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# The Living Church

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

VOL. LXXII

MILWAUKEE, WISCONSIN, DECEMBER 27, 1924

No. 9

## THE END OF THE YEAR

EDITORIAL

### A MEETING OF THE SOCIAL SERVICE COUNCIL

### TITHING HISTORY FROM OUR LORD'S DAY TO THIS

# The Spirit of Missions

G. WARFIELD HOBBS  
Editor

KATHLEEN HORE  
Asst. Editor


VOL. XC JANUARY, 1925 NO. 1

Our Missions and the War in China:  
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 ..... *Anne Lambertson*  
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 ..... *Claude M. Lee, M.D.*  
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THE GIFTS of Christ in the Church—the food of the Eucharist, the open Bible, the gift of absolution, the privilege of common worship, the grace of fellowship in prayer and service: all these have but one aim, namely to unite the soul to God Himself, leading it to apprehend in Him the one supreme and only Good.—*R. L. Ottley.*

HE IS NEAR to those who want Him, within touch of those that cry to Him on account of their pain and necessity and penitence. How much we lose by imagining that God will come at some uncalculated and immeasurable period, and do wonders in the world! He comes now: He arrives with the dawn, morning by morning.—*Joseph Parker.*

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## EDITORIALS & COMMENTS

### The End of the Year

THE worst form of historical outline is the chronological table. A string of dated events, battles, accessions of rulers, deaths, treaties, all on the same level, with no mark of relation other than their order in the time-sequence, gives no adequate idea of the really important things that went on, gives no idea of the proportions of the forces at work, gives no principle of division into periods except a series of reigns, the most superficial and futile of all divisions of time. Dates are important, and dated events are important, but they are far less so than the undatable currents of life, the wealth, culture, happiness, wisdom, goodness (or their contraries) of the people. As elementary students of history we all have cursed dates, and preferred to fall back on broad generalizations, such as "art and literature flourished," or "there was great discontent on account of heavy taxation." Thus we cloaked our ignorance; but there is a recognized soundness in noting the color of life in preference to its dates.

In the course of this year, there have been some events, as the death of Anatole France, and the victory of the conservatives in English and American elections. The newspapers will try to list them and appraise their significance. But we believe there is less historical weight in these events than in the rise and fall of customs and principles, the ways of daily living and thinking. We have as yet no statistics for these things; government has not provided a census of happiness; science has not produced a thermometer for faith, hope, and charity. We have only our impressions, with which perhaps no one will agree. But let us see.

Flapperism has demolished Victorianism, has had a vogue, and is now declining. Victorianism, in the popular, disparaging sense of the word, now virtually a technical term, we take to mean a general tendency to conceal our more direct bodily and selfish desires, by not speaking of them at all or by clothing them in mildly romantic or sentimental language. Victorianism is a philosophy of repression of desires, and it exalts respectability. The tide has been running against it for some years: this year it seems to be hopelessly discredited. What gave it its death-blow was a dashing assault by the forces of youthful revolt, contemptuous of conventional propriety, angrily scornful of hypocrisy, vivacious, insolent, more than frank in avowing natural likes and dislikes, more juvenile than feminine,

which has somehow acquired the name "Flapperism." The way was prepared by a growing sentiment in praise of the impertinences of children; the birth of the Katzenjammer Kids (whenever that was) is an important date in the movement. Young people are always sensitive to applause, and it did not take them long to find out that fearless impudence won favorable attention. Preachers began to defend "these terrible young people," and to find all sorts of sterling worth in the "challenge of youth," insurgent against senile custom, as the hope of America and the Church. When this happened, flapperism began to grow stale. The young rebels have an utter contempt for the adults' ways of passing their time; it now appears that these young rebels are capable of passing some of their time in ways that are not shocking any more, but incredibly uninteresting. The novelty has worn off. In the meantime, we all have been enlightened by being shown something of what goes on in young people's minds: there has been a sharing of ideas, a slight increase in community of experience.

PACIFISM seems this year to be stronger than it has been at any time since the war. It is still hotly disputed, it is true. In a recent course in moral theology, a group of clergymen of all schools of thought discussed many highly inflammable questions; the only one that was not discussed peaceably was peace. But the general drift is toward pacifism. We have heard sermons by men who were prominent supporters of our part in the World War, who now confess to a certain measure of disillusionment. They might change their minds again if another war should occur, but, at present, they do not believe in war, and are doing all they can to quench the spirit of militarism. "Preparedness" does not go unchallenged this year. The President's latest message contains an anti-war clause which bellicose newspapers find difficult to explain away. Attention has been directed to a certain pacifist movement among university students. Anger is easily aroused by manifestations of this spirit, but in so far as it makes headway it shows a gain in community of feeling, and makes for international reasonableness and an ordered world, to say nothing of Christ and the Kingdom of God.

We are less sure of our facts but more sure of our temper when we suggest that talking and laughing,

which have been on the increase now for many years, have this year broken all records for sheer quantity. Sermons are received with smiles and chuckles, lectures in philosophy and theology, missionary addresses, and appeals for aid in alleviating misery, are punctuated with roars of laughter. Moving pictures, in taking over and remaking tragic stories, interpolate little comedy bits now, as a regular and conventional feature of their method. A theater advertises "Thru hell on the road to happiness, with Dante's Inferno." Persons of high school age have developed a technique of ceaseless and extremely rapid banter with which older minds cannot possibly keep pace. The word "good" has acquired a new technical meaning: "he's good" means "he's comic." Now to analyze a laugh may be the most cruel sort of vivisection, but it is the solemn truth that laughter is one of the greatest aids to, and expressions of, the heavenly magnetism that draws people together. When we have shared in a laugh, we have made an appreciable gain in community of spirit.

No chronicle of a year would be complete without a catalogue of its scientific achievements. This chronicle is not to be complete. But it must be obvious that this year's contribution to the comforts and conveniences of life has been enormous. Every year in our period of civilization makes this its loudest boast. The paean of science is most exalted when practical inventions are in view. There are continually improved devices for making our life more easy, clean, and pleasant, for saving time and trouble, though not for saving money. They are produced wholesale, so that they reach a great many people, and they are standardized almost beyond endurance. When every town has its A. and P., Five-and-Ten, Strand, Orpheum, Alhambra, Rexall, United Cigar Stores, Yellow Cabs, etc., why, of course, every town looks just like every other town, except in quantity. Unspeakably monotonous as all this is, it at least has on a low level the merit—we persist in calling it a merit—of letting us share our experience and grow in community of life, even as our life grows in ever richer complexity.

Conquest of distance is the special form of physical advance in which this year has made its maximum contribution. Automobiles, aeroplanes, and telephones, of course: but what has made us a new creation is radio. With this device we get a long way toward omnipresence. The radio fiend does not seem to care so much what he hears as what place he gets: it is the conquest of distance that intoxicates him. When this is added as a climax to all the space-destroying contrivances of these last years, it is easy to see how far we have traveled toward a grand sharing of experience and community of life.

Flat, dull mediocrity is upon us, it is cheerfully admitted. Ferrero was severe, but not unjust, when he said that modern America was leading the world in the wide diffusion of mediocré culture, producing in immense quantity but inferior quality. He also said that Europe was following our lead in this regard. Mischa Elman's graphophone records are certainly less than the best a violinist can do, but they are better than *The Arkansas Traveler*, and they are everywhere. Periods of individual creation alternate with periods of wide distribution of what has been created: this year, in America, seems to be a diffusive period.

HERE is where religion comes in. The morality of religion has for its central principle the unifying of life. The individual life must be unified in itself, and united with all life, that is, supremely and ultimately, united with God. Every man is a motley collection of desires, ideas, efforts, satisfactions, pains—psychological atoms; but atoms, though they be atoms

of truth and happiness, do not make up an individual, a person: a person is a unity, which combines, orders, and harmonizes the atoms of body and soul, giving them a purpose and value. George Ade said of a girl that she had features, but they lacked team-work. Religion treats a person as a little universe, not a little chaos. And each person, while he keeps the value of his individuality, must harmonize himself with the great universe, the Kingdom of God. The unity-principle is always higher than the atoms it unites: person is higher than body, and God is higher than all the souls who find their supreme value in His love. Now all this modern scientific sharing of life has little enough of the explicit idea of divine unity; it has no conscious principle of unity at all; but, material as it is, it has the makings of a great religious and catholic community of experience, and it can be applied to the union of the Church, of Christendom, and of the Universe. Telephone wires and wireless telephones are as it were an improved sort of nerves for the Body of Christ: give radio a soul, and you can use it to transmit divine love to the uttermost parts of the earth.

THE letter from Mr. Everett P. Wheeler, printed in the department of Correspondence, presents a view as to the interpretation of the Church's rule relating to Confirmation before Holy Communion in support of which many eminent names may be cited, but which seems to us, notwithstanding, to involve a very serious fallacy and a very real danger.

Two enactments of the same authority must not be so interpreted as to conflict with each other if there be a possibility of reconciling them by another interpretation. And we think such a reconciliation can be shown between the two passages which Mr. Wheeler cites.

All the offices of the Church are prepared and intended only for the children of the Church, and their application always presupposes that condition.

"Ye who do truly and earnestly repent . . . draw near" is to be interpreted according to that rule. The Church is delivering the invitation to her own children, assuming that they have been both baptized and confirmed—because it is the Church's rule that they should have received both sacraments, the former in infancy, the latter in early adolescence. To assume the extension of the invitation beyond this would mean not only that Confirmation was not a necessary prerequisite, but that neither was Baptism. And this would run counter not merely to the Church's discipline but also to her doctrine, for no person can be capable of receiving any sacrament until Baptism—the sacrament of birth—has first been received.

Thus understood, there is no contradiction between this invitation and the rubric "None shall be admitted . . . unless he be confirmed . . ." etc., and the interpretation that prevents a conflict between directions must be preferred to the one that creates such a conflict.

Of course it does not follow that a priest would or should refuse to communicate any person who, on his own initiative, should present himself at the altar rail, not having been definitely warned not to do so. The rubric may not be pressed so far as to require a priest to pass such a person by. The priest must presume the person to be "ready and desirous" from the mere fact of coming to the altar rail. Moreover every priest is constantly communicating strangers, of whose status he cannot know. The right of every person actually kneeling at the rail is to be presumed unless the person has, to the knowledge of the priest, been warned

not to come. If the person should, in fact, be unbaptized, no sacred gift would be communicated to his soul, since he would be *non capax*. If he were baptized but not confirmed, the gift would be given and its effect would depend upon the recipient "discerning the Lord's Body"—but a breach of the Church's discipline would have occurred.

The wrong done in inviting non-Churchmen to receive at our altars is not primarily the breach of the rubric of discipline, but the spiritual peril to those who, rejecting the Church's sacramental doctrine, are yet encouraged and even invited to receive the sacrament which conveys our Lord's life to one who does not discern that life. St. Paul's warning as to the danger of receiving the sacrament "not discerning the Lord's Body" sounds as though it were especially intended to apply to our day and to this condition. They who disregard that warning may do so at their peril, but they—and particularly any priest—who invite or encourage others to disregard that warning, knowing that the failure to accept the Church's sacramental doctrine is only too likely to imply a failure to discern the Lord's Body as present in the Holy Communion, are assuming a responsibility that seems to be in direct defiance of the urgent rule laid down by St. Paul and fortified by the disciplinary legislation of the Church. It cannot be treated as a light matter, and the Confirmation rubric is only an incidental factor in it.

We hear altogether too frequently of priests inviting others than Churchmen to receive Holy Communion at our altars, with no word of warning to them as to what it is—or Who it is—that they will receive. We earnestly wish that the whole subject might be carefully *thought through* by such priests. We do not believe they could persist in such a practice if it were.

**W**E regret to learn that the splendid revival of Churchmanship at Trinity College, Hartford, under the presidency of Dr. Ogilby, is not receiving the united support of the trustees of the college. In a recent issue of the Stamford (Conn.) *Advocate*, a trustee of thirty years' standing, Mr. Sidney G. Fisher, is quoted as saying that "Trinity must rid itself of the excessive influence of the Episcopal Church if it is to prosper."

An Ominous  
Indication

"Mr. Fisher referred to the definite Church connections of the college in earlier times in Trinity's history," continues the report, "and pointed out that 'recently the trustee board has allowed it and even encouraged it to grow up again, and under their approval, the president has been preaching sermons, conducting services, doing Church work in different parts of the state and country, and generally exercising his functions as a clergyman more than as an educator.'

"The result can only be disastrous to a college's reputation and the best young men are drawn away. Religion is necessary within a college and the best colleges have in it that form. But outside religious work is so obviously irrelevant and wasteful of energy and time that all sensible people revolt from it."

As Trinity made her recent appeal for her million dollar fund on the express ground of being a Church college, and as she receives a small subsidy each year from the National Council of the Church on the same ground, this reactionary statement from one of her oldest trustees is disappointing enough.

Trinity passed through a period of years in which her Churchly character was permitted to lapse into grave uncertainty. From that period she had seemed to have emerged, largely through the consecrated statesmanship of the present president.

We hope the alumni of earlier years will take notice that this Churchly character cannot be maintained unless they arouse themselves and demand

that there be no renewed lapse from the Churchmanship in which the college was founded and which has been made the basis of its recent appeal for funds. Trinity must settle down to be the one thing or the other. A trustee who kept silence when Churchmen were being asked to contribute to the fund on the basis of Churchmanship, and who has raised no objection (so far as we know) to acceptance of the annual subsidy from the official treasury of the Church, does not cover himself with glory nor present himself in an envious light among men when afterward, he expresses the wish that definite Churchmanship in the college be overthrown.

We earnestly hope that the Churchmen among Trinity's alumni will be aroused to the active support of the present president and his enlightened administration.

### ANSWERS TO CORRESPONDENTS

W. H. N.—1. There is no rule, expressed or implied, in the Church that requires a person, who has been present at an "early" Eucharist, to be present at a later Celebration. The matter is left to the piety of the individual.

2. There was probably no stereotyped time for services in parish churches in mediaeval days. In collegiate or monastic churches each priest said his mass every day, usually very early, and on Sundays and greater holy days a high mass was also said, probably about the middle of the forenoon. In parish churches the masses were probably said at convenience, and, more than likely, much earlier than our mid-day services.

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### SURRENDER

"What is that in thine arms, my child,  
That you hold so tenderly?"

"My Lord, it is my true Love's heart  
That he has entrusted to me!"

"My child, wilt thou offer that love to me,  
If I choose thee a better way?"

"My Lord, his love is my breath of life,  
Leave me his heart, I pray!

"Through the long nights 'tis agony  
To think my Beloved should not love me!

"Yet, Lord, if Thou wilt—Ah, my eyes grow dim!  
I trust Thee to love me as I love him!"

GAIL HAMMOND.

# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

## THEME OF THE WEEK'S READINGS:\*

### THE NEW BIRTH

December 28: *Holy Innocents, First Sunday after Christmas*

#### THE SIMPLICITY OF THE NEW BIRTH

READ St. Matthew 18:1-6.  
Ah! Walk warily!  
With round eyes expectant!  
Nursing a heart big with unutterable thoughts,  
Dreaming over of what might be.

THAT is how a child fares forward in this amazing life of ours; and if we were but as children in it, we should know and perceive that it is all alive with wonder still, that it is still one undying miracle, that it is still charged with the old mystic powers. God is in this place and we knew it not; angels pass and repass, up and down the living stairs, bushes still burn with revelations, voices cry to us under the stars, God moves about in the gardens like a breath under the trees; the flowers speak of it, the sea knows it, the heavens brood over it, and the heart of man hides it. If it is all still about us, this heaven of our infancy, if we will only open our eyes, if we will only listen and watch. What may not God do with us yet? Do we dare give up hoping for a change? Do we really propose to remain as we are? Why, we may all be made new: we may be born again. We can be changed, miracles can happen."—Henry Scott Holland.

December 29

#### THE SACRAMENT OF THE NEW BIRTH

READ St. John 3:1-16.

WONDER, and then trust. Trust is the second great characteristic of childhood. The child thinks so little of his own powers; he is so hopeful of the help and guidance of others. He moves on from knowledge to knowledge, from strength to strength, because he is so willing to receive, so sure that what he needs will be forthcoming. How different it is with us as we grow older. We settle down behind our limitations. We have accepted our failure or our success. There is no further possibility open; no power which can make us other than we are. That is our common attitude; that is our dull unbelief. Christ is one with the confidence of the child. The Spirit bloweth where it listeth. We had forgotten that. God can baptize us with the Spirit; recreate us with His living energy. He can seize upon us and fill us with His power. Are we living without that trust? Then indeed we need to turn and become as little children, for the Kingdom is closed to us. We have relied upon ourselves, and we have failed. Without God's Spirit there is no resource.

December 30

#### THE ESSENCE OF THE NEW BIRTH

READ II Corinthians 5:14-21.

WE must have God's Spirit to be born into the new life. Try as we will we shall not gain it by ourselves, for the new life, which God proposes, is not simply our old life enlarged; it is a new creation, the result of the birth in us of new strength, new capacities and possibilities. It is a spiritual thing. The test of it is that it can be found in Christ, measured with His life, and discovered to have the same spiritual quality; it must be capable of receiving Christ, that is, of being filled with His Presence, and with the energy of His love and holiness. Such a life can never be the result of man's endeavor apart from God, however morally earnest that endeavor may be. It can only be gained by discovering God, and by submission of the whole life to the transforming action of God.

\*NOTE: The suggested readings are taken from the *Churchman's Kalendar of Daily Bible Readings* issued by the Department of Religious Education at the Church Missions House, 281 Fourth Ave., New York.

December 31

#### THE WASHING OF REGENERATION

READ Titus 3:1-8.

ST. PAUL is here speaking from his own experience. He has told us in the Epistle to the Romans of the sincerity of his attempt to win spiritual life by obedience to the Law, that is, through "works of righteousness," and of his sense of failure. His experience was that, however successful he might have been in rendering obedience, he felt his life fundamentally unchanged. There was always the same desire to sin, and the same resistance to goodness. The motive of action was not touched. But, when Christ had claimed him, and he had yielded himself to Christ in response, his life had been altered. He had become a new man, and his rebirth had effected a washing away of sin. It was not so much that sin had died, or that the temptation to it had passed, as that a new-born spiritual power and enthusiasm had taken the place of the desire for sin. What his own high sense of duty had never accomplished God had done for him by the grace of Christ, and the power of the Spirit.

January 1: *The Circumcision*

#### THE VITAL CIRCUMCISION

READ Deuteronomy 10:12-22.

THE greatest protection against sin is the defensive power of spiritual enthusiasm. One can never build up a great life, or create a new one, by patching together virtues and obediences. Life must be created about a dominating faith, and an inspiring aim. There must be such a faith and aim as can control the imagination, and affect life at its center. They must subdue the heart by winning it to loyalty and love. It is the genius of Christianity that it makes its appeal to loyalty and love. The Old Testament might say "circumcize the heart," in recognition of the fact that moral action begins with the intention, but it remained for Christianity to present such a conception of God as could win man's whole spiritual enthusiasm. A modern writer has said: "Jesus Christ is the most cogent power which makes for moral living, for the heart recognizes His appeal."

January 2

#### THE EFFECTUAL CIRCUMCISION

READ Romans 2:17-29.

THERE is one final test of the new life—the willingness to live as God wills. Man may not gain his birth into that life by the convincing qualities of his own goodness, for it is God's gift, and God's creation in him, but his goodness is the essential condition under which the man keeps his new life. We must remember this also: every new condition into which God leads us brings with it its greater responsibility. Privilege means added duty. Civilization is a boon, but it is also a moral challenge. Christianity confers blessings greater than any other religion, and its requirements are more severe. The sacramental life of the Church is our splendid possession, but it is also a rigorous moral demand. The evidence of new life, and the guarantee of its reality is downright goodness rendered in obedience to God's laws.

January 3

#### THE SACRAMENTAL CIRCUMCISION

READ Col. 2:6-17.

TO win the new life promised by Christ we must be prepared to sacrifice the old. "He that loseth his life shall find it, and he that findeth his life shall lose it." That was true of Christ: "He entered not into glory before He suffered." The burial with Christ, of which St. Paul here speaks, means

(Continued on page 294)

# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

QUESTIONS about matters of general information bring unexpected *lacunae* to light; but it is seldom that so startling an array of errors is set before us as that recently given in the Fond du Lac Normal School. One is accustomed to expect facts from Fond du Lac, so far as ecclesiastical matters go, but evidently there is a difference.

"Prospective teachers at the Fond du Lac County Normal School were asked recently to describe Senator La Follette in an 'identification test.' One young woman described the Progressive candidate for President as 'a Frenchman who came to America during the war.' She admitted she had always lived in Wisconsin.

