliza Kuhns Keenan, for many years a faithful member of the congregation. Both memorials are unusually beautiful in design, the rood-beam being the work of Aloysius Lang, who was trained at Oberammergau.—On January 8th, a chapter of the Girls' Friendly Society was organized at St. Timothy's Church, McKees Rocks. The future of this new chapter should be very bright, for the field is large and unworked. The town has a population of over eighteen thousand, which has recently been augmented by the annexation of a neighboring borough, and yet among so large a population there has not been up till the present time any live organization for girls and young women.—The Sunday evening congregation at Trinity Church, Pittsburgh, is to a large extent, composed of strangers, transient guests of the down-town hotels, visitors to Pittsburgh, and others who have a few acquaintances in the city. In order to drive away lonesomeness and to promote Christian fellowship, a social hour has been introduced immediately after the evening service in Trinity. Light refreshments are served, and every effort is made to make everybody feel at home. These social hours are very popular, and attendance at them is increasing.—St. Mark's Church, Pittsburgh, announces that its mortgage is now paid in full, and that they are beginning the new year entirely free of debt. On Christmas day more persons made their Christmas communion at St. Mark's than ever before in the history of the parish. The Christmas offering was also the largest ever made in that parish.—Weather conditions in the Pittsburgh district have been very disconcerting. After several weeks of almost continuous rain the three rivers rose higher than they had in eleven years and caused an extremely serious flood condition. Although there was much property damage no church was affected. Real disaster was only averted by an abrupt drop in the temperature, which froze up the mountain streams. The thermometer, however, was as generous as the rain had been. It kept on dropping until on Sunday, January 6th, it reached the lowest mark it had reached in forty years. The demands made upon the natural gas were so heavy that a number of churches, which depend upon this fuel alone, were compelled to curtail their services considerably.—Christmas at the Episcopal Church Home of Pittsburgh was a very joyful occasion. The children were encouraged to write letters telling what they wished for Christmas, and these letters were turned over to the Shriners and the Calvary Sisterhood, who, as for many years past, did their utmost to see that the every child received the gift asked for. One little fellow asked Santa Claus for new silk dress for his favorite teacher, but whether Santa Claus responded in the desired way or not is a dark secret.

SOUTH CAROLINA—The Rev. A. W. Arundel, D.D., of New York City, has taken charge of Christ Church, Charleston, pending the election of a rector, and plans to remain in residence at Charleston for the winter months.

SOUTHERN OHIO—Calvary Church, Clifton, was sixty-eight years old on Saturday, January 5th. Two hundred and fifty of the members of the parish gathered at a dinner to say farewell to the Rev. Dr. Frederick L.

Flinchbaugh. Souvenirs, giving a history of the parish, were given to those in attendance. One outstanding fact is that under Dr. Flinchbaugh's fostering care the number of communicants has increased from 125 to nearly 450. A handsome mahogany desk was presented to the retiring rector by the parish and a set of stoles by the ladies.—Mrs. W. H. Thayer, of Oxford, Ohio, who died recently, and at whose funeral Bishop Vincent officiated, was a Churchwoman of the greatest energy and faith, and it was largely due to her efforts that Holy Trinity mission in that beautiful college town was started. Her girlhood was spent in the parish of the Church of the Resurrection, Fern Bank, and the early part of her married life in the Church of the Advent, Walnut Hills.

SOUTHERN VIRGINIA—The Rev. M. Colgate Daughtrey, rector of Emmanuel Church, Cape Charles, Va., starts for a trip around the world on the Cunard liner *Laconia*, January 15th. He is to be one of the preachers of the cruise. The Rev. Frank A. Rideout, of Onancock, will act as *locum tenens* during Mr. Daughtrey's absence.

SOUTHWESTERN VIRGINIA—The people of St. John's Church, Roanoke, are rejoicing over the announcement by the Rev. Karl M. Block, that he has definitely declined a call to the rectorship of St. John's Church, Jacksonville, Fla. In the three years since he has come to Roanoke Mr. Block has made an enviable place for himself in the hearts of his own people and in the life of the community at large.—Between January 22d, and the 29th, the clergymen of the Diocese will gather in Roanoke for a series of conferences on parochial missions; these conferences being led by the Rev. W. J. Loring Clark, D.D., General Missioner of the National Council.—During the same period, and at such times as will not conflict with these, the Convocations of James River and New River will hold their semi-annual devotional and business sessions.

WASHINGTON—The Rev. Franklin Lee Metcalf, the president of the Archdeaconry of Southern Maryland, and the rector of All Faith Parish, Mechanicsville, has been elected chaplain to the State Senate of Maryland.

WESTERN MICHIGAN—The Rev. James H. Bishop, of St. Luke's Church, Kalamazoo, has recently been appointed chairman of the Publicity Department of the diocese, in the place of the Rev. Harold Holt, who has gone to the Diocese of Southern Ohio.

EDUCATIONAL

COLLEGES FOR MEN AND WOMEN

New York

HOBART COLLEGE

(For Men)

WILLIAM SMITH COLLEGE

(For Women)

GENEVA, N. Y.

102nd Year Began Sept. 18, 1923.

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

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

ST. STEPHEN'S COLLEGE

A CHURCH COLLEGE OF ARTS AND LETTERS

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

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

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

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

COLLEGES AND SCHOOLS FOR BOYS

Indiana

HOWE SCHOOL

HOWE, INDIANA

A Thorough and Selected CHURCH SCHOOL for Boys

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

REV. CHARLES HERBERT YOUNG, M.A., Rector.
Address P. O. Box L, Howe, Indiana.

Virginia

Virginia Episcopal School

LYNCHBURG, VIRGINIA

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

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

Wisconsin

RACINE COLLEGE SCHOOL FOR BOYS

(DE KOVEN ACADEMY)



Thoroughness, Personal Attention,
Individual Instruction.

Modified Military System



Address: The Warden, Racine College, Racine, Wisconsin

EDUCATIONAL

COLLEGES AND SCHOOLS FOR BOYS

Virginia

Christchurch School

MIDDLESEX COUNTY, VA.

A Country Boarding School under the auspices of the Protestant Episcopal Church. Home and Church influence. New buildings. Ninety acre property. Supervised hunting, bathing, and fishing. Preparatory for college and university. Athletics. Board and tuition \$400.00.

FOR CATALOGUE ADDRESS

REV. F. E. WARREN, Rector
CHRISTCHURCH, VA.

WYOMING—The annual convocation of the District will be held at Glenrock, February 13th and 14th.—The Girls' Friendly Society of Evanston is publishing a monthly mimeographed paper.—Governor Ross, of Wyoming, was the speaker at the recent dinner of the Triangle Club, the men's organization of Trinity Church, Thermopolis.—The wife of Yellow Calf, catechist at St. Michael's Mission, died November 15th. She was buried from the chapel of St. Michael's mission by the Rev. G. E. Renison. Her white name was Bolinda Caldwell, and her Indian name, Badger Woman.—Deaconess Virginia E. Mitchell, who has worked for a number of years in the district, has returned East to make her home there.

ANGLICANS IN AUSTRALIA

THE Australian census shows that, while Anglicans have always been the largest religious body in Australia, now over forty-four per cent of the population, their numbers have increased in the last ten years faster than the population.

The increase of population for the whole Commonwealth is twenty-two per cent, and the increase of membership in the Anglican Communion, is over thirty-eight per cent. Romanists, Presbyterians, and Methodists, though increasing in number, have decreased relatively to the population.—*The Mission Field.*

ONE OF OUR MOUNTAIN BOYS

"JULIUS, one of the larger fellows, was absent from chapel one afternoon. He is the soul of honor and came to me of his own accord, acknowledged his breach of rule and asked for a penalty. He told me, further, that he was on his way back from Sewanee, walking along the railroad track, when he heard the bells ring for chapel. Knowing that he could not reach St. Andrew's in time, and ashamed of himself for having delayed his return too long, he knelt down beside the track and said his prayers there—*St. Andrew's, Tennessee.*

THIS CALENDAR IS DIFFERENT

FOR THIRTY-FIVE CENTS one may have a copy of the attractive *Church Missionary Calendar* which contains a directory of all of the Church's missionaries, together with concise and definite interesting missionary facts for every day, a storehouse of missionary knowledge, an inspiration for missionary prayer. It includes the new lectionary Bible readings. Order from 202 South Nineteenth St., Philadelphia.

SOME ENGLISH CHURCH NOTES

MISSION WORK is assisted by the S. P. G. in sixty-two overseas dioceses.

There were over a thousand confirmations last year in Madagascar. (From that island comes half the world's supply of radium.)

A small girl in a Western Canada mission district wrote in a history paper, "When William the Conqueror came to England he found no code of laws, and so he drew up the Ten Commandments."

CANDIDATES and postulants are asked to keep the Publicity Department, 281 Fourth Avenue, New York, informed of their correct address, in order that the official bulletins of the National Council may be sent to them.

SIX MISSIONARIES from the Diocese of Central New York are now either in service or under appointment.



THE GORHAM COMPANY

Silversmiths and Goldsmiths
CHURCH FURNISHINGS—MEMORIALS
Fifth Avenue and Thirty-sixth Street NEW YORK

The Expected Church

By M. S. RICE

These sermons are aflame with the fire of a holy passion for souls, alive with gripping illustrations and glowing with rich rhetoric.

Net, \$1.50, postpaid

The Abingdon Press
NEW YORK CINCINNATI

THE SPIRIT OF PEACE

A Volume of Sermons by the
BISHOP OF LONDON

Cloth, \$1.40. Postage about 12 cents

"Like all the Bishop's published sermons, they are simple, clear, deeply spiritual, and very persuasive.—*The Churchman.*

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

BISHOP GUERRY'S

PAPER ON

THE VIRGIN BIRTH

printed in THE LIVING CHURCH of December 22nd, has been reprinted in pamphlet form for general circulation.

Distribute it through every congregation!

The first order was from a leading New York parish for a thousand copies.

Price 10 cts., or \$8.00 per hundred, carriage additional

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