

The Living Church

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VOL. LXX

MILWAUKEE, WISCONSIN, FEBRUARY 16, 1924

NO. 16

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THE LAITY

Editorial

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By the Bishop of Washington

THE RELIGIONS OF CHINA

By the Rev. T. L. Sinclair

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JOHN BURROUGHS, in one of his interesting nature articles, speaks of the analogy so often seen between tree life and soul life. "I have often noticed," he says, "how, when a little tree begins the task of living, it is all of the earth earthy. It has no branches and few leaves. Therefore it must depend almost wholly for its sustenance upon the long taproot that it sends down into the earth. But as its branches multiply and its leaves unfold their myriad banners, the tree comes to depend less and less upon its earthly connection, and more upon air and sunlight."—*Forward.*

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EDITORIALS AND COMMENTS



The Laity

THIS consideration is intended to be the first of a series of papers to appear from time to time, not consecutively, on various factors and organizations which together make up the life of the American Church. Among these, following upon this initial topic, we may distinguish: The Parish; The Rector and his Assistants; Raising Money; The Diocese; The Bishop and his Assistants; The Province; The National Church; Our Common Work. Possibly other like factors will suggest themselves as time goes on.

We begin at the bottom of the ladder. The Laity is perhaps the factor of them all that a layman thinks he knows best. At any rate it is the factor that he knows from constant experience of the problem. Bishop Fiske wrote most cogently on *If I were a Layman*. It was a paper that deserves, perhaps, the prize for being the best tract of the day. When this lay editor treats of *If I were a Bishop*, he will hope to see the problems and opportunities of the episcopate as clearly as Bishop Fiske sees those of the laity—or some of them.

But the difficulty in connection with our right reverend and reverend fathers treating of the laity, from which, as they always remind us, they have themselves been drawn, is that, normally, they ceased to be laymen before the job really became interesting. A candidate for orders, entering the theological seminary somewhere in the earlier half of his twenties, may have experienced the thrills of being a chorister, an acolyte, or a member of the Brotherhood of St. Andrew, but he has scarcely entered into the experience of a vestryman, a treasurer, or, generally, a delegate to the diocesan or the General Convention. He has generally not been confronted with the problem of getting the rector's salary and the parish coal bills paid. He has not shared greatly in the responsibility that rests upon the layman. Consequently, our reverend and right reverend fathers, having been ecclesiastical pollywogs but not lay bullfrogs, proceed on their bland ways, only too often, utterly without knowledge of the fact that under the frock coat of the vestryman as he meanders down the center aisle gathering up the shekels of the faithful, there beats a human heart full of experiences of which the rector and the bishop wot not.

Statistics seem to indicate that the average rectorate in this American Church buds, ripens, and dies in about three years. At the end of that period the rector receives his call to a sphere of greater usefulness, and on he moves. The vestryman, therefore, who, from a vantage point of, say, sixty years of age, can remember a series of like phenomena covering a period of, perhaps, thirteen administrations, heaves a sort of sigh and feebly asks, "What next?"

For though the number of different varieties of the reverend fathers and misters who move, like a procession, through the rectorships of our parishes is almost as great as the total number of administrations, the vestryman finds that, with absolute unanimity, they are as alike as a series

of peas in a pod in two respects: each one expects the absolute, unquestioning, uncriticising loyalty of his vestrymen and his people, and each also expects it to be accepted by the same vestrymen and people as a matter of course that his reverend predecessor in the same office was so many kinds of a failure, that, equally as a matter of course, the wise administration of the present rector must begin by tearing down what his predecessor set out to accomplish.

So the vestryman or other layman of advancing years, having been through all this several times before, and philosophically considering that through all changes and chances of parochial "uses" the same sacraments, at least, remain to him, and that whatever he does not like in the present administration—as well as what he does—will probably be changed anyhow at the next turn of the procession, seeks honestly to yield the expected loyalty. The reverend father—or this time it may be a mister—of the present moment is right. The father of last year is to be remembered only with a sigh because of his eccentric idea that thus-and-so was the right way of doing instead of so-and-thus, as now.

And the layman rejoices if only he can see that though there be diversities of gifts and administrations, there is the same Spirit; if he can be assured that through them all the gospel is preached, the sacraments are administered, and *in some way* the Church is fulfilling her destiny. It isn't always easy. But by the time a layman gets fairly on in life he becomes accustomed to the curious phenomenon that an incoming rector always knows intuitively what changes are needed in his new parish, without ever consulting with his people, and proceeds at once to put them into operation. Yes, good Bishop Fiske, if you were a layman today, and had passed through the cumulative experiences that would have ushered you into middle life while yet serving in the ranks of the laity, you would have been all those splendid types of lay manhood that you have set forth in your stimulating tract, but you would also be possessed of some experiences and have reached some philosophical conclusions which your episcopal mind—but stay; a Bishop also has experiences with the reverend fathers and misters of the clergy!

Perhaps the laity and the episcopate understand one another better than either understands the reverend clergy.

BUT AT TIMES this phenomenon approaches the nature of a tragedy. A religious editor administers a confessional different from, but in no wise less serious than, that which is more definitely recognized in the standards of the Church. Scarcely a day's mail fails to bring to his sympathetic eyes some story of a heart in trouble somewhere; some incident showing where the Church has measurably failed in her pastoral work. Let the following wail from a devoted Churchwoman in a distant diocese be an example:

"Won't you say something about the way a new rector

changes things around without ever saying a word to the people who have grown up in the parish and have loved it from childhood up? We had such a beautiful service; and Mr. _____ has changed it all. Without saying a word to anybody, he changed our late service from Holy Communion to Morning Prayer;" and a variety of lesser changes is enumerated.

And one recalls, also, the reverse side of the picture. The Rev. A. B. has gone into a quiet, old-fashioned parish and, with no sort of consultation with his people, has revolutionized "upward" their plain ceremonial and changed their services so that the people—good, old-fashioned souls—are shocked and horrified, and scarcely know what is expected of them or how to adjust themselves to the new condition.

If only the Rev. A. B. and the Rev. X. Y. Z. would *take their people into their confidence!* If only they would gather them together, explain what changes in the service seem to the new rector most fitting, go over them in detail with the people, and help the whole parish to effect a change *intelligently!* Most of the ritual troubles of the last generation have been due to tactlessness on the part of a priest at some certain period in the parish history. The priest came, upset the parish, and moved on. If there had been time for him to live down his blunders and tactlessness, the priest might ultimately have won the affections of his people and commended his changes to them. But he forgot entirely that the worship of the Church was to be offered by all the people together, and that every worshiper has some sort of vested right in the parish; not the right to dictate to the priest how he shall conduct the service, but the right to have his own spiritual welfare considered seriously by the priest before he determines what the use of the particular parish ought to be.

A sudden break in continuity of use in any parish is always deplorable. It is sometimes necessary; but the necessity ought not to be assumed by an incoming rector without the most careful consideration and without making every effort to carry his people with him. And may a lay editor add that the priest who feels most tenaciously that his sacerdotal authority must be unquestioningly recognized by his people, is not always the one who receives the godly counsel and admonitions of his bishop in the spirit that he expects his people to receive his? Yet the two go absolutely together.

THE PROBLEM of the laity is generally that of *keeping things going*. The financing of a modern parish is not easy. The cost of living has increased in the Church with the same leaps and bounds that it has increased in the home. If the laity are not absolutely unworthy the name of Churchmen, the clerical and other salaries have been considerably advanced within the past few years. Whether so or not, the fuel bill and all the other bills have very greatly increased, and the expectation from the parish for diocesan and general work has been multiplied several times over. In many parishes the resources of the people have not similarly increased, and in some places, especially among low-salaried people, they are even less than they were. Nor have most of our congregations increased numerically within the last ten years. It is beyond the range of possibility, in many parishes, large and small, that the new expectations from a parish should suddenly be fulfilled.

The financial burden, with its greatly increased budget, must be the responsibility of the laity. It is a responsibility that is made more difficult by the lack of continuity in rectorship and in the policy of a parish. Few parishes are so well organized that they can proceed with an unchanged system of organization and finance through changing rectorships, and few rectors are willing that they should.

Out of this system and these anxieties has sometimes grown that horror of the parochial clergy, the lay pope; the man, frequently rich, who must dominate everything in the parish, who insists that his word must be law to his rector; who expects not only to be consulted but to rule.

It is always unfortunate for any parish where one layman alone is relatively wealthy. It places upon him an almost unbearable burden; *not* the burden of giving largely, which should be, and often is, his pleasure, but the delicate burden of assuming a large financial share in the parish without seeming to demand special influence in its admin-

istration. That this burden can be delicately carried through, that one can give beyond what others can give in money and time and thought and counsel and yet be humble in spirit and not seek to dominate, abundant concrete illustrations prove. But that the tendency to be domineering, to be autocratic, in short, to be a lay pope, is sometimes irresistible, is also proven.

A parish with a lay pope presents an insoluble problem. No priest ought knowingly to accept its rectorship, for almost certain failure looms ahead of him if he does. And every "influential" layman ought to prepare for himself a very personal set of questions for self-examination: Have I been ready to help, but not anxious to have my own way? Have I been domineering? Have I been willing to fall in with the plans of others, no principle to the contrary being at stake? Have I backed up my rector whenever I could? Have I been as willing to follow as to lead? When I have been leader, have I led in the spirit of humility and of service?

And there are other species of impossible laymen. The reason there are more "queer" people in the Church than, for instance, in a club, is that there is a process of personal selection in establishing the membership of the latter where there can be none in connection with the Church, which is for everybody.

Somehow the Church has not invariably solved the problem of "making the good people nice," as a child expressed it in her prayer. But with all the faults of the laity, they do crave, everywhere, a larger amount of individual, pastoral care. In most congregations the great bulk of the people want to help in the work of the parish, want to be guided in their spiritual life, want their parish to be a real cure of souls. The smaller the congregation, the better can the people know their priest and the priest know his people. Thus the smaller congregations ought to be relatively the best worked, and the people ought to be the best Churchmen. And everywhere there are problems.

This editor has never tried being a deacon, a priest, or a bishop; but he strongly suspects that it is harder to be a *good*, well-balanced, helping but not domineering layman, than a good deacon, priest, or bishop.

But unhappily, a deacon, a priest, and a bishop have placed themselves where they cannot demonstrate this for themselves. The job of being a good layman looks easy—until one tries it!

A GREAT service is being performed by the Department of Christian Social Service in carefully surveying the institutions that receive financial assistance from the National Council in order that the value of any work may be appraised and its standards raised, when necessary. The re-

A Social Service Survey

result of a study of the mountain schools in Western North Carolina has now been issued. It is a most careful and thoughtful portrayal of just what we are doing in these schools. Defects are pointed out such as need correction, most of them by added expenditure in place of the skimping that has been necessary. But through it all one sees, in paragraph after paragraph, a beauty of service, a heroism on the part of the workers, and an influence for good in the mountain communities, such as ought to be better known throughout the Church. "There is a lovely spirit in the school. Girls and teachers live together as a happy family. All share in the work, and it is through this intimate contact with cultivated minds that the girls get the most out of the school." This, written of the mountain school at Penland—where "the school is inaccessible and it is often difficult to get a doctor"—is typical of them all. And the financial balance sheets appended show what mere pittance we are paying to those heroic workers that are engaged in what is, perhaps, the hardest form of work that the Church is doing in this country.

Exceptional praise should be accorded Miss Carpenter, our secretary for Church Institutions, under Dean Lathrop, for this thorough study. The very defects in the work that she points out, show the pathos in the whole undertaking.

A TRUE "irenicon" is the convention address of the Bishop of Iowa entitled *The Faith of the Church and Modernism*, which is published in pamphlet form. Bishop Morrison frankly makes "a plea for the skeptic." Of himself he

says, "I am a Catholic as to my heart"; "I am, however, a Protestant as to my head." His thesis is that "the Catholic Church ought to make a place for mystics, for skeptics, for people who are superstitious," because "the Church is to be the spiritual home of all men, men of all levels of knowledge, culture, understanding." Of the Anglican Church he says, "It is a Catholic Church, yet it has given intellectual liberty." Finally, he pleads "for patience and sympathy, for brotherly love."

A True Irenicon

For the most part his plea seems to us a valid one. We must try to understand each other's position. Indeed, in our judgment, most of us are trying to. There has been very little denunciation of individuals, very little that has been bad tempered, in most of our disputations in the Church, nothing at all to compare with the deplorable lack of charity on both sides that we have seen in the Fundamentalist-Modernist dispute among other Christian people. If we have sometimes been indignant, it has been at the misrepresentation of the position of other men—as that A, B, or C was a "Fundamentalist," or that D held thus and so—when there was not the slightest justification for thus misunderstanding the position of A, B, C, or D. That kind of misrepresentation demands only condemnation, as we believe Bishop Morrison will agree; but there are not many men who have been guilty of it. And there has been a singular lack of desire expressed that any one should be driven out of the communion of the Church.

On the other hand, Bishop Morrison stops just short of getting at the real problem. He would have the Catholic Church "make a place for mystics, for skeptics, for people who are superstitious." Yes, but does he want the skeptics and the people who are superstitious to occupy teaching offices in the Church, wherefrom they keep up a continuous propaganda to tear down the religion of the mystic and make him a skeptic or a superstitious person like unto themselves? It is easy to solve the other problems that have recently come to the fore in the Church. It isn't easy to solve the problem that arises from the inadequacy of the teaching of the parish priest who had been inadequately prepared in a theological seminary, perhaps by instructors who themselves show most inadequate mastery of the very things they are employed to teach. It is that phase of the problem that is perplexing the wisest minds in the Church today. The Church does not own her own seminaries nor employ nor examine into the competency of the teachers of her officially commissioned teachers, and yet her own children are dependent for their conception of the Christian religion upon what those teachers teach.

It isn't very difficult to establish an irenicon that deals only with the problem of the laity. There are not very serious differences concerning it. But the Bishop of Iowa seems not to get much beyond that phase of it in his interesting brochure.

THAT it would become necessary to present Bishop William Montgomery Brown for trial has long been anticipated. His book, *Communism and Christianity*, first published in 1920, can bear no interpretation other than that of a complete repudiation of the Christian religion in whole

The Presentation of Bishop Brown

and in every part. The extracts from the Presentment that are quoted on another page seem conclusive as to this, but the whole book has a similar import, and one could make quotations indefinitely.

The copy of the book now before the present writer is of the one hundred and twenty-fifth thousand in English. It has also been translated into many foreign languages and is reported to have been a considerable factor in Russia in promoting anti-Christian bolshevism. Indeed the frontispiece, showing the author in episcopal robes, describes him as "now Episcopus in partibus Bolshevikiuum et Infidelium."

In 1922 the diocesan Council of Arkansas, of which diocese Dr. Brown was formerly bishop, memorialized the House of Bishops to take same action toward removing the scandal of the condition, which was especially acute in that diocese. The Bishops appointed a committee of five of their number to visit Bishop Brown and seek to obtain from him an act of voluntary relinquishment of the ministry. He replied by a defiant and insulting letter addressed to the House of Bishops, which now appears on an inside cover of his book, while a cartoon showing five yelping dogs surrounding a porcupine

with quills extended, which he interprets as depicting himself and the inquiring bishops, appears upon the other inside cover.

His propaganda of anti-Christianity is being actively waged in this country as well as in eastern Europe. Only a few days ago a Columbus (Ohio) paper reported a street orator discussing "the doctrine of Bishop William Montgomery Brown of the Protestant Episcopal Church." "Bishop Brown lives in Galion, O., and has proclaimed his belief that there is no personal God," continues the paragraph.

Bishop Brown must have a fair trial. If there were any conceivable explanation of his writings other than that which appears on the surface, we should all wish to be silent until the court had adjudged the case. In any event, there has been the utmost leniency throughout the Church in bearing with him, and we have no knowledge of a single personal enemy to him in the episcopate or out of it.

THIS editor feels a personal grief in the death of Dr. E. L. Goodwin. He was for a number of years editor of the *Southern Churchman*, and he made that publication representative not only of the Churchmanship of Virginia but of the courtesy of Virginia as well. His editorial columns always reflected the two characteristics alike.

The Death of Dr. Goodwin

There is a camaraderie between Church editors which would, alone, have been a factor in common between Dr. Goodwin and this editor, but it was intensified by a rather intimate association in General Convention, where for a number of years we were fellow members of the committee on constitutional amendments. As a constitutional lawyer and expert in canon law, Dr. Goodwin had few equals in the House of Deputies, and his opinion on such a subject invariably carried great weight with his associates in the committee and in the House. He was also an historical scholar, an authority in the history of the American Church, and historiographer of his diocese.

May God grant him rest, and increasing light and peace!

ANSWERS TO CORRESPONDENTS

SUBSCRIBER.—Dr. DuBose discusses subjects connected with the *Logos* in several of his books, and at length much too great for quotation here.

B. M. Q.—(1) The Lambeth Conference of 1920 held itself "unable to regard the so-called Old Catholic Church in Great Britain (under the late Bishop Mathew and his successors), and its extensions overseas, a properly constituted Church, or to recognize the orders of its ministers," and recommended that "any of its ministers desiring to join our communion, who are in other respects duly qualified, should be ordained *sub conditione*."—(2) Bishop de Landis claimed jurisdiction in America from Bishop Mathew—who had none.—(3) The orders of Bishop Hodur (Polish-American Old Catholic) are recognized by the American Church.

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THAT personal and experimental life of the human soul with God which profits by all ordinances, but is tied to none, dwelling ever, through all its varying moods, in the inner court of the Sanctuary whereof the walls are not built with hands.—W. E. Gladstone.

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

February 17: Septuagesima

READ I Cor. 9:24-end.

Facts to be noted:

1. The goal of the Christian's endeavor is eternal life.

2. The struggle demands self-discipline and restraint.

St. Paul was thinking of the Isthmian games, which were held at Corinth. Two facts struck him, the perishable nature of the prize which the victor won—in St. Paul's time a wreath of pine, which withered in a day, but which was the most coveted honor in all Greece,—and the self-discipline and the rigorous training to which every contestant in the games submitted himself that he might win. The earnestness and perseverance of the athlete, St. Paul thought, placed the Christian in an unfavorable contrast. He had before him as the goal of his endeavor eternal life, a prize which justified every expenditure of energy, every act of self-sacrifice which a man might make, yet he often threw away his chance of winning because he allowed himself to wander from the purpose of his life, and, in consequence, to grow slack, indifferent, and nerveless. The Christian life is a struggle for an end so great that it demands self-discipline and consecration beyond that which men give to any occupation or purpose in life.

February 18

Read Numbers 6:1-5.

Facts to be noted:

1. The purpose of the Nazarite's discipline was to be holy unto the Lord.

2. It entailed stringent self-denial and sacrifice.

The Western mind looks with suspicion upon the asceticism which characterizes most Eastern religious practice; it sees little value in voluntarily accepted suffering or the stern discipline of rigorous self-denial. But, in our Western civilization, we face a danger. Civilization makes for comfort. One after another, life's hard conditions are softened. Many of us face little real hardship. So far our civilization may mean a reduced capacity to endure, and an ultimate weakening of the moral fiber of the race. It is certain that our religion is being affected. We weaken the stern demands of our religion; we desire it to express the good nature and easy tolerance of God; we suspect puritanism. But religion, and the Christian religion especially, is a hard discipline; its demands are severe. Where the tendencies of the time take from us both the conditions and the respect for hardship, Christianity offers us a necessary corrective. The discipline of sober, restrained Christian living is needed today as perhaps it was never needed before.

February 19

Read Deut. 8:1-6.

Facts to be noted:

1. God has promised to lead Israel into the Holy land.

2. The fulfilment of the promise depends upon Israel's faithful obedience to the laws of God.

"From the office boy to the president, every person in the firm must have his eyes on the job ahead." The quotation is taken from a trade paper. It expresses the American spirit of enterprise and ambition. It is a sound principle if it is joined with another, which is, that every one must make himself capable of holding the job ahead by his faithful performance of the duties of the one he now holds. God's method is first to train, and then to give. The Israelites expected to enter the Promised Land, and there to exercise the privileges of a free nation. They were morally unfit to do so. They had been a slave nation untrained in the discipline of self or of others. God saw that they were incapable of true national life till they had been disciplined by the law. We have no right to think that God will give us any greater office or responsibility than we are holding till we have proved ourselves morally fit to exercise them.

February 20

Read Daniel 1:8-17.

Facts to be noted:

1. Daniel was called to fill the office of witness to God.

2. He must first prove himself master of himself.

A review of the life and work of men who have been great in the service of their fellows or of God reveals that all of them have been men who have learned the worth of self-discipline. The benefactors of the race have never been drawn from those who have rested in a comfortable philosophy of life. The self-indulgent are never zealous to right the wrongs of others; passion for the cause of God does not spring from the soil which brings forth luxury, ease, and selfish comfort. All service is hard; it demands self-sacrifice. He who seeks to serve must be willing to give. Real giving means giving up. True service is therefore rooted in self-discipline. If discipline for its own sake does not commend itself to us, the work which God gives us to do will make us stern and exacting with ourselves. "One thing thou lackest," said Jesus to the young man who offered his life to Him. The "one thing" touched the young man's capacity for hard self-sacrifice.

February 21

Read St. Matt. 3:1-7.

Facts to be noted:

1. The Baptist calls Israel to lead a new life.

2. He offered the true credentials, a life subject to the commands of God.

The world today, as we seek to serve it, asks not so much how clever we are, what position we hold, or what friends we can command; it asks how much in earnest we are. The essential is reality. There was no question about the reality of the Baptist as he urged men to live the simple life of the servants of God. His whole life proved his earnestness. Upon no point could men convict him of insincerity. To give point and force to the message he preached he stripped himself to the barest necessities of life. His life revealed his mind to us. We are, possibly, not carried to that extreme of simplicity and self-renunciation, but it is true that the demands we make of others are measured, and properly measured, by the quality of our demands upon ourselves. It is true, also, that the simpler we can persuade ourselves to be in our private living, the freer we become for the exercise of God's work.

February 22

Read St. Matt. 6:6-19.

Facts to be noted:

1. Our self-discipline must be a spiritual activity.

2. It must not be exercised with an eye to praise or reputation.

Self-discipline makes us fit for service. That is not its only use. It makes us receptive to the touch and presence of God. Our Lord commented upon the fact that the cares of the world stand in the path between ourselves and God. In our acquisitive age we surround ourselves with too many things; they demand care; they take our time; they force themselves upon our consideration. So there is the more need that we shall train ourselves to put these things aside now and then, and to train ourselves to do without them, that we may come unencumbered and untroubled into God's presence. All prayer involves a temporary renunciation of the world. We push the things of the world aside in prayer, and God has uninterrupted access to our minds and hearts. Fasting helps to break the firm hold of things upon us, and so leaves us free for God to work upon us.

February 23

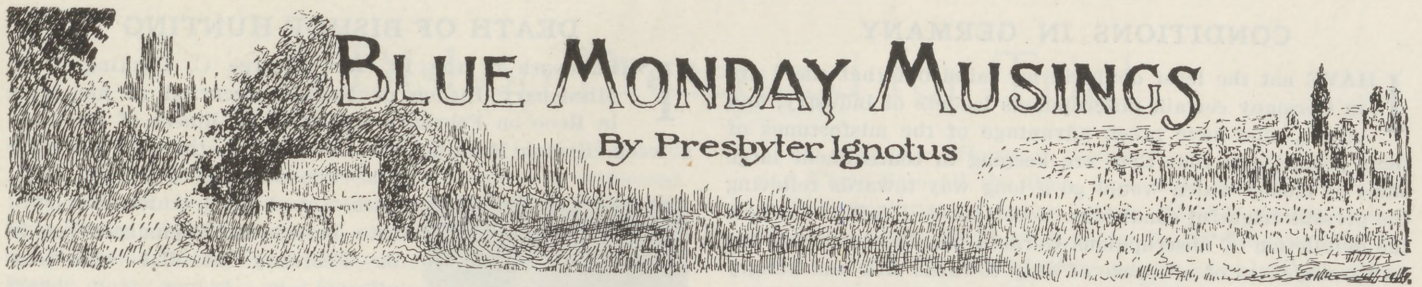
Read Heb. 12:1-12.

Facts to be noted:

1. Discipline is part of love.

2. God seeks to perfect us by discipline, and so to accomplish His purpose of love for us.

When all is said and done, a large part of the discipline of life is beyond our power to accept or refuse. It is laid upon us without our will. The only possible course is to submit. The fact raises a problem. What is the purpose of this inevitable disciplining of life? The Christian answer is that God has better and happier life in store for us, and that we must be made strong and capable to enter upon it, and to use and enjoy it. Strength and capacity are developed under hardship and resistance. We are then to see in the discipline of life to which God subjects us the working of His purpose of love for us.



BLUE MONDAY MUSINGS

By Presbyterian Ignotus

I QUOTE these timely words from the Australian Bishop of Rockhampton:

"A large proportion of our popular writers, and many of those who are doing the world's thinking for it, have favored some other explanation of Christianity than that which Christians have always given. And we cannot blame each generation as it grows to its maturity of thought and reasoning for facing the question honestly: Is the Church right, is the Creed true? Is it He that should come, or look we for another?"

"It is certainly wrong to condemn people who are honestly seeking truth, even if they come to a conclusion different from our own. It cannot be good for the world to go on believing what has been proved false. If the Gospel story be untrue, we must not defend it on the grounds of its beauty. If Christianity be an error, its moral influence for good cannot justify us for upholding it. It is better to know the truth, however unwelcome it be, than to go on believing in a lie.

"But there are other things than sincerity needed in those who would know the truth. And sincerity itself demands that every seeker should be fully aware of his own liability to error. In the physical sciences, truth is only attained by the patient finding and correction of all kinds of errors. The astronomer has to learn the defects of his instruments before he can make his observations even approximately accurate. And not only the errors of his instruments. Every observer is liable to tendencies, peculiar to himself, to error in a particular direction.

"It is not otherwise in the seeking of spiritual truth. We live in an age when intellect is trained at the expense of intuition. But both intellect and intuition are needed if man is to grow in knowledge of God. The difference between the two may be illustrated in this way. One who says 'I cannot reconcile the idea of perfect Godhead, and perfect manhood existing in one person,' is making an intellectual judgment. On the other hand, the following is an intuitive judgment, 'I cannot believe that One, to whom I have prayed for years and never known Him to fail me, is less than God: nor that the Jesus of whom I read and meditate in the Gospels is other than Man.'

"It may be well to suggest an answer to the intellectual doubter, an answer given also on the lines of intellect. Are you sure you are right in what you mean by a Person? Or even in what you mean by God? If God is capable of taking upon Himself the nature of true manhood, why should He not have done so? If incapable, is He truly God?"

"But God cannot be found by reasoning on lines of pure intellect: so we are told by the Bible and by all who declare that they have found Him. He can be found by those who seek Him: but that is a different thing from seeking truth about Him.

"Belief in God must rest on what has been called intuitive judgment, if it is to stand the test of life and experience. Supposing I had known in childhood a certain person, no matter whom, I could never disbelieve in his existence. The strongest arguments, sufficient to convince any who had not met him, could never convince me that there was no such person. In the case of God, we have not the experience of the senses, sight, hearing, and so on to help us. But our experience is real enough for conviction; there is evidence even stronger than hearing or seeing. Of course, we might fail to convince the doubter of the existence of a person whom it was no longer possible to meet. But of God we can say, seek Him for yourself and you will find what I found, enough to convince one who is willing to accept truth whatever it be, one who has an open mind. That is not the experience of one or of a few here and there, but of Christians in all the ages and in all parts of the world.

"In this connection it is well to recall the words of Christ on things hidden from the wise and prudent, but revealed to babes. There is nobody like the child for an enquiring mind. He is inquisitive because aware that there is so much that he does not know. And he is therefore open-minded, ready to hear and test everything, and to hold fast what he finds good. Most of all he is inquisitive about God, in whom nevertheless he finds no difficulty in believing, nor yet anything unnatural in praying to Him. That is why the childlike (not the childish) mind is needed in all who would enter the Kingdom of Heaven.

"As a child grows older the consciousness of ignorance grows less and that of knowledge increases. He comes to trust intuition less and to rely on intellect more. Unless his early habits of prayer develop and grow with the bodily growth, a kind of degeneration will set in. The way to heaven begins to close when God's existence becomes an open question."

ONE OF OUR CLERGY has received this touching communication recently:

"Cannot you see the inexorable logic of the modernist movement? Either Rome or Unitarianism is right. Born, baptized, and nurtured an Episcopalian, in my young manhood I soon got disgusted with the variability and self-contradictory doctrines of preachers and priests within the Episcopal Church. Finally it was a choice between the smelly fishermen and their Irish and Italian successors and the intellectual leaders of liberal thought who, in every age, have thrown off the myths about the Galilean and His mother.

"Come to us, or join the Papists! Eventually a man of your high breeding, culture, and patriotism should take this step. Even the Papists in their last week's issue on the Anglican Schism in the *Pilot* see the issue clearly."

RETURNING for a moment to the question of France, I quote from the French Minister Plenipotentiary to America, M. