

Price 10 Cents

Hobart Coll Libr  
So Main St 1jan25\*  
22mar24

# The Living Church

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

VOL. LXX

MILWAUKEE, WISCONSIN, JANUARY 26, 1924

NO. 13

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

## FINALITY AND THE FINITE

Editorial

### FROM A BISHOP TO A MODERNIST PRIEST

By the Rt. Rev. Charles Fiske, D.D.

### DANIEL SYLVESTER TUTTLE, BISHOP AND DOCTOR

By the Rev. Frederick L. Gratiot

Recommended by the Bishop of London  
FOR READING IN LENT, 1924

### PERSONAL RELIGION and THE LIFE OF DEVOTION

By the Very Rev. W. R. Inge, C.V.O., D.D., F.B.A.  
Dean of St. Paul's

With an Introduction by The Bishop of London  
With Frontispiece. Crown 8vo. \$1.00 net.

"I hope that this book may find many readers on both sides of the Atlantic."—*The Bishop of London.*

### A PSYCHOLOGICAL AND POETICAL APPROACH TO THE STUDY OF CHRIST IN THE FOURTH GOSPEL. By Eva Gore-Booth. 8vo. \$3.00 net.

"This book is of considerable value to the thoughtful student of religion, and especially to the one who is conscious of the dynamic influence of the central figure of Christianity."—*Glasgow Herald.*

### ENGLISH CHURCH REFORM, 1815-1840. By William Law Mathieson, LL.D. 8vo. \$3.50 net.

The author has endeavored to do justice to what may be called the ecclesiastical side of the great reform movement—a subject which has yet received but little attention. No writer has treated the subject so adequately."—*The Spectator.*

"A book on this subject might easily have been dull, but he has made it exceedingly interesting."—*Sunday Times, (London.)*

### AUTHORITY AND FREEDOM. Lectures on the Bishop Paddock Foundation in the General Theological Seminary of New York. By A. E. J. Rawlinson. Crown 8vo. \$2.50 net.

The main thesis of the book is to the effect that a synthesis is both possible and necessary between authority and freedom, and at the same time between "Evangelical" and "Catholic" Christianity.

SEND FOR LIST OF LENTEN BOOKS

Longmans, Green & Company  
55 Fifth Avenue, New York City.

## THE FAITH IS CHALLENGED

Confirmation Candidates should be thoroughly taught.

There is no better text book for classwork or personal instruction than

### THE MAKING OF A CHURCHMAN

The Bishop of Nebraska,  
The Rt. Rev. E. V. Shayler, D.D., Author

Creeds, Sacraments, Conduct, Customs, and History.

128 Pages, well printed and well bound

Fifty Cents the Copy, Postpaid

Reduction in quantities of fifty or more.

Address

Diocese of Nebraska Office  
203 Kennedy Building OMAHA, NEBRASKA

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.

# STAINED GLASS WINDOWS AND MOSAICS

**J**AMES POWELL & Sons (Whitefriars) Ltd., London, England, makers of Stained Glass and Mosaics have been established since 1680 and have the great advantage of being the only artists in England who are also manufacturers of the coloured glasses used in the making of their stained glass windows. They are, therefore, able to satisfy the demand of their own craftsmen for any particular colour or make of glass, and to carry out their work from start to finish in their own studios and workshops.

Examples of the work of Messrs. Powell in the United States may be seen at the following churches:

Cathedral of St. John the Divine, New York City.  
St. Peter's Church, Morristown, N. J.  
Westminster Presbyterian Church, Bloomfield, N. J.  
St. Patrick's Church, Watervliet, N. Y.  
Grace Church, Providence, R. I.  
St. Margaret's Chapel, Belfast, Maine.  
Unitarian Church, Philadelphia, Pa.  
Andover Theological Seminary, Cambridge, Mass.

**ADRIAN A. BUCK**665 FIFTH AVENUE  
NEW YORK

## 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 &amp; 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.

## CONTENTS

EDITORIALS AND COMMENTS . . . . .	427
Finality and the Finite—The Two Bishops—Mr. Bok and the Politicians.	
ACKNOWLEDGMENTS . . . . .	428
DAILY BIBLE STUDIES . . . . .	429
BLUE MONDAY MUSINGS. By Presbyter Ignotus . . . . .	430
FROM A BISHOP TO A MODERNIST PRIEST. By the Rt. Rev. Charles Fiske, D.D. . . . .	431
THE PRINTED WORD. W. H. Bridge . . . . .	434
SAGADA SONGS: THOUGHTS (Poetry). By the Rev. A. E. Frost . . . . .	434
DEATH OF BISHOP WEED . . . . .	434
DANIEL SYLVESTER TUTTLE, BISHOP AND DOCTOR. By the Rev. Frederick L. Gratiot . . . . .	435
COMPARATIVE LIBERALITY. By Richard H. Thornton . . . . .	436
MEMORIAL TO THE HOUSE OF BISHOPS . . . . .	436
BISHOP GARLAND ELECTED BISHOP OF PENNSYLVANIA . . . . .	436
THE VIRGIN BIRTH; AN APOLOGETIC. By the Rev. H. C. Ackerman . . . . .	437
HOPE. By the Rev. A. E. Ribourg, D.D. . . . .	437
CORRESPONDENCE . . . . .	438
Episcopal Authority (Rev. Charles Mercer Hall)—Interpretation of Clauses (Rev. John W. Suter, D.D.)—Questions (Rev. John H. deVries, D.D.)—"In the Nature of Things" (Rev. W. Everett Johnson)—On Making Optional (Rev. Standley C. Hughes)—Lutheranism (S. D. Newton)—False Impressions (Rev. Edwin S. Doan)—Stowe's Clerical Directory, 1924 Edition (Rev. Andrew D. Stowe, D.D.).	
LITERARY . . . . .	440
CANTERBURY'S LETTER RECEIVES GENERALLY FAVORABLE COMMENT (London Letter) . . . . .	444
ENGLISH HARVESTERS PRESENT EMERGENCY TO CANADIAN CHURCH (Canadian Letter) . . . . .	445
THE ORDER OF SIR GALAHAD PLANS PROGRAM OF NATIONAL EXPANSION (Boston Letter) . . . . .	446
NEW YORK ECCLESIASTICS HAVE LULL IN CONTROVERSY (New York Letter) . . . . .	447
TWO AND HALF MILLION DOLLARS GIVEN PHILADELPHIA PUBLIC INSTITUTIONS (Philadelphia Letter) . . . . .	447
ST. JAMES', CHICAGO, GOES WEST TO FIND AN ACCEPTABLE RECTOR (Chicago Letter) . . . . .	448

A TRAVELER lost his way in an eastern desert. His provisions were exhausted, and he had already wandered about several days without food, when he descried under a palm-tree in his track the marks of a recent encampment. He approached the spot tremulous with hope. He found a bag which the travellers had left behind filled with something that appeared to be dates. He opened it eagerly, expecting to satisfy his hunger, when lo, it contained only pearls. He sat down and wept. What are pearls to a man dying for want of bread.

W. ARNOT.

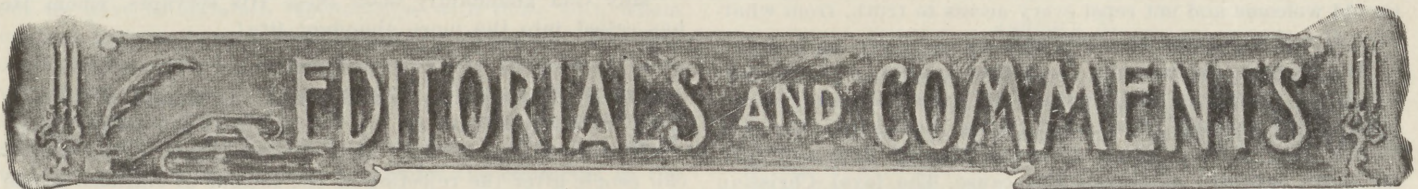


[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXX

MILWAUKEE, WISCONSIN, JANUARY 26, 1924

NO. 13



## Finality and the Finite

ONE of the most important functions of that organism we call the Church, is the communication, to the long series of ever-new generations of Christians, of the accumulated religious experience of her vast spiritual heritage.

There are many to whom the Church's appeal, based on her authority to teach in Christ's name, meets with an ever deepening and constantly widening ratification in experience. Such people would perhaps attach the greatest significance to this one claim of organic Christianity; that it has met their needs, evoked their trust, sustained their confidence, and given wide reaches and an ever broadening horizon to their religious outlook. After the tentative testing of that claim in experience, their faith has gone on from stage to stage, until it has engendered an attitude of mind, heart, and will, which demands even more than the Church is prepared to give: a certainty and finality in realms where such precision and exhaustiveness are impossible.

To other types of Christians the claim to teach with authority is repugnant. The authority of the specialist they can recognize, but even in this case, authority must submit itself to the scrutiny of the individual: that is, I go to a certain physician because I have satisfied myself first that I may trust his judgment, and I continue to go because, in my own opinion, after weighing all the factors in the case, I feel justified in the conviction that he can benefit me. So the claim of the organic tradition of Christianity would, to such folk, be subject to this check and criterion,—the judgment of the individual mind exercised upon the evidence, claim, and authority in any given concrete instance.

Of the danger of stunting spiritual growth by limiting it to the cramping confines of the immediate judgment of the individual, there is no need to speak at length. It is, however, well to notice that the acid-test of individual scrutiny has been of enormous value in acting as a check on indiscriminating and "blind" allegiance. Too sweeping deductions, and too easy generalities, are not congenial in an atmosphere where such an attitude of mind prevails.

Throughout the history of Christianity these two forces have been operating; the one, instinctively demanding too much of the Church's authority, and the other, prone to curb that authority by the rein of individual judgment. There may exist side by side, in the same community of Christians, the man who is restive and irritated because he is not told with precision the most intimate details in regard to conditions in the future life, and his brother who is equally restive because he feels that the Church has gone beyond her authority in defining such matters too closely. One man may crave finality in every utterance of the Church, official and unofficial; another instinctively shrinks from accepting any finality of statement whatever.

THE PROMISE of the Spirit, as given in St. John, involved His two-fold function: "He shall bring all things to your remembrance, whatsoever I have said unto you" (14:26b), and "He shall guide you into all the truth" (16:13). In other words, the Spirit-guided Christian body was not only to possess and retain what our Lord had given it during His earthly life, but was, as well, to be guided on into *all* truth. It is the double function of developing Christian experience which has made such difficulty for sincere believers of both types mentioned above. The former type can readily envisage an evermore complete unfolding of the mind of Christ in succeeding generations of Christian life, while the latter type would look ever forward to fresher discoveries and new explorations. A rough generality, crude and inadequate as it is, might illustrate the contrast: the former type of mind would look backward to our Lord's revelation; the latter, look forward to new conquests to come.

The task of the Spirit-guided Church is to *guide*. There are always two factors to be reckoned with, the divine and the human. God is not an office manager who dictates His will to a stenographer, as if the sacred writers took down verbally and inerrantly, syllable by syllable, every detail of the divine revelation. God leaves room for human capacities and powers, yes, even for human frailties and incapacities. Obedience to His will has never abrogated the duty of free and obligatory thinking. Nor is the freedom that He would will us to possess, only unbridled spiritual license: it is His "*service*" which is "*perfect freedom*." Revelation never does duty or acts as a substitute for individual exertion, else were His dealings with us the excuse for spiritual and mental inertia and sloth. The Spirit is to guide, not to coerce; to teach, and not to browbeat.

So we have every reason to expect that the Church's growth in knowledge of the truth should follow the lines of human development, rather than be forced, as in a kind of Divine hothouse, into prematurity of precocious nurture. Sanctity should not be something abnormal, but only the normal in a subnormal environment. Christian character and achievement should be standard and at par, not by the values of non-Christian life, but by those of the fullest potentialities of Christian life—human life raised to its highest terms, yet still human. Spiritual growth ought to be the norm for all humanity. Discovery of truth may not be, consistently with God's way of dealing with us, by way of divine fiat (which might put a premium on man's laziness), but by way of human labor and toil.

The Church possesses, yet still seeks, the truth. Christian experience verifies, and yet discovers, the great verities of religious life. Every new generation summarizes all the past, yet does this in the new setting of its own individual needs,

circumstances, cravings. Each new Christian makes new discoveries, but they are largely new to him only. But, over and beyond the gamut of the usual in Christian life, is there no room for future discovery? Have we exhausted all the truth of Christianity by the sum-total of the heritage we possess to date?

No, we do not yet "know it all." What we do have in the way of spiritual knowledge should only induce the greater humility of mind and heart, and incite us to fresh progress. Security in that we have, should lead us to new acquisitions of knowledge. To stop short in Christian growth is merely to rest satisfied in a state of arrested development; a pathological condition in physical life just as much as in the life of the mind and soul. It is not our job to foreclose and set limits of the possibilities of the future; it is rather our task to furnish the proper conditions for future growth. Christians should welcome and not repel every access to truth, from whatever direction it may be presented.

We do have our treasure in earthen vessels. We do constrain the infinite to dwell within the finite. We may not rejoice in the serenity of satisfied partial knowledge. We may do our Lord the very worst disservice through excess of zeal, the more ardently to defend His cause. The loyal Christian of today must purge himself of the veriest tinge of that Pharisism which met our Lord's sternest rebuke; the hypocrisy of partial knowledge, coupled with the ignorance of self-imputed wisdom.

We have no right to assume a finality and exhaustive dogmatism which the terms of our faith do not warrant. We may not demand of the Church that which God did not vouchsafe to give through extraordinary channels, when He would have us seek to find it through the ordinary channels. It is a fundamental disloyalty to the problem of God and Man to ask for answers in the back of the book! We must never forget the all-important fact that the truths we claim to possess are, if our claim is true, too vast for expression in the finite terms of our human experience. What we say is communicated by the way in which we say it: with love? with the arrogance of secure certitude? with the deference of deep conviction? with the humility of honest truth-seeking?

God has taught us many things, but He does not answer all our questions in the ways we ask of Him. We cannot really learn by rote; we do learn from a teacher, and his province it is to teach us to think for ourselves. Even God would have us think for ourselves, and, like other good teachers, leads us to find the answer. The method of divine pedagogy is clear from the Gospels: our Lord *led men to find the answer*. He did not give the answer, nor did He refuse to help. He does not give the answer today, nor does He refuse His help. "The Spirit shall *guide* you into all the truth."

In the life of the Christian today there should be the widest possible room for the coming of new knowledge. He may not enclose himself in fancied security within the four walls of his narrow self. He must look to find whatever is shown to be true to make its appearance in novel quarters. His best service to God lies in the most convinced loyalty to the truth he knows and the truth which he does not yet know. God has given so much, that we may expect not less but more to come. It is our attitude which may hinder or help. Fearfulness, partisanship, reaction, and the selfish policy of spiritual "safety first" may injure the cause of Christ more than the agonizing strain of honest disbelief or the reluctance of partial conviction.

Christian people have often been on the wrong side. The Christian community has often opposed, fought, and condemned new discoveries and new knowledge, out of mistaken loyalty. Enforced humility, coming late, can never atone for such disservice to the Spirit of Truth.

Cannot we of today set ourselves anew to the task which is, above all, so difficult? May we not enroll ourselves in a new army of defenders of the Faith, convinced alike of its truth and of our inadequate appreciation of it? Can we not show ourselves open-minded and hospitable to everything which claims the assent of rational and spiritual men, test it without prejudice, examine it without passion, and learn from it without false pride? Ought we not to seek to learn the better, not only what we claim to know, but even what we may not claim to know?

THE deaths of two bishops have occurred within the past two weeks. Bishop Weed, whose passing into rest is chronicled in this issue, was next in succession to the Presiding Bishopric, though several other living bishops are senior to him in age. His health had become badly impaired several years ago, though he continued to administer his diocese unaided to the last, his total disability extending only over the past few months. Sweet and lovable, he was a leader in the Church, and especially in his diocese, through sheer power of personality.

#### The Two Bishops

Bishop Temple has done an excellent work in North Texas, one of the newest and most difficult of our missionary districts. He made friends wherever he went and has left a real impression upon the Panhandle section. A true missionary, he has given up his life in the service of the Church.

May God abundantly bless these His servants, whom He has called into the more abundant life!

THE "investigation" of Mr. Bok, as though it were a criminal offense to try to find a way toward international peace that might be acceptable to the American people after the rejection of the League of Nations, is one more step downward in the continuous slide of the United States senate.

#### Mr. Bok and the Politicians

That the politicians who are investigating have no interest in finding such a plan is perfectly evident. What is world peace to them? What, the killing and maiming of more millions in the next generation? Absurd, that anyone should spend good money of his own over such trivialities as that! Certainly there *must* be a nigger-in-the-woodpile somewhere! Out with it, Mr. Bok! You are obviously too much unlike a Reed or a Moses for these to believe anything good of you. You *must* have had a bad motive!

The investigation ought to be carried further. There were angels once who sang in the skies of "peace on earth." That also was "propaganda." Who financed it? Who was responsible?

Let that culprit also be brought before the bar of the United States senate, along with Mr. Bok!

Indeed we strongly suspect that HE was there all the time.

## ACKNOWLEDGMENTS

### CHURCH FUND FOR JAPAN RELIEF

Master Harold Gilmer, Christ Church, Meadville, Pa. ....	\$ 1.25
Mrs. B. L. Benham, Hilliard, Fla. ....	10.10
Primary Department of Christ Church School, Rochester, N. Y. ....	1.50
St. Luke's Mission, Springbrook, Wis. ....	3.00
Collections in mission Sunday school at Cedarville, Mich. ....	10.25
Sunday evening collection in mission at Cedarville, Mich. ....	7.25
Fannie M. Haigh, Charlottesville, Va. ....	5.00
Parish Prince George Winyah, Georgetown, S. C. ....	47.24
	<hr/>
	\$85.59

### NEAR EAST RELIEF

H. O. W. (for Greeks and Armenians) ....	\$ 3.00
St. James' Church School, Painesville, Ohio ....	5.00
Mrs. E. Murphy's Class, St. James' Church School, Painesville, Ohio ....	5.00
Mrs. E. S. Graul's Class, St. James' Church School, Painesville, Ohio ....	5.00
Christ Church School, Williamsport, Pa. * ....	7.22
M. L. W. ....	10.00
M. and M. E. Payne, Springfield, Mass. ....	15.00
Collection at St. John's Church, Helena, Ark., on Golden Rule Sunday ....	18.05
Grace Church School, Boone, Ia. ....	3.36
A friend, Stalwart, Mich. ....	5.00
H. A. M., Goshen, N. Y. ....	15.00
Children of the Church of the Good Shepherd, Reading, Mass. ....	26.00
"Friends"*** ....	10.00
St. Paul's Sunday School, Windham, Conn. (for children)* ..	8.00
K. K., Bloomfield, N. J. ....	5.00
St. John's Sunday School, High Shoals, N. C. ....	5.00
St. John's Church, Tallahassee, Fla. ....	12.50
Christmas offering from St. Timothy's Church School, Iola, Kan. ....	15.00
	<hr/>
	\$173.13

\*For Armenian Christians

\*\*For starving children

### FOR THE RELIEF OF STARVING GERMAN CHILDREN THROUGH ARCHDEACON NIES

H. W. Nelson, Marshfield Hills, Mass. ....	\$50.00
Anonymous, New York City ....	1.00
Christmas offering of children from Grace Church School, Newark, N. J. ....	25.00
M. and M. E. Payne, Springfield, Mass. ....	8.00
L. P. ....	2.00

(Continued on page 434)

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

January 27: *Third Sunday after Epiphany*

**R**EAD Romans 12:16-21.

Facts to be noted:

1. St. Paul emphasizes the virtues which make for right social relationships.
2. These are practical expressions of love.
3. Love alone is victorious over evil.

A fugitive snatch of verse comes down to me from my boyhood when I first learned it: "So the strongest man is a gentleman." That is what St. Paul is saying here, and what he himself, a true gentleman, illustrated by his own conduct. It is easy to be courteous, kindly, and considerate to those whom we like, or with whom we are in sympathy, but we have to maintain relationships with those with whom we feel nothing in common in tastes or character. The test of Christian character is found here. To be tolerant of those who differ from us, to be considerate of those whose opportunities have not equalled ours, to be slow to retaliate with evil for evil, to be peaceable, to forbear punishment when we have been injured, this is to exhibit the character of the Christian gentleman; this is to rise superior to the weakness to which false pride, and resentful retaliations betray us.

January 28

Read Genesis 18:22-33.

Facts to be noted:

1. God threatens to destroy Sodom.
2. Abraham pleads the merits of its righteous inhabitants.
3. God will forbear if only a few are found.

The passage seems to suggest an unfavorable contrast between God's determination to destroy Sodom, and Abraham's generous concern for it. We must bear in mind two things. God's judgment is not arbitrary. It is the nature of sin to destroy, and God cannot set aside the results of the infraction of natural or spiritual law as though it were a matter of indifference. But God's will is toward mercy. He seizes upon every opportunity to stay the consequences of sin. He gives an influence to good men out of all proportion to their numerical strength. Again and again in history it has been the lot of one earnest man, or of a small group of earnest men, to redeem society. Today's passage is an anticipation of a teaching which is common in later prophecy, and peculiar to it, that is, the power of the righteous "remnant" of God's people to save the nation, and to win for it its promised life and happiness.

January 29

Read Isaiah 42:1-5.

Facts to be noted:

1. The Servant of God brings judgment and righteousness to the world.
2. He saves by his humility and goodness.
3. The Servant stands for the righteous remnant of Israel.

Christianity has quite properly seen in the Servant of Jehovah a type of the suffering, redeeming Christ, but it is quite probable that the passages in which the Servant occurs were not intentionally predictive of Christ, or even applied to a single person. At first the Servant appears to have stood for Israel as a whole in its capacity as a people chosen to carry out God's redemptive purposes for the world; later the word designated the group within the nation which had remained faithful to God during the trials preceding and during the exile, and which was redeeming the nation by its righteousness and fortitude under suffering. We reach in these passages the high water mark of the Old Testament teaching in regard to suffering. Suffering "for righteousness' sake" is vicarious. The logical fulfilment of these Servant passages is found in the voluntary, righteous sacrifice of Christ upon the Cross.

January 30

Read Isaiah 53:1-7.

Facts to be noted:

1. The Servant of God is a Man of sorrow.
2. God has lain on Him the punishment of His people's sin.
3. His people are healed by His suffering.

The Gospel canticles, the Psalms, and other portions of the Bible, reveal to us that there was within Israel a group

of people who stood far removed from the strifes, the discords, and the jealous strivings which often characterized the Jewish people. They were sincerely devoted to the spiritual program of God for Israel; they were remarkably simple, and their greatness lay in the humility with which they identified their lives with God's will, and their hopes with God's promises. Lives like these are misunderstood. Such men's simplicity of thinking and living is taken for lack of force and spirit, and they easily become the objects of the world's coarse humor or injustice. So with the Servant of Jehovah. "He was despised and we esteemed Him not." But God uses these lives of voluntary sacrifice. It is well to remember, in illustration of this truth, that these very people, as we see from the gospels, were the natural and spiritual ancestry of Jesus, and that He Himself was, historically at least, the product of their sacrifice and devotion.

January 31

Read St. Matthew 18:1-7.

Facts to be noted:

1. The child is great in his simplicity and trustfulness.
2. He is conscious of dependence, and willing to be guided.
3. He is therefore capable of growth.

The characteristic of childhood which impressed Jesus was not its innocence only, but its simplicity. The child is willing to admit his insufficiency, and gratefully to accept the help and guidance of those he trusts and loves. Therein lies his humility, and his greatness. "Humility," says St. Bernard, "is the truth about ourselves." That truth is that at every moment we are dependent upon God, and that we are not self-sufficient, whatever our powers or our abilities may be. We modern men and women do not like to acknowledge this. We suspect humility as being something cringing and servile. Humility is, as Jesus taught it, in its Godward aspect, a recognition of the fact that, without God's help, we cannot become what God desires us to be; in its manward aspect, it is the perception that we are great enough as sons of God to live without pretense, self-assertion, and pride, the defences of small minds and little natures.

February 1

Read I St. Peter 2:19-25.

Facts to be noted:

1. Christ left us an example of humility.
2. He carried out His Father's will.
3. He patiently bore suffering.

It is of interest to note that, where the modern Christian emphasizes the appeal of the example of the life of Christ, New Testament writers refer with comparative infrequency to it; and that, where the appeal is made, it is most often to the humility of Jesus. There is a special reason for the appeal here. The Church to which this letter was written was beginning to experience persecution. The question naturally arose as to why persecution was allowed to exist at all, and the manner in which it was to be met. The answer was that God's purpose entailed suffering. It was so in the case of Christ. All suffering must be met in the spirit of Christ, who accepted it without question, and endured it without resentment.

February 2: *Purification of St. Mary the Virgin*

Read Philippians 2:1-12.

Facts to be noted.

1. St. Paul urges humility of mind.
2. He points out the example of Jesus—
3. Who, in His humility, accepted the limitations and sufferings of the Incarnation.

St. Paul instances the willingness of the Son of God to accept the limitations and the suffering entailed in the Life of the Incarnation as the crowning act of humility, and as an example to be borne in mind in all our relations to our fellow men. "Let this mind be in you, which was also in Christ Jesus." The passage is important as determining St. Paul's attitude to the nature of the Person of Christ. His appeal to the humility of Christ loses its force if His renunciation does not involve the setting aside of the prerogatives of deity implied in pre-existence. Theories, ancient or modern, of the endowment of Jesus with divine powers, or His growth into them, make nonsense of the contrast St. Paul presents between the privileges which were Christ's to use, and His humility in accepting the conditions of earthly life.



# BLUE MONDAY MUSINGS

By Presbyter Ignotus

ONE GOOD brother has lately suggested a *modus vivendi* in the Church, which is startlingly simple, at any rate. We have admitted, in practice, freedom of interpretation of the Bible; now all we have to do, says he, is to admit the freedom of interpretation in the Creeds! Which is to say, we allow freedom of interpretation in history generally; now let us allow freedom of interpretation dealing with Supreme Court decisions! Between the Scriptures and the Creeds there is a vast difference. The Creeds are themselves authoritative interpretations of the Scriptures in the field they cover; that of positive Christian dogma; they were formulated for that very purpose. Whenever a school arose, which perverted the Holy Scriptures under pretext of liberty, the Church unfolded the Truth still further, setting forth more fully her mind, which is Christ's. Nor did she ever contradict herself in that process, uttering a negative where there was an affirmative before.

"I believe whatever God's own Son averred,  
Nothing can be truer than the Truth's own Word."

has its corresponding utterance:

"What the Saints believed, that believe I too;  
What the Church established, that I hold for true."

ONCE UPON A TIME the chiropractors, naprapaths, and naturopaths of a certain city held a mutual admiration convention at which they poured scorn upon physicians and surgeons of every sort, because these men were "lacking in scholarship." Being asked how they justified this reproach, they said, "Is it not clear since they have never studied chiropractic, naprapathy, and naturopathy? Well then, these being the really scholarly sciences of the healing art, all who are ignorant of them are unlearned men, of a rustic flavor, who justly deserve to be stigmatized as 'unscholarly.' We *per contra* are scholars emphatically, and each of us testifies to the scholarship of his fellows. In fact, we are the people, and wisdom will die with us."

Which thing is an allegory! Does it need any particular interpretation?

COMMENTING UPON some recent utterances, a brilliant young graduate of Radcliffe College writes: "Belonging to the younger generation, it seems to me that the clergy are far too eager to assume that all young people have ceased to find any reality in the Creeds. What is worse, they openly say that the consensus of the finest and most inspired scholars of the ages must be set aside because this 'younger generation,' with its brief and limited experience, cannot reconcile the ancient Faith with certain 'facts,' hastily snatched from a superficial modern education! 'If the Church does not please the younger generation by all means change the Church, otherwise we shall lose the young people!' I wonder whether the young are wholly to blame for the religious rebellion. Is there no way of seeing that they are educated to know something about the Church before their little preferences and opinions are taken too seriously?"

THE MAILS have brought to me some circulars about "the Liberal Catholic Church" and its "Bishop," one Irving S. Cooper, of Los Angeles. He announces that his has "been a life of deep research and wide experience" and that he "treats of the problems and struggles of humanity in a most original and practical manner." "Bishop" Cooper seems to be a theosophist. But we are chiefly concerned with his claim to be an "Old Catholic." Let it be said that his "succession" is derived, at two or three steps, from "Archbishop" Mathew, whom the Old Catholic Bishops repudiated as having obtained episcopal consecration by false representation; and that "Bishop" Cooper is not in communion with any part of the Old Catholic Church.

IT SEEMS DIFFICULT to get a complete view of conditions in Germany. Doubtless thousands there are underfed, but there is a grave question as to whose fault it is and whether the necessity is such as should be relieved now by outside benevolence. A friend of mine, who is engaged in the export of fruit and vegetables to European market points, informs me that American apples fetched \$5.32 a box in Hamburg, as against \$2.60 in Liverpool, the amount sold in Hamburg being 15,000 boxes. There is a strong demand in German markets for the very best apples, and shipments are being diverted from English to German brokers. Wholesome as apples are, they are hardly necessities, but rather luxuries, and a nation that can afford such indulgences has not yet reached the point of needing outside relief for its poor.

A PROMINENT BUSINESS MAN of Quincy, Mass., has lately set this forth in a leaflet to be put into letters. I should like to know what fault can be found with it in the score of its truth.

"Prohibition was won over—not 'put over'—and is in the Constitution to stay. The Volstead Act will not be amended by its foes. Prohibition is the will of America today.

"The benefits of Prohibition are summed up by President Charles W. Eliot:

"Evidence has accumulated on every hand that Prohibition has promoted public health, public happiness, and industrial efficiency. Prohibition is actually sapping the terrible force of disease, poverty, crime, and vice."

"But the lawless importing, making, transporting, selling, buying, and drinking of liquor is a great and a growing menace.

"This menace is the greatest domestic problem before our nation today. It is due to the constantly improving technique of bootlegging, to the after-war slump, and to those age-old foundations of the liquor traffic: Appetite—the craving for drink; Avarice—the greed for money; Apathy—the drifting with the tide.

"The remedies are these:

"SHAME APPETITE by making the lawless drinker realize that he, in the words of the late President Harding, 'is a menace to the Republic itself.'

"HALT AVARICE with the sure penalty of the jail; a mere fine for the bootlegging profiteer is a travesty on justice.

"AWAKE APATHY by bringing home to every citizen that the issue today is bigger and more basic even than Prohibition, that it is: 'Shall the Constitution of the United States be obeyed?'"

## AN UNWARRANTED SEPARATION

TEACHERS OF RELIGION have too often allowed themselves to treat the affairs of earth and Heaven as being so distinct from each other that religion is made to appear as it were concerned more with separating God from man than with bringing them together in right relationship and intercourse in this life, as well as in the next.

True religion will enter into and permeate every circumstance, making the performance of the most ordinary duty, and the routine of the most humdrum life, acts and accomplishments in a partnership with God for the glorification of His name and the doing of His will upon earth.

As in the scientific, so in the religious world, some men occupy themselves with abstruse problems, speculating unceasingly and often becoming so absorbed with their theorizing that they forget all about the world around them; they find no doubt, great delight in their contemplations, but other people are very little better for it all.

The scientist who benefits his fellows is he who applies his theories to them and their circumstances in such a manner as to make them better and happier; and it is the same with the religionist.—*The War Cry*.

# From a Bishop to a Modernist Priest

BY THE RT. REV. CHARLES FISKE, D.D.

Bishop Coadjutor of Central New York

My dear \_\_\_\_\_:

**T**HANK you for taking me so fully into your confidence in regard to the present unfortunate controversy in the Church; and thank you also for sending me the full text of your sermon on the Bishops' Pastoral. I do wish the whole discussion could be carried on in the spirit you have shown. Can you not do something to persuade your brethren to show the same fairness and charity? I am doing my best to get our men to appreciate your difficulties and to avoid all bitterness of attack and denunciation.

Perhaps I have not always succeeded in being perfectly fair myself; it is not easy to be carefully poised when one's deepest convictions are involved. But I do know that in the recent outbreak those who have led the attack against the traditional faith have been exasperatingly aggressive. Your own sermon was reverent, uncontroversial, and sympathetic; others have not always shown honesty and straightforwardness in their public utterances. Sometimes they seem deliberately to seek to confuse the issue. For example, they *must* know that those who are defending the fact of the unique birth of Christ are not "Fundamentalists." To class the conservative liberals with such men as Bryan and John Roach Straton seems to be, with deliberate purpose, to deceive or confuse. They know that there are not a dozen men in the whole Church of that stamp. Bishop Manning, as you are aware, has repeatedly disavowed such a position, and in public print has signed a declaration of principles which asserts that there is no controversy between religion and science such as Fundamentalists insist upon.

Again, the effort to identify the opposition to radical Modernism with indifference to questions of social justice, is essentially dishonest. I suppose there are more men calling themselves Catholics who are keen on social matters than of any other school in the Church. The mass of the Modernists are men in very comfortable positions in Church or academic circles.

One of the most deliberate pieces of attempted deception is shown in the published statement of a New York rector who brushes aside the Bishops' Pastoral as the utterance of one party in the Church. I was not present at the meeting of the House of Bishops, but I am informed that the letter was adopted unanimously, and, as you know, the Bishops present represented many phases of Churchmanship.

Would that all this might be stopped and that there could be imported into the discussion your fairness, honesty, and sympathy!

On the other hand, of course, some of *our* men, I must admit, are too free to charge dishonesty; perhaps you will think that I am so offending in this letter. But I am speaking only of those of the so-called Modernists who have made themselves conspicuous and aggressive in newspaper controversy.

I understand, from your sermon, that you yourself accept the Gospel story of the Virgin Birth of our Lord; but that (1) you sympathize with those who cannot accept it, and (2), you feel that acceptance should not be required either of lay members of the Church or of those who are going into her ministry. Your reasons for not so requiring acceptance of our Lord's unique birth are: (1) that faith in the Incarnation does not depend upon it; (2) that the testimony in support of the fact is weak; you speak of accepting the "tradition," as if that part of the Gospel story did not come on the same authority and by the same witness as the rest of the story; (3) that, since it is not essential to real faith in our Incarnate Lord, to require acceptance is putting a stumbling block in the way of many earnest people who might come into the Church's fellowship and make valuable personal contributions to its life and work. You feel that to keep men out of the Church's communion by demanding a test like this is a serious mistake, and you go further in saying that the keenest young men who are looking forward to the ministry will not come, if they must submit to such tests as this. You would

allow the freest possible personal liberty of interpretation in reciting the words of the creed. You go still further, and urge that *all* doctrinal tests of membership in the Church should be abolished, and the only terms of admission should be "belief in the Lord Jesus Christ, and a desire to follow Him"; perhaps you would go so far as to put it, as does a college Y. M. C. A. whose membership card came to me the other day: "I believe in the aims and principles of Jesus Christ." You would make the test one of earnestness of life, rather than correctness of belief.

Is that a fair statement of your position? Let me take up your points, then, in order. But before I begin, let me say that I, too, have the sincerest sympathy for those who have difficulty in accepting the miraculous element in the Gospel. I have gone through the painfulness of doubt myself, and I hope I shall never fail in deep appreciation of the difficulties of others. In my own case, however, the issue was quite plain; if my doubts had not been resolved, I could not have gone on to study for the ministry. Today, if I could not believe in the gospel story of Christ's birth, I could not continue in the ministry. I do not want to be harsh in condemning others, but I am quite sure that I could not, for example, use the Proper Preface in the Communion service on Christmas, if I did not believe in the Virgin Birth; nor would I think it consistent with loyalty to omit or change it. I might wish to continue in ministerial service, but I would ask to be received elsewhere, as a Unitarian perhaps, or a Congregationalist. As a matter of fact I suspect that I should cease to be any kind of a minister, because, with the divine left out, the gospels would become for me the records of a life-philosophy which did not work in practice, a swan-song of gracious kindness from an Idealist and a Mystic who was a visionary lover of mankind.

But to go on:

1. Let me begin with your declaration that one may honestly say the words of the creed, "I believe in Jesus Christ . . . . . who was conceived by the Holy Ghost, born of the Virgin Mary," though actually denying the Virgin birth, or doubting it; just as we say that Christ "ascended into heaven, and sitteth on the right hand of the Father," though we do not believe that He has gone up somewhere beyond the blue sky and is sitting on a throne next to another on which the Father sits.

This, I must confess, is quite beyond me. I cannot see that the fluidity of interpretation of such articles as the resurrection of the body or the ascension is comparable with the looseness of interpretation as to the unique birth. In the one case the language is quite plainly the language of figure and symbol; in the other it is plain statement of fact.

Nor can I understand the so-called argument from silence. The two gospels which say nothing of the unique birth give no account of the birth at all—their very purpose is different; one is an account of the ministry only, the other an interpretation of the deity of our Lord. There are passages in the epistles which would indicate the general belief in the unique birth, and no passages inconsistent with such general knowledge of the fact and acceptance of it. To lay so much stress on the silence of two of the gospels is not really plain commonsense. We ourselves are silent about many things, because we take them for granted, or because we know that they are generally accepted as the background of something else about which we are talking. The substance of the apostles' teaching was the great fact of Christ's advent here on His errand of love ("Though He was rich, for our sakes He became poor"), and the still greater fact of His life of sacrifice and willing surrender that the purpose of His coming should be fulfilled ("Being found in fashion as a man, He humbled Himself and became obedient unto death"). I do not constantly reiterate the story of Bethlehem when I preach those two great truths, nor do you. Save at Christmas-time, I do not even read it in the Church's service. The fact that one may come to church fifty times without hearing of the Virgin Birth

would not, however, be proof that I knew nothing of it or cared nothing about it. Nor, when I preach the third great truth—the Resurrection—do I drag in the story of the mystic Birth; I am content to say, with St. Paul, that our Lord was “declared to be the Son of God with power . . . by the resurrection from the dead.” Why expect St. Paul to use a different method? No; the argument from silence is absurd when judged by the rule of every-day common-sense.

II. I cannot but feel that the difficulty about accepting the unique birth of our Lord is due to two things: (a) an *a priori* refusal to accept any miraculous events; (b) a lack of definiteness of thought about the fact of the Incarnation. Let me explain what I mean.

(1) It seems to me clear beyond the possibility of doubt that the apostles found in Christ what Gore calls “all the values of God.” They found “the light of the knowledge of the glory of God in the face of Jesus Christ.” They felt that they had in Christ an absolute unveiling of the heart of God.

Of course they did not elaborate any metaphysical explanation of their faith. They were living in daily amazement at the wonder of their experience.

(2) St. Paul gave definiteness to the belief. He is full of it. His whole theology is the theology of the Incarnation: belief that our Lord, who was in “the form of God,” humbled Himself to be manifest in human form. St. John is full of it—and I do not think the question of the authorship of the Gospel lessens the strength of that witness. It seems plain beyond words that the early disciples felt that in their relations with their Lord they had gazed upon and actually handled the Word of Life. There is to me a reverent awe and breathless devotion in the way this is put that makes it impossible not to accept the words as the expression of the experience of those who were near to Christ, whoever wrote the words.

(3) I do not regard the ecumenical councils as elaborating this simple faith or seeking to express it in metaphysical language. It seems to me that the story of the councils plainly shows that their decrees were the result of an effort to shut out and reject the metaphysical explanations of others, and that these metaphysical explanations were rejected because the instinct of the Christian body of believers (a Spirit-guided instinct) showed that such explanations were inconsistent with the great Fact in which their whole hearts believed.

I urge this because the councils give very clear statements as to the person of our Lord which deserve serious study rather than impatient criticism.

III. This leads me to feel that the rejection of the Virgin Birth—or readiness to minimize its importance—springs out of indefiniteness of understanding as to the meaning of the Incarnation itself. If the Church's faith is true, and the coming of Christ was an entrance into human life of an eternally preëxisting Personality, I find in this something so without equal or likeness in all history, that the traditional account of the mode or manner of the entrance seems natural and reasonable. It would be almost unthinkable that such an event should be brought about through the marital intercourse of two human persons.

Why stumble at the story of the Virgin Birth if we accept whole-heartedly the fact of the Deity of Christ? Why hesitate at the lesser miracle, if we have accepted the stupendously greater miracle of the Incarnation itself?

This is not to say that the Virgin Birth establishes the Incarnation, or that we believe in the Deity of Christ because of the miraculous story of His birth. Rather, it means that because, through other experiences and by our impression of the wonder of Christ's words, His works, His life, His love, His claims, His conscious understanding of His own person—because through all this we have come to accept the Church's belief in His Deity, we find the account of the method by which Deity became manifest in humanity reasonable and of expectation.

Of course we can separate the two things *in thought*, and we may say that the advent of the Son of God *might* have been accomplished without the miraculous birth; but *in fact* the two go together.

(1) And is it not true that rejection of the Virgin Birth usually ends in rejection of the Deity of Christ? Does not an examination of the history of the Modernist movement show

this? The German theologians began as the Modernists do, by denying the unique birth; they soon travelled to the end of the road and denied the Deity. English and American Modernists have taken the first step, and yet express confidence that they will not take the second.

(2) Is it not true that the words with which they declare their faith in the Divinity of Christ are already confused and uncertain? What they call His divinity is only something higher in degree than what they find of divinity in men.

(3) Is it not true that the expressed belief of many Modernists is not belief in an Eternally Existing Person, who was in the form of God and became man, but is rather the conception of a perfect, sinless man who somehow became exalted into the divine? So I am not wrong in thinking that English and American Modernists of the radical school, in denying the Virgin Birth, have started on the road to denial of the Incarnation. As plain matter of fact, Kirsopp Lake has reached the end of the road already, and I cannot but feel that Bethune-Baker and others have also reached the journey's end without knowing they have arrived!

All this is what I mean by saying that the present denials are the result of indefiniteness of thought as to the person of Christ. If we truly grasp the fact of the Incarnation in the fulness of its mystery, it will be difficult to refuse acceptance of the explanation of the method by which the Incarnation took place. Why call the story “traditional”? That seems to cast doubt upon what you assert you accept. It is no more a mere tradition than the rest of the story of the Incarnation. While, therefore, one cannot rest one's faith in the Incarnation on the Birth Story, one finds that difficulty about accepting the story of the birth disappears if we have already been convinced of the meaning of the Incarnate Life. Doubts about the birth, I am sure, arise from indefiniteness in our ideas about the Incarnation.

IV. This also explains my other statement that rejection of the Virgin Birth is due to inherent unwillingness to accept the miraculous. If the greater miracle of the Incarnation has honestly been accepted, then the whole question of the possibility of miraculous interventions on the part of God is settled. Why stumble at the birth, unless—and this is the searching question—one is really stumbling at the larger faith?

It would be impossible, of course, to go into the question of the miracles generally. The accepted critical view of the Old Testament disposes of most of the difficulties about pre-Christian miracles. The gospel story stands on another level. Even accepting fully the critical view of the New Testament, we have in its story a plain, moving, compelling history so stupendous in character that (in general, at least), the idea of the possibility of miracles seems established; the fact of lesser miracles cannot be a question of much debate in the presence of the standing miracle of Christ Himself.

V. I wish the men who are attacking the traditional attitude toward the creeds would be frank to face this consideration. I would not attribute their hesitancy, however, to lack of sincerity (certainly I could not in your case), but rather to the fact that they have been more influenced and molded by the spirit of Protestant theology than by the spirit of Catholic theology. The attitude of Protestantism seems, in general, to be that of fresh inquiry, *ab initio*, with the discarding of any preliminary hypothesis. The attitude of Catholicism is that of confident recognition of the value of the hypothesis which has been worked out in the consciousness of the whole Church in its long and varied experience, and then a free examination with a view to discovering whether the hypothesis works now and whether any other explanation can possibly satisfy the facts.

I think the value of Bishop Gore's work lies in the fact that he adopts, to a certain extent, the Protestant method (as far as it is possible for any one to put aside one's preconceptions), and yet arrives at the conclusion which the Catholic theology sets forth and to which it has always witnessed. His conclusion, reached by the modern method, is reinforced by the older process.

My own mind is wholly with the Catholic theory of the Church. Not that I accept things simply on authority. There is always the appeal to reason, in that I must be satisfied as to the authority itself, and indeed cannot be content until the faith “finds me.” But I go back to a larger experience than



my own, to a wider examination than that of what may be a passing philosophy, and so to a faith that has stood the test of time.

I find to my disappointment that the men who are most prominent in the present agitation seem to close their minds against the work of any thinkers but those of the Protestant schools. Last year at ——— I found that they had not read Gore, sometimes did not seem to know of his books; had not read Harris, though his philosophical enquiry ought to receive attention because of his sound reputation; had not followed the work of such men as Weston; did not *want* to know anything about any of these men or anything they had written. It is as if I were to confess that I had not read Fosdick, or the reports of the Cambridge conference, and had never seen or been willing to see the *Modern Churchman* or the *Hibbert Journal*. Some of the writers who are attacking the "traditional" view have repeatedly asserted that Bishop Gore declares belief in the unique birth as not necessary to belief in the Incarnation. He has said that in exactly the sense in which I have said it here and in no other sense; and I cannot feel that those who have made his words mean anything else have read enough of his books really to understand his method or to catch his spirit.

One of the finest things about the present controversy here in America is the sympathetic spirit in which Mr. Morehouse has dealt with its various phases in *THE LIVING CHURCH*; but the men for whom he adopts this sympathetic attitude do not read his paper, and close their minds against those associated with him. That is hardly liberal Churchmanship, is it?

VI. Finally, I know I shall have your sympathy when I protest against the utter unfairness of contrasting zeal for doctrine with love for men and service of Christ, as if those who were defending the creed care only for minutiae of doctrinal statement and those who opposed them were alone consumed with zeal for souls. I have hardly read an address from ——— and his followers, or seen a newspaper statement, which does not reiterate again and again the assertion that the devoted effort to follow Christ is of more worth than any careful statement of belief about Him. Of course it is. Who would deny it? Recently this notice appeared in the announcements of a New York church: "A man may stumble in statement, but follow Christ, and one may be orthodox on examination in formulae, but a hardened heretic when measured by the great heart of the Master." Certainly. We have always known it. The Master Himself told us so. But just what does it mean in connection with this issue? I know *you* would not mean that I am a hardened heretic, morally, because I hold the literal view, and that you were a more humble follower of Christ because you have a different attitude towards those who reject it. Both of us stumble too often and fall too low to permit either of us to classify ourselves with those whose practice is superior to their profession! But if the statement doesn't mean such a classification, what does it mean? That Broad Churchmen are more zealous and self-sacrificing than Catholic Churchmen? The fact is that the hard places, both here and in England, are largely held by the Catholic Churchmen, and the soft places by others. The fact is, that the Anglo-Catholic movement in England—whatever its serious faults—has been characterized by a self-sacrificing zeal, an intense love of men, and apparently a real devotion to our Lord, such as no other recent religious movement has begun to show.

Of course there are High Churchmen who lay stress on orthodoxy merely *as* orthodoxy—there are unpleasant dogmatists in all schools—but for the most part it may be said of the conservative Churchman who is in earnest about the present issue, that he is in earnest because he feels that behind denial lies (consciously or unconsciously), real unbelief in Christ as the Unique Son of God. And this seems vitally important because he does desire to love and serve his Lord, and any irreverence to that Lord hurts and shocks him.

With those who think much on the matter, too, there is an intense conviction that the present generation is suffering from what Stevenson called "fatty degeneration of the moral nature," because we have not really surrendered to Christ; we want to be regarded as Christians while living freely and carelessly, without much thought of the spirit of Christ's teaching; we are undisciplined, selfish, unconverted.

Why should we throw accusations against each other? Why should anyone assume that because a man thinks a right

faith of importance he isn't concerned at all about a right life?

VII. For myself I may sum up the matter in these propositions:

(1) I do not believe that it is possible for very long to maintain (generally, and in the large), a right life without a right faith. This may seem contradictory to what I have just said about the character of controversialists in both schools; but notice what I say: "generally, and in the large" the life depends upon the belief. As a man thinks, so is he. I have no doubt whatever in my own mind that the chief cause of the moral laxity of modern life runs back into indefiniteness of belief. It cannot be questioned, I think, that, taking people in the large, the way in which men behave depends upon their attitude towards spiritual verities. If there can be found no real authority in the teaching of Christ, it will have less hold on men than it has now—and God knows that is little enough. If Christ be regarded only as a human teacher, we shall have strange interpretations of His teaching—stranger even than some we have already. And those who defend the Virgin Birth believe in their hearts that the denial of it, or unwillingness to accept it, arises out of a lower view of Christ's person than satisfies their faith.

(2) I believe that we come to ripeness of faith through humility of approach, and I believe humbleness of heart to be the Christian virtue we now most need. We all ought to be on our guard against a ready declaration of what can or cannot be accepted.

(3) I do not believe that the Christian ideal of life—for individuals, communities, nations, in industrial and international relations—will ever be seriously attempted unless we can get back the conviction that the ideal is of divine authority, and as I have said above, I fear that present denials, while claiming not to be denials of this central fact, are an entering wedge. "Aye, if He were God, He could say that; but if He were only man He may have been mistaken like the rest of us."

(4) I find it so hard to believe in a loving God in this messy world of ours, that I would lose my faith altogether if I did not believe that "the heart of God is as the heart of Jesus." And my only ground for believing in the Christ-likeness of God is faith in the eternal Deity of Christ Himself.

Well—if He *was* God, I shrink from denial of the Gospel story of His birth; the Gospels are the source of all I know of His life, and I accept *all* they say about Him. When I find others picking and choosing, I cannot but wonder on what their faith rests.

(5) I know there are difficulties. I know these difficulties keep some men out of the Church. I know they are sometimes the very men we most want in the Church. But I don't believe we win them in the right way by emptying discipleship of all doctrinal meaning. No organization can hold together but on the basis of a common understanding. We have too many people already of vague faith and vague practice. Even if we let down the bars to the laity, I think we want to be more sure than heretofore that the official teachers know in whom they believe, and when they plead with men on His behalf, speak in such a way that their faith is seen to be so clear and their sincerity so transparent that there can be no question of their message. Of course the important thing is life, not correct doctrine. The reason for requiring some credal standard is not that we exalt creed at the expense of practice. No; it is because we feel that without a common basis of belief in Christ, the Christian ideal would soon evaporate. And we urge what seems to you unimportant because we feel that denial of it is a long step towards the loss of a common, vital belief in Christ.

VIII. Please pardon this long letter. It is called forth by the fact that you have had confidence enough in me to state your own position frankly, and have shown a rare reverence in your public declarations. I feel that you will show therefore a larger patience and charity in considering our point of view.

I do wish we Churchmen might let recriminations drop and meet in friendly counsel. Why can it not be done among some men who really care more for the truth than for their own views—and more for the possible hurt to religion than for their own position on the front page of the daily press?

Faithfully yours,

CHARLES FISKE.

THE PRINTED WORD

By W. H. BRIDGE

WE ARE fast losing faith in the printed word. There is too much of it. We are being deluged with indiscriminate printed matter. The effect of quantity production in literature is far from healthy. But quantity production is our measure of achievement. Look at the size of our Sunday papers, and think of the mental condition of the reader after scanning them through; think of the undigested, irrelevant, and casual information with which his mind becomes affected! Or contemplate the task of the Carnegie Institute digesting two hundred shelf-miles of war documents into two hundred odd volumes for the enlightenment of the students of the late war! A summary, we are told, of one aspect of the non-technical side of the war!

Good newspapers, good books, but too much of a good thing!

Time was when we handled a book with reverence, and sacrificed our lunch money to buy it. There was something rare about the day that our *Atlantic* arrived. How well we remember the gummy smell of it, and the nice feel of the buff cover. But now our *Atlantic* is submerged; two hundred magazine covers, fanatic and unashamed, shout for attention. And as for books, well, few of us would wish to die like Southey, lovingly fingering a book; or to contemplate a heaven peopled, as someone has ominously suggested, with the souls of books.

Not in these days!

The fact is, production is too easy; and hence too indiscriminate. The significant word is unnoticed amid the litter of the trivial. Machinery has facilitated means of communication, but it has not improved the material communicated. People doubtless talked as much nonsense fifty years ago as they do today, but they did not broadcast it.

And this being the situation, it is dawning upon our educators that the young must be taught afresh how to read, how to bring the mind to bear, solemnly, and with concentration and directed attention, upon the printed page; and, further, that the printed page must be selected with critical consideration, a page of meaning, a page of style, a page of illumination.

If our religious leaders are wise they also will use this occasion. They will realize that a new generation is ready to approach the Holy Scriptures in a new and happier light. "Fed up" with newspapers, these new readers, this younger generation, will be prepared for the invigorating word, for a page of meaning, of style, of illumination.

It is a fact; there is rising tide of interest in the Bible. Last year the National Council sold nearly a hundred thousand copies of a little pamphlet which had no other interest than to encourage, through well chosen selections, a daily reading of the Bible. The Baptists have had little difficulty in enrolling a hundred thousand people pledged to daily Scripture reading. The facts are significant.

Abraham Lincoln wrote, "I am profitably engaged in reading the Bible. Take all of this Book that you can, upon reason, and the balance by faith, and you will live and die a better man."

And people are beginning to believe him.

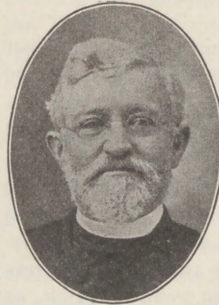
SAGADA SONGS

THOUGHTS!

How they elude!  
The surging thoughts  
That hold high revel  
Within the multitudinous cloisters  
Of the mind;  
As swiftly darting gnats  
In summer sun  
Dance their ephemeral life away  
And are not.  
Could we but tabulate them  
Arrange and classify,  
Bid them stand ready to our call,  
How wise we'd be—  
And wearisome!

A. E. FROST.

DEATH OF BISHOP WEED



THE LATE BISHOP WEED

episcopate, in 1886.

THE Rt. Rev. Edwin Gardner Weed, D.D., third Bishop of Florida, died at his home in Jacksonville, Fla., during the night of Friday, January 19th. The Bishop's health had been bad for the past two or three years, and the last year he had to submit to an operation for cataract. He resumed his work, however, but, later, became seriously ill.

The funeral was at St. John's Church, Jacksonville, Monday afternoon, January 21st. It was in this Church that he was consecrated to the

\* \* \*

The Rt. Rev. Edwin Gardner Weed, D.D., Bishop of Florida, was born in Savannah, Georgia, July 23, 1847, the son of Henry D. and Sarah Dunning Weed. In 1862 he matriculated in the University of Georgia, where he remained until 1864 when he left to take up service in the Confederate States Army, in which he remained until the end.

After the war he again took up his studies at the University of Berlin, but returned to this country, entered the General Theological Seminary, and was graduated from it in 1870.

He was admitted to the diaconate by Bishop Beckwith, his diocesan, August 24, 1870, in St. Luke's Church, Darien, Conn. A part of the succeeding year was taken up in a trip to Europe, Egypt, and the Holy Land. He was ordained to the priesthood December 29, 1871, in the Church of the Good Shepherd, Summerville, Augusta, Ga., of which he thereupon became rector. This was the only cure held by him as priest. The degree of Doctor of Divinity was conferred upon him by Racine College, in 1886, and by the University of the South, of which he was an episcopal trustee.

The Rt. Rev. John Freeman Young, D.D., second Bishop of Florida, having died in 1885, the Diocesan Convention elected the Rev. Mr. Weed, and he was consecrated Bishop in St. John's Church, Jacksonville, Fla., August 11, 1886, by the Rt. Rev. Drs. Quintard, W. B. W. Howe, R. W. B. Elliott, Seymour, and Galleher

On coming to his diocese Bishop Weed found that it comprised the entire state, and had forty-seven parishes and missions, with a clergy staff of thirty-seven men. There were 2,173 communicants. In 1892 the Missionary District of Southern Florida, comprising the whole southern part of the peninsula, was set aside. By this time the undivided diocese had grown to contain 4,085, with fifty-five clergymen, nearly doubling in the time. The last figures for the Diocese of Florida proper, were seventy parishes and missions, and 5,601 communicants, while the contributions, \$168,970, were almost exactly five times as much as in 1886. In the Diocese of South Florida, originally a part of Bishop Weed's jurisdiction, there are 7,300 communicants; this gives an increase of over ten thousand communicants in the state for the thirty-seven years of Bishop Weed's episcopate, nearly five hundred per cent.

Bishop Weed was second in the American college of bishops, although he followed in time of consecration the Presiding Bishop, Dr. Garrett, by twelve years. The Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, is next in order of seniority.

ANOTHER EARTHQUAKE

[By Telegraph]

New York, January 16.

Cable received at Church Missions House January 16th from Bishop McKim in Tokyo says: "Severe earthquake. All are safe."

ACKNOWLEDGMENTS

(Continued from page 428)

St. Barnabas' Church, Irvington-on-Hudson, N. Y. ....	20.00
K. K., Bloomfield, N. J. ....	5.00
	\$111.00
THE LIVING CHURCH ROLL OF BENEFACTORS OF THE BELGIAN ORPHANS	
Nos. 43 and 44, Mrs. Emma Kingsland, Roselle Park, N. J. . .	\$73.00
FOR THE RELIEF OF GREEK REFUGEES	
C. S. S. ....	\$50.00

# Daniel Sylvester Tuttle, Bishop and Doctor

January 26, 1837—April 17, 1923

A TRIBUTE,

BY THE REV. FREDERICK L. GRATIOT

ONE of Bishop Tuttle's favorite stories was about his own watch. He admitted that it was not perfect—it did not always keep the exact time, but, with all its faults, he still liked it; for he knew its faults, and did not expect too much of it! He would go on to apply the story to God and His relation to us—how He knew of what poor material we were made, how uncertain we were, but that, in spite of all those faults, He still loved us, He could still make use of us.

Character, it seems to me, is dependability. To be able to say of a person that he can absolutely be depended upon to act in accordance with right; that he will be the same all the time and under all conditions—that is the essence of that wonderful trait we call character. As true as steel—steel that is tried and tested for its task—that is the highest praise one can give of a person.

In the Epistle to the Hebrews it says of Jesus that He is the same yesterday, today, and forever. The Eternal One does not change. Dependability, uniformity of action, character, is an attribute of God.

Daniel Sylvester Tuttle possessed a unique character. Rugged, yet gentle; firm, yet tender; manly, yet meek; alert, keen, energetic, he was all of this; but above all, he was of the same temper under all conditions.

He may have been, like his watch, a bit wrong at times. They say he was stubborn to a degree. He himself laughed most heartily over a saying of his son's that it was a good thing he got started the right way. But, like his watch, one could depend upon this quality being uniform!

It was in the last score of his more than four score years that I had the blessing of the acquaintance and friendship of this holy man. He, my old rector, Father Brittain, and the poet-painter, Frederick Oakes Sylvester, form a triumvirate of spiritual fatherhood less dear only than that of my natural father. And so, perhaps, it is with pardonable prejudice that I view his character. I was far away enough not to see any faults that there may have been in my hero, and near enough to know and feel the many virtues.

Some men are old from the moment they are born. I have known old men who have age, senility, atrophy, in all their faculties. They are changeless with the changelessness of petrification. There is no spring in their step, and none in their heart or head. And I have the feeling that there never was any. They resemble certain young men I know who always move deliberately and stolidly. Their hair may be black, and their complexions red, but their brain is grey.

But Bishop Tuttle had the heart of a child. He had no second childhood because he never left his first behind him. His child-like faith was that of the Gospel injunction. His laugh was always spontaneous and hearty.

And Bishop Tuttle's religion was real. You felt it in his look, you knew it in his sincere, simple sermons, you could tell it in his reading of the services. When he prayed he talked with God Himself. It was said that to his dying day he used the child-prayer, "Now I lay me." That is a touching evidence of his child-like faith.

Few men have made such sacrifices for their faith as he made. The hardships, dangers, and privations of his early missionary life can hardly be imagined by us moderns. His devotion to duty was that of a martyr. And it is perhaps a higher type of martyrdom to "carry on" a simple task under disheartening adversities.

His physical energy was quite astounding. My experience of this came in several long walks and trips that winded me, but left the Bishop ready for another. Once, at Banff, after a hard day's trip through the Canadian Rockies to Lake Louise and back, I took to the couch for a short nap before dinner. As I dozed off, I heard the Bishop, who had gone to his desk to attend to some correspondence, say to his sister-in-law, "The young man seems to be played out!"

One morning, during a short visit at his summer home, "Wi-ki-up," at Wequetonsing (the year before his death), I arose early enough to follow him, figuratively, not literally, through his day. By six he was dressed, had said his morning devotions, and was out along the beach combing it for firewood. This he carried to the cottage and split up for the kitchen stove. He then read a chapter in his Greek Testament. Then breakfast, family devotions, and to his desk for his voluminous correspondence.

He answered all his letters in his own handwriting, usually on the day he received them. Until recent years he sent a letter in his own hand to every parish and mission in the Church which was delinquent in its missionary apportionment for the triennium. He executed all, or most, of the ecclesiastical documents he was called upon to make *in extenso* in his own writing. When he came to take his part in the pageant of his life presented in the Church of our Saviour, Chicago, in December, 1921, I found that he had transcribed the whole act from his typewritten manuscript!

Bishop Lawrence has told how explicitly he wrote out directions for the order of services.

He rarely used his glasses, and although he was very deaf, he would not use any sort of aid for his hearing. Many cite this as an example of his stubbornness! I rather think that he appreciated his advantage in not having to hear all that went on around him!

Among many stories about his deafness, this is one. The above mentioned pageant was presented on two consecutive evenings. On the first of these we were fortunate enough to have the Rt. Rev. Sheldon M. Griswold, D.D., Suffragan Bishop of Chicago, who marched in the procession. But he was unable to be present on the second night, and after the performance, mentioned the fact to Bishop Tuttle. "That's fine, thank you! thank you!" was the unexpected reply of the patriarch.

The latter years of the Bishop were lonely ones. He lost his loving wife about twenty-three years before his own death, and when his daughter died, just about two years ago, and a grandson, Daniel Sylvester Tuttle, II., a student at Yale, and his own sister, all entered Paradise—"our heavenly home" he always called it—he wrote his dear friend, Mrs. D. F. Dearborn, of Chicago, "I feel like a tall pine, left alone on the mountain-side."

One could see during these latter years that while he was here in the flesh, his heart was where his treasure was in heaven. I think that he knew the highways and byways there as well as he did those of the country about his summer home. There was always a certain wistfulness about him, as though he were not quite sure in which realm he was living. When he awoke from one of his daytime dozes, which became more frequent towards the end, he always did so with a smile in his eyes, as though he had been conversing with those he loved.

I am one of those who long and pray for the revival of the Catholic religion. I love Father Figgis' phrase, "the full beauty of evangelical Catholicism." But I hope that when it is come it will be marked by some of the simplicity, the humility, the sturdiness, the sacrifice, the genuine piety and sense of God's nearness that were characteristic of this spiritual giant and devoted Apostle of God.

Honor to him for his years of devotion to Christ;  
Honor to him for the victories won for the cross;  
Honor to him for his sturdy, courageous spirit—  
Honor to him as Archbishop, Commander-in-chief!

---

IF YOU WISH to love God, why do you desire to pass your life in the friendship of those who do not love Him and who scoff at His love?—*Fenelon*.

COMPARATIVE LIBERALITY

BY RICHARD H. THORNTON

FOR a number of years during the life of the *Church Standard*, which was edited most ably by the late Dr. John Fulton, I contributed a yearly list thereto under the head Comparative Liberality. Afterwards, upon removing to London, I prepared a similar list until 1916, when the returns became so chaotic that I gave the matter up. Now they are approaching a condition of accuracy, and I submit the following calculation, based on *The Living Church Annual* for 1923. We ought to have a Church statistician, with authority to inquire into those anomalies which sometimes occur; of which this list furnishes examples.

The result in each case is attained by dividing the contributions, as state, by the number of communicants: a plan which can be applied just as well to any parish.

Duluth	\$73.48	Ky.	\$33.03	Ala.	\$28.25	W. Tex.	\$25.19
Texas	49.53	Beth.	32.52	Erie	28.15	Ohio	25.11
N. Y.	47.44	S. W. Va.	32.52	L. I.	28.07	N. Tex.	24.23
Dallas	46.59	Pa.	32.16	Milw.	27.80	Miss.	24.21
Wyo.	45.69	Chi.	32.15	W. Mo.	27.66	Mont.	24.00
Va.	43.17	Cal.	31.90	N. H.	27.49	Olym.	23.93
Mass.	40.15	Atla.	31.54	W. N. Y.	27.37	N. D.	23.48
S. Va.	38.68	S. Fla.	31.16	M'q'tte	27.30	Conn.	23.42
N. C.	38.64	New'k	31.15	Iowa	27.21	Ark.	23.22
W. Va.	38.53	S. C.	30.72	F. du Lac	27.11	Spok.	23.18
Los Ang.	38.16	Wash.	30.43	Tenn.	27.10	Sacr.	23.00
N. Ind.	37.59	Kas.	30.28	Lex.	27.05	Idaho	22.56
Del.	36.86	La.	29.42	Me.	26.45	Nev.	22.40
Colo.	36.02	Fla.	29.36	C. N. Y.	26.21	S. Joa.	22.32
Mo.	36.00	Ga.	29.12	Utah	26.02	Oreg.	21.98
Sp'g'fd	35.18	R. I.	29.09	Minn.	25.93	Vt.	20.14
P'b'gh	34.31	Md.	29.07	Salina	25.90	N. Mex.	19.72
Okla.	33.97	N. J.	29.01	Ind.	25.87	Ariz.	15.70
S. Ohio	33.89	Q'cv	28.90	Alb'y	25.85	S. Dak.	12.77
Easton	33.47	W. Mass.	28.56	W. N. C.	25.68	W. Nebr.	12.44
Nebr.	33.17	E. Car.	28.48	H'b'g	25.33		

The following groups will be interesting and suggestive:

N. Y.	c'c'ts 98,119	contr'ns \$4,653,856	Pa.	c'c'ts 72,851	contr'ns \$2,343,202
L. I.	44,971	1,261,366	P'b'gh	17,226	592,464
Alb'y	26,703	690,115	B'h'g	12,118	306,934
C. N. Y.	26,503	694,688	Beth.	15,923	517,880
W. N. Y.	32,671	894,099	Erie	8,126	228,759
	228,967	\$8,194,164		126,244	\$3,989,239
		Av. \$35.80			Av. \$31.60
Chi.	c'c'ts 31,200	contr'ns \$1,002,980	Olym.	c'c'ts 7,558	contr'ns \$180,542
Q'cy	3,236	93,527	Oreg.	4,517	99,159
Sp'g'fd	4,058	142,779	Spok.	2,969	68,819
Milw.	11,974	332,901	Idaho	2,710	61,139
F. duLac	5,891	159,578	Mont.	4,462	107,044
	56,359	\$1,731,765		22,206	\$516,703
		Av. \$30.73			Av. \$23.27
Va.	c'c'ts 17,419	contr'ns \$752,023			
S. V.	13,602	518,845			
S. W. V.	6,192	201,396			
W. V.	7,214	277,637			
	44,427	\$1,750,201			
		Av. \$39.39			

Now, I entertain grave suspicion as to the figures for Duluth, Texas, Dallas, Wyoming, and Springfield. I shall be glad to be corrected: but it would seem that in each case outside donations have been "lumped in" with local contributions: an error which the Church statistician, if we had one, should prevent. In the years 1911-1915 Springfield claimed successively \$17.51, \$22.00, \$557.83, and \$20.01. The third item was clearly erroneous; but the treasurer of that diocese, to whom I wrote, would give no explanation. I do not, at present, believe that Springfield, as last reported, raised within its own borders \$142,779.

Eastern Oregon is omitted here because the former bishop of that jurisdiction persistently refused to render any account even to his own council of advice.

It is emphatically true, according to the Gospel, that one man's dollar is not equivalent to another man's dollar. Take the last item on my list. Who will say that the \$12.44 raised by the poor rancher in Western Nebraska does not far outweigh the \$47.44 of the contributor in New York? As I wrote in my circular of September 1913, statistics such as these tend to show that the Man with the Ring of Gold gets credit for a liberality which he does not exercise; and this is the case in a hundred cities all over the United States. Deduct from his givings what he pays for a well-cushioned pew with his name on it, for costly singing and organ-playing, and for a preacher who will talk to him smooth things, and the balance is small indeed. At the same time, statistics have their use, and they generally tell a true tale.

MEMORIAL TO THE HOUSE OF BISHOPS

THE FOLLOWING is the text of the memorial addressed to the House of Bishops which was the immediate cause for the issuance of the Pastoral Letter:

TO THE RT. REV. ALEXANDER CHARLES GARRETT, D.D., PRESIDING BISHOP, AND TO THE BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH IN COUNCIL ASSEMBLED:

"We, who are communicants of the Church and earnestly desire to abide by the Faith once delivered to the Saints, appeal to you, our Chief Pastors, for advice and guidance in the present distress, not only for ourselves and those who have, with us, been received into the congregation of Christ's flock, but for all those who are seeking the truth, whether within or without His fold.

"We have been taught that a right faith is necessary to right conduct; that the Articles of our Belief are contained in the Apostles' and Nicene Creeds; and that these Creeds 'ought thoroughly to be received and believed for they may be proved by most certain warrants of Holy Scripture.' But now it is currently reported to us that it is taught, by some of those set apart by your office and ministry to be pastors and teachers in this Church, that the affirmations in those Creeds are not of equal value or verity; and that some of them—and in particular, at this time, the affirmation that our Blessed Lord in His entry into our human life was 'conceived by the Holy Ghost' and 'born of the Virgin Mary' or, as stated in the Nicene Creed, 'was incarnate by the Holy Ghost of the Virgin Mary,'—need not be accepted in their obvious sense; but that one may lawfully and honorably remain not only as a member of this Church but as a priest and pastor therein, and continue to affirm in public those Creeds, while yet openly denying, or so qualifying as in effect to deny, the plain and simple meaning of those affirmations.

"On the members of the Church is laid the solemn duty to hand on to their children, in its fullness and power, the Faith necessary for their salvation. It is of vital importance that all Christians should know what they should believe and teach as that Faith—whether, in the light of modern research and scholarship, it is their duty to qualify or limit in any way the Articles of their Belief as they have received them from their fathers.

"Upon you is laid the duty 'with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrine contrary to God's word; and both privately and 'out of the Holy Scriptures to instruct the people committed to your charge.'

"We therefore humbly pray you, as our Chief Pastors and Doctors of the Faith, to reaffirm, in such manner as to you shall seem best, the authority of the Creeds as the expression, for this present age, of the true Faith, and to declare your Godly counsel and judgment as to the obligation upon all members of Christ's Church, clergy and laity, to believe and to teach the Faith as therein set forth."

THE LATEST

BISHOP GARLAND ELECTED BISHOP OF PENNSYLVANIA

[BY TELEGRAPH]

Philadelphia, Jan. 22.

Bishop Garland was elected Bishop of Pennsylvania today on the first ballot, receiving 141 clerical and 83 lay votes. Bishop Henry St. George Tucker received 56 clerical and 45 lay votes.

Bishop Garland is at present Suffragan Bishop of Pennsylvania.

How few do we meet today who began the journey of life with us! How many familiar, unforgotten faces, tender with the light of other years, have dropped from the company of the living! A wind from God has moaned its dirge among the goodly boughs of our garden, and showers of prodigal blossoms have fallen into the sepulchre that yawns in it. And now we feel that eternity is no longer a waste, outside desert, but a part of our own home, seeing that into it have gone so many dearer than life.—Hugh Macmillan.

## THE VIRGIN BIRTH: AN APOLOGETIC

BY THE REV. H. C. ACKERMAN

PROFESSOR OF OLD TESTAMENT, NASHOTAH, WIS.

**A** RELIGIOUS apologetic is a defensive argument. It does not attempt to account genetically for the validity of a doctrine; it is rather a species of reasoning in support of some belief already accepted as true on grounds of its own. Of course an apologetic may make its own appeal to win the intellectual assent of others to the apologist's own position, but religious apology is primarily defensive rather than offensive. This is due perforce to the nature of the events or facts in question, since they are such whose proof is not possible or barely possible. Primary matters of faith are of this kind. For example, an "argument" for God amounts to an apologetic rather than a complete demonstration since an assent to the being of God involves, in the first analysis, some degree of faith. If then the grounds of belief are questioned in such a way as to weaken the belief, one must either reexamine their historical validity, or construct an apologetic. The apologetic will therefore supply indirect proof, or secondary evidence, for the further confirmation of the belief.

Since the grounds of belief in the doctrine of the Virgin birth have been questioned. I purpose, in this paper, to present one line of apologetic on behalf of, or in support of, the faith of those who accept the Virgin birth of our Lord as true.

This might properly be called an Old Testament apology. Let me hasten to add, however, that I do not intend to repeat the prophetic argument. The argument I have in mind might be called the argument of fulfilment. This depends for its value upon a certain principle of scriptural interpretation which is new enough to warrant some explanation. Formerly, in days before critical principles of exegesis were applied in the interpretation of Scripture, the New Testament was said to be the key to the Old Testament, the key that unlocked the mysteries of revelation there recorded. Whatever truth this notion involved, we are familiar with the generally disastrous effect it had as a principle of exegesis when the higher spiritual values of the New Testament were read arbitrarily into the lower spiritual content of the Old Testament. Now, fortunately, scholarship recognizes that the practical truth is quite the other way around; for it is not the New Testament which supplies the key to the Old, but rather it is the Old Testament which supplies the key for unlocking the completed meaning and significance of the New.\* This is only to say that the facts of the past tend to explain the present, that is, in so far as there are lines of continuity and casual orders of events traceable out of the past into the present. In fine, it is impossible adequately to understand our Lord and His kingdom save in direct continuity with the life of Israel as recorded in its sacred writings. In such a manner, then, the Old Testament may present an apology for the New Testament, particularly in regard to certain outstanding lines of continuity whether of fact or idea.

But the nice point to realize is that the New Testament is not simply in continuity with the Old Testament along many lines of spiritual endeavor and theological conception; it *fulfills*, i.e., perfects and completes the long historical progression. Now, and this is the gist of my apology, fulfilment implies miracle. The ever-progressing and ever-enriching spiritual factors of Israel's religion, when they at length attained their final fulfilment in Christ Himself, advanced one step beyond the natural—into miracle.

Miracles, then, are not unique or discrete events, unconnected with natural antecedents. But in fulfilling the natural, i.e., carrying it on to perfection, they are in direct relation to those tendencies which are so terminated. Thus, for instance, Old Testament antecedents enable us to understand what is specifically miraculous in the life of our Lord. Let one trace out lines of continuity between New Testament miracles and the so-called miracles of the Old Testament.† It will then be recognized that our Lord fulfilled the piety and devotion of the Psalmists, the moral ideals of the prophets, the wisdom of the Hebrew sages, the sacrificial oblation of priestly rite, the hope and glory of messianic aspiration—in fine, *all* the spiritual dy-

namic of the people of God. And each line of fulfilment constituted miracle.

Now, and this is the thesis of this paper, our Lord in His birth *fulfilled* a striking line of Old Testament birth ideas. And this fulfilment was not simply natural and recurrent, for then there would have been no genuine fulfilment in the sense of taking one step farther into miracle. What about the barren women of Israel who became mothers of the great Hebrew characters? Is there not a very special stress and emphasis placed upon the mystery of birth in very important cases? Let me name just a few: Sarah was barren, the mother of Isaac, the covenant child; Rebekah and Rachel were barren, who continued the patriarchal line; the wife of Manoah, who was the mother of Samson, was barren, and Samson was the prototype of the Nazarite; Hannah, mother of Samuel, was a barren woman. The stories of such special births are told obviously to stress a mystery. This same mystery is expressed in another more emphatic manner when Eve says, after giving birth to her first son, "I have gotten a man *from the Lord*."

Now, obviously, the myth, tradition, and what history there may be that is involved in these accounts, must be within the bounds of the natural; but there is this distinct trend of ideas, this tendency of thought and aspiration in regard to the birth of children of religious promise that connects up with, finds continuity in, the birth of Jesus Christ. May we not conclude, therefore, those of us who assent to the doctrine of the Virgin birth by faith, that one strong line of apologetic grows out of the Old Testament? For the birth of Christ of Mary would not *fulfil* the aspiration of the Hebrew mother unless it was miracle. When therefore we recognize our Lord's peculiar fulfilment in miracle of the Hebrew religion on the whole, we may not logically make an exception in His historic nativity.

## HOPE

BY THE REV. A. E. RIBOURG, D.D.

**T**HE world is full of hope of various kinds. Alike in the dreams of childhood, the resolves of youth, the purposes of manhood, and the more chastened anticipations of old age, we may see its power displayed. The faculty of hope is a great motive force of human action, "Which hope we have as an anchor of the soul, both sure and steadfast." "Whose hope shall be cut off, and whose trust shall be as a spider's web." In these words a vivid contrast is presented between two kinds of hope, the false and the true.

1. False hope is a spider's web, because it is self-derived. It is well known that spider's produce from their own bodies the glutinous fluid with which they form the webs. Even so the hopes in which the wicked indulge are self-produced. They rest upon no solid basis of God's word for support; they have no origin.

Then false hope is a spider's web, because it is exceedingly frail. How slight and strengthless is the spider's web! The fall of a leaf will destroy it, a gust of wind will sweep it away. The man who rests in the efficacy of certain pious practices, or the virtue of mere outward performances as furnishing in themselves sufficient grounds for the divine approval, what is he doing but clinging to straws? "He shall lean upon his house, but it shall not stand; he shall hold fast, but it shall not endure."

2. On the other hand, true hope is as the anchor of the soul, because it connects its possessor with an unseen world. When an anchor is cast overboard from a vessel, it drops out of sight, beneath the blue waves, which act as a kind of veil to hide it from view. The sailor sees it not, though he knows and feels that it is there. He perceives that his ship is anchored, though the secrets of the anchoring ground are concealed from his gaze. Even so the apostle describes the Christian's hope, "as entering into that within the veil." Just as the veil of the temple concealed the Holy of Holies, so there is a veil which hides from us the future; but the far reaching hope of the believer passes beyond it, connects its possessor with the invisible world, and seeks to appropriate the glory which is yet to be revealed.

Then true hope possesses enduring strength. When once the anchor is embedded in the ground with what a firm grasp does it hold fast the largest vessel! This is an emblem of the strength of true hope. It is "both sure and steadfast," for it rests upon the unchanging promises of God.

\*I. e., the Old Testament inclusive of the Apocrypha and Pseudepigrapha.

†2. Cf. my article, Miracles and the Natural, *Anglican Theological Review*, Vol. 6, No. 2.



## CORRESPONDENCE

### EPISCOPAL AUTHORITY

To the Editor of *The Living Church*:

ONLY echo the words of one who lived a quarter of a century ago, when I say that the great obligation laid upon us in this age of the world, is not so much to make converts, or to recover lost secular advantages, as to bear witness—to bear a humble, yet unwavering, testimony to the Faith once delivered to the saints. Compromise, no doubt, has its reward. If we would bring ourselves to take our place as one among several other kindred "denominations" in a federation of Churches, and to regard an apostolic ministry as desirable but not essential—to look to "modern thought" rather than to the Creeds of the Church and to Catholic tradition for guidance in the interpretation of Holy Scripture, then perhaps we might gain much in popular estimation. A far more rapid increase might be looked for. Attractive "pageants" and "candle services," freed from anything suggestive of sacerdotal claims, or exactness of dogma, might become still more attractive! But what then would have become of our witness? How then should we be fulfilling the great obligations which, together with our special privileges, we have inherited from those who have gone before us? How then should we be able to transmit to posterity, unimpaired, that faith which we have received, and wherein we stand?

I have been dismayed recently, at the open attacks made by a few who lay claim to "modern scholarship," upon the Order of Bishops. For the apostolic office none has deeper reverence nor profounder respect than myself. If, in the early days, *presbuteros* and *episcopos* were synonymous, it was the presiding presbyter in the college or community who was bishop. And from the earliest times the episcopal government was constitutional and not autocratic. The flock of Christ was to be ruled "not constrainedly but willingly." The presbyter was not merely a minister, or servant, of the bishop, but had a share in the government and oversight of the Church. But he was subordinate to the bishop, without whose advice and consent he neither made rules or canons for his church, nor inflicted censures. But the authority inherent in the apostolic office must be exercised. "If Bishops will not exercise that power which Christ has given them," says Dean Sherlock, "they are accountable to their Lord for it." With Father Puller, I hold that our Lord and the Apostles have given a constitution to the Church, and that the Church has no power, even if she had the will, to revolutionize and mutilate that constitution *ad libitum*. "The Sacrament of Ordination is the standing witness that the judicial power in the Kingdom of God is made over to those who receive it by the Holy Ghost."

In the special case of heresy, and in the whole penitential system of the Church, she exercised her judicial and disciplinary authority through her bishops and presbyters; they acted together; but when the main point of guilt or innocence had been decided, "it was for the Bishop, as the chief executive officer, to enforce the sentence . . ." Mr. A. W. Hadan says, "The condemnations of Origen, of Novatian, of Paul of Samosata, of Noëtus, of Arius at Alexandria, proceeded from the bishop or bishops, but *with presbyters*, the *presbuterion* alone indeed being mentioned in the case of Noëtus, and deacons as well as presbyters in that of Arius." Bishops are indeed subject to the canons precisely as are the presbyters. Says Fr. Puller, "The commands of Bishops which contradict the canons and rubrics have no binding authority on the conscience. So far from that being the case, loyalty to the Church requires us to refuse obedience." But again he says, "Our duty to the canonical legislation of the Church is paramount . . . The Church is the mistress, the Bishop is her servant."

So it may be well at this time to recall the editorial in *THE LIVING CHURCH* of February 19, 1916:

"To the House of Bishops, as a house, we can accord only such authority as is expressly conferred upon it by the Constitution and Canons of General Convention. But to our national collective episcopate as a group of Catholic bishops, we may defer as possessing, by divine right, that authority

to interpret the Faith, and to lead in practical work which is not expressly withdrawn from them by the Constitution and Canons . . . subject always to the limitation that they may not reverse the decisions of the whole body of the episcopate throughout the world . . ."

As in 1853, so in this year of grace 1924, "the Bishops in Council assembled" may be appealed to, concerning matters of Faith. The declaration of the Bishops who recently assembled in Dallas, has the loyal approbation of the vast majority of the clergy and laity of the Church. Let us go on, teaching and preaching the truth as it is in Jesus, and as it hath been received down the ages.

CHARLES MERCER HALL.

St. Mary's, Asheville, N. C.  
Epiphany, 1924.

### INTERPRETATION OF CLAUSES

To the Editor of *The Living Church*:

THE interesting letter of Dr. Massie in *THE LIVING CHURCH* of January 12th, concerning the Statement of the Modern Churchmen's Union, invites comment. His contention is that interpretation, which he says has changed in the case of the clauses, "He descended into hell," "He ascended into heaven," etc., is inapplicable to the clauses, "conceived by the Holy Ghost: born of the Virgin Mary," and for the reason that "the essential meaning remains" in the case of the former, but would not remain in the case of the latter.

But is not the difference between the two a seeming, rather than an actual, difference? This will appear if we remember that, in a former time, the items of happening, which were conceived as stated in relation to the physical resurrection of the flesh, the ascension, and the session on the right hand, appeared quite as *factual* as those connected with the birth of our Lord. Change of interpretation in regard to them seemed then an impossible denial of actuality. It will further appear, if we remind ourselves, that change of interpretation regarding the clauses dealing with His coming into the world no more removes "the essential meaning" than does change of interpretation regarding the clauses concerned with His leaving the world. That essential meaning is the assertion of His veritable humanity and of His veritable divinity, the assertion of the one and of the other. Primarily (speaking historically) it was the assertion, against Docetism, that He was really born (just as it was also asserted that He really died), born of a woman, born of a human mother, whose name we know, Mary, the Virgin. The later addition, "conceived by the Holy Ghost," supplied the thought of Very God to the thought of Very Man, and is intended to help the assertion of the Incarnation. But it just as inevitably opens the doors to various interpretations, as do the words, "He rose again from the dead." To this the Fathers abundantly testify. The matter is incapable of settlement on the basis of any baldly literal theory as to physical conception and birth. There is no denial of *spiritual fact*, through change of interpretation as to the physical process, in the case of the death and resurrection, nor is there in the case of the conception and birth.

This much being granted, that so far as principle is concerned, the clauses of the Creed are all alike amenable to changing interpretations, it is true that there is a difference, or seems today to be a difference, between the birth clauses and the death clauses. If there were not a special difficulty regarding the Virgin Birth, or miraculous conception, it would not hold, as it does, the center of the stage in discussion. Just what is this difference or difficulty?

In the first place, matters concerning birth seem to us more factual than those "last things" concerning which we are necessarily agnostic; death, resurrection, and the life beyond. They are more matters of experience, proof, and historicity, however truly proof may be impossible. As has been said, this difference did not always seem to Christian faith to exist. This is, nevertheless, one of the sources of difficulty.

In the second place, the question of our Lord's entrance into the world seems to touch more closely the vital truth of the Incarnation. So true is this that we are in danger of losing our hold upon the essential relation of the life and the Resurrection to the Incarnation, and of reducing spiritual reality to the terms of physical processes. There is nevertheless a seeming here, and however much it is to be guarded against, it presents a difficulty.

In the third place, the traditional interpretation is so

wrapped up with greatly endeared expressions in art and literature, and with all the finer utterances of religious feeling, that changing interpretation seems to strike at the heart of faith. Here, again, it is a matter of seeming. It does not really do so. But the difference and the difficulty become manifest.

It is right to recognize these differences and difficulties. They do not in reality affect the ultimate issue, nor do they render untenable the principle of interpretation as generally applicable to the Creed. They do, however, inspire a spirit of humility and reverence in the discussion of those matters which are now, not through wilful choice, but as a result of inevitable circumstance, confronting men of faith.

Boston, Mass.  
January 15, 1924.

JOHN W. SUTER.

QUESTIONS

To the Editor of *The Living Church*:

HERE are a few of the questions brought to mind by the reading of "Extracts of a Sermon" in the last issue of your esteemed journal:

1. Does the Bible say anywhere that Balaam's ass was "an expert linguist"?
2. How sinless is "so sinless"?
3. If Jonah was not swallowed by the big fish, what about the authority of our blessed Lord's words in St. Matt. 12:30: "For as Jonah was three days . . . etc. He . . ."?
4. If there is no resurrection of the body, what resurrection is there?

Amid the confusion of tongues and of what Dr. Pusey called "undistinguishing minds," where are the heart-bracing echoes among us of the new song St. John overheard (Rev. 5), "Thou art worthy (O Lord) to open the book (of God's mysteries and shew them unto us) for *thou wast slain*, and hast redeemed us to God *by thy blood* out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests"?

Walpole, Mass.,  
January 8th.

JOHN H. DEVRIES.

"IN THE NATURE OF THINGS"

To the Editor of *The Living Church*:

ALTHOUGH I am not a bishop, I cannot refrain from replying to the third question that the Society for the Promotion of Evangelical Knowledge has addressed to the Bishops of the Church and presumably mailed to all the clergy, in a statement including three other questions. The question to which I refer is this: "Do you consider it an illustration of 'honesty in the use of language' to designate as 'facts,' matters which, from the nature of things, cannot be proved to be facts, e.g., the Virgin Birth, the descent into hell, and the Resurrection of the Flesh?"

Does the phrase, "cannot be proved," in this question, mean cannot be proved by Scripture or by such reasoning as men employ in a court of law or in a laboratory? The clause, "in the nature of things," clearly indicates that the latter method is intended; for if we are to consider the "nature of things" in viewing evidence, we are obliged to follow the law of cause and effect, and no matter what the Bible may state as to the Virgin Birth, for example, in the "nature of things" it cannot be set forth as a fact, it cannot be proved. The author of this question is undoubtedly correct; the Virgin Birth, the Descent into Hell, and the Resurrection of the Flesh, cannot, in the "nature of things," be proved; neither can the existence of God, the declaration that He is a Father, or the statement that He created heaven and earth; nor can the assertion that Jesus is the only begotten Son of God, or our Lord, or that He ascended into heaven, or that He sitteth on the right hand of God, or that He is to come to judge the quick and the dead, or that there is a Holy Ghost, a forgiveness of sins, or a life everlasting. In fact the only part of the Apostles' Creed that can, "in the nature of things," be proven, is that Jesus Christ suffered under Pontius Pilate, was crucified, dead, and buried; that is an example of perfect "honesty in the use of language," for those are facts. "In the nature of things" He could not rise from the dead, and so no honest use of language by bishops or anyone else can state that as a fact, if we are to pay due regard to "the nature of things."

I believe in Jesus; who suffered under Pontius Pilate, was crucified, dead, and buried: is the only part of the creed that can stand the logical test which the question requires. Those are facts; He is undoubtedly dead. Such is the reasoning of this remarkable society.

San Benito, Texas, January 10.

W. EVERETT JOHNSON.

ON MAKING OPTIONAL

To the Editor of *The Living Church*:

THE plan of making the Creed optional in our churches, suggested by the Faculty of the Cambridge Divinity School, has impressed me deeply. I write to suggest that it is a method that might also be applied to the use of the Ten Commandments with happy results. It is a matter of common knowledge that many of the best and richest people in our modern times do not look upon adultery as the old Jews did. Others, not a few, have the little habit of swearing. Both, of these classes of people must be made more or less uncomfortable, if they are at all sensitive, by hearing the Commandments read out in church. Possibly some are deterred from attending our services altogether. If we are to present religion in a way acceptable to all we must make a change in the direction of greater liberality. A few of the more conservative would object to the dropping of the Commandments altogether, however, and it seems the only way is to make them optional; in whole or in part.

STANLEY C. HUGHES.

LUTHERANISM

To the Editor of *The Living Church*:

IN YOUR issue of January 12th, the Rev. W. Brenner takes exception to certain former remarks of mine. In all Christian charity, I can say that he has entirely misunderstood my meaning; in what I previously wrote I was not thinking specifically of the Lutheran Communion at all, but rather of what occurred to me might prove to be God's method of healing the wounds in the Body of Christ. For all that any of us know to the contrary, that same Lutheran Communion, purified, of course (as any Communion would have to be to fulfil that function), may prove to be the nucleus around which Christ will build up His Church of the Second Advent.

No more was I thinking about statistics or data, but rather about those things regarding which there can be no statistics other than what are given in the Apocalypse of St. John.

I did make casual allusion to those who claim more or less direct spiritual descent from Luther, as the father of what is known as the Reformation, but had forgotten his teachings; and, if I worded myself so badly (although I still think that my true meaning was clear and apparent) as to offend the Rev. Mr. Brenner, I sincerely and humbly apologize to him, and without the use of either sarcasm or capital type. I have finished.

S. D. NEWTON.

[The discussion of this subject is now closed. EDITOR L. C.]

FALSE IMPRESSIONS

To the Editor of *The Living Church*:

THE so-called liberals, in the present discussion on the Virgin Birth of our Blessed Lord, are reading into the writings both of Bishop Gore and of Bishop Lawrence ideas which are not there. It would be a clarifying thing if both of these Bishops would issue a statement correcting false impressions on all sides. Even if one grant that the Virgin Birth of Jesus Christ is secondary in matter of faith, the fact in itself does not change. The universe and the life of man are linked up with a great many things secondary, but the necessity of them for the manifestation of the primary is self-evident.

Las Cruces, N.M.

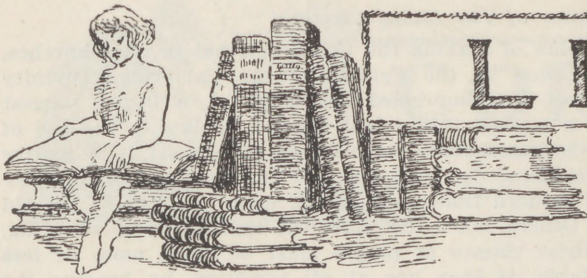
EDWIN S. DOAN.

STOWE'S CLERICAL DIRECTORY  
1924 EDITION

To the Editor of *The Living Church*:

WE are in the midst of gathering the data for the next edition of Stowe's Clerical Directory which, in reality, is a "Who's Who in the American Church." The bishops and clergy are responding quite promptly to the requests sent them for revision of their sketches or the original write-ups of the same. We hope to be able to deliver this valuable book to the subscribers during the month of March, but in order to do this, the clergy MUST MAKE IMMEDIATE reply to the requests for information. We most cordially urge all to cooperate in the most hearty and enthusiastic way, by responding *immediately* with corrected data, and also with a subscription for the book. The number of volumes issued will depend upon the subscriptions received. It is a great pleasure to have assumed this responsibility (amid many others) and our joy will be complete, in this work, if *all* of the bishops and clergymen will be hearty and enthusiastic in their support. *Hurry your sketches along.*

ANDREW D. STOWE.



# LITERARY

## PRACTICAL CHRISTIAN EVIDENCES FOR THE AVERAGE MAN

*Jesus Christ and the Modern Challenge.* By Frederic C. Spurr. New York: Fleming H. Revell Co. \$1.50.

*Revealing Light.* By Sidney C. Berry. New York: Fleming H. Revell Co. \$1.50.

*The Turning Tide of Faith.* By the Rt. Rev. Neville Talbot, D.D., Bishop of Pretoria. New York: Fleming H. Revell Co. \$1.50.

The present religious controversy, disturbing as it is to many Church people, is not without its advantages. Doubts and difficulties are too often left unchallenged. It is dangerous to let sleeping dogs lie; you never know when they will jump up to grip you! There has, for a long time, been an undercurrent of unbelief, especially in miracle, it is true, but, indeed, in the whole supernatural element in Christianity. The hidden misunderstandings have now been brought to the surface. The resulting controversy has revealed the doubts of the wavering, but it is also producing a series of splendid defences of traditional Christianity—or rather, not defences so much as challenging interpretations.

In the realm of philosophical scholarship we have had such books as *Creeds or No Creeds*, by Charles Harris. In the realm of dogmatic and evidential theology we have a splendid series from Bishop Gore, including his *Belief in God* and *Belief in Christ*. In more popular form we have had books like Sparrow-Simpson's *Modernism and the Person of Christ*.

The three books listed above are specially valuable because of their popular appeal, and it is of interest to note that two of them are by English nonconformists. The latest to be issued is Dr. Spurr's little book. It is a most successful attempt to restate the fundamental teaching of the Creeds in such a way as to meet modern thought. Clergy will find it a useful reference book to loan to men and women of average education, who are perplexed by recent discussions. The chapters on Miracles, on the Virgin Birth, the Resurrection, and the Ascension, are particularly good.

Dr. Berry is the successor to the late Dr. Jowett at Birmingham. He evidently carries on a great pulpit tradition, which had its beginning in the days of Dr. Dale. Jowett, and he are, however, as far apart as the poles. The former was a preacher who had a singular gift for stating the old evangelical truths in an appealing way, but he had no vision of the social aspects of the Gospel, and he had not been touched at all, apparently, by any of the difficulties of present-day thinking. Dr. Berry is the very opposite. He knows the mind of youth and he sees the spiritual problems of this after-the-war generation. His volume is a book of sermons. That ought not to frighten away the reader, however. There are wonderfully beautiful interpretations of the old truths of the Incarnation, the Atonement, the Resurrection, the gift of the Spirit, etc. The book does not contain a single controversial word. It never mentions "modern thought" or the "intellectual difficulties of the age." It simply quietly states the fundamental things in a way to appeal to the present age, with originality and (better still) with the note of devotion dominant. Some of the chapters are gems of beauty. The first chapter, unfortunately, is the least prepossessing, but all the rest is wonderfully winning and attractive.

Bishop Talbot's book is more plain and homely, and makes an appeal to every-day common sense. The chapters were originally contributed to a South African newspaper. There is a breeziness and freshness about the discussions that make the early chapters most readable. The latter half of the book is not so spontaneous, but, for the first hundred pages, the reader will be stimulated as well as edified. It would be hard to find a chapter on the Old Testament revelation more fresh and original than the one entitled *The Jew*. The contention of the book is that the pendulum has now completed its swing to the extreme of negation, and is coming back to positive faith. To change the figure, "the tide has turned." As an Oxford man of the younger generation, who has been in the thick of the Modernist atmosphere (if we may rapidly

change the figure again), Bishop Talbot knows whereof he speaks.

These three books all carry an appeal to the average man. We have sometimes wondered how many of the clergy read books of the popular type which show how to present truth in an interesting way without dogmatic dryness. Such books as these and Bishop Gore's little treatise on *The Deity of Christ* are valuable aids to those who want, in these days, to preach the truth positively not negatively; devotionally and practically, not controversially. They make a good beginning for the collection of a practical parish library.

C. C. F.

## OLD TESTAMENT PICTURES

*Famous Figures of the Old Testament.* By William Jennings Bryan. New York: Fleming H. Revell Co. \$1.50.

*The Best Bible Tales: Old Testament.* By Nellie Hurst. New York: Fleming H. Revell Co. \$1.50.

Two books on Old Testament characters, teaching the simple moralities. Miss Hurst puts in brief form and in picturesque language the stories which may still be made delightful studies for young people. There is no attempt to do more than translate the Bible narratives into vivid story form, eliminating what children would not understand.

Mr. Bryan's book is made up of the Bible lectures given each year at Miami, Fla., and contains homely lessons enforced with his own vigorous style. There is very little of the controversial spirit, though the lectures cannot refrain from occasional "digs" at science, e.g., "Darwinism seems to close the heart to spiritual truth and to open the mind to the wildest guesses advanced in the name of science." Mr. Bryan's religion is very real, and his character is very lovable, but one cannot but feel that his lectures would gain in strength if he would open his own mind to some of the assured results of Biblical criticism. This is especially noticeable in his lectures on the prophets. Suppose he were to treat Isaiah as a great religious statesman, seeking to show his nation its real spiritual calling, and to embody in practical policies the truths for which God meant His people to stand, and which they were to give to the world. He omits altogether this contemporaneous meaning of prophecy, and so fails to show the lessons of prophecy for the national life of today. A striking instance of such failure is seen in his literal interpretation of the parabolic stories of Job and Jonah. He cannot see that a reasonable acceptance of the modern view of the Bible may give larger lessons of life than the conventional interpretations based upon bald literalism. Would that he might take time to read such a book as Kirkpatrick on the Old Testament, or Nairne's *Every Man's Story of the Old Testament*.

## ECONOMIC PROBLEMS

*Child Labor and the Constitution.* By Raymond G. Fuller. New York: Thomas Y. Crowell Co.

Mr. Fuller, as former publicity director of the National Child Labor Committee, and as the present executive director of the Trounstone Foundation of Cincinnati, is peculiarly well fitted to deal in an authoritative manner with this problem that demands attention now, because of the proposed amendment to the Constitution.

Mr. Fuller, who has had unusual opportunities to study the question at close range, gives a satisfactory resume of child labor, past and present, and a digest of legislation on the subject. The facts and interpretations presented are up to date, and constitute a book that should be in the hands of students of social service as well as of every lawmaker.

Without minimizing the importance of prohibitory laws in child labor reform, Mr. Fuller takes advanced ground in outlining a policy of preventive and constructive measures, some of them depending on state and federal legislation, but others depending largely on local community organization and action. He shows the practical value of treating child labor as very largely a matter of individual cases, and describes the particular methods by which this can be done. He re-defines child labor and broadens the program of reform.

C.R.W.



# Church Kalendar



## JANUARY

- 27. Third Sunday after Epiphany.
- 31. Thursday.

## FEBRUARY

- 1. Friday.
- 2. Purification B. V. M.
- 3. Fourth Sunday after Epiphany.
- 10. Fifth Sunday after Epiphany.
- 17. Septuagesima Sunday.
- 24. Sexagesima Sunday.
- 29. Friday.

## KALENDAR OF COMING EVENTS

- 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.
- February 3—Convocation of North Texas.
- February 5—Diocesan Convention, Chicago, and Olympia.
- February 6—Diocesan Conventions, Colorado, Sacramento, and Washington.
- February 10—Diocesan Conventions, Dallas, and Kansas.
- February 12—Consecration of Rev. C. F. Reifsnider, L.H.D., at Pasadena, Calif.; Diocesan Convention, Lexington.
- February 13—Convocation of Wyoming.
- February 20—Meeting of the National Council.
- February 22—Convocation Panama Canal Zone.

## APPOINTMENTS ACCEPTED

DARLING, Rev. E. S., M.D., of Rochester, Pa.; to be rector of St. Michael's Church, Oakfield, N. Y.

LLOYD, Rev. O. H. GLYN, of Peterborough, Ontario, Canada; to be assistant at Grace Church, Lockport, N. Y.

MURRAY, Rev. ALEXANDER B., rector of St. Stephen's Church, Schuylerville, N. Y.; to the charge of St. Luke's Church, Belton, Texas.

PARKER, Rev. THOMAS LEROY, priest in charge of the churches at Mt. Carmel and Albion, Ill.; to be rector of St. John's Church, Ionia, Mich.

ROSE, Rev. LAWRENCE S. A. R., senior curate of St. Paul's Church, Clinton St., Brooklyn, N. Y.; to be rector of the Bishop Littlejohn Memorial Church of the Transfiguration, Brooklyn, upon his return from a trip around the world.

## RESIGNATION

PRICE, Rev. ERNEST HERBERT; as vicar of St. James' Church, Centerville, Calif., effective February 1st. New address, 5840 Chabot Road, Oakland, Calif.

## ORDINATIONS

### DEACONS

EAST CAROLINA—On January 2, 1924, in Christ Church, New Bern, N. C., J. M. TAYLOR was ordained deacon by the Rt. Rev. T. C. Darst, D.D., Bishop of the Diocese. The candidate was presented by the Rev. D. G. McKinnon, D.D., rector of the parish, and the sermon was preached by the Rev. George W. Lay, D.C.L.

After finishing at the Virginia Theological Seminary, the Rev. Mr. Taylor will return to New Bern, where he will work under the supervision of Dr. MacKinnon.

LOUISIANA—On St. John's Day, December 27, 1923, GEORGE F. WHARTON, JR. was ordained to the diaconate at Trinity Church, New Orleans, by the Rt. Rev. Davis Sessums, D.D., Bishop of the Diocese. The candidate was presented by the Rev. G. L. Tucker, D.D. The Rev. Chas. L. Wells, Ph.D., Dean of the Theological School of the University of the South, preached the sermon. The following clergymen also were present: the Rev. Messrs. A. R. Berkeley, R. S. Coupland, D.D., J. S. Ditchburn, Menard Doswell, Jr., F. VanR. Moore, S. L. Vail, and C. B. K. Weed.

The Rev. Mr. Wharton is the son of Mr. and Mrs. George F. Wharton, and the grandson of the late Mr. and Mrs. W. G. Coyle, and his family on both sides have been prominently

associated with the work of the Church in Trinity and St. Paul's parishes. He was a member of Trinity Parish, and it is of interest to note that there are two other young men in the parish looking forward to the ministry.

MINNESOTA—On January 9, 1924, the Rt. Rev. F. A. McElwain, D.D., Bishop of the Diocese, ordered to the diaconate THOMAS ROULLARD, a full-blooded Sioux Indian, in the Church of the Messiah, Prairie Island, Minn. The Rev. Mr. Rouillard will be minister in charge of the work at Prairie Island.

### DEACON AND PRIEST

CUBA—On the Feast of the Epiphany, January 6, 1924, the Rt. Rev. Hiram R. Hulse, D.D., Bishop of Cuba, admitted to the holy order of deacons LEE GRUNDY. Dean Harry Beal of Holy Trinity Cathedral said the Litany and presented the candidate. The sermon was delivered by the Bishop.

Mr. Grundy has been a student at Mont-eagle, Tenn., taking also some courses at Se-wanee. He will take duty on the Isle of Pines until next fall, when he will return to the United States for the purpose of completing his preparation for the priesthood.

On the Feast of St. Thomas, December 21, 1923, the Rev. A. J. MACKIE, deacon in charge of All Saints' Mission, Guantanamo, Cuba, was advanced to the priesthood by the Rt. Rev. Hiram R. Hulse, D.D., Bishop of Cuba in the Church of All Saints in Guantanamo. The Ven. J. M. Lopez-Guillen, Archdeacon of the Oriente said the Litany and presented the candidate. The Bishop was the preacher. The Archdeacon and the Rev. J. B. Mancebo joined in the laying on of hands.

### PRIEST

MASSACHUSETTS—On Saturday, January 12, 1924, the Rev. ALLEN W. CLARK was ordained to the priesthood in St. Paul's Cathedral, Boston, by the Rt. Rev. Charles L. Slattery, D.D., Bishop Coadjutor of the Diocese. The candidate was presented by Dean Rousmaniere, and the sermon was preached by the candidate's grandfather, the Rev. Frederick B. Allen.

## DIED

ALLEYNE—Died, January 11, 1924, the Rev. FRANCIS EDMUND ALLEYN, rector of All Hal-low's Parish, Anne Arundle Co., Maryland, in his sixtieth year, the son of the late Col. Alexander M. Alleyne, of the Seventh Dragoon Guards, British Army, and Mrs. Alleyne. The funeral service was at Mount Calvary Church, Baltimore, Md., January 14th.

BARNESLEY—Entered into life eternal on January 14, 1924, at the home of her daughter, Mrs. Edward P. Hicks, Newtown, Bucks Co., Pa., MARY ELLEN, widow of William BARNESLEY in the seventy-ninth year of her age. Funeral services were held from St. Luke's Church, Newtown, Monday, January 14th, by the Rev. G. Herbert Dennison, the rector, assisted by the Rev. Edward Ritchie, a former rector and dear friend.

COCHRANE—Died on Thursday December 20, 1923, at her residence in Washington, D. C., FRANCES McNALLY, beloved wife of James R. COCHRANE. Funeral service at Christ Church, Washington, on Saturday, December 22d. May she rest in peace!

KEESE—Entered into life eternal at Coopers-town, N. Y., January 12, 1924, CAROLINE ADRI-ANCE, widow of G. Pomeroy KEESE, and daughter of the late Surgeon Lyman Foote, U. S. A. Grant her, O Lord, eternal rest, and let perpetual life shine upon her.

LASCELLE—Entered into life on the Feast of the Holy Innocents, December 28, 1923, ETHEL PATRICIA, beloved wife of the Rev. GEORGE T. LASCELLE, of Belmont, N. Y. Fun-eral services were held at the Church of St. Mary the Virgin, New York City, on Monday, December 31st. The Rev. Dr. Barry and the Rev. C. Winthrop Peabody, officiating. The interment was at Rockland Cemetery, Rock-land, County, N. Y.

MANCHESTER—Entered into rest on the morning of Sunday, December 9, 1923, MARION A. MANCHESTER, of Fryeburg, Maine, wife of the Rev. Dr. L. C. Manchester, for thirty-six years rector of St. John's Church, Lowell, Mass., and formerly Secretary of the Diocese of Massachusetts, in her eighty-sixth year.

A true soldier of the cross even to the end. May light perpetual shine upon her.

SHEPHERD—Entered into rest at her home in Trenton, N. J., on January 10, 1924, after a long illness, REBECCA WALN, beloved wife of the Ven. R. Bowden SHEPHERD, Archdeacon of the Diocese of New Jersey, and daughter of the late Edward Waln, Esq., of Philadelphia.

Funeral services were held at St. James' Church, Trenton, N. J., on Monday, January

14th, and the interment was made in Woodland Cemetery, Philadelphia.

Eternal rest grant unto her, O Lord, and let light perpetual shine upon her.

SMITH—Entered into rest, at Fort Slocum, N. Y., on January 4, 1924, HENRIETTA FRITH, the wife of Frank S. SMITH. The interment was at Warwick, N. Y.

Rest eternal grant unto her, O Lord, and let light perpetual shine upon her.

## 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 ad-vertising in the classified section always state under what heading and key number the old advertisement appears.

## POSITIONS OFFERED

### CLERICAL

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

### MISCELLANEOUS

ATTENTION—WOMEN. CHRISTIAN WO-man desired, Executive Assistant to man-ager large Country Estate, also, woman, edit magazine. This Estate offers unique plan to all women, highest type Spiritually, Intel-lectually, and endowed with special gifts, with or without experience. Those choosing Life Work, preferred but will consider others. No information available, without full and satis-factory particulars of applicant. Address, Box 134, Morristown, New Jersey.

CHURCHWOMAN OF REFINEMENT TO mother little boy of three years, and act as working housekeeper. One able to do plain cooking. Comfortable home and moderate sal-ary. For further information address the Rev. GEORGE T. LASCELLE, Belmont, Allegany Co., N. Y.

WANTED: ORGANIST AND CHOIRMAS-ter for Suburban Parish, fifteen miles from Chicago. Six hundred communicants. Boy choir. Salary \$1,800. Address, with refer-ences, 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, ex-perience, names for reference, etc. must ac-company 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, de-sires parish or chaplaincy. Address B-120, care LIVING CHURCH, Milwaukee, Wis.

BY A PRIEST OF 20 YEARS, A CHANGE of location. Served one parish ten years, present charge, five years. Address S-108, care LIVING CHURCH, Milwaukee, Wis.

**MISSIONARY PRIEST, 45, MARRIED, DESIRES** Parish; industrial community of 25,000 population or under preferred. Sound Churchmanship, strong preaching. Specialist in religious education, pageantry, and pictorial presentation. Address S-987, 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, UNMARRIED, THIRTEEN YEARS'** experience, available March 1st. Exceptional testimonials. Address LOCUM TENENS, 1120 Broad St., Bridgeport, Conn.

**REVEREND WYTHE LEIGH KINSOLVING, M.A., B.D.,** Chaplain The Virginians, Member Executive Committee Churchman's Association, Author of *Thoughts on Religion*, desires Parish. Salary, \$3,500. While waiting, will accept temporary duty, or a Professorship. Care St. George's Church, New York, N. Y.

#### MISCELLANEOUS

**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.

**FOR SALE: PIPE ORGAN, TWO MANUAL,** unusual tone, at a bargain. Blower included. Now in use in Trinity, Ottumwa, Iowa, to be replaced in February by a three manual Austin. Write for particulars to HARRY L. EDMUNDS, Ottumwa, Iowa.

**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.

#### ALTAR FURNISHINGS

**THE WARHAM GUILD, LTD. THE SECRETARY** will forward on application, free of charge, (1) a descriptive Catalogue containing drawings of Vestments, Surplices, etc. (2) Black and White List giving prices of Albs, Gowns, Surplices, etc., and (3) "Examples of Church Ornaments" which illustrate Metal Work. All work designed and made by artists and craftsmen. Apply for information to—The Secretary, THE WARHAM GUILD LTD., 28, Margaret Street, London, W. 1. England.

#### VESTMENTS

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

**CHURCH EMBROIDERIES, ALTAR HANGINGS,** 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.

**THE CATHEDRAL STUDIO AND SISTERS** of the Church (of London, England). All Church Embroideries and materials. Stoles with crosses from \$7.50; burse and veil from \$15 up. Surplices, exquisite Altar linens, Church vestments imported free of duty. Miss L. V. MACKRILL, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

**CLERICAL COLLARS AND CUFFS, DIFFICULT** 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 encouraged to complete and maintain this stock so that further delays will be avoided. Reduced 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 COTTAS)** Surplices and Altar pieces supplied at wholesale rates by MARY FAWCETT, 115 Franklin St., New York City. Only pure Irish linen carried. Samples and prices on request.

#### UNLEAVENED BREAD AND INCENSE

**ALTAR BREAD AND INCENSE MADE AT** Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. 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.

**PRIESTS' HOSTS—PEOPLE'S PLAIN AND** stamped wafers (round). St. EDMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

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

#### SISTERS OF THE HOLY NATIVITY

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

#### RETREATS

**HOLY CROSS, WEST PARK, N. Y. A** retreat 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. MICHAEL'S** Monastery, January 29th, 30th, and 31st. Conductor, Father Orum, O.H.C. Address, FATHER IN CHARGE, ST. ANDREW'S, Tennessee.

#### MISCELLANEOUS

**SOLD BY A SHUT-IN—YOUR NAME AND** address stamped on a pretty metal Key Tag for 25 cents, ring included. Address E. P. BROXTON, Blythe, Ga., R. F. D. 2.

#### EDUCATIONAL TRAVEL

**A JOYOUS ADVENTURE: A LUXURIOUS** experience for your Sons and Daughters. Educational Vacation Trip of cultural distinction 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.

#### RELIGIOUS

**THE BROTHERHOOD OF ST. BARNABAS** offers to laymen seeking the Religious Life, opportunity for trying out their vocation, and of caring for the sick poor. Address BROTHER SUPERIOR, Gibsonia, Pa.

#### 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. Voltusia St., Wichita, Kansas.

#### GAMES

**SHAKESPEARE—HOW MANY QUESTIONS** could you answer on Shakespeare? Play the game "A Study of Shakespeare." Instructive, original, best game out. THE SHAKESPEARE CLUB, Camden, Maine.

#### HOSPITALS

**ELMDALE, LUNENBURG, MASSACHUSETTS.** For country-loving folk, those in need of rest and care, acute and chronic nervous cases. Steam heat. Electric lights. Large airy rooms. Open fire in living rooms. Special attention to diet. Visiting physician. ANNA C. EMERSON, ETHEL E. EMERSON.

#### 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.

#### 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.

#### 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 excellent meals in exclusive Los Angeles Home. Near Hotel Ambassador. Address VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

#### New York

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

#### 1924 EDITION NOW READY

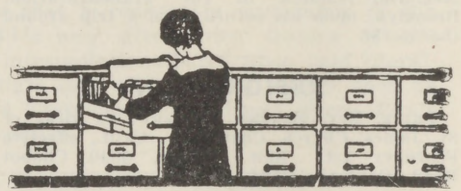
**Manual of Family Prayer with Church** Calendar and Bible Readings

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 practice of Family Worship has met with wide commendation. The Manual and Calendar provide 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.

#### INFORMATION BUREAU



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

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

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

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and 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 instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

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

**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

**Gethsemane Church, Minneapolis**

4th Ave. So. at 9th St.  
 REV. DON FRANK FENN, B.D., Rector  
 Sundays 8:00 and 11:00 A.M., 7:45 P.M.  
 Wednesdays, Thursdays, and Holy Days.

**BOOKS RECEIVED**

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

**Chelsea House.** 79 Seventh Ave., New York, N. Y.

*Behind Locked Doors.* A Detective Story. By Ernest M. Poate, author of *The Trouble at Pinelands*. Price \$2. net.

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

*War: Its Causes, Consequences and Cure.* By Kirby Page, author of *The Sword or the Cross*, etc.; editor *Christianity and Economic Problems*. With an Introduction by Harry Emerson Fosdick. Price \$1.50 net.

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

*Personal Religion and the Life of Devotion.* By W. R. Inge, Dean of St. Paul's. With an Introduction by the Lord Bishop of London. With Frontispiece. Price \$1. net.

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

*Through Prayer to Peace.* A Book of Prayers. With Introduction and Extracts from Books on Prayer. Selected and Arranged by Constance M. Whishaw, compiler of *Being and Doing*.

**S. P. C. K.**

**The Macmillan Co.** 64-66 Fifth Ave., New York City. American Agents.

*Theology.* A Monthly Journal of Historic Christianity. Edited by E. G. Selwyn, M.A. Volume VII. July-December, 1923. Cloth Bound.

**BOOKLETS**

**The Society of SS. Peter & Paul, Ltd.**  
 The Abbey House, Westminster, London, England.

*God and Mankind.* The Anglo-Catholic Congress Books. Series A, containing Numbers 1, 2, 9, and 22.

*Revelation of God.* The Anglo-Catholic Congress Books. Series B, containing Numbers 3, 4, and 8.

*Christ and His Church.* The Anglo-Catholic Congress Books. Series C, containing Numbers 10, 11, and 12.

*The Four Wonders of Redemption.* The Anglo-Catholic Congress Books. Series D, containing Numbers 5, 6, 7, and 52.

*The Basis of Anglican Authority.* The Anglo-Catholic Congress Books. Series E, containing Numbers 13, 14, 16, and 15.

*The Holy Scriptures.* The Anglo-Catholic Congress Books. Series F, containing Numbers 17, 18, and 19.

*Sacraments.* Volume I. The Holy Sacrament of the Eucharist. The Anglo-Catholic Congress Books. Series G, containing Numbers 25, 26, 27, 28, and 29.

*Sacraments.* Volume II. The Six other Sacraments. The Anglo-Catholic Congress Books. Series H, containing Numbers 24, 30, 31, and 32.

*Apostolic Priesthood.* The Anglo-Catholic Congress Books. Series J, containing Numbers 36, 33, 34, and 35.

*Sin and Atonement.* The Anglo-Catholic Congress Books. Series K, containing Numbers 37, 38, 39, and 40.

*Christian Character.* The Anglo-Catholic Congress Books. Series L, containing Numbers 41, 42, 20, 21, and 23.

*The Life of Prayer.* The Anglo-Catholic Congress Books. Series M, containing Numbers 43, 44, 45, and 46.

*The World Beyond the Grave.* The Anglo-Catholic Congress Books. Series N, containing Numbers 47, 48, 49, 50, and 51.

**BULLETINS**

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

*Diocesan Publicity Program.* A Supplement to the Handbook of Church Publicity. (Bulletin No. 26, Series 1922.) Series of 1923. Bulletin No. 41. Official Bulletins of the National Council of the Protestant Episcopal Church.

**Episcopal Theological School.** Cambridge, Mass.

*The Faith and the Creeds.* The Faculty to the Alumni. Official Bulletins of the Episcopal Theological School. Vol. XVI. January, 1924. No. 2. Suppl.

**Hobart College,** Geneva, N. Y.

*Catalogue 1923-1924.* Hobart College Bulletins. Vol. XXII November, 1923. No. 2.

**PAMPHLETS**

**The Department of Religious Education.** 277 East Long St., Columbus, Ohio.

*A Hand Book for Leaders of The Young People's Society.* The Episcopal Church in the Diocese of Southern Ohio.

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

*Christian Faith and Evolution.* By Howard Agnew Johnston, Ph.D., D.D., president Chicago Church Federation. A Reprint of Chapter VII of Dr. Johnston's Recent Book *Scientific Christian Thinking*. Price 15 cts. postpaid. \$1.50 per dozen copies. \$10. per hundred.

**National Council for Prevention of War.** Washington, D. C.

*War and Peace in United States History Text-Books.* By Isabelle Kendig-Gill.

**Holy Cross Press.** West Park, N. Y.

*Modernism and the Virgin Birth of Christ.* By Rev. Shirley C. Hughson, O.H.C.

**PITTSBURGH COMMEMORATES  
STEPHEN FOSTER**

IN AND ABOUT Pittsburgh, Sunday, January 13th, was largely given over to the celebration of the sixtieth anniversary of the death of Stephen Collins Foster, Pittsburgh's most beloved native son, and, in his day, a staunch Churchman. A similar celebration was held last year, but not on so large a scale.

Many civic and religious organizations coöperated, but the celebration centered, as was right, in our own churches. At Calvary Church, Pittsburgh, at 10:30 A. M., the tower chimes rang out with the strains of Old Kentucky Home, Old Folks at Home, Massa's in de Cold, Cold Ground, Old Black Joe, and other famous Foster compositions. Following the playing on the chimes, the organist of Calvary, Mr. Harvey Gaul, gave an organ recital of specially arranged Foster airs. This recital was broadcast on the radio.

The Foster airs were also played on the chimes at St. Stephen's Church, Sewickley, and at Trinity Church, Pittsburgh. It was from old Trinity that Foster was buried in 1864.

At Carnegie Music Hall, Schenley Park, Dr. Charles Heinroth, by courtesy of the Carnegie Museum, played selections on the piano which Foster himself had used.

At Foster's snow-covered grave in Allegheny Cemetery, school children from the Stephen C. Foster School sang the composer's favorite songs. Two of Foster's poems were read by Mrs. Alexander Dallas Rose, Foster's granddaughter, that of *Come where my Love Lies Dreaming* being particularly impressive. The exercises at the grave were closed with a prayer and benediction by the Rev. Henry L. McClellan, rector of St. Luke's Church, where Mrs. Marian Welch, a daughter of Foster, is a parishioner.

**KANSAS CITY CHURCH TO MOVE**

AT THE PARISH MEETING of St. Paul's Church, Kansas City, Kansas, the Rev. Carl W. Nau, rector, January 7th, a resolution was adopted authorizing the vestry to secure a better and more suitable church site, which would give the parish greater opportunities for the development and progress of its work. The parish has over \$103,000 pledged for a new church, and more than \$3,000 for furnishings.

During the three years that the Rev. Mr. Nau has been rector, the church has increased from 312 to 532 communicants, and there has been a healthy growth in attendance at all services. This church gives weekday religious instruction on Wednesdays in harmony with the plan of the Board of Religious Education, there being a staff of four teachers, and 122 pupils. There are seventeen active organizations connected with the parish, and the number of services and meetings of all kinds during 1923 was 726.

**C.P.C. ANNUAL MEETING**

THE CHURCH PERIODICAL CLUB will hold its annual meeting on Monday, January 28th, at eleven o'clock, in St. Thomas' parish house, Fifth Avenue and Fifty-third Street, New York City.

The special needs, outside the regular work of the Club, are more pressing than ever before. First, there is the medical library to be provided for St. Luke's Hospital, Tokyo; and there are books to be provided for individual missionaries and Japanese clergymen, who lost their libraries, with all their other possessions, in the September disaster.

The fire which destroyed the main building of the DuBose School, destroyed the school library and all the text-books. If the text-books, and some of the reference books, are not replaced by the time the school reopens on March 20th, the work will be seriously hampered.

Another, smaller, task is to replace the library of a clergyman who lost all his books recently when his rectory and his church were both destroyed by fire. The Club begins the year with high confidence that these needs will all be filled.

**CHURCH DESTROYED BY FIRE**

ON SUNDAY, January 6th, Trinity Church, Scotland Neck, N. C., was totally destroyed by fire. It is supposed that the fire was caused by a defective flue. The fire had gained such headway by the time it was discovered that very little of the church furnishings were saved. The building was partly covered by insurance.

The church was built about thirty-five years ago. It contained several beautiful memorial windows, and, only a few years ago, a new pipe organ was installed. These are a total loss.

The parish, of which the Rev. Reuben Meredith is rector, will soon take steps to rebuild.

## Canterbury's Letter Receives Generally Favorable Comment

### Increase of Christmas Communion —Baring-Gould's Death—A Summary of Activities

The Living Church News Bureau  
London, Jan. 4, 1924

THE Archbishop of Canterbury's letter on Reunion, and especially that portion relating to Reunion with Rome (quoted by me in my last letter), has provoked much comment in the London and provincial press. On the whole, such comments have been quite friendly, and show a marked advance on the period, not very remote, when the Pope of Rome and Napoleon Bonaparte ranked equally as bogies in the average English mind!

The *Times*, for example, speaks of the reunion of Christendom as something which the world needs no less than the Church. It accepts as an obvious truth the statement of the Lambeth Appeal that there can be no fulfilment of the Divine purpose in any scheme of reunion which does not ultimately include the Church of Rome. It recognizes that despite the suspicion of Rome by England there is a growing willingness to look facts in the face, and a disposition to mutual charity. The article goes on to say that the account of the conferences at Malines will have been read with sympathetic interest by all thoughtful men; that the English representatives have the confidence of their fellow-Churchmen; and that such efforts as these deserve the warm approval of every Christian. These things could not possibly have been said by the leading English newspaper twenty, or even ten, years ago; and they are strong evidence of the growth of the spirit which regards the disunion of Christendom as inimical to the mind of Christ and the welfare of the world. (I may add that the other London dailies, with few exceptions, write in much the same strain.)

The majority of the provincial papers content themselves with a statement of the facts and the letter itself; but the *Yorkshire Post*, which is, as a rule, very well informed on Church affairs, devotes a leading article to the subject, and, while fully recognizing the difficulties which beset both sides in any scheme for reunion between Anglicanism and Rome, nevertheless sees no reason for despair. "The denial by Rome of the Triple Branch theory of the Holy Catholic Church may not always be sustained, for, despite Fr. Woodlock's *dictum*, it is not a denial imposed by either dogma or by an irrevocable pronouncement. There is, too, a strong movement in the Anglican Church towards a closer relationship with the Eastern Church, which must affect the Roman attitude. Having the assurance that the spiritual fruits of Anglicanism are the fruits of an undeniable Catholicism, she will surely lower the barrier between the two bodies. It would be a great advancement from the view-point of Christianity as a whole if Rome came to regard the Anglican communion as she regards the Greek—as schismatic, but not heretic."

The *Yorkshire Herald*, too, deals with the matter sympathetically. In a leading article there is given a graphic account of the schism of the Reformation and the

events which led up to the scheme of Reunion, and the writer proceeds: "To reconcile the claims of Rome with the position taken up for the Church of England by Hooker and Jewell, and their successors, down to the present Bishop of Durham, may need the inspiration of an archangel. That is one side of the problem. But with men of good-will, nothing is impossible. The warmth of charity melts the icicles that block the flow of the right spirit. We cannot understand any persons professing and calling themselves Christians who do not look upon these efforts at reunion with sympathy and trustful hope."

The *Tablet*, which may be considered to be the official journal of the Roman Catholic hierarchy in England, seems anxious to reassure its readers. "If there were anything substantial in all this" (by which is meant the "conversations" at Malines), "more would have been heard of it by the Cardinal Archbishop of Westminster, who has had only unofficial and fragmentary accounts of the chats at Malines. In case any Catholic should be misled, we had better say that, for all practical purposes, the situation is unchanged. Corporate Reunion remains a mere topic of academical discussion."

Among personal references to the matter, I select those of Prebendary Mackay and the Secretary of the E.C.U., the Rev. Arnold Pinchard. The former says "As far as I can see, the value of the conversations lies in the fact that quite uncompromising Anglican theologians have met Roman Catholic theologians in a friendly atmosphere. No false hopes can be raised by that, and such a meeting will conduce to mutual understanding and respect. It is the first step towards any *rapprochement*. I do not see the smallest likelihood of the English Church ever accepting the modern Papal claims."

Fr. Pinchard says: "It is impossible to exaggerate the importance of the communication which the Archbishop has made to the nation in general, and to the Church in particular, in connection with the complicated and difficult problems of reunion. . . . The history which his Grace gives of the conferences held at Malines under the auspices of and with the unofficial recognition both of the see of Canterbury and the Vatican is profoundly interesting. But is easy to read between the lines, and to see how very grave are the difficulties which beset the way of reunion in this direction, and how faint and far-off is the hope of any practical result. The very fact that there is a fundamental disagreement between the Anglican representatives themselves as to the foundation upon which the Papal claims, as formulated today, are taken to rest, shows that there are difficulties on our side as well as on the other. One cannot but note with regret that no highly-placed member of the Roman hierarchy in England took part in the conferences. It is much to be hoped, should further conferences or conversations take place, as the Archbishop suggests, that this omission might be rectified. The reason for this is, of course, obvious to anyone who really understands the situation. On the whole, one cannot but admire the statesmanlike character both of the Archbishop's letter and of the work which he has been doing, quietly and unobtru-

sively, to give effect during the past year to the spirit and purpose of the Lambeth Appeal."

Considerations of space permit only of a brief reference to what apparently bears traces of inspiration from the Vatican itself. The *Times* correspondent at Rome, commenting on the reception of the Archbishop's letter there, says it is considered that his Grace has expressed himself very fairly, and that his attitude is perfectly correct. The message goes on to say: "At the same time he is under a misconception if, as seems to be implied, he considers that the Vatican has any official cognizance of, or has specifically encouraged, the Malines conference. . . . Had the Holy See desired to open up negotiations with the Anglican Church, it would not have chosen as its representatives Frenchmen or Belgians, but certainly one or more competent and authoritative English Roman Catholics. Neither would it have allowed a discussion upon such a vital matter to take place anywhere except in Rome. . . . No one in Rome has the slightest objection to friends belonging to the Anglican and Roman Churches meeting and discussing these questions, and I have often heard the opinion expressed that there would be little difficulty in the harmonization of administrative details. But there are doctrinal difficulties, as the Archbishop himself points out, and in the outcome it is common knowledge that Rome would insist on submission."

#### INCREASE OF CHRISTMAS COMMUNIONS

Summarizing one's experiences at the London churches during the Christmas festival, it may be said that there has been an increase in attendance and a marked increase in the number of communicants. This also characterized the observance at the churches in outer London. A comparison of notes seems to indicate a development of the short address in place of a sermon, with summary statements of the central meaning of the festival. The general tendencies of today can be studied by observation of changes at Christmastide, and these tendencies include, as I have said, condensed but intensified sermons, an emphasis upon Communion, a definite break-away from the substitution of music, carols, and the like, to the supreme act of worship, and a reversion to the fundamentals.

#### MR. BARING-GOULD'S DEATH

That well-known author of so many hymns, the Rev. Sabine Baring-Gould, passed to his rest on Wednesday last, January 2d, full of years and honor. He would have been ninety years of age on the 23d of this month, and was one of the last of the sadly dwindled band of "parson-squires."

Born at Exeter, to the inheritance of the picturesque Devonshire estate of Lew-Trenchard, which has been for centuries a possession of the Baring-Gould family, Sabine Baring-Gould left his quiet western home to take his clerical degree at Cambridge. After a year or two spent in touring Iceland and the Continent, collecting much of the material which later he presented in stories which made an instantly popular appeal, the young priest took a curacy at Horbury, near Wakefield.

His most famous hymn, *Onward, Christian Soldiers*, was written while he was at Horbury. It was specially composed for the mill-workers, and was first rendered by them in the little mission chapel where the author carried on his religious work. Now the Day is Over,

and *Through the Night of Doubt and Sorrow* were also composed at Horbury.

Forty-five years ago he presented himself with the family living in Devonshire, where as squire, magistrate, and rector, he was one of the best known and most loved personalities in a wide district.

Author of more than one hundred books, including many novels, Mr. Baring-Gould has recently been engaged on an ecclesiastical history.

Baring-Gould's name and work are held in honor wherever the English language is spoken, and wherever men worship according to the English rite, for his hymns are among the most popular in the language.

If the world knew him as a writer who always gave pleasure, the Church valued his work as a most faithful parish priest, and as a defender throughout a long life of the Catholic heritage of the English Church. The altar of the village church which he made so beautiful was the center of his life. Countless Churchmen will offer up a prayer that he who so long ministered at it may find refreshment, light, and peace.

A SUMMARY OF ACTIVITIES

A valuable and interesting summary of the activities of the Church in England for 1923 has been issued by the Church Press Bureau. A prominent place is given to the work of the Church Assembly, and it is recalled that there have been three sessions during the past year, the summer meeting being extended to ten days in order to give additional time to the consideration of the Prayer Book Revision Measure. In spite of the fact that a great deal of time had to be devoted to this measure, important legislation, and some urgent Church reforms, have been carried through. Among the measures carried are the Ecclesiastical

Dilapidations Measure (1923), the Union of Benefices Measure (1923), the Benefices Act (1898) Amendment Measure, and three important measures for the division of the dioceses of Winchester, Manchester, and Southwell. In addition to these is mentioned the Clergy Pensions Measure, requiring clergy to insure for an annuity of £25 on attaining the age of sixty-five as a basis on which a pension may be built. All the foregoing have been laid before the Ecclesiastical Committee of Parliament. The revision stage of the Union of Benefices and Disposal of Churches (Metropolis) Measure has been carried and the measure recommitted to a committee which will discuss with the chief critics of the proposals the most vital points of difference with a view to adjusting difficulties which have been raised outside the Assembly. Important progress has been made with the Revised Prayer Book (Permissive Use) Measure. The measure was given general approval by the three Houses, and is now being considered on the revision stage by the Houses of Clergy and Laity sitting separately.

DR. WOODS CONFIRMED TO WINCHESTER

The confirmation of the election of the Rt. Rev. F. T. Woods, Bishop of Peterborough, as the eighty-eighth Bishop of Winchester, took place on Friday in last week with the usual ancient ceremonial in Bow Church, Cheapside. The new Bishop, having taken the oath of Allegiance and the oath of canonical obedience, and made the declaration against simony, and the declaration of assent, Lord Parmoor, Vicar-General, read the sentence of confirmation.

The enthronement of the new Bishop in Winchester Cathedral is fixed for tomorrow (Saturday), the Eve of the Epiphany. On Sunday evening Dr. Woods will preach, in the Cathedral, his first sermon as Bishop. GEORGE PARSONS.

the disposal of these men through the day, the committee undertaking to find the coal. The recreation rooms of the church have also been opened to the men free of charge. The Brotherhood of St. Andrew has agreed to aid in befriending the men personally, and in supervising recreation. As a result of efforts made by the committee funds have been secured to carry on for a few days. All necessary supervision, office and executive work will be provided without cost to the fund. The committee has issued an urgent appeal to the churches of the city for funds to carry on the work of feeding the hungry and sheltering the shelterless, and for work either temporary or permanent.

UNIVERSITY SERMONS AT TORONTO

On the Feast of the Epiphany the sermon at Convocation Hall, University of Toronto, was preached by Canon E. S. Woods, rector of Holy Trinity, Cambridge, England, a church which is largely attended by students of Cambridge University. Canon Woods was returning from Indianapolis, where he delivered four of the main addresses at the recent Student Volunteer Convention. His subject was Reality in Religion. Last Sunday Canon Shatford of Montreal, who received the Order of the British Empire for service overseas during the war, gave an eloquent sermon on The Mind of Christ. Bishop Anderson and Bishop Brent are among the other Churchmen who are to be University preachers this term.

JAPANESE MISSION IN BRITISH COLUMBIA

The new St. Andrew's Japanese Mission Building, Prince Rupert, B.C., was formally opened by Archbishop Du Vernet. There was a large gathering of Japanese present, and also about twenty leading members of St. Andrew's Anglican Church, including some officials of the Woman's Auxiliary.

Archbishop Du Vernet, who presided, announced that the land had cost \$1,500 and the building \$5,000, and that there was now a debt of only \$1,225 remaining to be paid. The A.F.M. contributed \$2,500, the Dominion W.A. \$1,000, Mrs. Gibbons' legacy \$200, the Japanese people of Prince Rupert and neighborhood \$1,500, with the promise of \$400 more.

John Shimizu gave an account of the canvass among the Japanese. Miss Lenox, a missionary who has lived for ten years in Japan, spoke of the unifying power of the Christian religion. Archdeacon Rix referred to the faithful and persistent work of Z. Higashi, the local missionary. Refreshments were passed by the Japanese women, a few of whom were garbed in picturesque native costume. The lower part of the new building will be used as a mission hall while the upper part will provide a dwelling for Mr. Higashi and his family.

AN APPEAL FOR GERMAN CHILDREN

The Rev. C. V. Pilcher, the preacher at Sunday morning's service at St. James' Cathedral, Toronto, launched an impressive appeal for support of the cause of the starving children of Germany. Speaking from the text: "Blessed are the peacemakers for they shall be called the children of God," he declared that if ever there was a time in the history of the world when there was acute need of the spirit of brotherhood expressed in the text that time was now. The world had passed through a gigantic upheaval, as a result of the dominance of the spirit of hate, and in Germany today millions of people were literally starving to death by

## English Harvesters Present Emergency to Canadian Church

University Sermons at Toronto—  
Japanese Mission in British Columbia—An Appeal for German Children

The Living Church News Bureau }  
Toronto, Jan. 15, 1924 }

**T**HE Church in Toronto finds itself confronted with an emergency situation of some magnitude in the presence in its midst of stranded British harvesters, of whom, to date, nearly one hundred have been found to be members of the Church of England. The Rev. J. E. Gibson, Immigration Chaplain of the diocese, and Canon Vernon, General Secretary of the Council for Social Service of the Church of England in Canada, met these men, obtained full particulars, and were satisfied as to the splendid qualities, the real desire to get work, and the genuine need of these men, who, if tided over their present distress, will make splendid Canadian citizens of the type most desired if Canada is to remain British in its ideals and characteristics.

The matter was brought up at the meeting of the rural deanery, and, following up the resolution passed by the deanery, the following action has been taken and plans made:

A night letter was at once sent on be-

half of the deanery to the Rt. Hon. James A. Robb, Minister of Immigration, Ottawa, strongly urging the responsibility of the Government of Canada towards these men. Responsibility for the food, shelter, and the assisting of these men to secure work was at once assumed in confident faith that the Church as a whole will back up the committee. The Rev. J. E. Gibson, rector of the Church of the Ascension and Immigration Chaplain of the Diocese, has taken the oversight of the work. Canon Vernon has agreed to act as treasurer of the temporary fund for assistance of the Anglican British harvesters. All the men have been registered by Mr. Gibson. Arrangements have been made with a restaurant run by Brit- ishers to give them two square meals a day at a cost of twenty cents a meal. Decent lodging places are being provided when needed at a cost of twenty-five cents a night. An organized effort is being made to secure either temporary or permanent work for all. The name of any man refusing to accept work of which he is capable will be at once removed from the list. Robert Verity, a Churchman, whose experience in employment work is well known, will look after employment arrangements without cost to the committee. The Boys' Club Room of the Church of the Ascension, in the downtown district, has been placed entirely at

reason of the great economic catastrophe following the war, and the ardent support of the peoples more happily situated was needed at once if a great national crisis were to be averted.

#### MISCELLANEOUS NEWS ITEMS

Mrs. S. P. Matheson (wife of the Primate), president of the Mothers' Union in the Diocese of Rupert's Land, is on an organizing tour in the Diocese of Qu'Appelle, on behalf of the society and will continue this work until the end of the month.

The Archbishop of Nova Scotia and Mrs. Worrell will spend the rest of the winter in Bermuda.

St. Clement's Church, the Belcher Memorial, Verdun, P. Q., has been dedicated by the Bishop of Montreal. The church was rebuilt and enlarged during the past summer in order to accommodate the increasing number of Church people in the community. It will now seat 600 persons.

Avon Rural Deanery, Diocese of Nova Scotia, has established at King's Collegiate School a bursary for the education of sons of the clergy of the Deanery.

Their Excellencies the Governor-General and the Lady Byng of Vimy entertained at the annual Christmas entertain-

ment for the children of St. Bartholomew's Sunday School, Ottawa, Ont. There was a large attendance of the scholars with their teachers, the superintendent of the school, and rector of the church, the Rev. John Dixon. The festivities were carried out in the ball room.

The clubroom of the Girls' Friendly Society in the Julia Drummond House in Montreal, P. Q., was formally opened with a large gathering of members.

A new parish hall has been opened at Lac du Bonnet, Diocese of Keewatin. The chairman, the Rev. T. H. Broughton, in his opening remarks pointed out that the hall, which was so much needed for the work of the Church was, as far as it was completed, free of debt except a small sum loaned by a friend till it can be raised. Two hundred and fifty dollars was received from the Settlers' Extension Fund, the local W. A. raised \$150, and all the work, except \$65 paid for a skilled carpenter, was provided by voluntary labor. The Roman Catholic priest, the Rev. Father Sinney, was present, with a number of his people, and in very warm terms expressed his good-will and pleasure in being present. Canon Lofthouse gave an excellent address, which was much appreciated, and then formally declared the parish hall opened.

year, the rector had the reports all printed in advance. They were presented, and then considered as read! Two things were thus accomplished: first, much valuable time was saved so that the members of the parish had time to discuss the future work rather than have their minds focussed entirely on the past; second, much wider information about the work of each organization was obtained. By presenting each person present with the printed reports of each organization, and by mailing these reports to the entire parish, the average member of the parish has an accurate knowledge of what has been done. Some parishes print annual reports about three months after they have been received. Such news is not alive. "Parish reports should be printed not later than a week after they have been received, certainly in time for the annual parish meeting," added this rector, "for there is no convincing reason why parish reports and parish meetings should necessarily be dull."

In commenting on the splendid financial report of Christ Church, Quincy, the parish treasurer, wrote: "We close the year 1923 with all bills paid, with our entire missionary apportionment paid, and \$74.00 balance in the bank. That means we have met our budget of \$10,695 for 1923. It looked a little dusty once or twice, but everybody kept going and all the dust has been cleared away."

#### MISCELLANEOUS ITEMS

A new stained glass window was dedicated at All Saints' Church, Peabody Square, Ashmont, Sunday morning, by the Rev. Simon Blinn Blunt, D.D., the rector. The window, which will be at the rear of the west side of the edifice, is in two lancets. In one lancet is the figure of St. Agatha, in the other a figure of St. Cecilia.

An analysis of the newly elected vestry of St. John's Church, Jamaica Plain, shows how representative of the parish these men are. Two are physicians, three are lawyers, one a mechanical engineer, two chemists, one a member of a large corporation, two secretaries of estates, two retired, one an expert accountant, one a bank teller, one a clerk, and one a mechanic. Eight are college graduates: two Brown men, one Dartmouth, and four Harvard men, one spent two years at Harvard, one is a graduate of the Virginia School of Polytechnics. Others have graduated from high schools, and some are men who have made their way in business and mechanical experience.

RALPH M. HARPER.

#### SCHOOL FOR INDIAN CLERGY

THE CHURCH has once again a seminary where Indian candidates are to be trained for the ministry. The Parshall Divinity School opened late in last fall at White Earth, Minn., in the Diocese of Duluth, with five or six students, men previously in service as lay readers. The warden is the Rev. E. C. Kah-O-Sed, one of our Indian clergy, and his wife is matron. The Rev. W. K. Boyle is also in residence, while Bishop Bennett, the Rev. Dr. Heagerty, missionary for Indian work, and the Rev. William Elliott come as visitors and special lecturers. The school is for men of the Indian race only.

As Dr. Heagerty reminded them on the opening day of the school, fifty years ago a similar school was started at White Earth, which produced men who were a credit to their race, some of whom are still living, trusted and honored by the Ojibway people.

## The Order of Sir Galahad Plans Program of National Expansion

### Work with Children—Parochial Finances Good—Miscellaneous Items

The Living Church News Bureau  
Boston, Jan. 21, 1924

**A** NATIONAL extension of the Order of Sir Galahad was planned last Monday at a meeting at the Union Club, presided over by Bishop Lawrence. To this end a secretary was employed to organize and promote the movement throughout the country. As a result of this meeting the Order of Sir Galahad will be able to carry forward, with added strength, its splendid program for work with boys in the Church.

The following representative clergymen and laymen were present: the Rt. Rev. William Lawrence, D.D., the Rev. Messrs. Endicott Peabody, D.D., Ernest J. Dennen, W. Appleton Lawrence, Allen W. Clark, and Messrs William G. Perry, Alfred Johnson, Litt.D., James M. Hunnewell, Edward Hutchins, Edmund Sylvester, Richard R. Higgins, Herbert W. Kelley, F. Winchester Denio, Edward V. French, Robert H. Gardiner, Jr., Phillips Ketchum, C. E. Riley, Charles E. Mason, Theodore L. Storer, and Philip S. Parker.

#### WORK WITH CHILDREN

Work for boys in the Archdeaconry of Boston has been an organized feature for more than six years. The enterprise has been more than justified, for in the diocese today there are more than ninety clubs or organizations for boys under the general supervision of the Boys' Work Counsellor, Frank W. Lincoln, Jr.

The girls' work has hitherto been carried on more distinctly as a parish activity, aside from the work of the Girls' Friendly. The need for some other organization has been met in various ways. But now the time seems ripe for more thorough diocesan development. The executive committee has accordingly

asked Miss Helen N. Mower to assume for the Archdeaconry, on part time, a similar work for girls that Mr. Lincoln has so well done for boys. For the past ten years Miss Mower has had actual experience in girls' club and camp work. She has been instrumental in interesting various parishes in organization work for their girls. In the process of doing this and in working with the girls in her own parish, St. Stephen's, Lynn, she has equipped herself for leadership-work in the new field to which she has been appointed, with the title of Girls' Work Counsellor.

During the past ten years Bishop Lawrence has been actively assisting Archdeacon Dennen in this effort, which is now being crowned with success, of making a real place for the boy and the girl in the Church. Speaking last week at the 58th annual meeting of the Lowell Archdeaconry, Bishop Lawrence said:

"Has it occurred to you rectors that your average congregation is made up of one-half adult, one-quarter adolescent, and the remaining quarter children? You must remember in your sermons that the last quarter is to be reckoned with. They are the nucleus of the coming generation and must be reached as well as the adult and adolescent listeners. Over-emphasis of adult sermons in the churches is keeping youth from becoming enthusiastic in church attendance."

#### PAROCHIAL FINANCES GOOD

The financial condition of the average parish in the Diocese of Massachusetts was most encouraging last year. The parish meetings which are now being held show that the average parish has advanced financially over that of the previous year. Incidentally, I wish to note an interesting experiment which I have heard that one Massachusetts parish tried last week. Instead of having to listen to the reading of long reports of the work of each organization for the past

# New York Ecclesiastics Have Lull in Controversy

## St. Mark's in the Bouwerie—Dr. Parks' Position—General News Notes

The Living Church News Bureau }  
New York, Jan. 18, 1924 }

HERE is a lull in the ecclesiastical conflict in progress in both our Church and among our Presbyterian brethren. Debate on the New York Presbytery's findings in the Fosdick case has been postponed until some time next month. Bishop Manning maintains silence, but intimated this week, in a speech, to the Men's Club of Trinity Church, that when the proper time came he would "speak with clarity." The Bishop also said that he did not think the present controversy would interfere with the Cathedral campaign, but that "if we had to choose between whole-hearted loyalty to our faith and this or that other undertaking, our choice has already been made."

At the meeting of the Presbytery last week Dr. Fosdick made this categorical statement of his position: "I believe in the personal God revealed in Christ; in His omnipresent activity and endless resources to achieve His purposes for us and all men; I believe in Christ, His deity, His sacrificial saviourhood, His resurrected and triumphant life, His rightful Lordship, and the indispensableness of His message to mankind. In the indwelling spirit I believe, and forgiveness of sins, the redeemed and victorious life, the triumph of righteousness on earth, and the life everlasting. This faith I find in the Scriptures, and the objective of my ministry is to lead men to the Scriptures as the standard and norm of religious experience—the progressive self-revelation of God in the history of a unique people, culminating in Christ."

### ST. MARK'S IN THE BOUWERIE

Dr. Guthrie has not had the promised conference with the Bishop as yet, so far as any available information goes. St. Mark's has, however, issued a statement of its position in the form of an eighteen-page pamphlet. It is quite moderate in tone and breathes more sweet reasonableness than recent utterances from the same source. Therefore, it is more convincing. The statement deplors the misrepresentation which the services have had in the press. It denies that St. Mark's is a "freak" church; or that it has neglected rubrical and canonical requirements as to public worship on Sundays. It has not given "dances," but "eurhythmic ritual expressions of Christian religious ideas and emotions." It has not exalted "pagan" religions above Christianity, but has striven to "instill Christianity by the use of the noblest selections from the Scriptures of other religions." And so the matter rests for the present.

### DR. PARKS' POSITION

A report was made last week that the Rev. Dr. Parks, of St. Bartholomew's Church, had, in his sermon of January 13th, announced that he had severed his connection with Modernism and that he was adopting a more conservative view of religious matters. This report was given wide publicity, over the whole country.

Dr. Parks states, however, that he repu-

diated nothing is his sermon of the 13th, and that he is greatly annoyed by the incorrect report in the newspapers. His sermon of January 20th was to amplify the statement of the position he maintains.

### GENERAL NEWS NOTES

The Church Service League is sending out a questionnaire to ascertain the extent to which the League idea has permeated the Church in the diocese. The result will be useful in determining how far the whole work of the whole Church really gets to the last member of each parish, or, if it ever gets there at all. It will also be useful in throwing light, from practical experience, on the proposed setting up of a Diocesan Council, a problem likely to be discussed at the next Convention.

Trinity Parish is planning to issue what might be called Tracts for the Times. They will not be controversial, but interpretative of "What We Believe and Why." The following writers are already promised: Bishops Hall, of Vermont, Johnson, of Colorado, Fiske, of Central New York, and Rhineland, formerly of Pennsylvania. Dean Fosbroke, the Dean of Salisbury (England), and the Rev. T. W. Pym, of London, are also to be contributors to the series. The Tracts will be from two to three thousand words in length and will cost from 4 to 5 cents each, or from \$3.50 to \$4 per hundred. The Rev. J. Wilson Sutton, D.D., vicar of Trinity Chapel, is the general editor.

The treasurer of the Nation-wide Campaign of the Diocese of New York, reports the payments on the Budget (as of December 28th last) as follows: \$318,020.28; priorities, \$29,402.31; total \$347,422.59. The Budget payments are therefore \$33,866.37 less than they were last year. Only twenty parishes to date have paid their quotas on the Budget in full.

The New York Altar Guild is assuming the task of providing a new chapel for the use of the staff and patients of Welfare Island. It is to cost \$75,000, including a rectory for the chaplain. The rectory is smaller than had been hoped, due to the high cost of construction. The Guild now faces a deficit of \$20,000, and only six months in which to provide it.

A large committee of the Churchwomen's League for Patriotic Service is engaged in perfecting details for the luncheon to be tendered to Bishop Manning at the Hotel Plaza on Tuesday, January 29th.

The preachers at the Cathedral next Sunday will be: Dean Fosbroke, in the morning and the Rev. Dr. L. Ernest Sunderland, superintendent of the City Mission, in the afternoon.

Mr. John S. Sumner, secretary of the Society for the Suppression of Vice, will address the next meeting of the New York Churchman's Association Monday, January 21st. His subject will be Censorship.

The churches are being asked to take action on the Bok Peace Plan by securing signatures to resolutions favoring the proposal, and by encouraging their members to sign and send in their ballots, whether for or against. The idea is to ascertain public opinion on the subject.

FREDERIC B. HODGINS.

# Two and Half Million Dollars Given Philadelphia Public Institutions

## Church Conference League—Sacrifice Work—General News Items

The Living Church News Bureau }  
Philadelphia, Jan. 17, 1924 }

BY the will of Miss Anna J. Magee, who died on December 12th, hospitals and other public institutions in Philadelphia will receive \$2,500,000. Of this sum, \$1,500,000 is given to establish and endow a general hospital to be known as the "Magee Memorial Hospital for Convalescents." This hospital is designed as a place to which all other hospitals in the city may send patients no longer requiring strict hospital attention, but who are still unable to resume their ordinary occupations. Patients are to be admitted without regard to sex, color, nativity, or religion. In addition to this, relief from the burden of their support during the period of convalescence will be furnished to the families of the admitted patients.

The hospital is to be governed by a board of trustees, appointed one each by the Episcopal, Presbyterian, Methodist, Pennsylvania, University, Lankenau, Jefferson, Woman's, Samaritan, Hahnemann, and Germantown Hospitals, the chief physician of the hospital also being a member of the board.

The will provides that the Chief Physician shall be the holder of the Chair of Medicine at Jefferson Medical College,

who, in the present instance is Dr. James C. Wilson.

The will also gives to the Episcopal Hospital, \$100,000 and to St. Stephen's Church, of which Miss Magee and her brother and sister, were life-long members, \$317,500.

### CHURCH CONFERENCE LEAGUE

The mid-winter meeting of the Church Conference League was held on Thursday evening of this week, at St. James' parish house, commencing with supper, followed by the conference meeting at which Bishop Parker of New Hampshire was the principal speaker.

The meeting was designed chiefly as a social gathering, when members of the League meet together to renew friendship and to quicken interest in the ideals to which they are pledged.

The League, of which the Rev. N. B. Groton is chairman, and Miss Helen C. Washburn is secretary, has been in existence for a year, and has done much to stimulate interest in summer conferences.

### SACRIFICE WEEK

The whole Diocese is stirred up by vigorous efforts to observe Sacrifice Week, commencing Sunday, January 20th. Leaflets, showing the good various kinds of sacrifice will do, have been widely distributed, calling attention to the fact that the saving of one car ticket a day would provide one day's board in a Foreign Mis-

sion Hospital, that the sacrifice of a box of cigars would furnish one week's appropriation for the Bontoc Mission, while the total Diocesan deficit for 1923 would support the entire missionary work of the Church in Arizona and in Brazil.

Other specific illustrations are used to bring before the people the meaning of the deficit. While not regarding it as a debt, our Executive Council, Woman's Auxiliary, Church Service League, and other organizations are losing no opportunity to persuade the people that the deficit is something which must be paid.

On account of Sacrifice Week the Church schools will not go on "The Ninth Crusade" for the Preservation of the Sacred Places in the Holy Land, which will be observed generally in Philadelphia next week.

The Commission on Church Schools has

recommended that the Crusade be conducted during the week of February 3d to the 10th.

To the schools in Philadelphia, the "preservation" of the Church of the Nativity in Bethlehem has been assigned.

#### GENERAL NEWS ITEMS

A Sunday school gathering, to which all superintendents and teachers were invited, was held last Wednesday evening at St. John Baptist's Church, Germantown, the Rev. Francis M. Wetherill, rector, at which the Rev. J. L. Ware, Secretary for Religious Education of the Province of Washington spoke on Child Psychology and the Church School Teacher.

A Quiet Day for Church Social Workers was given at St. Margaret's House on January 16th, by Dean Lathrop, Secretary of the national Department of Social Service. FREDERICK E. SEYMOUR.

## St. James', Chicago, Goes West to Find an Acceptable Rector

**New Parish House at Park Ridge—  
Dr. Hopkins an Auxiliary Secretary—Paper Changes Management**

The Living Church News Bureau |  
Chicago, Jan. 19, 1924 |

**A** YEAR ago the Rev. Dr. James S. Stone said farewell to the congregation of St. James', the mother church of Chicago, after twenty-eight years of service. Dr. Stone is now rector emeritus and is living in Evanston with many other of the Church's clergymen. In looking for a successor to Dr. Stone for this difficult post, the vestry has gone out to the Far West and has called the Rev. Duncan H. Browne, D.D., of St. John's Cathedral, Denver, to be rector, and he has signified his acceptance. He is a graduate of Columbia University of the class of 1905. He served in the field as a chaplain during the War, and received a special citation at the suggestion, it is said, of General Pershing.

More than \$30,000 has just been spent on the rehabilitation and decoration of old St. James'. The floor of the nave has been lowered considerably and the choir lengthened. The whole interior of the church has been beautifully decorated. The congregation feels that an increasing work in all fields will open in the rapid building up of North Michigan Ave., and contiguous territory. The Loop has literally overflowed north with the building of the Michigan Boulevard bridge, and, along with this development, many new residences and apartments of the highest class have been built. The church is between this so-called "Gold Coast" on the East, and the older apartments, the stores, shops, factories, and slums on the west to the north branch of the Chicago River. No church could have a better strategic position, and none a more interesting and diversified field than this. One can well understand why the vestry has had to make a nation-wide search for a rector to undertake this difficult and fascinating work.

#### NEW PARISH HOUSE AT PARK RIDGE

St. Mary's Church, Park Ridge, the Rev. H. L. Smith, rector, opened its magnificent new parish house with a week of services and festivities, beginning on the

Feast of the Epiphany. The building was formally dedicated by Bishop Griswold on Sunday afternoon, in the presence of a large gathering. The new house, which has been built at a cost of more than \$60,000, will serve not only the parish but the whole community of this growing suburb. One of the regular features in the new building will be the showing of clean movies. These were begun on Friday evening, January 11th, with a well known reel, Circus Days, starring Jackie Coogan. A home-coming reception, a men's club program, and an athletic night will complete the opening exercises.

#### DR. HOPKINS AN AUXILIARY SECRETARY

Under the old Board of Missions, the Rev. Dr. Hopkins, of Chicago, served most successfully as missionary secretary for this department, giving his whole time to it. Later he accepted his present work, the rectorship of the Church of the Redeemer. Knowing his qualifications for such service, the National Council has invited Dr. Hopkins to be one of four priests in the Province of the Mid-West to serve the Church as an auxiliary secretary. The vestry of the Church of the Redeemer has been asked to release Dr. Hopkins from parish duty not to exceed one month in the year for field work in the province, under the direction of the National Council. He has not definitely decided, but so far has not seen his way clear to accept, feeling that his parish deserves and requires all his time.

#### PAPER CHANGES MANAGEMENT

The diocesan paper, *The Diocese of Chicago*, which has had, for the past eight years, the Rev. H. B. Gwyn for its editor and manager, has been placed by the diocesan authority under the care of the Department of Publicity of the Diocese, taking effect January 1st. The chairman of this department is Mr. Angus S. Hibbard, and all communications for the paper should be addressed to him at 175 West Washington St., the Chicago Bell Telephone Building.

In the January issue, in which Fr. Gwyn prints his resignation, the Bishop inserts a foreword of appreciation, thanking Fr. Gwyn "for the love and labor which he has bestowed upon this paper for many years." "It has, however," the Bishop adds, "taken him too much away from his parochial duties."

#### MISCELLANEOUS ITEMS

It was announced some weeks ago that the congregation of St. Simon's Church, Chicago, the Rev. L. C. Ferguson, rector, had, with the consent of the Bishop and Council, purchased the three story apartment building at 4525 Dover St., one apartment of which is to be used as a rectory. A mortgage of \$15,000 has been placed upon the church property, which has increased greatly in value since its acquisition more than twenty years ago. The parish has long needed a rectory for its rector. The formal opening was held on the afternoon and evening of Tuesday, January 15th.

Last week this letter told of the gift of an automobile by the congregation of St. Peter's Church, Sycamore, to their rector on Christmas Eve. The members of Christ Church, Woodlawn, and some of the friends of the parish, have also given their rector, the Rev. H. J. Buckingham, a similar gift, which will be of great help in this large and thickly settled parish. H. B. GWYN.

#### BISHOP GARRETT TO THE CHILDREN

THE PRESIDING BISHOP has sent, through *The Spirit of Missions* for January, a request to every Church school, in the form of a little pre-Lenten meditation, appealing to the children to do their utmost always, and especially through the coming Lent, to spread the blessings of the Church throughout the world, and asking all the schools to write him a little note expressing their intention of doing this.

#### COADJUTOR OF WESTERN NEW YORK

THE DIOCESAN CONVENTION of Western New York, meeting on January 22d, is expected to elect a Bishop Coadjutor. Request was made by the diocese under the general canons in 1918 for authority to elect a coadjutor by reason of extent of diocesan work, and a majority of the bishops and of the standing committees gave consent to such election. Two special councils were held for such election, being in November, 1918, and in February, 1919, but in both instances it was determined that the election be not held. Under date of January 4th, Bishop Brent gives notice to the clergy and laity that he is renewing the request, and it is assumed that the permission given by the general Church in 1918 still holds good. The Executive Council of the Diocese has recommended the election of a coadjutor and recommends at the same time that there be a "continuation of the policy of a suffragan bishop in the diocese."

#### BISHOP McCORMICK'S ITINERARY

THE RT. REV. JOHN N. McCORMICK, D.D., Bishop of Western Michigan, sailed January 14th by the SS. *Empress of Scotland* on a tour as Bishop in Charge of the American Churches in Europe, and was accompanied by the Rev. Dr. Wm. C. Emhardt. Conferences will be held with the English Bishops of Gibraltar, Egypt, and Jerusalem, and afterwards visits will be paid to the authorities of the Holy Orthodox Church and other Christian Churches in the East. After visiting the Near East the Bishop expects to commence the regular Confirmation visitations with the Church of



the Holy Spirit, Nice, on March 9th, and hopes to spend a few days in all our parishes in Europe, arriving in Paris in time for Confirmation at Holy Trinity on Palm Sunday, remaining there for Easter, and holding Convocation on Wednesday in Easter Week. Visits will also probably be made to Budapest and Prague, and perhaps in Poland, and, before sailing for home, he will confer with the Archbishop of Canterbury, and will leave England early in May.

**EUCHARIST CHIEF SERVICE OF THE DAY**

DURING THE PAST YEAR four parishes and missions in Erie, Pa., and vicinity, have changed from Morning Prayer to the Holy Communion as the principal service of Sunday morning.

**GREGORY VII NEW PATRIARCH**

SINCE THE WRITING of the article upon the Ecumenical Patriarchate and the situation in the Balkans in THE LIVING CHURCH of December 8th, a new development has arisen. The Holy Synod has declared a new Patriarch elected, Gregory VII, formerly metropolitan of Chalcedon. This is a very great piece of news. Many people doubted whether the Turks would ever permit the election of a new Patriarch after Meletios' abdication. Further the future of the Patriarchate, of its liberties and functions, in the new Turkey is capable of a solution.

Gregorios, though not a man of great learning, or of a wide reputation in Europe, is nevertheless, from all accounts, a man of a great deal of sound common sense, which is chiefly what is wanted. As was pointed out before, Meletios' often injudicious actions had a great deal to do with his downfall, and a man who is capable of dealing with the Turk with tact and discretion, as well as firmness, is what is needed. Gregory is described by those who know him as safe-minded. He has the reputation of always taking the *via media*, a course which has invariably appealed to members of the Anglican Communion. For many years he was secretary to Germanos V, who was patriarch during the great war, and had the reputation of having German sympathies, which placed Gregory under a cloud.

But, at the same time, the fact that Gregory received a majority of votes at his election from a number of bishops, who were in exile, shows that he possesses the confidence of his brother bishops, and there is no doubt whatever that the election was canonical and quite in order.

The American Church and people must not be blind to the fact that the position of the Patriarch is not even now secure. During the election Papa Eftim is said to have attempted to burst in and demand a right to take part in the proceedings. He is largely discredited among the Turks and has been attacked in the Turkish papers for violence. It seems that after Eftim had occupied the Patriarchate, the Turkish police came in the next day and ejected him, and are themselves in occupation. The Turkish government, true to the ancient tradition of Turkish statesmanship, rarely shows its hand, and it is impossible yet to say what will happen. The Turkish press is divided into Kemal and pro-Kemal journals, and various speculations are put forward as to what will and what will not be done. Papa Eftim has been cited before the



AT THE CONSECRATION OF BISHOP NAIDE  
[Christ Church, Osaka, Japan, December 11, 1923. See THE LIVING CHURCH, January 19, page 401.]

Synod for disorder, the new Patriarch has been recognized by Roumania, Jugoslavia, and the other autocephalous Churches, and the enthronement, December 13th, passed off without any untoward incident. That is all that can be said at present.

**COWLEY MISSION AT HARVARD**

A MISSION HOUSE and chapel for members of Harvard University, Cambridge, Mass., has been opened by the Society of St. John the Evangelist, better known as the "Cowley Fathers," at 978 Memorial Drive, next to the University Press, states *The Harvard Crimson*. The mission will be controlled from the larger mission in Boston, and will, for the present, be in charge of the Rev. Granville M. Williams, S.S.J.E.

It is planned to have masses every Tuesday, Wednesday, Saturday, and perhaps Sunday morning, though definite arrangements have not yet been made. There will, however, be a service at seven o'clock every morning this week and next, and at 7:30 on Sunday. These services are intended especially for students and officers of the University.

**OLD HYMNALS DESIRED**

A REQUEST is received from our mission at Ketchikan, Alaska, that any parish discarding the old edition of Hutchins' Hymnal will send used copies for use in that mission. They should be addressed to Rev. H. E. Bush, Ketchikan, Alaska.

**WASHINGTON ANGLO-CATHOLIC MISSION**

ON THE EVE of the Feast of the Purification of the Blessed Virgin, February 1st, there will be celebrated at St. Agnes' Church, Washington, D. C., a Solemn Evensong for the Anglo-Catholic Club in the Diocese of Washington. Father Anderson, of St. Agnes' Church, will be the celebrant, and Father Atkinson of the Church of the Incarnation, will preach the sermon.

At the second meeting of the Anglo-Catholic Club tentative plans were made and a committee consisting of clerical and lay members appointed for the purpose of arranging for a mission to be held in one of the largest churches in Washington at some time before Lent. If the present plans are carried out, a famous missionary 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.

**NEW CORRESPONDING SECRETARY**

THE FIELD DEPARTMENT of the National Council has a new Corresponding Secretary, the Rev. A. R. McKinstry. He has, for the past three years, been rector of the Church of the Incarnation, Cleveland, Ohio, and brings to his new post a successful parish experience and a thorough working knowledge of the Nation-wide Campaign. He will share the responsibilities of the office administration, and will also be available for field engagements from time to time.

Upon the completion and dedication of the new church which the parish has built under his leadership, Mr. McKinstry will assume his new duties, which will be about February 1st.

**INTERPROVINCIAL EXECUTIVES' MEETING**

TWENTY-ONE of the dioceses and missionary districts of the Sixth, Seventh, and Eighth Provinces were represented by the executive secretaries, or other executives, at the Regional Conference, assembled under the authority of the National Field Department of the Church, meeting at the Cliff House, Manitou, Colo., Wednesday and Thursday, January 9th and 10th.

The whole subject of organization for, and methods of, presenting the Program of the Church according to the plans of the Field Department was thoroughly discussed by all present.

A standard of attainment in parish objectives was suggested by the Conference, as follows: 1, a program of evangelization, ten per cent net growth being suggested; 2, group organization; 3, parish council, or its equivalent, with departments corresponding with those of the National Council, and especially a Field Department; 4, young people's societies; 5, annual every member canvass; 6, the meeting of the budget quota, and sixty per cent of communicants contributing; 7, an organized effort to recruit for life work; 8, representation at summer

schools or conferences and official diocesan assemblages; 9, the parish pledge cards to include the national plan for securing subscriptions to the diocesan publication and *The Church at Work*; and 10, conformity to a standard of religious education, either diocesan or national.

### BISHOP PAGE DENOUNCES DIVORCE

DECLARING that divorces were not harmful in themselves, but furnished the outward and visible signs of deterioration in the characters of men and women, the Rt. Rev. Herman Page, D.D., Bishop of Michigan, Tuesday night, January 8th, said that the salvation of Christianity lay in the preservation of the ideals of the home.

The occasion was the fifteenth annual meeting of the Church Club of the Diocese of Michigan, and came after a crowded day for Bishop Page, who, in the forenoon met for the first time members of the clergy of his diocese, and later sat as guest of honor at a luncheon tendered them at the Cathedral.

On the rostrum with Bishop Page were the Rt. Rev. H. H. H. Fox, D.D., Suffragan Bishop of Montana, and formerly rector of St. John's Church, Detroit; D. P. Sullivan, retiring president of the club, and Charles O. Ford, retiring secretary after fifteen years' continuous service.

"The work before me," said Bishop Page, "is not an easy one. I have to maintain the high traditions of this diocese which my predecessor so commendably established, and in this I ask the coöperation of the members of this club. My main task is the building up of Christian character. Character must be made in the homes. Parents are directly responsible for the bringing up of their children."

Clarence A. Lightner, first president of the club, when it was organized in 1908, made a short speech and lauded Bishop Page. He was followed by Bishop Fox, who said he was in Detroit looking for the right sort of clergy to fill the many vacancies that existed in the Diocese of Montana.

Mr. Harry C. Hill was elected president of the club for the ensuing year, and Mr. I. C. Johnson, secretary.

### TEACHER TRAINING CLASSES

THE Department of Religious Education of the Diocese of Southwestern Virginia, having undertaken Teacher Training classes in various points of the Diocese, began the first of these courses at Staunton on Wednesday, January 9th. By grouping neighboring parishes, whose teachers can conveniently reach one central point, it is hoped that interest may be stimulated in this very important branch of Church work. Through the courtesy of the Rev. J. J. Gravatt, Jr., one of the well equipped and attractive classrooms in the new parish house of Trinity Church, Staunton, was used as a gathering place of teachers representative of both Trinity and Emmanuel parishes.

### CHURCH STUDENT WORK

TWO UNIVERSITY STUDENTS are members of the vestry of the parish church at Fayetteville, Ark., where the University of Arkansas is situated.

The Cranmer Club of Church students at Rice Institute, Texas, raised its own scholarship, \$150, for Boone University, Wuchang.

Students at Florida State College, who are members of the college branch of the Woman's Auxiliary, the unit of the National Student Council at Florida State, study the current issue of *The Spirit of Missions* at their meetings. These girls support an orphan, and make her clothes.

A party for the children in an orphanage becomes an unusual event when it is given by college students. The Canterbury Club of the New York State College, Albany, a Church club, took this for a piece of social service.

### MILWAUKEE YOUNG PEOPLE

THE MOST SIGNIFICANT action taken by the young people of the Diocese of Milwaukee, at their meeting in the see city, January 19th and 20th, was to adopt an amendment to their constitution eliminating the Greek letter designation and adopting, in its place, the designation, "The Episcopal Young People's Association." At this meeting delegates to the meeting of the Provincial Young People's Society were elected, and provision was made whereby the executive board of the Milwaukee Association is to send one delegate from each parish to the Racine Conference this summer.

The Rev. Charles E. Kennedy, of St. Luke's Church, Evanston, Ill., in addressing the young people, stated that he hoped that the General Convention of 1925 would authorize a national organization. In subsequent discussion this idea met with the favor of the Association, but no formal action was taken in the matter. Fr. Kennedy also spoke of the necessity of educating the young people to be "conscientious Churchmen."

The Rt. Rev. W. W. Webb, D.D., Bishop of the Diocese, also emphasized the educative possibilities of the Young People's movement.

The Rev. Harwood Sturtevant, of Racine, Wis., emphasized the need of adventure at the final meeting Sunday afternoon.

Mr. Linden H. Morehouse was elected president of the Association, and is to represent the Association at the Provincial meeting.

### ISOLATED STUDENTS

IN OHIO, Church college workers have faced the problem of Church students in college towns where there is no local clergyman or where Churchman are few in number.

At a conference of the college pastors of the Diocese of Ohio, the following practical suggestions were adopted, which mark a step in the approach of the isolated student:

1. An annual visit of a designated student pastor to the Church students in communities where there is no church.

2. The annual securing, by a diocesan official, from the registrars of the colleges in his diocese, of the names and addresses of all Church students in such institutions; and the sending of a letter by the Bishop or Bishop Coadjutor to each of these students.

## ST. HILDA GUILD, INC

Church Vestments, Altar Linen

Ecclesiastical Embroidery

Old Embroidery Transferred

605 Lexington Avenue NEW YORK

## AMERICAN CHURCH MONTHLY

Selden Peabody Delany, D.D., Editor

February, 1924 Vol. XIV, No. 6  
Subs. \$3.00. Single Copies 25 cts.

### EDITORIAL COMMENT

Shall Creeds Be Dropped?—Difficulties About the Virgin Birth—Rich Parishes and the Church—Where Are These Laymen?—Attacks on the Eucharist—The Irony of Fate—Mussolini on Catholicism—Was Herbert Spencer Right?

### RELIGION AND SCHOLARSHIP

John Erskine

### MODERNISM AND THE CREEDS

The Editor

### CATHOLIC DOGMA VERSUS SCIENTIFIC TRUTH

Hamilton Schuyler

### WHAT IS RELIGIOUS EDUCATION?

Frederick C. Grant.

### RELIGIOUS LIBERTY IN CONNECTICUT

George T. Linsley

### LEARNING FROM MISUNDERSTANDINGS

Condit N. Eddy

### SAINT MONICA

Elizabeth Mabel Bryan

### BOOK REVIEWS

### BOOKS RECEIVED

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

### 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.

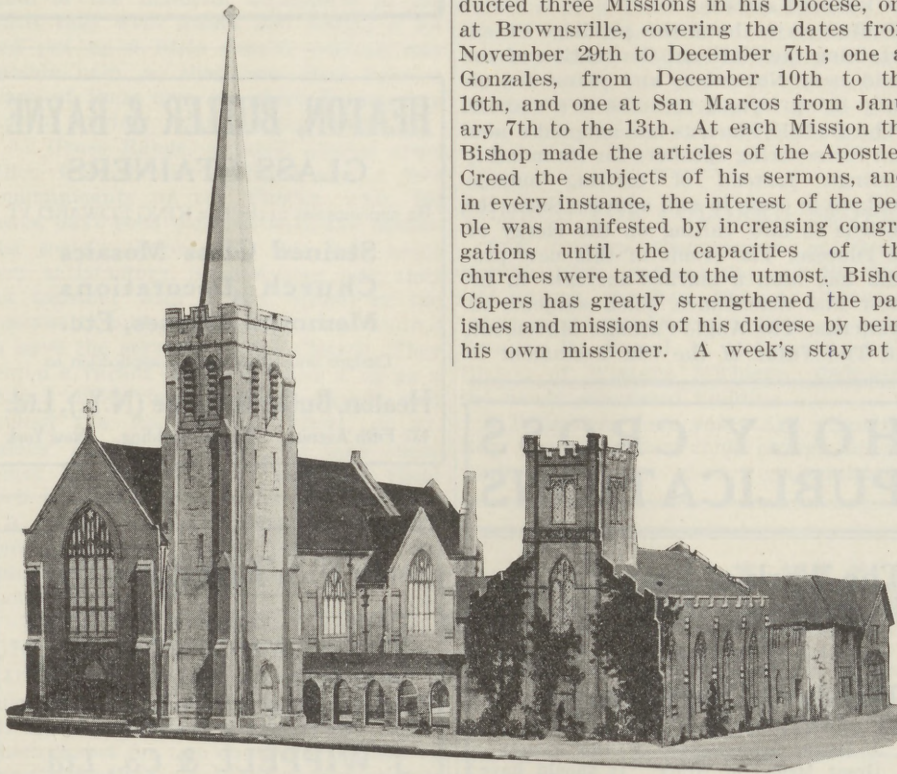
MOREHOUSE PUBLISHING CO.  
1801-1811 Fond du Lac Ave., Milwaukee, Wis.

**NEW UNIVERSITY CHURCH**

THE ILLUSTRATION presented herewith is from a photograph of the architect's model of the new church plant of the Chapel of the Cross, at Chapel Hill, N. C., the seat of the University of North Carolina, one of the largest Southern universities. The building on the right is the old chapel, erected seventy-five years ago, but now outgrown.

The new building is the gift of Mr. W. A. Erwin, of Durham, N. C.

The old building is not to be torn down, but is to be used in connection with the



CHAPEL OF THE CROSS, CHAPEL HILL, N. C.

Church's ministrations to the students of the University. Connecting the two buildings is a large and adequate parish house.

The architect is Mr. Hobart Upjohn, of New York City.

**LOUISIANA CHURCH BURNED**

ON ST. JOHN'S DAY, December 27th, Grace Church, Monroe, La., the Rev. Edward F. Hayward, rector, was burned. The fires had been lighted for the service and in some way the flue caught fire and the interior of the church was so badly damaged that a new church will have to be built. The old church was of brick and was built in 1871-72, the first service being held there in December 1872. The congregation is having plans drawn for a new brick church and parish house to cost about \$100,000. The buildings will be erected on the site of the former church.

**HOOSAC SCHOOL ENDOWMENT**

HOOSAC SCHOOL, Hoosick, N. Y., finds that, if it is to maintain and extend its usefulness to the Church and the youth of this country, a reasonable amount must be obtained in the way of endowment. The Trustees will ask for \$500,000, the first \$300,000 of which is to replace the present buildings, which are worn out by age.

Hoosac School is unique in that the Churchly character of its religious influence is insured by the fact that, in ap-

pointing any successor to the present rector, the trustees are to obtain the approval of the Bishop of Albany and of the Superiors of the Order of the Holy Cross, and of the (American) Society of St. John the Evangelist. An alumnus recently wrote back to the school, "As I look back, I remember that religion was never apologized for at Hoosac—it was never put second."

**MISSIONS IN WEST TEXAS**

THE RT. REV. W. T. CAPERS, D.D., Bishop of West Texas, has recently conducted three Missions in his Diocese, one at Brownsville, covering the dates from November 29th to December 7th; one at Gonzales, from December 10th to the 16th, and one at San Marcos from January 7th to the 13th. At each Mission the Bishop made the articles of the Apostles' Creed the subjects of his sermons, and, in every instance, the interest of the people was manifested by increasing congregations until the capacities of the churches were taxed to the utmost. Bishop Capers has greatly strengthened the parishes and missions of his diocese by being his own missionary. A week's stay at a

mission or a parish in the Diocese has given the Bishop an opportunity of coming into close fellowship with the men and women and young people of the diocese.

**A CHURCHMEN'S SUMMER RESORT**

ON TUESDAY, January 8th, a committee of bishops, clergymen, and laymen from the Dioceses of North Carolina, South Carolina, and Georgia met in Hendersonville, N. C., to examine into and consider the advisability of purchasing Kanuga Lake as a summer assembly ground for the Churchmen of the South. The committee unanimously agreed as to the desirability of the purchase, and the matter will be referred to the Diocesan Conventions for final action, and for devising ways and means to secure the money needed.

The Kanuga Lake property is situated near Hendersonville, and comprises about 1,000 acres. On the property is a hotel and forty cottages, a seventy acre lake, with boating and bathing facilities, gravity water system, telephone, and electric lights, good drives through the property, and a nine hole golf course.

It is reported that the Hendersonville Finance Company, which owns the property, has offered it for an assembly ground for \$165,000. The Hendersonville Chamber of Commerce and other citizens have volunteered a fund considered sufficient to cover the expenses of a pre-



**Church Furnishings**  
In Gold, Silver, and Brass

**CHURCH and  
CHANCEL  
FURNITURE**

Write for Catalogue  
For Episcopal Churches

**W. & E. SCHMIDT CO.**

308 Third Street MILWAUKEE, WIS.

**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.

WHERE TO GET CHURCH BOOKS

*Oxford Bibles*

*Prayer books & Hymnals*

**EDWIN S. GORHAM**

*Church Publisher & Bookseller*

ELEVEN WEST FORTY FIFTH STREET  
NEW YORK CITY

**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



**CHURCH VESTMENTS**

Cassocks, Surplices, Stoles

**EMBROIDERIES**

Silks, Cloths, Fringes

**CLERICAL SUITS**

Hats, Rabats, Collars

**COX SONS & VINING**

131-133 East 23rd St.

NEW YORK



**CHURCH WINDOWS**

AND

MEMORIALS IN STAINED GLASS

BRONZE AND MARBLE

SEND FOR ILLUSTRATED CATALOGUE

**Jacoby Art Glass Company**

Dept. 15 2700 St. Vincent Ave., St. Louis, Mo.

**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

liminary campaign for funds to purchase the property.

It is the hope of the committee that the Church in the South will develop here a summer assembly ground similar to those of the Methodists at Lake Junaluska, the Presbyterians at Montreat, or the Y. M. C. A. at Blue Ridge.

**LECTURES ON CHURCH HISTORY**

A COURSE OF LECTURES on Church History is being delivered this season on Friday evenings at the Church of St. Mary the Virgin, New York City, after the service of Benediction, at eight o'clock, by the rector, the Rev. Dr. Barry, and the associate rector, the Rev. Dr. Delany. The following are the subjects:

- January 4. I. The Development of the Hierarchy.
- " 11. II. Monasticism.
- " 18. III. The Papacy.
- " 25. IV. Some Characteristics of the Middle Ages.
- February 1. V. East and West.
- " 8. VI. Need of Reform.
- " 15. VII. The Failure of the Councils, Nationalism.
- " 22. VIII. The Continental Reformation.
- " 29. IX. Henry VIII.
- March 7. X. Edward and Mary.
- " 14. XI. Elizabeth and the Early Stuarts.
- " 21. XII. Restoration and Revolution.
- " 28. XIII. The Eighteenth Century.
- April 4. XIV. America.

**MAINE STANDING COMMITTEE**

THE STANDING COMMITTEE of the Diocese of Maine met in Portland on Thursday, January 10th, to reorganize and to fill the vacancy caused by the death of the Rev. Canon Charles F. Lee. The Standing Committee elected the Rev. Ernest A. Pressey, who is completing twenty-five years as rector of Trinity Church, Portland, to fill Canon Lee's place on the Committee. The Rev. Mr. Pressey has one son who is a priest, and another who is a senior in the General Seminary in New York.

The Very Rev. Edmund R. Laine, Jr., Dean of St. Luke's Cathedral, Portland, was elected President of the Standing Committee, a position which the late Canon Lee had held for twenty-one years.

**CHURCH ACTIVITIES IN BUFFALO**

THE REV. EDWIN G. WHITE, of the Church Extension Society, of Buffalo, N. Y., is reviving an old mission at Akron, which had almost died out. There is no church building there, but the Presbyterians have offered the use of their building, which is well equipped, and regular services are now being held. At present there are nearly fifty people supporting the mission by their gifts and attendance. Recently a Church School Service League and a Woman's Auxiliary have been organized.

Calvary mission, Williamsville, under the leadership of the Rev. Alfred S. Priddis, civic chaplain, has completed its new building—a combined church and parish house. Among the memorials in the new church is a lectern, designed by Gorham, in memory of the Rev. Raymond H. Fuller, formerly of the Church Extension Society, given by his sisters. Calvary Mission gives promise of thriving growth. At present there are about forty families and a Church school of thirty-five.

Through the efforts of Deaconess Shaw,

the native women on the Seneca Indian Reservation at Irving, N. Y., are being organized into a very promising chapter of the Daughters of the King. A Woman's Auxiliary has also been started and shows promise of being of real value.

The nurses of the Buffalo General Hospital, feeling that they would like to repay some of the hospitality of the Associates of the Guild of St. Barnabas, have invited the Associates and Members to hold their February meeting at the Nurses' Home. The Buffalo Branch of the Guild has grown rapidly and the attendance at the meetings now averages about one hundred nurses.

Buffalo is to have the privilege of entertaining the National Convention of the Guild next November, and plans are already being formed to make it a success.

The Buffalo Clericus has adopted a new plan for securing speakers for its monthly meetings. Instead of inviting outside speakers to come in and address them, the Clericus is now calling on the clergy of the Diocese. The result of this new program has been a marked increase in interest and attendance. Such subjects as Mysticism, The Anglo-Catholic Movement, and The Value of the Old Testament in

**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.**

**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.

**The Social  
Message of Jesus**

By JOHN H. MONTGOMERY

Those who are interested emphatically in the social teachings of Christ will find here a profitable study.

Net, \$1.00; by mail, \$1.10

THE ABINGDON PRESS  
New York Cincinnati

**HEATON, BUTLER & BAYNE  
GLASS STAINERS**

By appointment to the late KING EDWARD VI

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

**VESTMENTS**

A complete set of WHITE LINEN VESTMENTS (Orphreys in White or Red, consisting of CHASUBLE, ALB, AMICE with Stiff Apparel, STOLE, MANIPLE and LINEN GIRDLE.

Other Qualities \$25 \$35 **\$20.60**

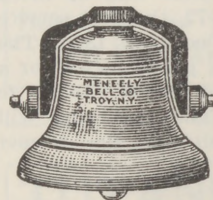
The above are FREE OF DUTY if the property of the Church.  
Illustrated List on application.

J. WIPPELL & Co., Ltd.,  
Duncannon St., LONDON, ENGLAND.  
Charing Cross.

**McSHANE**

BELLS  
CHIMES  
PEALS

McSHANE  
BELL FOUNDRY CO.,  
BALTIMORE, MD., U.S.A. Established 1856



**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**  
WATERLIET, N.Y.  
FORMERLY WEST TROY, N.Y.  
1826 THE OLD MENEELY FOUNDRY



Present Day Preaching have already been presented, and Bishop Brent has given an address on The League of Nations. At each meeting a book talk is given by some one of the clergy.

**PROGRESS IN MONTANA**

LAST YEAR the little band of Church people in Scobey, in the northeastern part of Montana, organized as a mission under the leadership of their missionary, the Rev. A. M. Frost, of Glasgow, and at the annual convention they were admitted as an organized mission. Not long ago, of their own initiative, and in spite of the financial depression in the state, they went ahead and bought a lot and put up a little church without any outside help, so that now they have a place of their own in which to worship and to conduct their Sunday school.

At Grass Range, a small hamlet some miles from Lewiston, there are a few communicants of the Church who, for years, have been working with the Methodist society there. But this was never very satisfactory. So, not long ago, they got together with a few others in the community and decided that they wanted to have the services of the Church. They rented a vacant building, fitted it up as a chapel, chiefly with their own hands, and invited the Rev. George Hirst, of St. James' Parish, Lewiston, to take them under his pastoral care and give them such services as he might be able.

A recent drive carried on by the citizens of Helena in the interest of St. Peter's Hospital, brought the hospital about \$6,000.

**CHURCH ACTIVITIES IN CUBA**

DURING THE third week of December a Sunday School Conference was held in All Saints' Mission, Guantanamo, Cuba, which lasted for two days. The Bishop of Cuba conducted two conferences on the Bible; the Rev. H. Jáuregui spoke on The Training of Teachers; Miss Ashurst on the Christian Nurture Series and the Church School League; Miss Fite took charge of the meetings of the Young People's Society; and the school gave various exhibitions of hymn singing in Spanish. Three mystery plays were given illustrating the Nativity and the Visit of the Wise Men. There were also several meetings in the interest of the Missions in Cuba, at which the Bishop and the Archdeacon were the speakers.

Owing to a railway strike on certain lines in the eastern part of Cuba the Bishop was unable to return by rail to Havana, and was compelled to return by water from Santiago, passing around the eastern end of the island and along the northern side.

Never were the Christmas services in Havana better attended than they were this year. The number of communions made was very large, especially at the Cathedral, and at the service for the West Indians, in Mariánao, a Havana suburb.

On the day of the Holy Innocents the members of the Cathedral Sunday school held their Christmas celebration at the Cathedral. This consisted of a carol service with prayers, and the offering of gifts for the members of another Sunday school in Havana, followed by a Christmas party at the Cathedral school in the Vedado.

On the Feast of the Epiphany the members of Calvario Mission in Jesus del Monte, Havana, had their celebration, consisting of a carol service with a mystery play in the chapel.

**WESTERN NEW YORK WOMAN'S AUXILIARY**

A LARGER NUMBER of delegates than ever before attended the annual meeting of the Woman's Auxiliary of the Diocese of Western New York, which met in St. Paul's Church, Rochester, January 9th and 10th. Reports showed that the women had given during the year 1923, double the amount of the previous year, that a large amount had been raised for Japan, and that the amount of the United Thank Offering was the largest on record.

A unique feature of the anniversary service on the second day was the presentation of a Book of Remembrance, by Mrs. F. K. Knowlton, of Rochester, in memory of her mother. In this book have been inscribed the names of the founders of the Woman's Auxiliary in the Diocese, and of many who succeeded them.

**CHURCH FOR COLORED PEOPLE**

THE COLORED CHURCHMEN of Grand Rapids, Mich., entered the new St. Philip's Church, the Rev. Ellis A. Christian, priest in charge, December 30th, at which time the Rt. Rev. J. N. McCormick, D.D., Bishop of Western Michigan, dedicated the newly completed building.

A little over four years ago when the Rev. Mr. Christian took charge of the work, there were forty communicants,

who had to worship in a basement. Now there are 116 communicants, and twenty-five awaiting confirmation.

**ORDINATION OF SIOUX INDIAN**

ON WEDNESDAY, January 9th, in the Church of the Messiah, at Prairie Island, Thomas Rouillard, a full-blooded Sioux Indian, was ordained deacon by the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota. The Ven. Edward Ashley, D.D., of South Dakota, preached the sermon in both English and Dakota. The Rev. Joseph N. Barnett, rector of Christ Church, Red Wing, who supervises the work at Prairie Island, said Morning Prayer and presented the candidate. The Rev. George S. Keller read the Litany, and the Rev. A. D. Stowe, D.D., the Epistle.

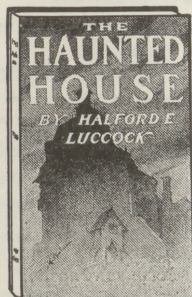
In spite of rough weather a good congregation gathered in the little chapel, and a number of laymen came over from Red Wing with the clergy to witness the rather unique service and to encourage the Church folk on Prairie Island.

When the candidate was examined, just before the laying on of hands, the Bishop asked the questions in English, Dr. Ashley interpreted them into Dakota, and Mr. Rouillard answered in Dakota.

The Rev. Mr. Rouillard has for many years served the Church of the Messiah, the Indian mission on Prairie Island, as lay reader. He is a man in the neighbor-

**READ LUCCOCK BOOKS**

For sound philosophy, quaint humor, keen analysis, accurate interpretation, and courageous facing of facts these volumes by Halford E. Luccock have received wide commendation



**THE HAUNTED HOUSE**

"The texts are chosen with a fairly uncanny sense of some perfectly legitimate suggestion of relationship which puts them in an entirely new perspective. You feel as if preaching is a new and fresh adventure."—The Christian Century.

"The author shows a rare gift for vivid writing, a genius for telling illustrations, a sense of humor, and deep spiritual insight."—The Christian Register.

Price, net, \$1.50; postpaid.

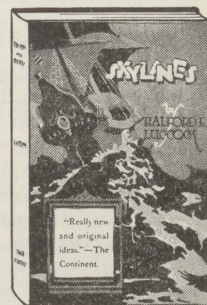
**SKYLINES**

"This is a jolly book. Readers of Halford Luccock know his delicious humor, his keen observations, his stingless satire."—The Journal of Religion.

"His wit and satire are of the revealing kind, and it is one that, as Bacon would say, should be read curiously."

—Boston Evening Transcript.

Price, net, \$1.25, postpaid.



**FARES, PLEASE! And Other Essays on Practical Themes**

"A group of essays, waifs, the author calls them, dressed only in homespun. But the body, bone and sinew are there: they are rich in ethical suggestions."

—Pittsburgh Dispatch.

"The essays are all brief; they are snappy, witty, earnest and suggestive. The reader will have many a hearty laugh and will frequently be stimulated to serious reflection."—The Intelligencer.

Price, net, \$1.25, postpaid.

AT THE BETTER BOOKSHOPS

**THE ABINGDON PRESS**

NEW YORK PITTSBURGH CINCINNATI KANSAS CITY CHICAGO SAN FRANCISCO BOSTON PORTLAND, ORE. DETROIT

hood of sixty years of age, a very devout Christian, and in his new relation as deacon in charge of the work will be able to serve his people in an even larger way than he has in the past.

### TWENTY-FIVE YEARS OF SERVICE

THE FIRST Sunday in January marked the completion of twenty-five years of service by the Rev. W. D. Maxon, D.D., as rector of Christ Church, Detroit, Mich. A solemn service of commemoration was held on that day, at which the Rt. Rev. Herman Page, D.D., participated officially for the first time in the work of his new Diocese.

During the twenty-five years, Christ Church, a down-town parish, has been an exponent of social service in the city, and has ministered to the Church and the people in countless ways. Nearly two million dollars has been handled by the parish during this time.

A reception was given Dr. and Mrs. Maxon in the parish house on the evening of January 7th, at which the guests of honor were the recipients of congratulations from all parts of the city and the diocese.

### DEATH OF DR. W. W. KLAPP

DR. WILLIAM HENRY KLAPP, headmaster emeritus of the Episcopal Academy, in Philadelphia, died at his home, Audubon and Landsdowne Avenues, St. Davids, Philadelphia, recently after an illness of several years. He was seventy-five years old.

Dr. Klapp had served as headmaster of the Episcopal Academy from 1891 to 1914, and was himself graduated from that institution in 1867. Four years later he was graduated from Harvard and immediately returned to his preparatory school as master of Greek and Latin.

In 1876 he was graduated in medicine from the University of Pennsylvania, and in 1885 received the honorary degree of master of arts from the same institution. He never practised medicine, but devoted his entire life to his work as an educator.

Dr. Klapp was the author of several textbooks, and throughout his career was a frequent contributor to educational publications.

### MAGAZINES

POLITICS and Politicians Today is the title accorded to the first two articles in the December number of *The Nineteenth Century*. The first, by Mr. G. R. Stirling Taylor, aspires to present a Platform for Statesmen. "We want a morality which will put an end to the social doctrine that the attainment of riches is the chief prize of life. We want a doctrine that will make the wealthy ashamed of their riches, and the poor ashamed of their ignorance and servility. We want a new code of ethics that will affirm that social responsibility and unselfishness are the basis of a civilized society." Mr. L. F. Easterbrook, who follows, delivers a well-merited rebuke to those British statesmen (the names or name being left to the imagination) who, after being turned out of office at home, make a tour to the United States, there to voice their grievances and call attention to their many talents. This procedure does not really further that coöperation and understanding of the two nations which is so desirable. Two well known agriculturists de-

scribe the wonderful system of agricultural coöperation, education, etc., in Denmark, urging that an extension of these methods to other countries would do much to improve the condition of the world today. Other articles follow, literary and political, and of varying interest. One, on The Mistletoe, by Mr. G. Clarke Nuttall, points out that this essentially heathen decoration is rightly never used in Christian churches. An English member of Parliament, Mr. J. R. Remer, gives a deeply interesting account of a visit to the Balkan republics, "Latvia, with Riga as its capital, Lithuania, with Kovno as its capital, and Esthonia, with Reval as its capital." He points out the strategic

position of these countries with regard to Russian trade; and intimates that the British business man is already making practical use of this. China, Spain, and India are other countries considered; and, finally, Canon Streeter contributes a closely knit essay, impossible to summarize, on The Simplicity of Christianity, simplification in religion being "the secret of advance."

## EDUCATIONAL

### 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.

New Jersey

## FREEHOLD MILITARY SCHOOL

The "school with the personal touch," for 80 earnest, young boys. Military to suit young boy needs—manly bearing, orderliness, promptitude. Supervised study and play. Fine school spirit. All athletics. Catalog. Address Major

CHARLES M. DUNCAN. Box 11, Freehold, N. J.

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.

## 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 FOR MEN AND WOMEN

New York

## HOBART COLLEGE

(For Men)

## WILLIAM SMITH COLLEGE

(For Women)

GENEVA, N. Y.

102nd Year Began Sept. 18, 1923.

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

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

### COLLEGES FOR MEN

New York

## ST. STEPHEN'S COLLEGE

A CHURCH COLLEGE OF ARTS AND LETTERS

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

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

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

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

NEWS IN BRIEF

**ALABAMA**—The Rt. Rev. C. M. Beckwith, D.D., Bishop of the Diocese, preached a very largely attended Teaching Mission in St. John's Church, Ensley, Ala., from Sunday, January 6th to the 13th. The mission was found to be of interest to the ministers of other religious bodies.

**ALBANY**—The Church of the Cross, Ticonderoga, formerly an aided mission, by the voluntary action of its vestry, recently became an independent parish, relinquishing its grant from the Diocesan Board of Missions. The Rev. Percy A. Paris, who has been priest in charge, and who has resided in the United States for one year, having been transferred from the Canadian Church, was duly elected rector of the parish.—Approximately a third of the parishes and missions have reported on the Every Member Canvass for the Quota, with a total amount of \$47,081.71. Six parishes have oversubscribed their quota, one by \$1,200, and another by \$550.

**CENTRAL NEW YORK**—A few years ago a building committee, consisting of laymen from the churches in Syracuse, was organized to facilitate the building of a new church for St. Philip's colored mission, which had outgrown its old quarters. Mrs. Geo. Z. Clift was made the treasurer. The original cost of the project was \$25,000, of which \$5,000 was appropriated by the Department of Missions. Mrs. Clift reports that she has just paid \$2,000 on the bond and mortgage, \$1,199.65 of this sum having been raised by the people of the mission.—The Woman's Auxiliary of the Diocese has sent \$2,827.29 for Japanese relief, and the United Thank Offering to be presented in 1925, is now \$8,200, nearly \$4,000 more than three years ago.—Grace Church, Earlville, has received a silver chalice and paten in memory of the late Mrs. Omans.—The new Calvary Chapel, located at the corner of James St. and Dunston Ave., Syracuse, was formally opened for services on January 6th. Bishop Fiske supplied the Prayer Books and Hymnals.

**DALLAS**—Trinity Mission has been organized by the Rev. E. D. Kizer, priest in charge of St. Andrew's Church, Dallas, and of St. Thomas' Mission, Ennis, in Trinity Heights, one of the growing suburbs of Dallas. The opportunity came when a building, owned by a Union Sunday school became available, which the trustees have transferred to the Diocese for a nominal rental. It is located on a prominent corner and has a seating capacity for a hundred persons. It has a fine equipment and three rooms beside the chapel, which have been used for classes. A list of names of pupils has been given the priest, of those connected with the former school. The first service was held last Sunday evening. For the present there will be a celebration of the Holy Eucharist once a month, with Church school and evening service every Sunday. Fr. Kizer is in charge of a division of the city schools and devotes what time he can to the work of the Church.—A flourishing branch of the Young People's Fellowship has been organized in Christ Church, Dallas. There is also a branch connected with the Church of the Incarnation.

**LONG ISLAND**—At the annual meeting of the Archdeaconry of Brooklyn, the Rev. Charles G. Clark was re-elected secretary, and Mr. Frank G. Atwater, treasurer. The Rev. Frank W. Creighton and the Rev. John Henri Sattig were elected to clerical membership in the executive committee, and Messrs. P. T. Cuthbert and Louis Bernard, to lay. The Archdeaconry decided to memorialize the Diocesan Council to appropriate funds for the employment of a woman worker at Holy Comforter House, the seat of the Jewish Mission, and at the Italian Mission of the Annunciation.—*The Quest of the Flame*, a Christmas Mystery Play by Miss Miriam Dennes Cooper, was produced at St. Ann's Church, Brooklyn Heights, before a very large congregation.

**LOUISIANA**—A handsome and commodious frame chapel has recently been built at Melville, to take the place of the old frame building which was destroyed by a storm that swept over Melville a few years ago. The new church is built in a more central portion of the town, and on a very large and desirable lot.—At St. Paul's Church, New Orleans, the Mission held by Messrs. E. C. Mercer and H. H. Hadley, January 3d to the 13th, drew large numbers and a great deal of interest was manifested in it.—St. George's Church, New Orleans, reports an increase of thirteen per cent in the Sunday attendance since the recent Mission held there by the Rev. A. J. Gaynor-Banks, Director of the Society of the Nazarene.—The Rev. Thos. B. Clifford, rector of Trinity chapel, New Orleans, has recently received from members of his congregation a very handsome cross and chain of gold. In addition to his work at the chapel he also serves St. John's Chapel, New Orleans.

**MILWAUKEE**—A very handsome rood screen of oak has been erected in the chancel of Christ Church, Chippewa Falls, by Mr. and Mrs. R. B. Clark, in memory of their daughter, Margaret Clark.—A bronze tablet has been placed in Christ Church, Eau Claire, by Mrs. W. J. Starr, in memory of William J. Starr, who died two years ago after a great many years of faithful service in the parish.—Zion Church, Oconomowoc, has recently received a bequest of \$1,224 from the estate of Mary N. Salter. Miss Salter was one of the oldest members of Zion Church in line of membership, and was the last of her family, all of whom were faithful members of the Church.

**NEW YORK**—A new stained glass window of much distinction and beauty has lately been placed in St. Ignatius' Church, New York. The incident selected for illustration is the anointing of the feet of our Lord by the "woman who was a sinner." The coloring of the picture is brilliant without being too vivid, and the effect of the whole is remarkably satisfying. It was dedicated with a suitable service on the Feast of the Epiphany and is a memorial to Mary Van Nostrand and her granddaughter, Mary Paul Jones.

**NEW YORK**—The Rev. Edmund Banks Smith, D.D., chaplain, U. S. A., O. R. C., and vicar of Saint Cornelius' Chapel, Trinity Parish, Governor's Island, New York, has retired after nearly twenty years of service at that station, becoming vicar emeritus of Trinity Parish upon retirement. Chaplain and Mrs. Smith

**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

**THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA**  
Graduate Courses in Theology. Privileges at University of Pennsylvania. Address: the Rev. GEORGE G. BARTLETT, S.T.D., Dean, The Divinity School, 42nd & Locust Sts., Philadelphia.  
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.

**EDUCATIONAL**  
THEOLOGICAL SEMINARIES  
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, Iowa  
Under the care of the Sisters of St. Mary  
A thorough preparatory school for a limited number of girls  
School recommended by Eastern Colleges  
Beautiful Grounds, Outdoor Sports, and Riding  
Address: THE SISTER SUPERIOR  
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.  
North Carolina

**SAINT MARY'S SCHOOL**  
Rev. Warren W. Way, Rector  
An Episcopal School for Girls. Junior College—four years High School and two years College courses. Special courses—Music, Art, Expression, Home Economics, Business.  
MODERN EQUIPMENT—20-ACRE CAMPUS  
Applications now being received for 82d Annual Session which opened September 11, 1923. Only 200 Resident Students can be accepted. For detailed information address  
A. W. TUCKER, Business Manager, Box 18, Raleigh, N. C.  
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

sail from New York on the Cunard S. S. *Laconia*, January 15th, for a six months' tour around the world. Their address, after July, will be The Homestead, Garrison-on-Hudson, New York.

WESTERN MASSACHUSETTS—Two windows, memorials to the Rev. William Austin Smith, D.D., the late editor of *The Churchman*, and at one time rector of Christ Church, Springfield, have just been placed in the south (chapel) transept of Christ Church. They represent St. Basil the Great and St. Gregory Nazianzen, two Greek Fathers, and are located next to the St. Chrysostom window which Dr. Smith himself gave in memory of his mother. The designs and colorings of the windows are very beautiful and harmonize well with the other windows. They were made by C. E. Kempe and Co. of London. An unusual feature of the memorial is that every one of the contributions was entirely voluntary, not a single person being asked to subscribe. It is hoped to dedicate the windows sometime in the near future, when Dr. Smith's family can be present.—Plans for a new church for Trinity Mission, Chicopee Falls, the Rev. Ernest Pugh, priest in charge, are now being drafted by Charles C. Coveney, of Boston. For sometime services have been held in the Masonic Hall, but now the time has come to take a decided step forward. The complete plans provide for a church with a basement Church school room, a parish house with a dining hall and kitchen in the basement, and a rectory.—Bishop Davies has announced that the Spiritual Conference of the clergy of the diocese will be held at the Bishop's House in Springfield, Thursday, March 20th, at 11:30 o'clock. As usual there will be a service in the oratory and the Bishop's address in the morning, followed by luncheon and the conference. All the clergy of the diocese have been asked to reserve this date for this important occasion, when the Bishop speaks intimately of the life and work of the ministry, and when problems and plans are discussed.

WESTERN NEW YORK—Because of ill health, the rector of St. Peter's Memorial Church, Dansville, the Rev. Charles A. Dowdell, has been granted a three months' leave of absence, which he will spend abroad. The Rev. Edward B. Jermin, of the Diocese of Southern Ohio, will be in charge of the parish during Mr. Dowdell's absence.

WEST TEXAS—A Mission will be preached in Christ Church, San Antonio, January 20th to the 27th, by the Rt. Rev. I. P. Johnson, D.D., Bishop of Colorado.

### CHRISTIAN VALUES

THE REV. DR. WILLIAM PORKESS gives, in his *Parish Bulletin*, the following, which he says are facts closely related to, if not a part of, Christian values:

Dr. R. B. Teusler, head of St. Luke's Hospital, Tokyo, Japan, who, from his earnings of a private practice covering twelve years, gave \$150,000 to this great missionary institution, before it was destroyed by the recent earthquake.

A parishioner who has to work Sundays, but, before starting that work, is seen regularly at the Lord's Table.

One of our men, as a first act, on receiving his salary check, places his weekly Church pledge in his envelopes for all the Sundays of that month.

Two brothers, who give systematically and liberally, through the weekly envelope, out of profits from selling newspapers.

A Pittsburgh clergyman who gives a fourth of his income to the Lord, and is willing for any man, at any time, to inspect his books.

A father of a family, a parishioner, paying rent, and working for very limited pay, emphasized his own birthday by putting a dollar in his birthday envelope, this going to the work of our altar guild.

Several families of the parish in their entirety, receiving the Holy Communion on Christmas Eve.

A high school boy, member of the parish, who receives \$2.50 each Saturday, and puts in his church envelope, on Sundays, 25 cents.

A Christian woman, over ninety years of age, who freely dispenses of her means among the poor, gives systematically to

her church, and also largely to Missions; reads her Bible and Prayer Book every day, her Church paper every week, and regularly worships with God's people.

A working man, who grows flowers as a hobby, and then takes them to the sick in the wards of our hospitals.

A number of men and women, of the parish who regularly contribute to the rector's Alms Fund, thus enabling him to do a quiet, confidential, and practical work for others.

Parishioners who never allow anything personal to come between them and unwavering loyalty to their Church.

A church, in another Diocese, that gave \$15,000 for Missions during the year 1923, and, to emphasize the rector's twentieth anniversary, has pledged itself to give \$20,000 for the year 1924.

Those who have increased their financial pledges for 1924, out of the same income they are likely to receive—the increase being in obedience to a light that is spiritual.

Members of the parish family who have placed themselves in a position by which they can openly and confidently converse with God and man regarding the Church's whole welfare.

### INTENSIVE SCREAMING

RICE GROWING and the rice harvests are exceedingly important matters among our Igorot friends in the Philippines. When the rice is nearly ripe, the birds come to devour it, and must be kept away.

"The little children," says *The Diocesan Chronicle*, "are given a part in this work. They are stationed in the fields to scream at the birds. They try to out-do one another in volume of noise, and the result is that even a hungry bird is forced to flee to the mountains. Vacation, in our out-station schools, is influenced to a great extent on the time when the screaming must be done."

## BETTER MUSIC IN OUR CHURCHES

By JOHN MANN WALKER

The purpose is to help displace the use of cheap modern song-books by creating an affection for the better ancient and modern hymn tunes that have survived by reason of their merit.

Net, \$1.25, postpaid

THE ABINGDON PRESS

New York

Cincinnati

## 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

## 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.

## C. E. JEFFERSON'S BIGGEST BOOK

### THE CHARACTER OF PAUL

Nearly 400 pages. \$2.25.

Thirteen years in the making; twenty-six chapters; two chapters a year.

This is the John Milton way of writing a book that shall serve as a body to contain the life-blood of the master spirit that wrote it.

BROWN, CHARLES R.

#### Why I Believe in Religion

Dean Brown's newest book constructs a religious platform that contains six stout planks. The plain man who puts them to the test will find that they will bear his full weight. \$1.50

CROSSE, GORDON.

#### Everyman's Book of Sacred Verse

Two hundred and fifty well selected devotional poems. Only one in ten of them are included in Hill's "The World's Great Religious Poetry." \$1.75

HARDMAN, O. A.

#### The Ideals of Asceticism

A world wide study of the subject. Does the impossible and makes a modified asceticism attractive to modern minds most prejudiced against it. \$1.75

### THREE LIFE LONG USEFUL REFERENCE BOOKS

FRAZER: THE GOLDEN BOUGH—1 volume \$5.00

FRAZER: FOLK LORE IN THE OLD TESTAMENT—1 volume. 5.00

HILL: THE WORLD'S GREAT RELIGIOUS POETRY 5.00

Write for particulars of our easy payment plan to ministers.

ELLWOOD, CHARLES A.

#### Christianity and Social Science

"Brings Christianity and present day life to grips." \$1.75

SEDGWICK, HENRY DWIGHT

#### Ignatius Loyola

For any one who likes to ponder over the ins and outs of an historical personality of the first magnitude. \$3.00

MOULTON, R. G.

#### How to Read the Bible

You need to learn. Begin with this book. There is no better for beginners. .80

WOLFE, A. B.

#### Conservatism, Radicalism, and Scientific Method

"A course in combating one's own personal prejudices on the big unsettled problems of our time." \$3.50

WOODS, EDWARD S.

#### Everyday Religion

An exposition of how religion can mix in with all the rest of life so as to determine its whole pattern. \$1.50

LULL, RAMON

#### The Book of the Lover and the Beloved

"One of the first six devotional classics of the Ages." \$1.25

AT YOUR RELIGIOUS BOOK STORE

THE MACMILLAN COMPANY

64 - 66 FIFTH AVENUE

NEW YORK CITY, N. Y.