"Another student said Teapot Dome was 'an old tomb, discovered in Egypt about a year ago.' A few of the more startling answers were:

- "Ober-Ammergau—A great German politician.
- "Herrin—A title used in Germany.
- "Pinchot—A race horse.
- "Frances E. Willard—American pugilist.
- "Obregon—A province in Germany.
- "De Valera—A bandit in Mexico.
- "Lloyd George—King of England.
- "Ford—Ran for President and backed out.
- "Helen Keller—A great aeroplane flyer.
- "John Wanamaker—A watchmaker.
- "Mussolini—A region in the southern part of Eurasia.
- "Tariff—A city in France.
- "Leonard Wood—An aviator.
- "Venizelos—Country in South America.
- "Henry Cabot Lodge—Place where societies meet.
- "Volstead—Experimenter about laws in physics.
- "Fiume—A mountain in Japan.
- "Babe Ruth—World heavyweight champion.
- "Muscle Shoals—A great coal mine in Italy.
- "Firpo—African prizefighter.
- "Steinmetz—A kind of piano."

WOE TO DENVER proof-readers! In the order for a united service on the Twenty-first Sunday after Trinity, the collect, as printed, prays that we may "serve *time* with a quiet mind."

FROM THE Boston *Herald* comes this poem by Edward Yerxa:

"WHEN PEAT SMOKE DRAPES THE HILLS

"I never think of Holland's dikes  
But what I yearn to roam,  
With golden girls in wooden shoes,  
To my forefathers' home.

"My Norse blood lures me to the sea  
Wherever tideways flow;  
The Angle in me beats a drum  
When English bugles blow.

"When gallant flags are in the breeze  
I own the Stripes and Stars—  
And every land on God's green earth  
Whose ships have sunlit spars!

"But when my mother's face is near,  
A mist gets in my eyes,  
And I must look for gossamer  
The like o' Paradise.

"Good luck to them who boast one blood  
And guard their dreams for dole,  
For if you're mixed, the Celt in you  
Will steal your heart and soul!"

I HEARD Mr. Buchan tell a story the other day which was rather droll, *apropos* of the American attitude towards European complications. He called, with his hostess, upon an old Scots laird some years ago, only to be received by the butler with portentous gravity. "I'm verra sorry, ma leddy, but ye'll be no able to see the Colonel today. He's awfu' bad." "I had not heard he was ill: what's the matter?" "Eh, ma leddy, he's a fair martyr to *delirium tremens*!"

I READ A NEW BOOK on India the other day, which ought to be "authoritative," since it is by Lord Ronaldshay, late Governor of Bengal. It is extremely interesting, and lives up to its title, *A Bird's-eye View of India*. But I wish that the author had not attributed to Sir Edwin Arnold that lovely, sad, and untrue poem by Matthew Arnold, wherein occurs the line, "The East bowed low beneath the blast," etc.

THIS POEM, by Archibald MacLeish, printed in a recent *Atlantic*, has an authentic shiver, I think,

"THE TEA PARTY

"You know, I never set with my back  
To a room, said Mrs. Markle. Fac',  
She said, I sort o' feel, she said,  
There might be somethin' there—not dead  
Spirits, she said, but somethin' alive—  
With claws. So there they sat, the five  
Comfortable women around the kettle  
Sipping their tea while the cheerful metal  
Shone in the sun. With claws, said she,  
And dipped her bread in her cup of tea.  
You feel it breathin' on your neck,  
Sniff! Sniff! she said. And Mrs. Beck  
Said, Don't, too loud! And naked as apes,  
Naked and hairy, primeval shapes  
Circling a wood-fire, sit the five  
Deep in a forest. Thin clouds drive  
Dragging across the moon. An oak  
Screams in the wind. The wet wood smoke  
Blinds. And behind in the rustling dark  
Night birds scream terror, baboons bark  
And are suddenly silenced—and something creeps,  
Creeps from the shadow—huddles—leaps—

"La's sake, Mrs. Markle, you're spillin' your tea,  
Said Miss Mapes. What on earth does the woman see!"

I QUOTE this from the *Canadian Churchman*:

"We are training ourselves here for what we shall be hereafter; accordingly, some spend the Lord's Day worshipping; others smoking!"

THE RECTOR of St. Paul's Church, Chicago, writes to say that the author of the poem, Suppose Marie Antoinette Had Come to Wiscasset, lately reprinted here, is Elizabeth J. Coatsworth, who wrote it for *The Yale Review* of July 1924.

HERE IS a new version of an old assonance. A tiny four-year-old Virginian gave the name of "the first man" correctly, as Adam. "And who was the first woman?" "*Madam*, wasn't it?" she replied.

ACCORDING TO DESPATCHES, the President of Middlebury College "assisted" at an athletic victory recently by carrying "lucky bones," taken from a black panther. Will he loan them to discerning students, for examination use?

THIS LITTLE POEM is by the Rev. W. E. Nixon:

"MY NEIGHBOR

"Who is my neighbor?  
He who is in the direst need!  
He who wishes that his soul was free'd  
From malady, and rankling sin  
Which with his friends he revelled in.  
He whose feet are sorely weighted,  
He whose hands are filled and freighted  
Down, with sin-weights hard to bear,  
Who on his forehead still must wear  
The marks which brand him as a man  
Who with the hounds of folly ran.  
He who in the distance sees  
The crystal light of heaven,  
And holds himself in pleading on his knees  
Until by God, and man, he is forgiven.  
He who held in meshes, cannot rise,  
But eager for deliverance lifts his eyes  
And asks that I shall share with him my strength,  
That broken now, the hope he harbors may at length  
Become reality—He is my neighbor."

# What Was the Star of Bethlehem?\*

By the Rev. Arthur W. Brooks

AT this season of the year, when our thoughts turn to Christmas, the story of the Magi, those Eastern Wise Men who journeyed from the Orient to lay their gifts at the cradle of Christ, is a most picturesque tale.

The original story gives us very little about these Wise Men. How many there were who participated we do not really know. Catholic tradition gives three as the number, because of the three gifts offered. St. Augustine and St. John Chrysostom held to the idea there were twelve. Some Oriental tradition favors this. From the New Testament we learn very little about them or as to their real work in life. They do, however, move swiftly and gracefully across the stage and then disappear.

There are three commonly accepted interpretations of the story of the Wise Men and a fourth which, while many have never thought of it, offers the most valuable data to back up the historicity of the event.

There are those who regard the story as literally true, and attach to the appearance of the star as a supernatural phenomenon. They contend that the Creator definitely created in the heavens a special star or light which, when it had served its purpose, was extinguished forever.

From this extreme there is a reaction in the other direction and the rationalist holds that the whole thing is a myth, which, while it is beautiful, was supplied by the Evangelist in order to honor Christ.

Then there are those who hold that the story was an adaptation of some Oriental tale about some older god, transferred at the early Christian era to Christ in order to appeal to certain people and was intended to be symbolic and not historic.

There is another and perhaps the most reasonable of all. It comes directly from an Oriental tradition and is associated with a society yet in existence in the East which has continued in succession from a period which antedates the Christian era, and, in support of this tradition, it has historic evidence which enables us to accept the story as true without going to either extreme.

The star is the point of interest, and on this the historic test is made. Was there a star of Bethlehem? The oriental tradition says Yes, and science proves there was. For the sake of introducing our evidence we will assume that the heavenly apparition was a natural phenomenon. Is there any astronomical evidence which will account for the appearance of what is called the star of Bethlehem?

ACCORDING to the best chronology the birth of Jesus occurred in the year numbered by the Romans 749 A. U. C. (*anno urbis conditae*) meaning thereby "in the year the city (Rome) was built." From the New Testament story it is apparent the Wise Men, or Magi, started on their long journey two years before at the first appearance of this star, for Herod ordered all male children under two years to be slain. This would place the date when the phenomena first appeared at 747 A. U. C. Aside from the connection with this story was there any important celestial phenomena in this year? We can only answer—there was.

The most remarkable of all conjunctions is that of the planets Jupiter and Saturn and Mars. This can occur in the same constellation only once in eight hundred years. It is a fact, admitted by astronomers, that in the year 747 A. U. C. a conjunction of Jupiter and Saturn occurred in the constellation of Pisces. The year following, 748 A. U. C., the planet Mars joined in the conjunction. Such an unusual phenomenon would attract the attention of all these ancient students of the stars, for they always attached significance to them as signs of the times. It is no wonder they made a journey, particularly in that this conjunction occurred in Pisces.

In the year 1603-04 this same conjunction formed in Pisces, Kepler, the great astronomer noted that, when these three planets came into conjunction, there was produced a remarkably brilliant and colored misty star which was visible lying

between Jupiter and Saturn. If we count back twice eight hundred years, one can see at once that this brings us to the Roman year 749 A. U. C., the year Jesus was born.

But there is other astronomical evidence. The famous astronomical tables of the Chinese contain a notation of the first appearance of a misty star in February 750 A. U. C., and it is perhaps not very far off when we state that this is the great conjunction, which occurred at that time. It is also known that this star, if seen from the gate of Jerusalem which leads to Bethlehem, would appear as standing over the town of Bethlehem; but, when we come to consider that these Magi were astrologers and that to them the stars in their courses meant something more than celestial phenomena to be gazed upon, then it can be seen why they attached so much significance to the appearance of this star.

IF one is familiar with astrological usage it can at once be seen just why these Wise Men or astrologers should have come to Jerusalem. It has been stated that this conjunction occurred in Pisces. This was as seen from the earth. In the zodiac, Virgo is the sign opposite to Pisces in the regular order, and, since the days of Ptolemy, the Greek astrologer who lived about one century B. C., the sign of Virgo has been held to rule Jerusalem and a greater part of the Holy Land. There is, moreover, one rule which is always applied in astrology, because of its geocentric use, and that is always to consider the sign of the zodiac just opposite to that in which a phenomenon occurs. If the conjunction occurred in Pisces, then it would be natural to look to Virgo. Therefore, a conjunction of Jupiter and Saturn in Pisces would be considered as indicative of the birth of a royal personage; supplemented by the planet Mars a year later it would be regarded as an indication that this royal person would overthrow the present power; occurring in Pisces it would be interpreted to mean that its effects would be felt in Virgo, symbolized in the zodiac by the Virgin holding a sheaf of wheat, which rules over both Jerusalem and Bethlehem and is known as the House of Bread. To those astrologers this heavenly apparition signaled the passing of the great Roman Empire, and so they hastened to see one of such great power and, to them, such splendor as to overthrow a long hated power. To these astrologers the appearance of this star heralded the advent of a new era which would center about a new personality, so to Jerusalem they hastened and offered their gifts at the cradle of Christ and were the first to chant, "*Adoremus Te Christe.*"

Therefore, the Evangelist's story of the Magi, when it is read in the light of Oriental tradition and supplemented by astronomical data, and as the event would naturally be understood by these astrologers, sheds a ray of light and enables one to fix with reasonable certainty the appearance of the Star of Bethlehem as an historic fact. This one fact of the appearance of the star being established historically, and, knowing that the planets move with mathematical precision, fixes a definite date of this conjunction as coincident with that of the Birth of Jesus; therefore one should not find it difficult to accept as authentic the rest of the story. Whether the astrologers regarded Christ in the sense of Divinity as held by the Church is beyond the point. That is immaterial to the narrative. Oriental tradition is not clear on this point, but it is rather implied that they did herald Him as the fulfillment of the prophecy of the long anticipated emancipator, and, if we are to accept the traditional significance of the three gifts, it is more than likely that they regarded Him as a Holy One—a prophet, priest, and king.

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THE GOSPEL OF CHRIST is a Gospel of love, and the parental admonition of His Gospel is "that ye love one another."—*Rev. Henry Lowndes Drew.*



# A Meeting of the Social Service Council

THE Council of Advice to the Executive Secretary of the Social Service Department of the National Council, made up of social service leaders from all parts of the country, has recently completed its fourth annual meeting at Chicago. The Council spent three days conferring with the staff of the Social Service Department of the National Council on the social service program of the Church. There were present representatives of all the Provinces with the exception of the seventh and eighth.

The meeting began on Tuesday evening, December 2d, with the representatives from the different Provinces giving brief reports on the work that was being done in their own parts of the country. On Wednesday, the Rev. William B. Spofford, an editor of *The Witness*, and secretary of The Church League for Industrial Democracy, spoke on The Church and Industry. Mr. Spofford briefly described his visit to the meeting of the American Federation of Labor at El Paso, the Employers' Conference at Boston last spring, and the Chicago meeting of clergy and labor men on the subject of injunctions. He called attention to the fact that the Boston conference is to be repeated this year with the same group as a nucleus, the meeting to be conducted on the basis of a questionnaire made by Dr. Sheffield of *The Inquiry*. Copies of this may be obtained through the national department. He also described the study of the silk workers' strike in Paterson, which is being made by the Church League for Industrial Democracy. A report of this study will soon be published.

There was a long discussion of the question of holding conferences on Christian Forces in Advancing Industry. It was noted that there are many difficulties in the way of holding such conferences, the primary task being that of getting a properly equipped leader to lead the discussion. The opinion seemed to be that men and women should be sought out who, by occupation and interest, are the proper material for such leadership. It was felt that the Council was under obligation, by the action of the General Convention of 1922, and by the findings of the informal conference held at that time, to press upon Church people the challenge and need of industrial subjects. The following resolution was passed:

"The increasing importance of the industrial problem and the perplexing relations of the different groups involved, challenge the Church to secure a more intimate contact with, and knowledge of, the whole matter. It is evident that there is need for conferences of such a character as will permit representatives of Church groups to meet with employers as well as with employees. Such few conferences as have been held indicate a method by which more comprehensive understanding of the problems may be secured. It is the opinion of the Council of Advice that the Executive Secretary should encourage this method of conference and endeavor to find those best fitted to set up such conferences from time to time in various parts of the country, reporting such findings as may be submitted to those interested."

## RURAL WORK

ON Wednesday evening, the Rev. Mr. Goodwin, the new Secretary for Rural Work, spoke about the importance of the Church work in rural communities and the need of more training for work in this field. He pointed out that often rural parishes are thought of simply as stepping stones to larger city parishes, and that the Church must realize the importance of rural work for its own sake. He stated that it is estimated that there are about 101,000 Protestant churches in rural America. Long ago, when there were only some one hundred churches, practically the whole rural population went to them. Now, when the churches have multiplied a thousand fold, only one person out of five goes to church. He stated that there are 1,038 abandoned rural Protestant churches in Ohio alone, and that, in the country districts, there are over four million children who either do not, or cannot, go to church. The only solution of this problem for the Church is to develop vocations for rural work on the part of the clergy, and to provide the clergy with more training in the technique of the rural pastor. He stated that the Methodists have seven hundred rural pastors at Summer Conferences each year, discussing their common difficulties, and taking courses in

rural sociology and other subjects that will help them in their work. He stated that most of the other Protestant bodies had been studying rural problems for fifteen or twenty years. He said the Church had two advantages in getting into the field late. One was that it has the experience of the other Churches to learn from, and the other is that we have not made any mistakes because, so far, we have not done much of anything. Our own Church Conference for Rural Pastors held each summer in Madison, Wis., is becoming more successful each year and is beginning to give the rural clergy of the Church the feeling that they are doing an important and a worth-while piece of work, and that the Church is interested in their achievements, as well as in providing them with new ideas and new methods to help them in their local fields.

## SUMMER SCHOOLS

ON Thursday morning, the Conference discussed the question of social service courses in the summer schools. The Rev. Mr. Kreidler, of Scranton, Pa., gave a summary of a group meeting which discussed this subject at the National Conference on Social Service of the Church at Toronto this spring. The Council of Advice concurred in the three conclusions which the earlier conference had come to, namely, that the present tendency to overcrowd and overload the programs of the summer conferences should be avoided; that the smaller conferences are valuable and necessary, and offer a good opportunity to present social service problems; and that social service courses in summer schools should be as definite as possible and should give those, who take them, definite ideas to use in their own parishes when they go home. It was brought out that there were last summer forty-one summer conferences held by the Church throughout the country. It was recommended that, this summer, the National Social Service Department be prepared to provide material and, as far as possible, leaders for two out of the three following courses in the summer schools:

1. A general introductory course on Social Service, using for a text book the new edition of *The Social Opportunity of the Churchman*.
2. A course in Case Work, particularly in relation to the Church school.
3. A course on social service in the parish, under some such title as *The Parish and The Community*.

## THE DENVER MANITOU CONFERENCE

THE National Conference of Social Work is to meet next June in Denver. Arrangements have been made to hold the Church Conference on Social Work at Manitou, near Denver, June 6th to the 10th, just preceding the national conference. Manitou is near Pike's Peak, in a most interesting and attractive part of Colorado. Arrangements have been made to have the living quarters, and the place for services and meetings of the Conference, all under one roof. A large attendance of Church social workers, especially from the West and Middle West, is expected.

The following were elected members of the Program Committee of the Conference: Dean Lathrop, Dr. Jeffrey R. Brackett, of Boston; the Rev. Charles K. Gilbert, of New York; the Rev. Robert P. Kreidler, of Scranton; and Dean Dagwell, of Denver.

## YOUNG PEOPLE AND SOCIAL SERVICE

THERE was some discussion of the relation of the Young People's Movement to the social service work of the Church. Mr. Newbery, of the National Department, spoke of the value of the social service material in the handbook for Young People's Societies published by the National Council, and urged a more extensive use in Young People's meetings of study and discussion of such topics as world peace, industry, and the duty of the citizen and Churchman to his community.

## JAILS

THE conditions in county jails throughout the country has been the subject of study by a large number of groups both within the Church and outside during the past year. The Social Service Commission of the Federal Council of Churches, the National Catholic Welfare Council, and the Association of

Jewish Rabbis, have all been working on a common program to get the importance of the jail situation before their various bodies. It has been said that the county jails of our country might be made the greatest reformatory influences that we have. As many people come out of the county jails each year as come out of the colleges and universities of the country. More money is spent annually in support of penal institutions than is spent in support of our colleges and universities. A large number of those who go into county jails are first offenders. A large number of the inmates of county jails are convicted of no crime at all, but are simply awaiting trial. In most of our county jails, these first offenders and innocent people are locked up side by side with hardened criminals. In many of our jails, the fee system of paying the jailer is in vogue; that is, the jailer is paid so much per prisoner. He gets for his salary all he can save out of this amount, after providing for the food and care of the prisoners. This naturally puts a premium on bad care and leads to many abuses. Reports of the members of the Council of Advice brought out the fact that many Church groups have been studying their local jails, not with the idea of making a sensational clean-up of the jail, but with the idea of showing people in the Churches what jail conditions are, as the only thing which can solve the jail problem in the long run is an enlightened public opinion.

Dean Lathrop reported on his cooperation with the three commissions of the Federal Council of Churches on matters of common importance. The following extract from a letter to Dean Lathrop from the General Secretary of the Federal Council was read, showing the appreciation of the Federal Council for this cooperation.

"May I take this opportunity of expressing to you the very great appreciation which is felt by every one in the Federal Council of the Churches for the generous and efficient cooperation which you have given to the work of the Federal Council during the last four years? The share which you have had in the plans and program of our Commission on the Church and Social Service, our Commission on the Church and Race Relations, and the Commission on International Justice and Goodwill has been a most important one. All the secretaries of the Council have come to value more than I can say both your counsel and your practical help. In this expression of judgment, Dr. Speer and other officials of the Council concur most heartily." (Signed) SAMUEL MCCREA CAVERT, General Secretary.

On motion of Dr. Tyler, it was resolved that the Council of Advice express its appreciation of the report of the Executive Secretary showing the fine cooperation which has existed between his department and the commission of the Federal Council of Churches.

## A DIFFERENT SISTERHOOD

BY AGNES E. VAN KIRK

THE members of the Confraternity of the Blessed Sacrament have often joined in the use of a petition that God would grant to the Anglican Church such variety of Religious Orders as would suit all temperaments and conditions.

There is, in the Church, a community which is little known and which could fill a need for two classes of women. It has been my privilege to live with the Sisters of this Community for a time, and to understand something of their constitution and aims.

The rule was planned somewhat upon the ideals developed in the "Little Gidding," so famous in the time of Charles the First. The life was intended to be that of a family of consecrated women, seeking to devote time and energy to the direct service of God, modeled on the holy family life at Bethany. The whole constitution is the work of a large and generous mind and invites a large and generous response, open therefore to abuse, but having so strong an appeal that the ideals could not be long in abeyance.

There is but one vow: that of obedience. The Sisters may leave at will; but are so trained to feel the sacredness of their vocation that they make a daily dedication of themselves with free-willed devotion to Him who called them apart from the world. The fact that Sisters have remained over forty years reveals the strength and the influence of the idea of vocation.

The Sisters have full control over their incomes. There again, there is scope for generosity and sacrifice. Women entering under forty years of age need not bring any personal property. Indeed the Foundation supplies them with a small sum yearly to spend at their discretion. Women entering over forty years of age are required to have enough private means to cover their support. It does not take great insight to perceive the wisdom of this provision.

The rule of devotion does not require the recitation of all the Offices. It is elastic, but its very breadth offers conditions suited to those whose inclination would express their love in much activity and to those who would, like Mary, spend much time at the Saviour's feet in contemplation and intercession. As far as the rule is concerned there is nothing to forefend a life of "contemplation."

At present the small number of Sisters and the demands of a school, a hospital, and a convalescent house create a need for work too great for the staff of Sisters.

It is a Catholic Community: the Cathedral, with daily Mass, Reservation, and the free use of all the Sacraments, offers all that the spiritual life requires.

There are some Sisters who belong to the period before the Anglican Church offered so generally as now the fullest Catholic usages, but there is no criticism of those who crave all that the Church can give. Indeed, there is a Branch House where the customs in all respects conform to the regular conventual model and the fullest Catholic practice.

The founder, however, planned to give the Church something *different* from the regular conventual rule, something intended to supply another need. This Community is intended to be a congregation of consecrated women, bound together by love of our Lord, living a dedicated life, in which the constant voluntary offering of self shall drive out smallness and worldliness and unkindness through the power of the Sacramental Gift of our Lord.

"By their fruits ye shall know them." I have visited many sisterhoods and have spent months together with sisters. Never have I seen a sweeter spirit than I find here, of self-restraint, consideration, courtesy, and humility, with devotion to good works. "Others first" permeates the whole life; and rarely does a Sister fail to begin her day before the altar where she draws the power to express so beautifully the mind of Christ.

The mother house of this Community is in Albany, New York. Adjoining the convent is a child's hospital where sick and especially crippled children are nursed, and often cared for for years. No one could be in contact with these little ones and feel the confidence of their manner when they ask for "a story" or for "music" without knowing that they are nurtured in an atmosphere of love. The hospital is closed for three months in the summer and the patients are taken to a lovely house in Saratoga where wide, very wide, verandas and extensive grounds aid the bracing air in restoring vitality to these afflicted children.

At Cooperstown the Community has a large vocational school for boys and girls between the ages of five and sixteen years. Here, in addition to all the studies required by the public school system Regents' examinations, the children are thoroughly instructed in the Catholic Faith. The expression of this Faith is so interwoven with the daily life that its influence is the normal and controlling power in the school. To our Lord, ever present on their chapel altar, the children instinctively carry their troubles and their hopes.

One Sister is sacristan at the Cathedral of All Saints, Albany, and other works would be undertaken if numbers permitted.

This Sisterhood would fill a great need in the life of the Church, if its possibilities were better understood and were more widely known. It bears the sweet title of The Sisterhood of the Holy Child Jesus.

## DAILY BIBLE STUDIES

(Continued from page 290)

our identification with Him in sacrifice. We cannot enter into His experience of glorified life unless we are willing also to share in self-renunciation the experience of His death. Practically that means giving up the sins, habits, preferences, the follies of pride, self-sufficiency, and esteem which block the way of life.

# The Wise Men from the East

A Poem in One Scene

By Elwood Lindsay Haines

## CHARACTERS

MELCHIOR }  
CASPAR } Three Wise Kings from  
BALTHASAR } Mesopotamia  
THE VIRGIN MOTHER  
JOSEPH..... Husband of Mary  
THE CHILD JESUS

*A house in Bethlehem. Mary is seated with the Child Jesus in her arms; Joseph is standing close by. The three kings enter and prostrate themselves in the Eastern manner before the Child and the Virgin Mother, after which they arise and stand before them.*

BALTHASAR:

Three kings are we who  
travel from afar,  
Out of the East by God's  
direction led,  
Urged by the sacred  
splendor of a star  
To greet God's Holy  
One.

MARY:

And have ye sped  
Star-guided to behold Him, as ye say,  
O'er desert waste and through the forest wild?

BALTHASAR:

Aye! Even now ye may perceive the ray  
O'erhead, whereby we know the Saviour mild.  
For, failing never, it hath drawn us here  
To lay our humble treasures at His feet.

JOSEPH:

*(making obeisance)*

Most noble Kings! Your rich and royal gear  
Doth shame our lowliness.

BALTHASAR:

Nay! 'Tis not meet  
To honor us who come to honor thee.  
For thou, O sire, to whose unfailling care  
God doth His Son entrust, shalt blessed be.

MARY:

And did His voice proclaim the tidings fair  
What time ye saw the Star?

BALTHASAR:

Aye! He spake  
While yet I gazed bewildered at the sight,  
And bade me follow straightway in its wake  
To welcome earth's Redeemer.

MELCHIOR:

*(reverently)*

In the light,  
I there beheld the infant Lord, and heard  
The hosts of Heaven glorify His Name.

CASPAR:

God's grace! 'Twas even so the wondrous word  
Came unto me.

*(Mary gazes upward at the Star, the light of which may be clearly seen shining through the roof overhead upon the face of the Child. As she looks, the light enfolds her also.)*

MARY:

*(softly)*

O holy star! The flame  
Of God's great love, shine ever so, I pray,  
Upon this infant head, this mother breast.

JOSEPH:

Let not Thy servant, Lord, in darkness stray,  
Forgetful of Thy trust.



*(The three kings kneel in adoration before the Child which lies in Mary's arms. Meanwhile Mary continues to gaze at the star, her lips moving in silent prayer.)*

MELCHIOR:

O Saviour blest!  
A crown of fairest work-  
manship I bear;  
Dear Christ, for Thou the  
King of Kings shalt be!

CASPAR:

And here is precious myrrh,  
for Thou shalt bear  
Earth's brimming cup of  
bitterness.

BALTHASAR:

And see!  
Here frankincense of holy  
worth I lay  
Before Thy feet, O Beth-  
lehem's Babe Divine!  
For now hath dawned with  
Thee God's promised day.  
And lo! all might and  
majesty are Thine!

*(The infant Jesus smiles and stretches out His hands towards them. Reverently they kiss His feet, and remain kneeling.)*

BALTHASAR:  
*(still kneeling)*

O Holy Mother! Bless us ere we go,  
Our homage rendered, that our love increase;  
Some measure of thy Grace on us bestow.

*(Mary, with the starlight in her eyes, lays her hand upon the head of each of them in turn.)*

MARY:

Lord, let Thy servants now depart in peace!

*(The three kings arise, and, with a final obeisance, silently withdrew.)*

THE END.

## CHRISTMAS CHEER

Lord, our hearts are filled with gladness on this joyous Christmas Day,  
All our burdens are forgotten and our gloom has fled away  
Since we listened to the anthems and heard little children say:  
"Lift up your hearts, rejoice and sing, Jesus Christ is born today."

Though we know that life's sad trials soon will come again apace,  
That temptations will surround us, and that looming in our face  
Is the shadow of Thy Cross, Lord; yet we pray Thee give us grace  
E'er to follow where Thou ledest and all selfishness efface.

As our Christmas is the gladdest day in all the Christian year,  
May its blessed truth still teach us, Lord, that Thou art ever near,  
In our joys and in our sorrows, if we serve Thee without fear,  
And each day lived in Thy presence will be one of Christmas cheer.

THOMAS J. GARLAND.

## KINDLY LIGHT

The star that then led holy men  
A wondrous Child to find,  
Leads on today with guiding ray  
The glad and ready mind.

ALLAN JACOBS.

# A Roman's Three Christmasses

By A. L. B.

IN THE twenty-sixth year of the principate of Caesar Augustus, in the Kalends of December, I was ordered to go from my post at Machaerus in Perea to Bethlehem, a small town in Judaea, near Jerusalem. I was sent to this town to take the taxes of the people, as the Emperor had ordered that all should be taxed. To get to Bethlehem I had to cross the Salt Sea. Many people were crossing at that time, and I had to wait for a place in the overcrowded boats. The sun had finished his day's journey across the heavens ere we set sail.

The boat went swiftly and silently across the sea, the moon cast her silver light on the water, the oars splashed, and the water swished against the prow: I thought of home and my mother. I was a mere youth and this was my first journey in foreign lands and my heart cried out for my home. I pictured it to myself and I swore by Jupiter that, if ever I found my way back and was within its vestibule, I'd calm my restless spirit and stay at home. I knew the altar was covered with flowers, placed there by my mother's hands to win favor with the gods and bring about my safe return. As I was thus musing the first hours of my journey passed.

I was startled from my thoughts by someone crying, "*Ecce stella praefulgida*," and, looking, I saw a star so bright that it stood out from all the rest. We wondered whence it came, for we had never seen anything to compare with it, and, stranger than its brightness, it seemed to lead us across the waters toward our destination.

All that night the star preceded us and, even in the early dawn as we mounted the camels and went on toward the town, when the other stars were waning, it shone brightly ahead of us.

When we rode into the town I noticed a building which I took to be a shelter for sheep and, seeing a spring near by, I stopped for a drink. As I drew near I saw a light that dazed me, for inside the building, leaning over a babe, was the most beautiful face I ever saw. I thought it was one of the goddesses, Venus, perchance, come down to earth as of old. No other woman ever looked so like a goddess, and I fell down on my knees before her and the child. Then seeing that she was in need of a cloak I took mine, that my mother had embroidered for me, and gave it to her. It was the first gift that I had given the gods that came from my heart and a great love filled my heart for the woman and the child.

All that day and for several days following I took taxes from the people and some talked of the mother and child, some said that a king had been born.

WHEN my year of foreign service was over I went home and saw my dear mother again and served in the Praetorian Guard for several years, studying under the great historians of the day at odd intervals. When the Emperor died I was at home and I lived with my mother until the fifteenth year of Tiberius' reign, and I felt that I had lost all when her spirit went to the shadowy kingdom of Orcus. I longed to follow her, but it was not seemly for a man to grieve so, and I was haunted by a strange desire to see the old Judean country; so I set sail, hoping to forget my sorrow in travel.

So it was that, in the Kalends of December in the sixteenth year of Tiberius' principate, I found myself in Jerusalem, planning to leave the following day for Bethlehem. Thirty years had elapsed since I had been in the old Hebrew country and I lacked only a few summers of fifty. When the sun was midway across the heavens I went out to walk around the old city. I tripped on one of the stones in the street and would have fallen but some one caught my arm. I looked up to thank the stranger and I saw what looked to be the old cloak that



my mother made, which I had given the goddess long ago, hanging from his shoulders. I looked again and perceived that the stranger's face reminded me of the goddess. "It must be the cloak." That cloak was very precious to me now, as it was the only thing that my dear mother's hands had made me, and I decided to offer the stranger fifty shekels for it. I spoke to him in this wise: "Stranger, I thank thee for saving me from falling: wouldst thou sell me thy cloak for fifty shekels? I like its design," and, seeing that he hesitated, I offered him a hundred shekels. "Nay, take it friend, only I would that thou hadst told me truly that thou wanted it because thy mother made it for thee. I would have sent it thee in three more years," and with these

words he took it off. I saw that he was scantily clothed for so cold a day and he showed signs of much weariness.

"*Non recipiam*," said I, putting it over his shoulders. He looked at me with a beautiful smile, and I felt that he was a friend to whom I could talk so I said to him: "How knewest thou that my blessed mother embroidered this cloak?" and at the thought of her the tears came into my eyes. "Weep not for thy mother. She liveth, for inasmuch as she, not knowing the truth, worshipped the gods and lived unto the light she had, even so she worshipped the true God and lived unto Him. Memmius, couldst thou love Me more than Jupiter?" "Stranger, for Thee I would defy the thunderbolt, for Thee I would swim Avernus, for Thee I would go to the ends of the earth and do all things that thou didst say."

"Memmius, thou shalt do much for Me. First, thou hast given Me thy cloak; secondly, thou lovest Me; and, thirdly, thou wilt teach My people the truth: and, in doing all these things, thou art giving thyself."

Then we came to a small garden where He sat and talked until the sun had hidden himself behind the city wall, and the first star of the evening twinkled in the sky. And not until I saw that star did I realize that, thirty years ago from that night, the star of the East was leading all who would follow it to Bethlehem where He was lying a baby on the hay. As if He, too, were thinking of that night, I heard Him say to Himself: "Thirty years gone; three more, and then . . ."

We parted, but ere I left Him He told me to come back four years from that night to a certain house and receive a message and a cloak. As He stood there, the moon came out from under a cloud and showed from behind His head in such a manner as to form a crown, and the cloak hung from His shoulders as the purple would hang from a king, and indeed He was the King of earth and heaven.

THE next four years I spent in Rome, and as December drew near I went over the sea to Palestine for a third and last time. On reaching Jerusalem I sought the house as I was told. One of those who knew my stranger friend let me in and we had supper together, talking much of Him. He told me that He was mocked and hated by His people and that they crucified Him, but that though He suffered so, He loved and conquered. It seemed as if my heart would break. I was given the cloak and this message: "Memmius, I give thee back thy cloak, and I ask thee, Wilt thou always try to do that which thou knowest I would tell thee? I will be with thee always: speak to Me when thou needest Me."

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IT IS RELATED of an eminent servant of God, that, being asked what were the chief characteristics of the Christian religion, he said, they were three: The first was cheerfulness, the second cheerfulness, and the third cheerfulness.—*F. C. Woodhouse.*

# Tithing History from Our Lord's Day to This

Reprinted from a Booklet Lately Published by the Board of Religious Education of the Diocese of Virginia

CAREFUL to "fulfill all righteousness," our Lord Himself most probably tithed in actual practice. His parents had to tithe, and He must have shared in it. The Pharisees, whose two fundamental principles were tithing and ceremonial purity, assailed Him on many points, but they never charged Him with neglect of the payment of religious or ecclesiastical dues.

Our Lord's teaching rose even higher. "Sell that ye have, and give alms." The widow that He expressly commended cast into the treasury not only her tithe, but the other nine-tenths as well, "even all her living."

The Church after Pentecost did more than tithe: "they sold their possessions and goods, and parted them all, according as every man had need."

Nowhere in the New Testament does it appear that our Lord or His Apostles ever professed to repeal, abridge, or contract this law. Our Lord claimed from His followers a devotion of heart, life, and property, such as should exceed the love of all that a man holds dearest on earth. "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." And the practice of the first Christians was in harmony with such teaching.

Dr. Henry Lansdell, in his monumental work on Tithing, says that tithing in the Christian Church continued to be practiced, with practical universality, down to the Reformation in the Sixteenth Century. The first Christians, who were of the Hebrew race, naturally tithed. St. Clement, in the Second Century, taught that the law concerning tithes was binding upon Christians. St. Cyprian, in the Third Century, taught it. The great St. Augustine, Bishop of Hippo, devotes an entire harvest sermon to the subject, in which he says: "By the grace of Christ, the day is now at hand, in which we ought to gather the harvest, and, therefore, should be thinking about returning thanks to God who gave it, both in the matter of making offerings and of rendering tithes. For our God, who has deigned to give the whole, has condescended to seek back from us the tithe, doubtless for our profit, not His own. What if thou hast no tithes (to offer) of the fruits of the earth, as a husbandman has? Whatever talent feeds you, is of God, and He expects tithes from what you live by: from warfare, from business, from handicraft. For tithes are required as a matter of debt."

Writing in the Fourth Century, St. Ambrose says: "Of all the substance which God gives a man, He has reserved the tenth part to Himself, and therefore it is not lawful for a man to withhold that which God reserved to Himself."

St. Irenaeus says that our Lord came to expand the law. To quote his words: "Therefore instead of 'thou shalt not commit adultery,' He commanded men not to lust—and instead of paying tithe, to divide all one's goods to the poor, which is not a dissolving of the law, but enlarging it."

St. Chrysostom's sermons abound in like references. Speaking of the neglect of tithe payment (which seems to have been marked in his day) as dangerous to spiritual welfare, he says: "How great a disgrace, I ask, is this, that what among the Jews was no matter of astonishment or celebrity has now become among Christians a matter of surprise? If it were a dangerous thing to fail of giving tithes then, to be sure it is much more dangerous now."

Of course there were times and places where the tithe was neglected, as it was often neglected by the Jews, but from every land and in every age, down to the Reformation, we find it universally insisted upon in the Christian Church, and teaching such as we have quoted above runs through the Church's literature from the Apostolic Canons to the Council of Trent.

Turning now to the Church of England, we learn from the Venerable Bede that tithe-paying was known and practiced by British Christians, and in churches of British origin, before, and apart from, the Italian mission of Augustine. Tithing was practiced in the Anglo-Saxon Church under Archbishop Theodore, the successor of Augustine. At a national council held in 787 A.D., one of the canons adopted was headed: "*About the giving of tithes as it is written in the law,*" etc., which canon reads in part: "As the wise man says, no one can fairly pay alms from what he possesses until he has first separated to the Lord, what from the very beginning He Himself insisted should be rendered to Him."

So the record runs on down, all the way to the time of Henry VIII. Christian teaching, practice, and legislation, therefore, on the subject of tithing in England, was in perfect accord with similar teaching, practice, and legislation throughout Continental Christendom for more than fifteen hundred years after Christ.

The real decadence of the tithing system began with the reign of Henry VIII. It is a well known fact that Henry confiscated the Church property, including lands, and the praedial tithes paid to the Church from such property. The whole system of Church support was changed, and the Church was reduced to the level of beggary, from which she has not yet gotten away. Some effort was made after Henry's time to keep up the payment of personal tithes, but in course of time the practice of paying such tithes fell into disuse.

The Church lives on, because a few persons give largely, and others give moderately; but tens of thousands now give nothing or next to nothing. To quote Dr. Lansdell again: "The great mass of our countrymen withhold what is due, from those who minister to them in holy things; and, worst of all, they purloin from God, to hoard or spend upon themselves, what the most exemplary people of all ages have considered to be enjoined by Scriptural and Church teaching as to God's portion of our income."

But the hearts of the faithful are turning back to God's own plan for them. Several religious bodies today tithe as a whole, and thousands in other Communions are tithing as individuals, with the number steadily increasing.

That is the situation as we face it today.

## TEN REASONS WHY WE SHOULD TITHE

1. For God's own glory. It puts God and His work first in the life of the Christian. When we fail to set aside God's portion out of our "first-fruits," but give to His cause the remnant left over, we put self first. There is no escaping this fact, and there is no middle ground.
2. For the advancement of God's cause among men, which He has seen fit to make dependent upon His people's money and coöperation. The two great needs of the Church are spiritual growth in its members and sufficient money for its work.
3. It is the only financial plan that has been given God's express approval.
4. It solves all the financial problems of Christian service and benevolence.
5. It puts religious work on a self-respecting level in the eyes of the world.
6. It is for the giver's own spiritual good. "When God gets your tithe, He gets you."
7. For the giver's own peace and joy. It takes away reluctance and that uncomfortable feeling about giving, and puts joy into it, bringing also mental satisfaction and the approval of conscience.
8. For the giver's temporal blessing, which God has prom-

ised. Tithe paying is conducive to prosperity if only it checks extravagance, and is an incentive to carefulness.

9. Because it is a check on covetousness. "Of all the varieties of sin, none is meaner than covetousness, and none takes hold of the human heart with a deadlier grip. It inspired Achan to a cursed trespass; put a falsehood into the lips of Gehazi; emboldened Ananias to lie to the Holy Ghost; and turned Judas into an accursed traitor."

10. Because tithing, to a degree, and in a practical common sense way not equalled by any other habit of life, brings God into personal relationship in our every-day affairs. Tithers become increasingly conscious not only of responsibility to but of real partnership with the Infinite.

### JAPAN NEEDS FOREIGN CLERGYMEN

BISHOP REIFSNIDER considers it a great mistake to think, as some American Churchmen apparently do, that there is no further need for ordained missionaries in the three dioceses in Japan that specially look to the American Church for help. "On the contrary," he says, "I feel that the need cannot be too strongly emphasized. With self-support and the gradual establishment of independent dioceses throughout the Japanese Church, the need for American ordained missionaries becomes even more evident. We should have at least five ordained men each year. Bishop McKim is in hearty accord with this policy. Of course these missionaries will have to be men of great adaptability and tact, as their work will be slightly different from that of the missionaries who have been in Japan up to the present. They will have to be pioneers of ground-breakers, and consequently associate priests of the Japanese, who will be priests in charge of the prefectural capitals. The Japanese priests themselves especially desire this association and coöperation.

"The time for the missionary to develop a parish and be in charge of it for some time is, in my opinion, past. But he can and should develop preaching-places until they are ready to become self-supporting parishes, and then turn them over to some properly qualified Japanese priest, and go on to further pioneer work. The Japanese priests keenly desire the guidance and inspiration of ordained missionaries who are grounded in the traditions of Christianity and the Church.

"The Japanese Church, in order to become permanent, must be a national Church; that is, a Japanese Church rather than an American or Anglican Church; but at present the Japanese have not the necessary information, tradition, and spirit of worship to establish a Japanese *Christian* Church. Perhaps this cannot be expected until the Japanese Church is under the control and leadership of a second and a third generation of Christians. Right now, however, when the Japanese Church is taking form, and ideals, traditions, and the spirit of worship, the presence of ordained men from America and England is of primary importance. This becomes more and more evident as the Japanese become more and more independent; as more and more authority is given them, they more and more desire American missionaries to whom they can go for help and inspiration.

"In the new districts, where as yet the Church has no work, the Western missionary can get in touch with the local situation and overcome prejudices much better than the Japanese. Being a Westerner he is accorded a certain exalted position in the community, and through him the Church he represents is given a position that Japanese workers cannot bring to pass. For this and many other reasons we need in each missionary district in Japan at least five men per year for the next ten years. We have but three men in the Kyoto District, four in the Tohoku, and four in North Tokyo outside of the institutions.

"Both Bishop McKim and I, when last in the United States, tried for ten men for Tohoku and North Tokyo, but failed to get one."

Further particulars may be secured from the Rev. A. B. Parson, 281 Fourth Avenue, New York.

BLESSED CONSUMMATION! The worst evil I can fear is death; and yet if I be a true believer, a subject of grace, and an heir of glory, the hour of death is changed into the hour of victory.

—J. R. McDuff.

### THIS MAN BEGAN BUT—

THE religious life is directly opposed in every particular to the spirit of the world. Shall we wonder then that religious are so misunderstood by the world? For many centuries the delusion has persisted that we, who are monks, are all of us vainly endeavoring to hide jilted and broken hearts under the habit. It has sometimes happened that people who found the world a bitter and unsatisfying place to live in, came into religion and found there the peace and joy which the world denied. But those are the exceptions to prove the rule. No man can be happy in religion except through sacrifice. If the world has treated him so bitterly that to leave it is no sacrifice, he will seldom find a vocation in religion. Our life is too hard on self-love and self-will for those who are already smarting from the disappointment of self-love and self-will to undertake an additional burden of humiliation such as our life imposes. The man who makes a good monk is the man who loves joy and would fain see good days, but who loves Jesus Christ more, and, after counting the cost, who deliberately and cheerfully lays aside the good things of this life for the hope of serving his Master better. Surely no one ever loved the world and the things of the world more than St. Francis, and it was his testimony that never did he possess them so securely as he did after he made his complete renunciation and took Lady Poverty as his bride.

Another mistaken notion is that a monastery welcomes those who are unfit or unequal to making their way in the world. Priests even suggest to us that such and such a boy in the parish would make a good religious because he is unfit for anything else. They presume that such men would make out well in a monastery, and perhaps they would if all one had to do was to wear a picturesque habit and parade up and down in sanctimonious poses. Here again there is a misunderstanding of the fundamentals of our life. It takes courage, imagination, initiative, gumption, and diligence, to live our life successfully. We must never think of monasticism as something apart from the Christian life. It is the Christian life itself intensified. Truthfulness, purity, honor, and the other virtues that are absolutely necessary for any Christian decency are the *sine qua non* of life in a religious Order.

AND there is a third common delusion about the religious life, that it is a great disgrace to enter religion and then give up! No one, who has been trained under monastic rule, feels this way. It is of course a great sin to leave religion after one has made one's life vows, but, up to that time, all was preparatory and disciplinary. Until then it is right that anyone who is uncertain as to his vocation should leave even though he has been in a monastery for years. The only qualification which everyone must have before profession is the final and unalterable decision that God has called him, and that life in this particular Order is the answer to that call. But there is always something wonderfully noble and fine about the offer of himself or herself on the part of a young man or a young woman, even though later circumstances force the conclusion that there was no real vocation. Why laugh at such a person? Have you had the courage to wish to give up all for God? Have you ever taken steps to separate yourself from all that you hold dear in order to follow what seems to you to be a Divine call? Do you know what it means to go among strangers and submit your will in holy obedience and give yourself up completely to a life of prayer and sacrifice? Men and women who do this, even though they decide later on that they have no real vocation to such a life and therefore must leave and go back to the world, have done something wonderful and fine for God, and they have no need to be ashamed. It is certainly better to have tried and failed than never to have tried at all. Often, of course, people give up when they really have a vocation. This is the only real failure. It is not a failure to go to a religious Order to find out whether you have a vocation and then decide that you have not. Such a person has finished his quest. He has accomplished what he went there to do. So let us write, not "this man started to build but was unable to finish," rather let us write, "this man started to build one thing but ended by building another."—*The Little Chronicle* of the American Greyfriars.

# CORRESPONDENCE

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

## ADMISSION TO HOLY COMMUNION

To the Editor of *The Living Church*:

THE VERY INTERESTING correspondence between Bishop Mosher and the clergy in the Sagada district, which you print, including the Bishop's request to the clergy to admit to communion Christian people who were American teachers in the government schools and were members of other religious bodies but had not been confirmed in our Church, deals with a very important question. Years ago I was asked by a friend of mine, who was a devout member of the Congregational Church, if he might be received to the Communion in the Episcopal Church. I pointed him to the clause in the Liturgy, "Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; Draw near with faith, and take this holy Sacrament to your comfort." I find the same clause in the Liturgy of the Anglican Church. I have been taught from childhood to believe that these Liturgies express the deliberate judgment of the Catholic Church, not merely that of our own branch, and that, in a very real sense, they may be considered as the constitution of the Church. I find in a rubric, at the end of the Order of Confirmation, the following: "And there shall no one be admitted to the Holy Communion until such time as he be confirmed or be ready and desirous to be confirmed." I apply to it the familiar rule of construction that when two acts of the Legislature relate to the same subject they should be construed, if possible, so as to harmonize with each other, and that when an act of the Legislature is considered, it is to be interpreted in harmony with the constitution of the State. Now, applying this rule to the case in hand, it seems to me clear that the rubric and the liturgy can be harmonized. By applying the rubric to the members of our own branch of the Catholic Church, and by treating the broader statement in the Communion Service as applicable to all Christians who are members of the universal Church, although they be not members of our particular branch, the two can be harmonized.

If there be a contradiction, however, which I do not admit, it seems to me plain that the general language in the Communion Service must control. I find it stated both in the Catechism and in the Articles of Religion that there are "two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord." I find the Twenty-fifth Article of Religion declaring that Confirmation is not to be counted for a sacrament of the Gospel. I find it distinctly stated both in the Articles of Religion and in the Catechism that in Baptism baptized persons become members of the Christian Church. How then can it be possible that our branch of the Church should declare in one breath that all baptized persons are members of the Christian Church and that Confirmation is not a sacrament, and in the other that Confirmation is a necessary prerequisite to the reception at the table of Christ of persons whom we acknowledge to be Christians? It is very clear to me that all our hopeful talk about Church unity will go for naught unless our clergy generally come to recognize the soundness of the principles of construction to which I call attention, and to accept them in their full significance. And it seems to me that a minister who repels from the table of Christ any Christian person who meets the invitation in the Communion Service ought seriously to consider whether he is not guilty of the sin of schism.

If we will be loyal to the historic creeds of Christendom we shall not find unsurmountable difficulty in the path of Church unity. We declare in the Apostles' Creed our belief in "the Holy Catholic Church," and in the Nicene Creed, "I believe in one Catholic and Apostolic Church." We do not say, "I believe in 'one Protestant Episcopal Church.'" That is a branch of what we declare is a Catholic—that is universal—Church. In our other formularies we declare that all baptized persons are members of this Church. This must be so, else it would not be Catholic. If we, then, are loyal to these principles and treat all baptized persons, of whatever name, as members of the body of Christ, we shall find unity sooner than we think.

In the dark days of Charles II, the bigots of that time in-

duced the British Parliament to pass an act prohibiting what was called "occasional conformity," that is to say, it was made a penal offence for Dissenters to partake of the Sacrament according to the rites of the Church of England. A ruffian and murderer like Jeffries could be received. A pious and godly man like Baxter was rejected. Thank God, that act was long since repealed! It is unbecoming to try to revive it by the construction of a rubric intended for a very different purpose.

New York, Dec. 4.

EVERETT P. WHEELER.

## THE EVILS OF INSTITUTIONALISM

To the Editor of *The Living Church*:

A WORD OF WARM APPRECIATION is certainly due to the Bishop of Washington for his sermon on the dangers of having the *real* work of the rector and vicar encumbered, and almost killed, by Institutionalism. Like many other good things, by losing the sense of proportion and by assigning it a wrong location, this may be—and is—one of the most pernicious causes of ruin to the spiritual character of the Church.

When God gives us human bodies, He fits them out with such members as are necessary to their well-being and activity. The absence of such things as other beings may need, proves that man is to act differently from them. So God gives him feet to walk; not wings to fly.

In like manner Christ has given His Church the three Orders of Bishop, Priest, and Deacon as both necessary and sufficient. He has not appointed or given special gifts of the Holy Spirit for accountants, or social entertainers, or athletes, or psychoanalyst, or anything else of the kind.

In the sixth chapter of Acts the holy Apostles rightly say: "It is not reason that we should leave the Word of God and serve tables." Hence the Institution of the Diaconate.

Therefore, let us take away institutional work from the priest. The altar service, the pulpit, the teaching, and the other parts of the care of souls is, certainly, sufficient for him. Let him be, and the other parts of the care of souls is, certainly, sufficient for him. Let him be, in *his* way, as the hospital chaplain ought to be among the sick, not social service agent, but physician of souls. Year after year I have seen God's blessing on such activity in my divers hospitals.

Save the priest from being stifled by *non-spiritual* cares. But *revive* the *diaconate*. Make it, not a mere stepping-stone to priest's orders, but give the social service work in the hands of the holy order of laymen under the guidance of the diaconate.

While the priest should be Feeder and Physician of *Souls*, let the deacon be the advocate and rescuer of the *social and physical* needs of men.

JOHN H. FERINGA.

Flushing, New York.

## SOCIALISM AND CHRISTIANITY

To the Editor of *The Living Church*:

THE SERMON by Bishop Brent, printed in *THE LIVING CHURCH* for November 29th, contains something of a challenge; probably it was intended to do so. But the problems raised by the Bishop are among those about which Christian men seriously differ, both among clergy and laity: and I find myself in the unfortunate dilemma either of seeming to wish to criticize so gracious and honored an ecclesiastic as Bishop Brent, or of struggling helplessly in the midst of certain ideas which, after many years' meditation and experience, seem to me quite impossible of acceptance. The position of the late Count Leo Tolstoy, including his well-known views of Non-resistance, as well as more specifically his attempts to live literally the precepts of the Sermon on The Mount, are referred to by the Bishop with, apparently, his strong approval.

But, is an individual guided only by his own political prejudices and his personal temperament in a proper perspective to try out successfully so heroic an experiment? This seems to me a *prior* question always in dealing with those phases of our Lord's teaching, which seriously upset the lives

and affairs of other people when they are tried out by individual responsibility. I can scarcely be the only one to believe that, for some of the present disorganization and consequent miseries of Russia, the Communism and Socialistic-Pacifism of the Tolstoian philosophy is rightly to be held responsible: he sowed the wind which blew beyond his control and, aided and abetted by others lacking in his personal integrity, grew into the hurricane. Tolstoy professed to be a Christian; yet he opposed the Church not simply in Russia, but as an Idea, an Institution in itself. Are we now to believe that the sadly distressed Russian Church should adopt the policy of Count Tolstoy in its attitude towards the atheistical and damnable policies of the Bolsheviki towards the Christian religion? What is physical resistance if the persistence with which Russian ecclesiastics have walked the streets in the regalia and symbolism of the Catholic Church is not of it? They "were stoned" but they did "resist."

These questions are not academic ones; during a political-religious movement in an American city some few years ago an intimate friend of mine was told by certain persons that "We are going after those — — Nuns next!" It was only the strong *physical* force of the law that held those rascals in check. From our imperfect human vision, it is impossible for anyone to say that the Christian religion was harmed, or the Spirit of Jesus pushed further off by the fact that men and women did to the full "resist" the outrages upon the Nuns in France and Belgium, or to say that Tolstoy was a better Christian than the Czar. We do not know.

For the devilry loose in the world, as well as for the deep obligations every grown man and woman takes in the relations of family and the social community, it is a simple impossibility for me to see that the Tolstoian philosophy is a sufficient, or even an allowable Christian attitude; if he was right, then I admit, in all honesty and candor, that I fail to understand a Christian man's obligation to protect the innocent and pure and to "lay down his life," if need be, "for his friends." Shall I sell all that I have and give it to the Community Chest, and let my family go in want? An extreme instance? Yes, but where is a Christian layman to draw the line? Or again, shall I allow myself, with no attempt at forceful law or other physical resistance, to be smitten by ruffians and "turn the other cheek"? perchance be killed, and my family left unprotected? Why not, if Tolstoyism is right?

Or, is the experience of other and more experienced social investigators than myself, namely, that indiscriminate and extreme giving in forms of charity is often a demoralizing and quite immoral practice, to be taken as of no value in the matter of humanitarian-religious living the precepts of our Lord and Master? How may we live in their bare reality the precepts of the Sermon on The Mount and avoid pitfalls on every side? For myself I have to admit, in all serious and sincere honesty, that for men and women to try to live literally, as Count Tolstoy is generally believed to have advocated, the precepts of the Sermon on The Mount would be to reduce the whole structure of Christian family life and organized society to chaos, and confusion of right and wrong.

Whether or not the world, and presumably the Church, would be better off by the reduction of society to the "confusion" suggested in Bishop Brent's sermon is a question about which men and women are obviously in serious and fundamental disagreement; but what I cannot comprehend is the assumption, not infrequent, that Socialism, or some other equally revolutionary social upset, would be in itself a favorable atmosphere for Christianity; more so than the present political construction of society. "Render unto Caesar," etc., would seem in itself a sufficient justification for the opinion that the religion of Jesus Christ, and the life of the Church are independent and outside of any particular political order, or social system of things. But the so-called "Christian-Socialists" evidently do not think so.

Most Socialists, that I have been meeting in a quarter of a century's mature contact with men and women, have not been exactly what could be called "Christian"; on the contrary after hunting faithfully to find a professed Socialist interested in religion, except here and there a lukewarm Unitarian, I have come to the conclusion, which may of course be a mistaken one, that, as a class, Socialists and Tolstoyists are not interested in the religious development of the human family; but, on the contrary, they seem to be suffering from a mental distress over what they conceive to be the political and economic injustice of the world. There are socialistic Churchmen among my acquaintances, but it is a significant fact that they have never been interested in, or concerned over, spiritual matters to anything like the extent they appear to be over purely economic and physical inequalities; other Socialists known to me are either out-and-out atheists, or glory in

their "non-conformity" to all forms of organized religion; still others have been followers of Tolstoy because they approve of his opposition to the Church. Truth compels me to say that neither in the philosophy of Tolstoy himself, nor among his professed followers, have I been able to find a constructive Christian program of life. And the same observation applies to Socialism in general. Enmeshed in the sophistries of Communism, Tolstoy lost a true perspective.

What is a Christian layman to do in this criss-crossed world? Shall we wallow in the prevailing political chaos, seeking in politics what Christ Himself has told us in plain words belongs to God? Has not Bishop Brent suggested a basic principle by saying that "The Lord's Prayer, divorced from its setting, is incoherent"? But is not the Sermon on The Mount likewise "incoherent," when taken out of its religious atmosphere and adopted literally by Christians in a world swarming with Paganism militant and on horseback? Possibly the question is an irregular one but, in meditations over these disturbing problems of human life, it has been presented to me that our Lord never expected "these things to come to pass" until His whole teaching, not portions of it here and there as a panacea for local wrongs, but all of it, has sunk deeply into the soul of the race; until humanity as a mass has been "born again."

Whether the world is capable of taking these austere teachings of Jesus Christ and putting them into actual practice without the guiding hand of the Church to lead us out of errors and folly is precisely the point where men fall away from each other. But some at least of our difficulty comes from the fundamental visions of those who on one side wish to inculcate the so-called "Humanitarianisms" of Jesus entirely aside from religious implications of any sort; and, on the other side, from those who maintain that a deep conversion of the heart to the essentially religious precepts of our Lord must underlie the reconstruction of human society, irrespective of what governments, social formulas, or economic conditions may happen to be.

FREDERICK EHRENFELD.

#### THE DIRECTION ON THEOLOGICAL STUDIES

To the Editor of *The Living Church*:

TWO LETTERS in a recent issue demonstrate very clearly the need which exists for some more effective direction of theological and ecclesiastical studies than we have at present. The fact that the correspondents show real earnestness and a desire for spiritual things along with clear thinking, which will help the forward movement of the American Church, is most gratifying; but evidently they have not had access to the better modern literature in Church history, polity, or liturgiology.

The exposition and extra-liturgical use of the Blessed Sacrament is distinctly modern and does not recommend itself to the more careful even of Roman theologians, and is quite unknown to the Orthodox East. It certainly forms no part of our ecclesiastical inheritance. The practice is calculated to retard the general improvement in doctrine and public worship, which is essential if we are to convert this country in the near future. Certainly America needs conversion. Perhaps the Alcuin Club tract, *Reservation: Its Purpose and Method*, would be helpful to many of our clergy.

The cultus of the Sacred Heart is even more objectionable, for it is in direct opposition to the decree of an Ecumenical Council that "the whole Christ is to be worshipped." In very plain English it is heretical and owes its origin to a pathological nun. The "Promises," reported to have been made by our Lord to this nun, which are frequently nailed up in the entry-ways of Roman churches, are about as puerile and superstitious in character as anything which has ever become widespread among Christian people. Besides the heart is not the seat of the affections, anyway. To be logical—it would none the less be heretical—people who lust after a devotion of this sort should worship the sacred nervous system. It has quite as good artistic possibilities as the gruesome representations of the heart, which are so much in evidence in Roman churches in slum districts. In many parishes in Europe, the devotion seems to be quite unknown. Certainly it is not popular among the more educated classes.

As for the question as to the limits of the patriarchates, it is perhaps a considerably more complex question than appears on the surface. The patriarchate was a development and not the result of an actual mapping out of the whole Christian world. Certain Eastern Sees have never been under any patriarch. There have been instances of transfer and even certain national Churches in the East are not any more formally bound to any of the five than the American Church is to Canterbury today. There have been Patriarchs of Grado, Aquileia,



Bagdad, Preslav, Trovo, Ipek, and Moscow. Probably there were others which I do not remember. Most of these have ceased to exist or have changed their names. In the more recent times, Rome has allowed the title to Lisbon and Venice and perhaps others. As for the limits of the Roman Patriarchate, it did not for centuries include all of what we now call Italy. Southern France and Spain were included; but purely patriarchal authority was never exercised by Rome in northern France, the Low Countries, Germany or Scandinavia, nor, of course, in the British Isles (authorities, Hauck and Moller). After the Seventh Century, certain papal claims—a very different sort of thing—were frequently exercised, but they did not at first even claim the justification afterward put forward in the Bulls: they had sent missionaries to assist in the conversion of certain countries and, as medieval society more and more took on the guild organization, the pope acted as the head of the clerical order, and, as papal pretensions grew, the authority became feudal.

In the West, the patriarchal system never had a logical development, nor was there ever any such thing as the Western Church or a Western Use, such as some of our fancy ritualists are so interested in. National Churches could not exist where there were no nations as yet; but there were various more or less shifting areas of cohesion, with peculiar uses, and variations of organization. We must not fancy that a word has the same intention in the Sixth as in the Thirteenth Century. The Irish episcopate was not diocesan till the Twelfth Century. Slavic bishops in Central Europe long maintained relations with Constantinople even when, according to Rome, the whole East was in schism. It was not till near the Reformation period that local usage in polity and ritual declined, and, even since the French Revolution, the Romanizing tendencies of the Curia have been considerably hampered in France and also in Spain and northern Italy.

Unfortunately, Roman books on ecclesiastical subjects are so vigorously censored that it is difficult to find real scholarship in them: Duchesne's *Histoire Ancienne de l'Eglise* and *Origines du Culte Chretien*, should be carefully read by all persons interested in theological studies. There is an English translation of the latter. Many people would contribute to their own restfulness of mind and general usefulness in the community if they would read such books, rather than the imprudently published, which have, of late years, been censored out of all critical or constructive scholarship. Fortunately, we of the English rite, whether in the British Isles or overseas, are free to learn and to speak the truth; but seemingly we are frequently too lazy to do so. Most unfortunately, we have not in this country developed any real center of ecclesiastical learning, nor have we given any real encouragement to such scholarship. We need a real Church University, quite as good as Yale or Harvard or Johns Hopkins in every particular, with several of our theological seminaries united and affiliated; for the Church cannot do its work unless it educates priest and laymen alike in the very broadest spirit of modern constructive scholarship. The problem of reunion demands this: the work of really converting America demands it.

Decatur, Ill.

WATSON SELVAGE.

#### DOGMA AND PRIVATE OPINION

To the Editor of *The Living Church*:

FILLED WITH fond memories of 1895, when, as a junior student at the General Theological Seminary, I marched in the procession at the dedication, I accepted the invitation quite generally sent out to clergy of New York and vicinity to the patronal feast Mass at the Church of St. Mary the Virgin. Doubtless your good paper will contain a news notice of the observance, so permit me to break a silence of twelve years and say regarding the sermon by the present rector of St. Ignatius' Church, the following:

"Taboo, taboo, taboo," he said was the cry set up by the authorities, whenever the opinion was advanced in the pulpit that the Blessed Virgin was not only free from actual sin, as all Catholics believe, and also, as many Catholics believe, free from original sin. I understood that by these latter words, he meant the Roman dogma that she was conceived without original sin—the Immaculate Conception. Now it appears to the writer that every Anglican should so well understand his Church's position and respect the same that he would provoke "no taboos" from his superiors, as it could hardly be gathered from our formularies and history that we are constantly looking forward to an eager acceptance of what Rome might define, but rather looking back to Catholic antiquity, being Scriptural with the help of the writings of the ancient fathers and doctors of the undivided Church, and consequently without the help of either Scriptures or fathers and doctors unable to entertain even as a private religious opinion the Immaculate

Conception, as it is without a respectable tradition and therefore spurious. The members of the Church were never embarrassed with this opinion until in the Latin Communion it was finally erected into a dogma of the Faith, and now we are catching it from some of our own clergy who on the looking forward theory have after all made only a faltering and half-way job of it by accepting one of the twin children of the Vatican Council and rejecting the other and comelier twin.—*Papal Infallibility*.

Of course these persons are really not accepting the Immaculate Conception as a dogma, but as a private opinion. Nevertheless we are probably doomed to hear both now and in the future from the pulpit much more of this private opinion than of any other religious opinion that was ever privately entertained. Attachment, fascination by it, and a heartfelt devotion to it will keep it ever on the threshold of the dogma chamber. To me it has a sinister significance and appears as a menace to our dogmatic liberty. For the present it might be fondled by amateurs who will in time be followed by men who will insist that our position as to dogma be put in full accord with that of Rome. And our present amateurs are becoming very boisterous over their private religious opinion and giving it a wondrous and startling publicity considering its very private nature. In the old patronal feasts at St. Mary the Virgin we were unconscious of any effort upon the part of Father Brown to get the sense of the word "Immaculate" prefixed to "The Conception of the B. V. M."

FREDERICK A. HEISLEY.

#### THE LITERARY BEGUILER

To the Editor of *The Living Church*

WE HEAR OFTEN of the success of skilful sharpers in beguiling amateur gamblers and inexperienced investors into parting with their wealth for the benefit of those beguilers. It is to be regretted that similar schemes are not unknown in the religious world. For instance: A person who desires to secure notoriety, if not fame, writes an article upon a religious subject. He sends it to a popular magazine. The editor reads it and comments; "As a literary effort this is scarcely up to the mark. It has advertising possibilities, however." He hands it to a "sub" with instructions to correct the punctuation and pass it into the composing room. A little later, the article appears in print.

The attention of the editor of a leading religious journal is drawn to the article. He makes it the subject of a scathing and well-expressed criticism. He gives the name of the writer and of the magazine in which the article appeared.

The next literary effort of the writer is addressed to the editor of the religious journal. It repeats some of the absurdities and blasphemy of the magazine article and invokes the spirit of fair play to support the demand that this letter be published in the religious journal. The editor cannot do otherwise than accede to the demand.

As a result some thousands of readers who otherwise would never have heard of the writer now have his name, as well as that of the magazine in question, firmly impressed upon their minds and memories. The would-be author has become famous, and the magazine has profited from some free advertising.

What will happen next? Possibly a book will be written by the now famous writer. The clergy may be asked to review it from the pulpit. Judging by past experience—of other writers—many of them will accede to the request. So long as they mention the title of the book and the name of the author, he will be satisfied. Praise or condemnation are equally welcome in a case like this.

JOHN E. WOODWORTH.

Yarmouth, Nova Scotia.

#### EGGS, AND EGGS

To the Editor of *The Living Church*:

HAD Rupert Hughes been a grocer, and handled eggs all his life, he would say that one "may know all there is to know about eggs, without studying the raising of chickens." But, here are two eggs—I will defy him, as a grocer, to point out any difference in them. One is just as good for the table as the other; but one is fertile, and the other infertile. Put them both under a hen or in an incubator, and one will hatch a chick, and the other will not, though it be there "Till the sun grows cold, and the stars are old." Ye must be born again, Mr. Rupert Hughes, and become spiritually a fertile egg, or you will never hatch, *not*, and the not emphasized with King Lear's five-fold never over the dead body of Cordelia.

Emmetsburg, Iowa,

LEROY TITUS WEEKS.

November 29th.

## Church Calendar



## DECEMBER

27. St. John, Evang.  
28. First Sunday After Christmas. Holy Innocents.  
31. Wednesday.

## JANUARY

"WHEN THE Day dawns, how wonderful it will be to look back and trace the path through which He has led us in the Twilight."—*Forbes Robinson.*

1. Thursday. Circumcision.  
4. Second Sunday after Christmas.  
6. Tuesday. Epiphany.  
11. First Sunday after Epiphany.  
18. Second Sunday after Epiphany.  
25. Third Sunday after Epiphany.  
31. Saturday.

## KALENDAR OF COMING EVENTS

January—Special Convention of Diocese of Ohio, for the election of a coadjutor.

January 18—Diocesan Convention of Iowa.

January 20—Diocesan Conventions of South Florida, Upper South Carolina, West Missouri, Western Michigan, and Convocation of Salina.

January 21—Diocesan Conventions of Alabama, Louisiana, Nebraska, and Tennessee.

January 23—Diocesan Conventions of Texas.

January 25—Convocations of Nevada and Utah.

January 27—Diocesan Conventions of Erie, California, Duluth, East Carolina, Fond du Lac, Kentucky, Milwaukee, Missouri, Pittsburgh, South Carolina, Southern Ohio, Southern Virginia, and Convocation of Spokane.

January 28—Diocesan Conventions of Indianapolis, Los Angeles, Marquette, Maryland, Minnesota, Oregon, and Convocation of Oklahoma.

## APPOINTMENTS ACCEPTED

BERGHAUS, Rev. CHARLES E., rector of the Church of St. Mary the Virgin, Ridgely Park, N. J.; to be rector of St. John's Church, Marietta, Pa.

MARSHFIELD, Rev. WALTER J., rector of the Church of the Good Shepherd, Topeka, Kansas, Secretary of the Diocese, and Chaplain of Christ's Hospital, Topeka; to be rector of All Saints' Church, Pittsburgh, Pa., January 1st.

PALMER, Rev. GEORGE W., M.D., of St. John's Church, Denver, Colo.; to be rector of St. Stephen's Church, Denver, with residence at 2540 Williams St., January 1st.

SAUNDERSON, Rev. J. DEB., priest in charge of St. James' Church, Grafton, N. D.; to be rector of Grace Church, Columbus, Neb., January 1st.

SMITH, Rev. L. D., rector of St. Mary's Church, Nebraska City, Neb.; to be rector of St. John's Church, Mankato, Minn.

SYDOR, Rev. CHARLES W., rector of St. Andrew's Church, Clifton Forge, Virginia; to be rector of St. Luke's Church, Wheeling, West Virginia.

WEAVER, Rev. VERNON A., of Grace Church, Sheldon, Vt.; to be rector of Holy Trinity Church, Swanton, Vt.

## NEW ADDRESS

GUSTIN, Rev. W. A., after an absence of two and a half years in Canada and Europe; at 3418 Wesley Ave., Berwyn, Chicago, Ill.

PICKSLAY, Rev. W. M., D.D.; Newport, N. H.

WALLACE, Rev. GEORGE; No. 4826 Voltaire St., Ocean Beach, San Diego, Calif.

## ORDINATIONS

## DEACONS

COLORADO—On Wednesday in Easter week, December 17, 1924, JOHN W. HUDSTON was ordained to the diaconate in St. John's Cathedral, Denver, by the Rt. Rev. Fred Ingley, S.T.D., Bishop Coadjutor of the Diocese. The Rev. Charles H. Marshall, rector-emeritus of St. Barnabas' Church, Denver, presented the candidate; and the Rev. Neil Stanley of St. Andrew's Church, Denver, of which parish,

Mr. Hudston was a parishioner, preached the sermon.

MASSACHUSETTS—On the First Sunday in Advent, November 30, 1924, in St. Paul's Church, Brockton, Mass., JOHN DELMORA MOWREY, was ordained to the diaconate by the Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of Massachusetts. The candidate was presented by his father-in-law, the Rev. David B. Matthews, S.T.D., rector of the parish, and the sermon was preached by Bishop Babcock.

The Rev. Mr. Mowrey and Mrs. Mowrey left the next day to do mission work in China under Bishop Roots.

MONTANA—On Sunday, December 7, 1924, in the Church of the Holy Spirit, Missoula, JOHN CRIPPEN EVANS was ordained to the diaconate by the Rt. Rev. William F. Faber, D.D., Bishop of the Diocese. The candidate was presented by the Rev. Henry S. Gately, rector of the parish, who also preached the sermon.

The Rev. Mr. Evans was formerly a Methodist minister. He has been placed in charge of St. Mark's Church, Havre, and St. Mary's Church, Malta.

## DEACON AND PRIESTS

BETHLEHEM—In the Pro-Cathedral Church of the Nativity, Bethlehem, the Most Rev. Ethelbert Talbot, D.D., Presiding Bishop and Bishop of the Diocese, held an ordination Tuesday, December 16, 1924. The Rev. A. T. Reasoner, Warden of Leonard Hall, said Morning Prayer, the Rev. Elwood Haines, rector of Trinity Church, Bethlehem, said the Litany, and the Rev. J. P. Ware, rector of St. James' Church, Drifton, preached the ordination sermon. Bishop Talbot was further assisted by the Rt. Rev. Frank W. Sterrett, D.D., Bishop Coadjutor of the Diocese, the Rev. W. F. Colclough, rector of St. Stephen's Church, Catawauqua, and the Rev. S. F. Custard, rector of Grace Church, Allentown, together with the presenters. The ordinands are:

To the diaconate: THOMAS B. SMYTHE, presented by the Rev. John Hollowell Dickinson, former rector of St. Barnabas' Church, Reading. The Rev. Mr. Smythe is at present teaching English and History in the Reading High School, and taking services in St. Barnabas' Church, during the vacancy.

To the priesthood: the Rev. HARRY J. WYATT, curate of St. James' Church, Drifton, and in charge of St. James' Church, Freeland, presented by the Rev. J. P. Ware.

The Rev. JOSEPH HENRY BENNER, in charge of St. Paul's Church, Minersville, and Christ Church, Forestville, presented by the Rev. Robert Nott Merriman, rector of the Church of the Mediator, Allentown.

The Rev. GEORGE STEINER ALDRIDGE, in charge of the Church of the Good Shepherd, Milford, presented by the Ven. H. P. Walter, Archdeacon of the Diocese.

The Rev. WILLIS JONES PARKER, in charge of St. Elizabeth's Church, Allentown, curate at the Cathedral, and Chaplain to the Presiding Bishop, presented by the Very Rev. D. W. Gateson, Dean of the Cathedral.

## PRIESTS

NEW HAMPSHIRE—The Rev. LESLIE W. HODDER, was advanced to the priesthood on Sunday, December 14, 1924, in the Chapel of the Holy Cross, Holderness School, Plymouth, N. H., by the Rt. Rev. Edward M. Parker, D.D., Bishop of the Diocese. The Rev. R. Elliot Marshall, rector of the school, presented the candidate and preached the sermon.

The Rev. Mr. Hodder is a teacher at the Holderness School. During the past year he has been in charge of the Church of the Holy Spirit, Plymouth, N. H., under the direction of the Rev. Mr. Marshall. Mr. Hodder will continue his work in Plymouth.

## MEMORIAL

## Rogers Israel, Bishop

Of your charity pray for the soul of ROGERS ISRAEL, first Bishop of Erie, who fell asleep January 11, 1921.

"Winter passeth after the long delay."

## Percy Devereux Collins

The following resolution was passed by the vestry of St. Mark's Church, Palatka, Fla., August 8, 1924:

"WHEREAS: on June 27, 1924, it pleased Almighty God, in His all-wise and merciful providence, to take to His nearer presence the soul of our fellow servant PERCY DEVEREUX COLLINS in the prime of life, with the promise of many years of usefulness, and,

"WHEREAS: the parish of St. Mark has been his own religious home, being the place of his birth both spiritual and natural, having been baptized and confirmed here, and,

"WHEREAS: the rector, church wardens, and vestrymen of St. Mark's Church esteem their fellowship with him in the Master's work a rare privilege, for, as a devoted vestryman, ever ready to answer the call of his Church he was elected to fill the office of Treasurer, then Clerk, also making himself indispensable as a lay-reader and superintendent of the Sunday school where his whole heart was, and,

"WHEREAS: his going from us to serve his Lord in more spacious fields is, in view of his labors here, a real loss to this parish, therefore,

"BE IT RESOLVED: that a copy of this preamble and resolution be spread upon the minutes, another be printed in a Church paper and that further copies be typewritten and sent to his wife and his mother in token of our affectionate regard for him whom here we shall see no more, and of our condolence with those who were bound to him in the sacred bonds of family life.

"May light perpetual shine upon him."

H. L. HODGE,  
J. A. GIBBON,  
H. S. BURDETTE,  
HENRY HUTCHINSON,  
Committee.

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WANTED: BY PARISH IN DIOCESE OF Bethlehem, young priest, unmarried, Catholic, as vicar of parochial chapel and curate at parish church. Good salary and room in parish house. Address P-317, care of THE LIVING CHURCH, Milwaukee, Wis.

## MISCELLANEOUS

WANTED: TWO MEN, UNMARRIED, ONE as teacher of High School Mathematics, the other for grammar school work. For particulars address Headmaster, SAINT ANDREW'S SCHOOL, St. Andrew's, Tenn.

## POSITIONS WANTED

## CLERICAL

A CLERGYMAN WITH EXPERIENCE desires a change from present charge. Will furnish best of references. Address S-305, care of THE LIVING CHURCH, Milwaukee, Wis.

COLORADO PRIEST, IN CHARGE OF A MISSION, desires return to parish work or position as teacher of German, English, the Classics, or History. College and Seminary graduate. Ten years' experience. Available in thirty days, but prefers June incumbency. Address S-313, care of THE LIVING CHURCH, Milwaukee, Wis.

## MISCELLANEOUS

PARISH WORKER DESIRES CHANGE nearer city. Work in Southeast preferred. Experience in social service and children's work. Good organizer. References exchanged. Address W-311, care of THE LIVING CHURCH, Milwaukee, Wis.

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**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.

**SURPLICE LINEN;** 1,800 now in stock. I can once more offer at \$1.25 per yard the same splendid quality so much liked in former years. MARY FAWCETT, 115 Franklin St., New York City.

**THE CATHEDRAL STUDIO AND SISTERS** of the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50 up; 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.

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

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

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**HOUSE OF RETREAT AND REST,** BAY Shore, Long Island, N. Y. References required.

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Friday, Evensong and Intercessions at 8:00.

## BOOKS RECEIVED

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

The Atlantic Monthly Press. Boston, Mass.

*My Dear Cornelia.* By Stuart P. Sherman.

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

*Greylight.* By Anne Bosworth Greene, author of *The Lone Winter*, etc. Illustrated by C. M. Relyea.

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

*The Abolition of War.* The Case Against War and Questions and Answers Concerning War. By Sherwood Eddy and Kirby Page. Price \$1.50 net.

Harper & Bros. Franklin Square, New York, N. Y.

*The Political Parties of To-day.* By Arthur N. Holcome.

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

*New Viewpoints in American History.* By Arthur Meier Schlesinger.

L. C. Page & Co. Boston, Mass.

*The Young Cavaliers.* A Story of the Days when Charles was King. By I. M. B. of K. Illustrated by Adelaide Everhart.

Frederick A. Stokes Co. New York, N. Y.

*Isor: The Country of Willows.* By Princess Bibesco.

## PAPER-COVERED BOOKS

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American Agents.

*A Survey of the Proposals for the Alternative Prayer Book.* Part III. The Calendar, etc.; The Collects, Epistles, and Gospels; The Ordination Services. Alcuin Club Revision Pamphlets, XIV.

## BULLETINS

War Department. The General Service Schools, Fort Leavenworth, Kansas.

*The Chaplain's School.* Class Bulletin. Tenth Session. Fort Leavenworth, Kansas, December 24, 1924.

## PAMPHLETS

The American Institute of Sacred Literature. Hyde Park, Chicago, Ill.

*The Golden Rule Among Nations.* By Andrew G. McLaughlin. Price 2 cts.

*A Scientist Confesses His Faith.* By Robert A. Millikan. Price 3 cts.

*Why I Believe in Praying.* By Ernest D. Burton; The University of Chicago. Price 3 cts.

Labour Publications Department. 33 Eccleston Square, London, S. W. 1.

*Local Government Handbook, 1924.*

Bishop Tuttle Memorial and Endowment Fund. St. Louis, Mo.

*A Man Who Is Missed.*

Church Missions Publishing Co. 45 Church St., Hartford, Conn.

*St. Columba.* By the Rt. Rev. William Ford Nichols, D.D., late Bishop of California. Soldier and Servant Series. September, 1924. Price 25 cts. Publication No. 136.

*William Ford Nichols, Doctor of Divinity, Second Bishop of California.* By Melville K. Bailey. Soldier and Servant Series. Publication No. 137. Quarterly—Price \$1. December, 1924.

### LOOTING ROBS CHINESE CHURCH WORKERS

NEW YORK, N. Y.—When the so-called Chekiang army, that had been defending Shanghai, was suddenly abandoned by its officers in October, the soldiers took to looting the smaller towns. It was the only way they saw of providing for their own needs.

Bishop Graves writes to the Department of Missions:

"Some of our catechists and Bible women have lost heavily in the recent looting of some of our stations. Also, we have in Shanghai a large number of our Christians who are refugees. Some of them have lost all they possess, even to having their houses burned. We have a committee, of which Mr. McRae is chairman, which has been looking after the refugees in Shanghai, so far as food and shelter are concerned, and the Woman's Auxiliary has been and is doing a lot of work in providing cloth for clothing, and using the women refugees to make it into garments. Winter is coming on and it is clear that we shall be faced with a serious situation.

"I have asked the committee to investigate all cases, both of Christians and Church workers. We cannot, of course, face the task of indemnifying all of them for their losses, and I am anxious that the Chinese should raise the money required to give a measure of help to the Christians. As to the Church workers the Mission is more closely concerned. We shall have to do something.

"Some cases are very bad. Mrs. Lok, our Bible woman at Tsingpoo, lost everything she possessed, in clothing and furniture. Her itemized list comes to something like \$380 gold. She has been hoping against hope that things were not so bad there as rumor had reported, but, from letters and word brought in by some refugees, she has definite information that there is absolutely nothing left in her rooms but some furniture, and some of that is broken. She left Tsingpoo to go to the summer conference at Kuling, and wore the thinnest summer clothes. She cannot go back to Tsingpoo until she can get some bedding and some warm clothes. She has made herself some clothes, and used up her September salary of ten dollars to do so. She has been brave but it has been hard for her. She is the sort who would have stayed had she been in Tsingpoo when the trouble came, and she would have been a help and comfort to some of the Christians."

Bishop Graves hopes that many American friends of China will help him relieve the distress of these faithful servants of the Church. The Department of Missions will gladly send to the Bishop by cable any gifts it receives for the purpose.

## English House of Clergy Endeavors to Provide Suitable Liturgical Forms

### The Fiery Cross Crusade—Bishop of Sodor and Man—Birmingham and the E. C. U.

The Living Church News Bureau  
London, Dec. 5, 1924

ON FRIDAY THE HOUSE OF CLERGY concluded their deliberations on the revision of the Occasional Offices in the Book of Common Prayer. The problem before the Assembly appeared to be whether to provide the best and most perfect offices for faithful members of the Church, or whether to consider what would cause least offence to those whose membership is merely nominal, and what would be least difficult to understand to those members who are ill-instructed. This problem, it must be admitted, was not always squarely faced. An instance of this is to be found in the discussion concerning "An Order which may be used when the Prayer Book Service may not be used" in connection with Burials. (Why should it be the function of the Prayer Book to provide services to be used when the priest may not use the Prayer Book Service?) Further discussion took place on a proposed "Order for the Burial of an Unbaptized Child," but the House of Clergy wisely decided that this Order was unnecessary.

At other points of detail the choice had to be made between liturgical excellence and popular demand. Thus, the Dean of Bristol would have the Assembly consider the possible effect of some proposals on the Nonconformist mind, and several speakers seemed anxious to keep our usages down to the standard acceptable to the average man.

Concerning the word "obey" in the Marriage Service, the House, as I said last week, arrived at an inconclusive and unsatisfactory determination. The word is retained in the priest's interrogation, to which the bride answers "I will," but by a narrow majority it has been replaced in the actual contract by the word "serve." Subsequent resolutions on this subject were equally perplexing.

But, on the whole, the discussions were useful, and in parts edifying. It is a matter for congratulation that the House recommended the permissive use of two of the traditional ceremonies which accompany Holy Baptism, the holding of the lighted candle, and the use of the chrisom, or white robe. The failure to restore the chrisom (or anointing), either in Baptism or Confirmation, is to be regretted.

#### THE FIERY CROSS CRUSADE

The Anglo-Catholic Congress Committee has determined to carry on the Fiery Cross Crusade during 1925, and has formulated its plans for the station days; indeed, each area is already engaged in preparing for them. The first and third circles will be carried on as in 1924, though it will perhaps be necessary to form fresh circles of invalids as the names come in. The circle of parochial stations is to be kept simultaneously in the Provinces of Canterbury and York; and to make up any shortage in the latter, the Provinces of Wales, Scotland, and Ireland have been added, together with four of the northernmost dioceses of Canterbury. Another circle is to be formed in the United States and Canada, and it is hoped in South

Africa also, with perhaps yet another in Australia and New Zealand.

The Fiery Cross will go as usual to parishes taking station for the first time, and to any of the others that ask for it; but, for the most part, it will become the emblem to be put up outside or in the porch of a church where the watch is going. A cardboard replica will be supplied for this purpose. All the literature is in process of revision and will be supplied free as before—already the demand for this has been enormous, *What to Do During my Watch* being in its one-hundredth thousand. Fr. Rosenthal, of Birmingham, is writing a special popular pamphlet on the value of intercession and the chain of prayer, and other booklets are in preparation. There is no lack of enthusiasm for taking a station, and requests for allotment are already being sent in to the various secretaries.

Many of us have modified our fears that the Fiery Cross might develop into a spectacular "stunt" if prolonged beyond the close of the present year. There are still many areas in this country still untouched, and we realize that the crusade is but the beginning of a vast work of organized prayer, to be carried on throughout the Anglican Communion in the assurance that He who said, "Whatsoever ye shall ask the Father in My Name, He will give you," has not forgotten the wants of His children, and will not turn a deaf ear to their unceasing petitions.

#### BISHOP OF SODOR AND MAN

The King has approved the nomination of the Rev. C. L. Thornton-Duesbery, the rector of Holy Trinity, Marylebone, London, to the bishopric of Sodor and Man, vacant by the death of the Rt. Rev. J. Denton Thompson. The Bishop-designate, who was born in the Isle of Man, took his degree at Trinity College, Dublin, in 1890, and was ordained the same year. After holding livings at Barrow-in-Furness, Islington, and Leyton, near London, he was appointed, five years ago, to the important parish of Holy Trinity, Marylebone. He is chairman of the Church of England Sunday School Institute, and chairman of the Home Committee of the Church Missionary Society. He was elected Proctor in Convocation for the London diocese in 1922.

The Crown seems determined to maintain continuity in the Protestant tradition in the Manx diocese. It would do no harm, one ventures to think, if that tradition were broken, and a more vigorous Church life introduced into the Diocese. Still, the appointment of a Manxman will be highly popular in the Island, and as long as the new Bishop treats with fairness the few parishes where there is a glimmering of Catholic Churchmanship—in spite of much discouragement—he may count such parishioners among his most loyal supporters.

#### BIRMINGHAM AND THE E. C. U.

The English Church Union has been roused to action concerning the Bishop of Birmingham's remarkable letter to Fr. Rosenthal, which I quoted last week. The Union has appointed an emergency committee, excellent in its composition, to act with the Birmingham clergy and laity in any steps that are considered necessary. The intervention of the E. C. U., with its unrivalled authority, is of the utmost importance, and should hearten the Cath-

olics of the Birmingham diocese at this juncture.

Arising, no doubt, out of the same distressing matter, the Union has called a public meeting for December 17th, at the Church House, Westminster, to deal with the whole question of the appointment of Bishops. Fr. Waggett, S.S.J.E., is the principal speaker, and he will be supported by others well qualified to deal with a subject which is just now uppermost in the minds of Churchmen.

Meanwhile, it may be said that most Catholics greatly regret that the action of the Bishop of Birmingham should have been made the occasion of public discussion in the daily Press. But for this the Bishop himself is responsible by sending the letter to Fr. Rosenthal to the Birmingham *Gazette* in the first instance. As to the issue, there is no need whatever for anxiety or uncertainty. It is inconceivable that anything Dr. Barnes can say or do will affect Catholics' devotion to the Blessed Sacrament. That devotion is so deeply enshrined as to be beyond risk of danger.

#### THE SAVOY CHAPEL

The disappearance of an interesting link with the expulsion of the Huguenots from France is rendered probable by a proposal on the part of the trustees to apply for Parliamentary sanction to demolish the French Protestant Episcopal Church of the Savoy, in Shaftesbury Avenue, London. This decision has been made because the original purposes for which the church came into being are no longer likely to be served.

As far back as 1907 it was reported by the Ecclesiastical Commissioners appointed to consider the matter that very few French-born Protestants remained, the descendants of the Huguenots having been mostly absorbed into the Church of England, and that the congregation that attended the church consisted mainly of people who wished to improve their knowledge of French. A bill has therefore been prepared seeking to authorize the closing and demolition of the church, and the disposal of any proceeds from the sale of church property.

The French Protestant Episcopal Church of the Savoy had its origin in a congregation of French Huguenot refugees who received from King Charles II, in 1661, letters patent whereby it was placed under the jurisdiction of the Bishop of London. It was the only church in the Diocese in which the Church of England service was held in the French language. By a deed of November 15, 1844, the site of the present premises was acquired, and the present church was consecrated by the then Bishop of London, on December 22, 1845. An adjoining site was acquired for a school, which provided board, education, and clothing for fifteen girls of Huguenot descent. Since the recent death of the last priest who officiated at the church, the services have been taken over by a layman, permission for this having been given by the trustees.

#### STOKE POGES

Since Canon A. T. Barnett became vicar of Stoke Poges he has labored unceasingly so to preserve and establish the amenities of the church and its surroundings as to ensure that nothing alien shall intrude upon the peace and rural beauty of a spot and a building that are sacred in the minds of all lovers of the poet Gray. With the aid of staunch local friends, and of contributors from all parts of the world, much has been done, but the time has come for another appeal to

enable the work to be finished with satisfaction and credit

It may be interesting to recall what was planned and what has been done. It seemed necessary to repair and preserve the church, and, in order to safeguard the neighborhood of the church-yard from too near building, to purchase the meadow in which stands the monument to Gray which John Penn commissioned Wyatt to design. In 1920 the monument and three acres of the field were acquired and presented to the National Trust as the gift of Mr. W. A. Judd and the late Sir Bernard Oppenheimer. Last autumn an appeal was made for £6,000 for the necessary repair of the church, the rebuilding of the spire, and the purchase of the remaining ten acres of the field. Of that sum all but £1,600 has been received or promised. The field has been bought, and the church has been, in general, repaired, but the spire of 1831, which was unsafe from decay, has had to be pulled down, and the money still needed is to pay for work done, in the faith that appeal would be ultimately completely successful, and for the rebuilding of the spire, without which the church will never be as thousands of visitors in our day and generation have known it and think of it in retrospect.

The sum still required is but the price that has been paid in recent years for two copies of the first edition of Gray's famous *Elegy*. One copy sold in New York in 1911 for £900; another in 1918 at Sotheby's for £655. If two persons would give for the place what two others have given for the book, the whole business could be finished off. I have been asked to say that if any generous Amer-

icans who are interested in the preservation of the famous church at Stoke Poges should feel disposed to send a subscription, it should be forwarded to Mr. H. Howard Vyse, Stoke Place, Slough, Bucks, or to Canon A. T. Barnett, Stoke Poges Vicarage, Bucks, England.

#### GENERAL NEWS NOTES

Last Monday, in the Church of St. Bride, Fleet Street, a memorial tablet to Thomas Weelkes, the Seventeenth Century composer, and organist of Chichester Cathedral, who was buried at St. Bride's on December 1, 1623, was unveiled and dedicated by the Rev. Lewis Gilbertson, president of the Madrigal Society. The memorial, which is in bronze from a design by Professor A. E. Richardson, has been erected by members of British madrigal societies. Below the inscription on the tablet is a portion of the score, in relief, of Weelkes's anthem, *Hosanna in Excelsis*.

The appeal for a guarantee fund to enable the authorities to open St. Alban's Abbey to visitors free of charge has met with encouraging response; £704 has so far been guaranteed towards the £920 which the Abbey authorities ask for.

The Bishop of St. Albans, Dr. Furse, is visiting the United States about the middle of January, and will be absent from his Diocese until the third week in February. He will attend and speak at a Missionary Convention at Washington at the end of January. Americans will assuredly give a welcome to one of the most popular of our English bishops, whose outspokenness and sound common-sense should make a special appeal.

GEORGE PARSONS.

## A High Church Movement Gains Attention of Germany

### The Objectives—The Holy Communion—Auricular Confession

The Living Church European Bureau  
London, Dec. 5, 1924

THE DEAN OF SALISBURY HAS RECENTLY paid a visit to Germany to study the High Church movement among the Lutherans, and he has had many interesting things to say about it in the *Church Times*. He also visited the Old Catholics.

The High Church movement first began officially in October, 1918, a month before the conclusion of the Great War, when a meeting of certain pastors interested in the movement was held in Berlin. But for some time previously there had been a growing tendency towards such a movement, though it had never found expression. It arose from a sheer sense of need. As I have pointed out before in these columns the German Lutheran Church has been in a parlous state for many years. This may be attributed to a variety of causes such as the dependence upon the government for support and particularly to the government of the late emperor of Germany, the preference of preaching to the sacraments, the growth of a higher criticism that was entirely destructive, and the general decline of Protestantism that has been general in Europe of recent years and which has been accentuated by the war.

This is all admitted in the official pamphlet, *Was will die hochkirchliche Vereinigung?* in which the aims of the

High Church Union are set forth. In fact, the question is plaintively asked, "Shall Rome take one third, Materialism another and the remainder escape into sects, denominations, and spiritualism?" The High Church pastors are very frightened of Rome and regret the large numbers of conversions.

#### THE OBJECTIVES

The aims of the movement are set out thus:

I—1. The High Church Union stands for the freedom of the Church from the State.

2. The Church must get down to the people, and must be One.

3. To accomplish this there must be bishops.

II—1. The Sacraments must take a higher place, and preaching a lower.

2. There must be more ritual and music.

3. There must be facilities for auricular confession, and more frequent communions.

4. There must be reform of private devotion and the religious life must be restored for those who have a vocation to it.

5. A breviary must be prepared for their Church.

There is also a note to say that the Union stands by the Church of the Reformation.

These points are more fully elaborated in the pamphlet. As regards the first part, it is pointed out that the modern man wants authority. Hence, because he finds a lack of it in the Protestant Churches, because he finds them to be too much a presentation of the subjective side of religion, while what he wants is something

objective to which he can attain, he is drifting over to Rome. The High Church Union should be able to give to the modern man all that he desires and stop the Roman fever. "*Wir wollen und wir können nicht nach Rom gehen. Wir sind und bleiben gut evangelisch.*" (The word *evangelisch* is the usual title of the Lutheran Church.)

The Union is very definite about the Roman question; it wants an Evangelical Catholicism. Further, the Union deplors the tendency of the Protestants to split up. The idea of having bishops seems a practical one. It will give an authority to the Church and prevent this splitting up for the future. Luther is quoted historically in defence of episcopacy.

#### THE HOLY COMMUNION

As regards the second half of their objectives, it is pointed out that it is not desired to abolish preaching altogether, but merely to subordinate it to a proper place in relation to the sacraments. Several well-known Lutherans are quoted in defence of this policy, including Harnack; and Dr. Schoberlein, of Gottingen, laments:

"The old Christian custom of Holy Communion is laid aside and in the place of Communion has come in preaching, not the Word of God in its authentic objectivity, but in its explanation through the preacher, consequently in human subjectivity. The sermon is above everything . . . there is much talking, little action, that is the principal character of our service. We must also realize the poverty and monotony of our services. Our principal services are little more than Bible lessons. One receives from such services besides an impression of thirst, faintness, weariness, and sleepiness. Can we wonder that the churches are getting emptier and emptier? So our churches are beginning to resemble those of which the prophet spake, 'How lieth the city so desolate, that was full of people! She is like a widow. The streets over against Sion lie desolate, because no man cometh to the feast; all her gates stand deserted, her priests make lamentation.'

In another place there is a complaint that the people do not go to hear the sermons but merely well-known preachers, on which the comment is, "*Habt doch Erbarmen mit uns Pfarren!*" But how good it will be when every parish has the Holy Communion as its principal service; then the churches would in very truth become houses of God. They must be comfortable. The seasons must be observed. Again, it must be remembered that the *Landleute* are neither theologians nor historians, but are sensitive to emotion, they can pray, if they be shown the way. So the art of prayer must be cultivated. And they must be taught the doctrine of the Real Presence. (In this connection the words of the Augsburg Confessions are quoted, "*De coena Domini docent, quod et sanguis Christi vere adsint et distribuuntur vescentibus in coena Domini; et improbant secus docentes.*") Further, to give due honor to this doctrine and to make the services worthy, there must be full ritual and good music. And other Lutheran countries, Sweden and Denmark, are quoted as making use of the ecclesiastical vestments, the alb, the stole, and the chasuble.

#### AURICULAR CONFESSION

The need for auricular confession is, again, strongly felt. The present general confession before the reception of the Holy Communion is most unsatisfactory. Luther is quoted in defence of the practice of confession. And there follows a truly remarkable extract from Harnack!

"The Reformation has set an intention to repent in place of the sacrament of penance. We have thereby incurred a loss when the confession is stopped and particularly in practice as if it had been completely discontinued. We educate our children well that they confess their sins by word of mouth, and also the criminals in the prisons we try to rouse to a sense of guilt. But we have lost the meaning of the blessing of the confession to children and criminals. Therefore have we been living in a fool's paradise with a general confession. . . . I must be protected from the misunderstanding that I desire compulsory auricular confession. But, between the compulsory confession and the negation that we have put into its place, there are many degrees. There may be persons, so robust or so weak, that they can and must make their peace with God alone; but they are not the majority. It is the case with most people that they can only free themselves from themselves and from the guilt of evil by opening themselves to another and by letting themselves be guided by the love of a brother. Each confession strengthens the character besides, and to know that another soul is sharing the load, that one has incurred is one of the strongest means to good."

Then the desirability of restoring the religious life is touched upon and Harnack is again quoted. Luther is quoted as recommending houses of the *Brüder des gemeinsamen Lebens*. It is pointed out that a house for such brethren, at Herford in Westphalia, remained till the end of the Eighteenth Century.

#### THE PRAYER BOOK

Lastly a Breviary is required in order that liturgical services may be drawn up. A follower of the movement is quoted as saying that the High Church movement would be of value if it did nothing else than provide a prayer book for the Evangelical Church.

#### A CONSIDERATION OF THE MOVEMENT

This briefly is a résumé of the tenets of the High Church party as set forth in their official pamphlet and translated roughly by myself. I might make a few reflections thereon.

We cannot be too thankful that the dead Protestantism of Germany which has been largely the cause of her undoing, is coming to life. I have no information whatever as to the extent of the High Church movement and whether it is a movement of the laity or only of certain pastors. But I think we must all of us agree that most of what is set forth in the pamphlet is true in the main, especially what is said about getting down to human needs. The Tractarians realized this very largely and I think most people who are attracted to Catholic teaching in our own Church are attracted because such teaching supplies a need that dry Protestantism somehow does not supply. It is quite natural, of course, to compare the origins of the German movement with the beginnings of the English Tractarian movement.

Another thing that is attractive about the movement is that it is a getting-back to something that has been lost, a tightening up of discipline. It is not as, says the Old Catholic Church or the National Church of Czecho-Slovakia, a breaking away from the Roman Church, however tyrannical or objectionable the Roman Church may be in some of its actions, in order to have less discipline, as for instance to let celibate priests get married or to make confession, that had once been compulsory, merely optional. The inevitable result of breaks-away from Rome of this sort seem to be Protestantism or Rationalism or mere inertia. If

the movement were to spread, as it might very well do among the Lutherans of Germany, it might become a very potent force indeed. It should be watched and watched sympathetically.

But on the other hand we should not be too anxious to rush forward with kind offers of assistance. In the first place they do not particularly want us. A note is added that the movement has no connection with England. America is not mentioned, but the implication is strong that it is a German affair and that they want it to develop entirely within their own National Church. There are points in their *apologia*, however, that strike me as different from the Anglo-Catholic point of view. I give this opinion as entirely my own, and further I have not yet been able to study the movement from first hand in Germany. But their historical point of view is entirely different from the Anglican. Whereas the Tractarians appealed to the Church of the early Fathers, the High Church Germans appeal to Luther. I do not think it is very often that Anglo-Catholics appeal to Cranmer or Ridley. And to develop this point further, bishops are desired, not because the doctrine of Apostolic Succession is true, but merely on grounds of expediency. As I have just said we are often attracted to things Catholic because they appeal to our instincts, and this is good as far as it goes; but we ought not to adopt them for a mere pragmatic reason; surely it is our duty to examine them to find out whether they are true and if they be true to adopt them. I may have judged our German friends wrongly. If so, I ask their pardon. But I can remember a Danish friend explaining to me, a year or so ago, that there were bishops in the Danish Lutheran Church; "But, of course," he said "they are not what the Roman Catholics mean by bishops. They are what the Germans call 'general superintendents.'" I doubt whether they are really keen on the question of the Succession, though I believe that they have approached Dr. Soderblöm, Archbishop of Upsala, to consecrate bishops for them, though, according to what he said at Murren, he would not do it unless asked by the whole body of Lutherans in Prussia.

It is interesting to note, too, that, in the quotation from Professor Harnack, emphasis is laid more upon one man confessing to his friend and receiving the friend's consolation and advice rather than the penitent's humble approach to the father-in-God and receiving the absolution from the priest which he has been commissioned by the Church to grant. This at any rate is how it strikes a layman. C. H. PALMER.

#### AN EFFECTIVE MISSION

ARDMORE, OKLA.—The Mission of Instruction at St. Philip's Church, Ardmore, closed on Sunday, December 14th, and a class of fourteen was confirmed on Tuesday evening the 16th, as a result, the second class within eight months. The Every Member Canvass was begun on the closing Sunday of the Mission, and, with more than one-half of the probable subscriptions still to be received, the parish is \$27 over the top on the Church's Program. The vestry was so anxious to provide the parish quota of the Church's Budget that they underwrote a half of the apportionment before the canvass began. One man who was confirmed subscribed \$50 to the apportionment. The Rev. Joseph Carden was the Missioner.

## Interest in Cathedral

### Church of the Incarnation—Opens New Building

The Living Church News Bureau  
New York, Dec. 20, 1924

REPRESENTATIVES OF THE ARTS, PROFESSIONS, business, labor, education, women's activities, patriotic and historical societies, fraternal societies, military and naval organizations, and civic and interdenominational groups will be the guests of Bishop Manning and the trustees at the Cathedral of St. John the Divine next Sunday, December 21st.

The guests, who will number several hundred, have been invited without regard to religious affiliation. In addition to the groups listed, the trustees of the Cathedral, members of the Committee for Completing the Cathedral of St. John the Divine and the Laymen's Club of the Cathedral will attend. After the luncheon members of the Laymen's Club will show the visitors through the Cathedral.

The purpose of the meeting is to explain the Cathedral project and it is to be held under the auspices of the Committee on Community Cooperation, of which George W. Wickersham is chairman. An intensive canvass for funds will be opened with a mass-meeting at Madison Square Garden Sunday evening, January 18th, and will continue through January 29th.

Bishop Manning announced that among recent gifts the following were made:

From Mrs. A. Murray Young, \$25,000, to erect as a memorial to her husband the sculptured and carved niche in the Nave of the Cathedral in which will be placed the Golden Roll. On the vellum leaves of this roll there will be inscribed the name of every donor to the Cathedral fund, no matter what the size of his gift.

From Mrs. Estelle de P. Hosmer and Mrs. Howard T. Martin, \$60,000 to erect in memory of their father, Johnston Livingston de Peyster, one of the columns in the nave, which are 100 feet high.

From Miss Frances G. de Peyster and Miss Augusta M. de Peyster, \$50,000 for the upper portion one of the bays in the south side of the nave including the great clerestory window. Their gift is to be a memorial to the de Peyster family.

#### CHURCH OF THE INCARNATION

The sixtieth anniversary of the opening of the present Church of the Incarnation was observed on Sunday, December 14th, with appropriate services of commemoration and thanksgiving. At the eleven o'clock service there was a large congregation, comprising not only the present members but also many former members and descendants of those who were associated with the building of the church in 1864. The Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop, was in the chancel and before giving the benediction offered special prayers for the parish. The rector, the Rev. Percy Silver, D.D., preached the sermon, in which he reviewed the work and ministry of his predecessors, the Rev. Drs. Montgomery, Brooks, Grosvenor, and Robbins. He referred to the establishment of the Chapel of the Incarnation in East 31st Street in 1861, where now stand the group of buildings known as the Alfred Corning Clark Memorial erected in 1902, where most of the activities of the parish are carried on; the Bethlehem Day Nursery in 30th Street, which was inaugurated in 1882, and which cares for about eighty chil-

dren the year round, while their mothers are at work; the Convalescent Home at Lake Mohegan, started in 1886, which is now used also as a summer home; the Brooks Memorial Cottage on the same property, for children of the Day Nursery in summer; the Nutritional Lunches in the parish house, inaugurated under the present rectorship, where about 200 undernourished children of the public schools are provided daily with a mid-day meal under the supervision of an experienced dietitian.

#### OPENS NEW BUILDING

St. James' Church, Madison Avenue and 71st St., will, for the third time in its history, open a new church building to the public, when on Christmas Eve it opens its newly reconstructed church for the annual Candlelight Service. For, while the rebuilt church has incorporated many of the features of the previous structure, yet the transformation has been so complete as to make the latest edifice practically a new St. James'. The result, involving an expenditure of \$625,000, is said to be a feat in architectural rearrangement. The architects were Messrs. Cram and Ferguson of Boston, and the contractors Messrs. Jacob and Youngs of this city. To this reconstruction project on the part of the St. James' Parish much of historic interest attaches.

With the installation of the great reredos, and the erection of the tower, both yet to be effected, critics declare that the rebuilt St. James' Church will take its place among the more splendid examples of ecclesiastical architecture in the city.

"Although there will be eventually a debt of a little less than a hundred thousand dollars on the reconstructed church," states the Rev. Dr. Frank Warfield Crowder, rector, "this has been arranged for in such a way as to avoid placing a mortgage upon the church property."

THOMAS J. WILLIAMS.

## Canon of Cathedral in Jerusalem

The Living Church News Bureau  
Philadelphia, Dec. 20, 1924

THE RT. REV. THOMAS J. GARLAND, Bishop of the Diocese of Pennsylvania, has been appointed an Episcopal Canon of St. George's Cathedral, Jerusalem, as the representative of the Church in the United States of America.

Official announcement of Bishop Garland's appointment has been received at the Church House of the Diocese of Pennsylvania, from the Rt. Rev. Rennie MacInnes, Bishop in Jerusalem, the English Bishop in the Holy City. St. George's Cathedral is the English Cathedral in Jerusalem. Each of the six main branches of the Anglican Church, viz., Great Britain, India, South Africa, Australia, the United States, and Canada, is represented by an Episcopal Canon, typifying the unity of the Church throughout the world.

Those at present holding the positions are the Bishop of London, the Metropolitan of India, the Archbishop of Cape-town and Archbishop Lowther Clarke, late of Melbourne. Bishop Garland succeeds to the vacancy caused by the death last June of the Rt. Rev. William F. Nichols, Bishop of California, and for a number of years prior to his elevation

to the episcopate rector of St. James Church, Philadelphia.

Bishop Garland's appointment as the representative of the Episcopal Church in the United States is in recognition of his services as head of the Jerusalem and the East Mission and the part he has taken in having Good Friday offerings throughout the United States designated for support of the Church in Jerusalem.

FREDERICK E. SEYMOUR.

## Chicago Church News Bureau

### Campaign for Western Seminary—New La Grange Church

The Living Church News Bureau  
Chicago, Dec. 30, 1924

THE CHURCH CLUB IS TO ESTABLISH a news bureau through which reports of the activities of the Diocese will be disseminated. This is one of the definite results of the meeting held at the Allerton Club on Thursday, December 11th. Bishop Griswold, Mr. E. T. Cutter, superintendent of the Central Division of the Associated Press, and Mr. Angus Hibbard, were the chief speakers.

It is planned through this bureau to circulate the news of the Diocese in the daily papers and in periodicals. Mr. Cutter, who has been with the Associated Press for more than twenty-five years, stated that during that time the newspapers of the county have printed religious news to a total of thirty-five per cent or more.

Mr. Cutter said that the newspapers experienced a difficulty in getting the important news from the Churches.

#### CAMPAIGN FOR THE WESTERN SEMINARY

Well over fifty of the clergymen of the Diocese responded to the call of Bishop Griswold to meet at St. Chrysostom's parish house to make plans for the raising of the \$200,000 needed for the Western Theological Seminary Fund, that building may begin and the Seminary renew its classes in the fall of 1925. The Bishop stated that the response of the clergy to his call had been almost unanimous. He had been greatly encouraged by receiving subscriptions from unlooked for sources, such as from the Cathedral Shelter, and from the Home for the Aged. Another generous gift of \$5,000 came from a lay woman, a communicant of Christ Church, Winnetka. After a most encouraging discussion of ways and means, it was decided to begin an intensive campaign for the remainder on the Sunday after the Diocesan Convention, February 8th, the campaign to end before February 25th.

#### NEW LA GRANGE CHURCH

Special committees are working for the rebuilding of Emmanuel Church, La Grange. Already subscriptions have been received amounting to \$125,000. Among them is one from Mrs. D. B. Lyman, the widow of the late D. B. Lyman, for many years senior warden of the parish. The early celebrations on Sunday mornings, are being held at the home of Mr. and Mrs. H. A. M. Staley, the eleven o'clock service and the sessions of the Church school are held at the James Kidston Memorial Hall of the Crossett Avenue Grammar School. The services are well attended, and the response from the parishioners has been prompt and generous.

H. B. GWYN.

### CANDIDATES FOR CHAPLAINCIES

NEW YORK, N. Y.—At the meeting of the Army and Navy Commission of the Episcopal Church, held at the Church Missions House, 281 Fourth Avenue, New York City on Thursday, December 11th, the following motion was made and carried: That the Church clergymen, who may be seeking appointment as chaplains in the Army or Navy or the Officer's Reserve Corps, send their applications to the Chairman of the Executive Committee, Army and Navy Commission, 281 Fourth Avenue, New York City.

### MINISTRATION TO DEAF MUTES

DENVER, COLO.—For several years the Diocese of Colorado has been carrying on the only systematic religious ministration to deaf mutes in the state, with headquarters at St. Mark's Church, Denver, and with stations in Colorado Springs and Pueblo. The Rev. James H. Cloud of St. Louis, has been making periodical visits, but he will now be able to discontinue these officially, and can turn the work over to the Rev. Homer E. Grace, a Denver deaf-mute, who is at present in deacon's orders, and is soon to be advanced to the priesthood.

Regular services are held each Sunday in St. Mark's Chapel, conducted entirely in the sign language.

On the occasion of Dr. Cloud's last visit, a class of eight candidates was presented for Confirmation to the Bishop Coadjutor, Dr. Ingley.

### STATUE OF ST. MATTHIAS

NEW YORK, N. Y.—A statue of St. Matthias, completing the statues of the Twelve Apostles, has been placed in the Church of St. Mary the Virgin, New York City, as a memorial to Mr. Beverly Chew, for many years a trustee of the Church. His death, a few months ago, was greatly mourned by his many friends in the parish, and they determined to perpetuate his memory by erecting this statue.

There are fourteen nave pillars in the Church of St. Mary the Virgin. One of them is partly covered by the pulpit, and another has upon it a preaching crucifix of heroic size. The twelve remaining pillars are now faced by statues of the Apostles. The statue of St. Matthias, a picture of which appears herewith, and which is a memorial to Mr. Chew, is the last one to be placed. One of the first statues to be erected was that of St. Peter, which was placed by Mr. Chew in memory of his wife. On the opposite side of the nave is a statue of St. John which was placed by members of the field force of the Metropolitan Life Insurance Co., as a memorial to the late rector, Dr. Christian, who, during his lifetime was known as the Metropolitan Co.'s chaplain.

The statue of St. Matthias was carved by Mr. I. Kirchmayer, of the firm of William Ross & Co., of Cambridge, Mass. Mr. Kirchmayer has done practically all of the wood carving at St. Mary's, including the statues of the Apostles, the heroic statues of our Lord and our Lady, the elaborate carving in the Lady Chapel, the extraordinary piece of carving on the font cover, and the monumental pulpit, all of which have, from time to time, been described in *THE LIVING CHURCH*.

Mr. Kirchmayer was recently the re-



ST. MATTHIAS

Church of St. Mary the Virgin, New York City

ipient of a dinner given by the Society of Arts and Crafts, of Boston, of which he was a founder. The occasion was a celebration of fifty years of his work, and was attended by a large number of Bostonian and other friends.

The following paragraphs from the *Boston Globe* are quite descriptive of Mr. Kirchmayer and his work:

"Undoubtedly the most surprised person at the function was the modest wood carver himself, who came from Oberammergau in Bavaria to Boston about fifty years ago, and has been a powerful and pervasive influence on the fine art of wood carving in America. He looked on the whole thing in a sort of open-eyed wonder, as if it were somebody else they were all eulogizing.

"In it all there was a fine spirit of appreciation, not only of the work, but of the influence his modest personality has had on all who have come into contact with him. For he is doing finer work today than he did fifty years ago, and his enthusiasm is religious in its fervor; also it is contagious."

### BRONX CHURCHMEN'S LEAGUE

NEW YORK, N. Y.—The Advent service and annual election of the Bronx Churchmen's League was held in St. Peter's Church, Westchester, Monday, December 15th. Mr. Robert H. Law who has been the esteemed president for over two years presided. Mr. Law was nominated to succeed himself as the leader of the organization, but business reasons made it impossible for him to accept. The Rev. Albert E. Bentley, organizer of the society, made a short address thanking Mr. Law for his efficient service. Mr. Wallace W. Thom was unanimously elected president amid great enthusiasm. The other officers are: Vice-President, Frederick Heller; Second Vice-President, Dr. Taggart; Secretary, Robert Schlag; Assistant Secretary, Alexander Baldauf; Treasurer, William Constantine.

Preceding the election, the Rt. Rev. Thomas F. Gailor, S.T.D., preached an eloquent sermon, taking as his subject "Brotherhood and Service." The splendid choir of St. Peter's Church rendered special music, the Rev. George Hiatt, the rector, having charge of the service. The League pledged itself to support the project for the completion of the Cathedral.

### A WOMEN'S ENTERPRISE

NEW YORK, N. Y.—For the past two years the Berkeley Divinity School has held a summer session of three weeks for women students. Plans are under consideration for the enlargement of this work in the summer of 1925. An enthusiastic meeting to discuss plans was held at Grace Church, New York City, on December 6th. About forty women were present.

At 12:30 a Service of Intercession, led by the Dean of the School, was held in Grace Church chantry. At the luncheon which followed there was a lively discussion. It was agreed that, in addition to the regular curriculum, the School should be asked to provide a series of discussion conferences on important problems of the day to be led by experts in various fields: a sort of School of Inquiry. Such subjects as the following were suggested: Christianity and Art; the Church and Labor; Psychotherapy; Religion in Modern Literature; etc. It is likely that an English woman lecturer will be invited to give a course of lectures.

The idea behind the Berkeley project has been that the theological seminaries of the Church should provide an opportunity for women to make an honest and thorough-going study under expert guidance of the fundamental principles of the Christian faith, of the Bible in the light of modern scholarship, of the origin and history of the Church, of the practical application of Christ's teaching to the life of today, and of other religious subjects. Though the summer session in itself is still in the experimental stage, two things seem to have become clear; first, that there is a growing desire on the part of the keen, intelligent women of the Church to consider frankly and intently what they believe as to God and the spiritual life, and why they believe it; second, that there is a growing need in the work of the Church for women who are adequately equipped with an intelligent understanding of the purpose of God for the world and for the man of today. The School of Inquiry will, it is hoped, bring together young women who are interested in modern movements and are looking for further light on the rela-



tion of these movements to the Church, and are questioning whether they can join the Church, or whether they should remain in the Church.

The plans for the 1925 session are in the hands of a committee consisting of the Rev. Horace Fort, Chairman, Miss Adelaide Case, of Teacher's College, New York, Miss Mary Van Kleeck, of the Russell Sage Foundation, Mrs. Marguerite Wilkinson, the poet, and Mrs. Ripley Hitchcock. Another luncheon will be held in New York on January 24, 1925.

#### DISTINGUISHED ORGAN RECITALISTS

SCRANTON, PA.—St. Luke's Church, Scranton, the Rev. Robert P. Kreidler, rector, is having a number of organ recitals of distinction on their new \$25,000 organ. The first one was given December 16th by Marcel Dupré, organist at Notre Dame Cathedral, Paris, Chevalier of the Legion d'Honneur, and said to be one of the greatest organ virtuosos of the present time.

The second one will be given January 15th, by Charles M. Courboin, Chevalier of the Order of the Crown of Belgium, one time organist of the Antwerp Cathedral, reputed to be a brilliant virtuoso of international renown.

The third will be given February 19th, by Firmin Swinnen, the internationally known Belgian concert organist and composer, who is a guest recitalist for Mr. Pierre S. Du Pont, of Wilmington, Del.

The last one will be given March 19th, by Charles Henry Doersam, a distinguished American concert organist and sub-warden of the American Guild of Organists. Mr. Doersam teaches organ at Columbia University.

#### SCHOOL OF APPLIED RELIGION

GRAND RAPIDS, MICH.—The Rev. Franklin Cole Sherman, President of the American Guild of Health, has just finished holding a School of Applied Religion at Grace Church, Grand Rapids. The holding of this school was made possible by interest aroused in the subject by the Mission of Health, held by Dr. Sherman, in the parish, in the spring of the year. About seventy-five were enrolled in the class, and sessions were held in the afternoon and repeated in the evening, daily, from December 1st to the 13th. The Rev. Mr. Sherman also preached to the congregation on the two Sundays which came between the opening and closing dates of the school. The interest created by the School was thought sufficient to merit the establishing of a chapter of the American Guild of Health in Grand Rapids.

#### DR. CUMMINS COMPLIMENTED

NEW YORK, N. Y.—The Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop of New York, was the host at a dinner, given December 15th, at the Union club, in honor of the Rev. Alexander G. Cummins, D.D., rector of Christ Church, Poughkeepsie, and editor of *The Chronicle*. The dinner was in celebration of Dr. Cummins' twenty-fifth year of service in the Diocese. A gold watch was presented him by the Rev. Dr. Milo H. Gates, vicar of the Chapel of the Intercession, Trinity Parish.

Among the speakers was the Rt. Rev. William T. Manning, D.D., Bishop of the Diocese, who told of Dr. Cummins' work in the Diocese. Other speakers were the Rev. Dr. Stires, the Rev. Dr. E. Clowes Chorley, and the Rev. Dr. Harry P. Nichols.

#### PROMINENT LAYMAN ORDAINED

DENVER, COLO.—For over forty years Mr. John W. Hudston, who was ordained to the diaconate by the Rt. Rev. Fred Ingley, S.T.D., Bishop Coadjutor of the Diocese, December 17th, had been one of the most prominent laymen in the Diocese, filling many important offices. He was twice deputy to General Convention, in 1919, and in 1922, and he had been for many years Secretary of the Standing Committee and of the Board of Trustees. He was founder and first president of the Diocesan Lay Readers' League, which plays a very large part in the life of the Diocese. Two Denver parishes in particular owe much to his faithfulness in their beginning, St. Barnabas', and the colored parish of the Holy Redeemer, this last partially satisfying his early ambition to become a missionary to Africa. A few months ago he resigned his position in the Denver Bank with which he had been connected since 1887, to give himself wholly to the work of the Church, and to crown a life of service by entering on a yet wider field.

#### GENERAL SEMINARY ALUMNI REUNION

NEW YORK, N. Y.—The mid-winter reunion of the Associate Alumni of the General Theological Seminary will be held on Tuesday, January 20, 1925. The Seminary will entertain the Alumni at luncheon at one o'clock. Those who wish to attend the morning lectures for undergraduates will be welcome.

After luncheon there will be opportunity for the reunion of classes in private rooms, which will be assigned for this purpose on application to the bursar.

At half past four o'clock two lectures will be given for the Alumni in Sherred Hall.

Evening Prayer will be said in the Chapel at six o'clock.

The annual dinner will be served in the evening,—further details as to place, hour, speakers, etc., will be given in ample time.

#### DULUTH PRIEST RETIRES

DULUTH, MINN.—Having reached the age of retirement, and on the advice of his physician, the Rev. James E. Kimberley has retired and removed to Portland, Ore., after nineteen years' faithful service as rector of Christ Church, St. Vincent, Minn. St. Vincent is a small town in a farming community near the Canadian border, and the Rev. Mr. Kimberley, who is a graduate and Master of Arts of Oxford University, England, has ministered with conspicuous devotion to the physical, mental, and spiritual needs of a wide region. His last confirmation class of seventeen candidates, presented just before leaving, was formed in an interesting way. Mr. Kimberley wrote to all the members of the junior and senior classes of the local high school who were from Church homes, or who were not connected with any religious body, urging upon them the importance of confirmation as an equipment for life. Instruction of the class was largely by correspondence, because of distances which separated the candidates, and the impossibility of meeting together at one time and place.

The Executive Council of the Diocese, at its December meeting, adopted a resolution of profound appreciation of Mr. Kimberley's long and faithful service in his difficult field.

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### INTERPAROCHIAL MEN'S CLUB

CHATTANOOGA, TENN.—Organization of the Inter-Parochial Men's Club of Chattanooga has been completed by leading laymen of the four local parishes. The club's objects include mutual helpfulness among parochial men's clubs, promotion of men's club activities in other East Tennessee parishes, and such special assistance as the Bishop and local parish clergymen may call for.

The executive committee is composed of Z. C. Patten, Jr., president; E. M. Ellsworth, vice-president; Sam E. Noble, secretary; George Castings, Jr., treasurer; S. Bartow Strang, Garnett Andrews, C. S. Steward, A. S. Bashore, and James Kalanzis. The rectors of St. Paul's, Christ, Thankful Memorial, and Grace Memorial Churches were elected *ex officio* members.

The Inter-Parochial club has assumed responsibility for the Inasmuch Mission in the suburban village of Rossville, and has nominated a board of management for the mission on the invitation of the Bishop. This board has been constituted as follows: Edwin W. McMillin, president; Dr. John B. Steele, secretary; W. L. Lawton, treasurer; Paul Curtis, and George K. Brown.

### EAST AFRICAN MISSIONS

WILLIAMSBURG, VA.—Dr. J. H. Dillard, of the University of Virginia, made a splendid address before a large congregation in Bruton Parish Church, Williamsburg, Sunday morning, December 7th. His address, *Missions I Have Seen*, embodied his personal experiences and observations while on a tour of inspection last spring of the missions of the English Church in East Africa. He spoke particularly of those in Uganda and the neighboring provinces. The educational, medical, and evangelical work of the missionaries is bringing the most remarkable results. Larger churches and schools are being built for the ever-increasing number of natives who are catching the vision of greater things.

Dr. Dillard pointed out that this mission is but one of many scattered throughout the world, which is serving those less fortunate than ourselves, and laid special emphasis upon the contribution and permanent value of the present missionary movement, the enduring work of the Christian Church in the historic life of mankind, and the necessary place that we must give to the Christ as we look towards the future.

### MISSION CONSPICUOUSLY SUCCESSFUL

OMAHA, NEB.—The Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, concluded an eight day Preaching Mission in All Saints' Church, Omaha, Nebraska on Sunday, December 14th.

Beginning as a parochial Mission it became city wide in its appeal by the middle of the week. The entire Church in Omaha was stirred and wonderfully helped by the ministrations of the Missioner. The congregations were without precedent for size. The personal response was gratifying in the extreme. The Mission brought the message of the Church to a very large number of persons outside the Church, and, further, gave expression to a sense of unity and common purpose to members of the Church in Omaha.

Bishop Oldham began the Mission by

announcing that his hope was to make the life and teachings of the Church more real to those who attended. No one who had that privilege could doubt for a moment the conspicuous success of his effort.

This Mission will long be remembered by the Church people in Omaha as one of the outstanding events in its history. The results are entirely beyond the scope of statistics to portray, but even from a statistical standpoint the Mission far surpassed the most sanguine expectations.

### NEW MEMBERS OF THE NATIONAL COUNCIL

NEW YORK, N. Y.—The Rev. John Lindsey Blair Larned, recently elected a general secretary in the Field Department of the National Council, has been rector of St. John's Church, Yonkers, N. Y., since 1922. He was born in Chicago, and is a graduate of Harvard and the Cambridge Theological School, ordained priest in 1912. He has served in St. John's Staten Island, St. John's, Globe, Ariz., St. John's, Kingston, N. Y., and St. John's, Yonkers.

He has had outstanding success in the promotion of the Church's Program in his parish in Yonkers. Before that, he had charge of the Nation-wide Campaign in the Diocese of Bethlehem, where he was Dean of the Pro-Cathedral, and he has also had the experience of several years' work in the mission field, in Arizona.

The Rev. Robert F. Lau, D.D., has been appointed by the National Council to succeed the Rev. C. T. Bridgeman as assistant secretary of the Foreign-born Americans Division. He is a graduate of Columbia and the General Theological Seminary, and comes to the new work from St. John's Church, Bayonne, N. J., in the Diocese of Newark where he has been in touch with important work among the foreign-born.

Miss Mabel Lee Cooper was appointed, at the December meeting of the National Council, as a full time worker in the Department of Religious Education.

She will actively promote the program and plans that have been formulated by the Church School Commission.

Miss Cooper brings to this work a splendid provincial training and a rich experience in actual service in both the public and the Church school activities. She has a national reputation as a public school teacher, being for many years the head of the Teacher Training Department of the Memphis Normal School. She has published public school readers and a text for parents known as *Favorite Stories*.

For several years she was Field Worker in the Province of Sewanee. Last year the Province generously surrendered half of her time to the National Council and the demands for her services have been so persistent that her election by the Department as full-time worker was imperative.

Requests for her time should be made to Mr. Edward Sargent, Department of Religious Education, 281 Fourth Avenue, New York.

Miss Dorothea P. Coe, who was elected by the National Council at its December meeting to be secretary for Church institutions, in the Department of Christian Social Service, is the daughter of the Rev. R. H. Coe, for many years rector of All Saints' Church, Belmont, Mass., and now retired.

Miss Coe has been employed by the Connecticut State Bureau of Child Welfare as Supervisor of the New Haven

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District, where she has had the supervision and the care of several hundred of the children who are wards of the State. During the war she was in Poland as social worker for the American Red Cross. Her whole life has been given to social work and she comes into the Department with a rich experience in this field. Her work will be particularly with the Church institutions throughout the country, carrying on the work so ably started by Miss Carpenter. The Church has more institutions of child-caring, etc., than any other religious body except the Roman Catholic.

Miss Coe can be called an expert in institutions. She will be at the call of any diocese or Church institution that wishes to use her technical knowledge.

**COLLEGE SOCIAL WORK**

DALLAS, TEX.—Following the custom established three years ago, St. Mary's College girls have been undertaking various forms of social work. The contribution of students and faculty to the Dallas Community Chest amounted to \$60, an amount far in excess of the quota assigned to the College.

At Thanksgiving every class in the College prepared baskets, each containing a substantial Thanksgiving dinner for families whose names were furnished by the Charity Chapter of the Cathedral. So much was contributed that twelve baskets were provided. These were attractively decorated and were presented at the morning chapel service, the day before Thanksgiving and were delivered by the students later.

For Christmas every student has adopted, as a small brother or sister, one of the children from the St. Matthew's Home for Children and the Garrett Memorial Home. Their gifts will be turned over to the home before the girls leave for the Christmas vacation. The students are also planning to send gifts of clothing to St. Mary's-on-the-Mountain, in Sewanee.

**REPORT OF THE COMMITTEE ON SAGADA**

NEW YORK, N. Y.—At the meeting of the National Council on December 10th and 11th, the following resolution was adopted:

"RESOLVED: That the National Council hereby authorizes the committee on Sagada, appointed by the President, to consider all questions that may have arisen with regard to the conduct of the work in that mission, and render a decision on behalf of the Council."

The Committee made the following report:

"1, That it has not been practicable to arrange a conference in the near future, in the United States, between the Bishop of the Philippine Islands and the priest in charge of the Sagada station.

"2, That we have heard from the Bishop of the Philippine Islands that, in his letter of October 15, 1924, he definitely accepted the resignation of the priest in charge of the Sagada station, and regarded the resignation as final and complete.

"3, That communication with the Bishop showed clearly that further delay on our part to uphold the authority of the Bishop would seriously embarrass him in carrying out plans he had already made to care for the Sagada work in the immediate future, and that he himself was going to Sagada immediately.

"4, That the following cables, signed by the President of the Council were despatched on December 17th.

"A, to Bishop Mosher:

"Understand you regard Staunton's resignation and removal decided and necessary. We agree and have notified him. Think, however, your early visit to this country most desirable."

"B, to the Rev. J. A. Staunton, Jr., D.D.:

"Understand you are coming to the United States. Beg to advise that your resignation and retirement from Sagada is regarded by Department of Missions as an accomplished fact and final."

"5, That the foregoing action was taken unanimously."

The report was signed by the Rt. Rev. Drs. Thomas F. Gailor, John G. Murray, Arthur Selden Lloyd, Joseph M. Francis, James DeWolf Perry, the Rev. Dr. George Craig Stewart, and Ernest M. Stires, and Dr. John W. Wood.

**DOMESTIC MISSION OF CHINESE CHURCH**

SHANGHAI, CHINA.—The Chinese Church, of which our familiar districts of Shanghai, Hankow, and Anking form a part, carries on its own work in Sianfu, Province of Shensi. Writing from Sianfu to his fellow foreign missionaries, H. M. Wagner says in *The Chinese Recorder*:

"I should like to call attention to a home missionary program that seems to me worthy of the notice of us foreign missionaries. The figures are sufficiently startling in themselves, but may I add (as one who is not a member of the Episcopal Church and yet who is working in daily contact with this Chinese Episcopal Church Mission) that the influence of the mission in Shensi is easily commensurate with these figures.

	Paid Workers	Church Members	Students in Schools (Mex.)	Budget
1916.....	2	0	9	.....
1918.....	5	1	37	\$ 1,353
1920.....	9	22	114	10,072
1922.....	19	292	139	17,500
1924.....	19	350	193	29,650

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**A SCIENTIST ON THE BIBLE**

PHILADELPHIA, PA.—Dr. Howard A. Kelly, the famous scientist of Baltimore, Md., and Mr. John H. Frizzell, Brotherhood Field Secretary, were the speakers at the annual meeting of the Pennsylvania Diocesan Assembly of the Brotherhood of St. Andrew, held at Holy Trinity Memorial Chapel, Philadelphia, on November 28th.

Dr. Kelly ridiculed the idea that scientists have proved the fallacy of the Bible. On the contrary he claims that the further one delves into scientific work, the more certain he is to discover that the Bible is true. There is no scientific explanation for many things. Science can go back to early and low forms of life, but it reaches a certain point and stops. There is no explanation of this world with its people and plants and animals, without recognition of the Creator.

"Present-day Christianity is like a dry sponge," said Dr. Kelly, in stressing the beneficial results of close study of the Bible, "and when you subject it to pressure, the pressure of questioning, nothing comes out. It takes a powerful machine to get moisture out of a dry sponge, just as it takes the Bible, the most powerful factor in religion, to instill more intensive Christianity in the lukewarm Christian.

"The difficulty with the modern attitude toward the Bible lies in the fact that it

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**EDITORIAL COMMENT**

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NOTE: The December Number has a Supplement Portrait of the Rev. Dr. Barry. The January Supplement will be a Sermon and Portrait of the Rev. Dr. Bell, President of St. Stephen's College.

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is not being given a fair trial by its critics."

Dr. Kelly claims that the Bible is proved true by science, but that it is proved true also by the pragmatic method. "It works," he says. "If any man will read and study and try to live the Bible, he will be convinced that it is true, all true, because it does what it claims to do. It works."

Dr. Kelly was for thirty years a member of the faculty of the University of Pennsylvania, is one of the most celebrated surgeons in America, and is one of the most constant and profound Bible students among our laity.

Mr. Frizzell spoke on the Church's problem in interesting and holding the older boy, and in utilizing, for the extension of the Kingdom, his potential powers.

The Rev. Dr. Floyd W. Tomkins conducted a short devotional service, and the Assembly President, Mr. J. Lee Patton, assisted by Mr. Percy Grainger, presided.

The meeting was well attended both by Seniors and Juniors of the Brotherhood.

#### TO COMMEMORATE NICEA

NEW YORK, N. Y.—The committee on the Commemoration of the Council of Nicaea was held at the Church Missions House, New York, December 12th. Plans for bringing the attention of the public to the commemoration were made and discussed, and articles for the various Church and other periodicals were projected.

It was agreed that the National Cathedral in Washington will be the fitting place for the official commemoration of the Council, and the Secretary, Dr. Emhardt, was instructed to make arrangements with Bishop Freeman. The Bishops of the Church are to be asked to refer to this commemoration in their address, and Bishop Rhinelander has been asked to prepare suitable prayers and to suggest forms of service for the occasion, to be submitted to the Bishops.

#### CHINESE CHRISTIAN STUDENTS

SHANGHAI, CHINA—During the past academic year twenty-three of the students of St. John's University, Shanghai, were baptized and thirty-eight were confirmed. President Pott calls attention to the fact that when St. John's was founded, provision was made for the support of a certain number of scholarships, so that deserving Christian students of inadequate means might obtain the advantage of a college education. Altogether there are fifty scholarships in all departments, including the Middle School. This number has remained the same, although the registration of students has greatly increased.

"As recommended to the Board of Control," Dr. Pott said, "we believe that efforts should be made to increase the number of scholarships. One hundred dollars, gold, per annum, will provide a scholarship in the College, and seventy-five dollars, gold, per annum, a scholarship in the Middle School. It is important that in a Christian institution like St. John's a fairly large proportion of the student body should be members of the Christian Church."

One of the students in St. John's University, Shanghai, last year offered a scholarship to the college authorities to be used for one of his classmates in case the latter did not win a scholarship offered by the college. His gift was to be anonymous, not to embarrass his friend.

#### DEATH OF MRS. JEANETTE M. THOMPSON

LOUISVILLE, KY.—The Rev. J. H. Webber-Thompson has sustained a severe bereavement in the death of his mother, Mrs. Jeanette M. Thompson, under particularly sad circumstances. Leaving the rectory Friday afternoon for a short time, he returned to find his mother, who made her home with him, on the floor between the dining room and kitchen, overcome by the gas fumes escaping from the kitchen stove, where she had been preparing their evening meal. Assistance was hastily summoned and every effort made to revive the patient, even to the use of the pulmotor, but life was apparently extinct when she was discovered.

Mrs. Thompson was of a particularly bright and cheery disposition with a delightful personality and was greatly beloved by all who knew her. She was heart and soul devoted to the work of St. George's Church, and active in many of its organizations in spite of advancing years. She was particularly interested in the Woman's Auxiliary and a devoted attendant at all of the diocesan meetings, as well as of those of the local branch. She will be genuinely missed.

A requiem and the service for the burial of the dead was held in St. George's Mission Saturday morning, December 13th, which was attended by all of the Louisville clergy who could possibly be present and by many of the congregation of St. George's, the body was taken to her old home at Fernandina, Fla., for interment.

#### DEATH OF JUDGE MORRIS

DULUTH, MINN.—Judge Page Morris, an eminent jurist, and one of the leading Churchmen of the North West, entered into life eternal on December 16th. He had rendered distinguished service to his city, state, and nation for many years, as municipal judge, congressman, district judge, and federal judge. He had also served his Church zealously for several years as Chancellor of the Diocese of Duluth. He was kind and genial of nature, and was beloved and respected by all who knew him. He was a faithful communicant of Trinity Cathedral, Duluth, and the Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth, assisted by the Very Rev. Harry G. Walker, officiated at the burial service on December 18th.

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**DEATH OF**

**REV. F. S. DeMATTOS**

SAN FRANCISCO, CALIF.—The Rev. Fred-eric Sandeman DeMattos, rector of St. John's Church, San Francisco, died suddenly, November 23d, in St. Luke's Hospital, after an operation for appendicitis.

The Rev. Mr. DeMattos was born in Scotland, and received his education in that country. He was ordained to the diaconate in 1882 by Bishop McLaren, and to the priesthood in 1884 by Bishop Walker. He accepted the cure of St. John's Church in 1921, before which time he had been rector of churches in Scotland, Canada, and the East.

The funeral service was said in St. John's Church, November 25th, by Bishop Parsons, assisted by the Very Rev. J. P. Turner, the Rev. K. L. A. Viall, S.S.J.E., and the Rev. S. D. Thomas.

**DEATH OF**

**REV. C. R. HODGE**

ORLANDO, FLA.—The Rev. Charles Russell Hodge, M.D., a retired priest of the Diocese of Quincy, died at the home of his daughter, Mrs. H. A. Duerselen, Orlando, November 23d.

The Rev. Dr. Hodge was born May 20th, 1849, in Oswego, N. Y. An accomplished musician from boyhood, he began as a teacher and student of music, going to Italy for training in voice culture. He took a course of medicine in St. Louis in order to learn more about the physiology of voice production, and then undertook the career of a teacher.

In 1876 he left this profession and undertook the editorship of the *Streator*, Ill., *Pioneer*. Here he came under the influence of the Rev. J. Russell Holst, who induced him to study for the ministry. He was ordained to the diaconate in 1880 and to the priesthood in 1882 by Bishop McLaren.

Dr. Hodge's ministry was exercised chiefly in the Middle West, although he did much Church work in Alabama. He was the author of *Clergy and Choir*, and a number of musical compositions. Several years ago his health began to fail, and he went to live in Florida.

**NEWS IN BRIEF**

COLORADO—At the midnight Christmas Eucharist, at the Church of the Ascension, Denver, the Rev. Henry S. Foster, rector, blessed and used a lace superfrontal in memory of William Hodge Young, who departed this life September 28, 1923. The superfrontal was made and given by his widow, Harlette Low Young. The design of the lace is symbolic of the eucharist, crosses, grapes, and wheat. Mr. Young was a deputy to four General Conventions from the Diocese of Iowa, and was a member of the Standing Committee of that Diocese.

GEORGIA—Presentation of the Diocesan Program of the Department of Christian Social Service of the Diocese of Georgia, was made by the vice chairman, the Rev. H. Hobart Barber, of Augusta, and by a member of the department, the Rev. John Moore Walker, of Albany, by a tour of visits in November and December to nineteen parishes and missions. The Department is recommending that parish committees make a study of juvenile courts, detention homes, and other child welfare work, and to develop the "Big Brother" and "Big Sister" movement.—The fourth annual Church Normal School for the Savannah parishes was opened in St. John's parish hall in November. During the first hour the classes that meet simultaneously are Child Study, The Bible, Training the Devotional Life, C.S.S.L. Administration and Projects; and the courses taught the second hour are Principles of Teaching, The Prayer Book, Church School Ideals, and Story Telling.—At St. John's Church, Savannah, the Rev. W. A. Jonnard, rector, on December 6th, two memorials were blessed. One of these is a Litany desk, the gift of Miss Abbie Orme in

memory of her sister, Miss Lucy Orme, and the other consists of two large brass vases, the gift of Mr. F. M. Cornell, in memory of his wife. An organ recital was given recently in this parish at which time Garrett's *Harvest Cantata* was sung by the Boys' Choir. Maunder's *Penitence, Pardon, and Peace*, was sung in two parts two successive Sunday evenings by the Men and Women's Choir. Announcement has been made that there will be a midnight choral Celebration of the Holy Communion on Christmas Eve.—Through a request of the commanding officer at Fort Screven, Tybee Island, the rector of Christ Church, Savannah, the Rev. David Cady Wright, has taken charge of services at the post, where only the Roman Catholic Church has offered services for some time. Sunday morning services will be conducted by a group of laymen, the rector holding a celebration of the Holy Communion, whenever possible. Under the direction of the parish superintendent of religious education, Mrs. T. P. Waring, several women of the post have been banded together as teachers in a school where the Christian Nurture Series will be used. With this school, the parish school, and the parochial mission of the House of Prayer, there is now a total membership of 600 on the parish rolls. At the House of Prayer Mission in the southwestern part of the city, the women's society has been organized into a unit of the health center, and the head of the center is giving a course in home nursing, leading up to a certificate of the same.—Following the visit of one of the Flying Squadrons to Christ Church, Valdosta, the Rev. J. J. Cornish, vicar, three groups have undertaken the study of *My Father's Business*, the vestry, the Woman's Auxiliary, and the guild.—An addition has just been completed to the church building of St. Michael and All Angels', Savannah, the Rev. J. D. Miller, rector, which now gives a parish hall long needed. The hall will be arranged so that sliding partitions will make it possible for four individual class rooms, and also for an assembly room.

HARRISBURG—The Rev. B. Talbot Rogers, D.D., rector of St. Matthew's Church, Sunbury, is confined in the Geisinger Hospital, Danville, Pa., where he underwent a successful operation December 5th.

KENTUCKY—A special corporate communion service was held in all of the Louisville Parishes on the First Sunday in Advent for the men and boys of the Church in compliance

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with the annual effort by the National Council of the B.S.A. to bring as many as possible together at this time. In the Cathedral House the previous evening, the local Council of the Brotherhood held its annual meeting, and this was followed by a special service of preparation for the corporate communion, conducted by the Rev. Claude Reader, priest in charge of St. Thomas' Mission.—The corner-stone of St. George's mission house was laid by the Rev. M. M. Benton, senior priest of the Diocese, and former Archdeacon, who, in the absence of the Bishop, acted in his behalf, on the afternoon of the First Sunday in Advent. In spite of cold weather, an appropriate service was held in the open. It is expected that the new mission house will be completed and dedicated by the middle of January, and that it will fill a long felt want not only among the members of St. George's Church, but in the entire community.—A Quiet Hour was held in Grace Church, Louisville, Tuesday, December 2d, conducted by the rector, the Rev. L. E. Johnston, for the Woman's Auxiliary and all others who cared to attend. These quiet hours, which have become a custom of many years standing, are a distinct contribution to the spiritual life of the Church women of Louisville, and are looked forward to and enjoyed by members from practically all of the Louisville parishes. The meditations this year were particularly helpful and beautiful.—At the December meeting of the Louisville Clericus an interesting discussion was held on the Revision of the Diocesan Canons, preparatory to the Diocesan Council in January. It was led by the Rev. L. E. Johnston, Chairman of the Committee on Canons. The matter being of such importance, it was felt that more time should be given to it, and an adjourned session was therefore arranged for the following Monday. After luncheon, a conference, arranged by Canon Nelson in the interest of the Social Service Department, was held with a representative of the Welfare League, in an effort to distribute the various Christmas baskets and other charity in a more efficient way, and to avoid duplication.—At the time of the recent visitation of Bishop Woodcock to Christ Church, Bowling Green the church was formally consecrated. The instrument of Donation and Endowment was read by the senior warden, Mr. R. Welles Covington, and the Sentence of Consecration by Mr. Samuel D. Hines, vestryman. A choral celebration of the Holy Communion followed and the Bishop preached. The following day, the Bishop addressed a large gathering at the Chapel Exercises of the Western Kentucky State Normal and Teacher's College. In the afternoon the Bishop spoke to the members of the Woman's Auxiliary on the subject of missions, and in the evening he gave a powerful and inspiring address to the fifty-five men who had gathered for the first time in the history of the parish for a men's dinner. A Men's Club was formed, officers were elected and the Bishop delivered another address.

LOS ANGELES—The Orthodox Syrians of Los Angeles held a service in the parish hall of St. Matthias' Church, Los Angeles, on a recent Sunday, their Eucharist lasting from ten to two o'clock. Close to \$2,000 was subscribed after the service toward building a church.—The annual Advent Quiet Day of the Woman's Auxiliary was held at St. Paul's Cathedral, Los Angeles, on December 9th, Bishop Johnson conducting the meditations.—Construction has been started on an attractive church of reinforced concrete for All Saints' Mission, Beverly Hills, which has been under the personal charge of the Rev. J. Arthur Evans, Dean of the Convocation of Los Angeles.—Between 400 and 500 attractive Christmas boxes, contributed by various parishes, are being distributed among the merchant seamen in the harbor of Los Angeles by the Seamen's Church Institute at San Pedro.—A parishioner of St. Matthias' Church, Los Angeles, has presented the parish with a check for \$10,000 for the purchase of a new church site. The present church building, inadequate for Sunday congregations, must shortly be replaced by a larger edifice.

SOUTHWESTERN VIRGINIA—On the evening of Sunday, November 30th, there was held in the Clifton Forge Baptist Church a union service at which the various religious bodies of Clifton Forge said farewell to the Rev. Charles W. Synnor, the retiring rector of St. Andrew's Church. More than a thousand persons were present. Addresses were made by the various ministers and laymen of the town.—In order to further the Every Member Canvass, a well defined organization was set up in the Diocese, with representatives in all of the churches. This organization has proved so valuable that it is to be maintained until the next meeting of the Diocesan Council, when it will probably be taken into the regular machinery of the Diocese.

DEATH is the quiet haven of us all.—*Wordsworth.*

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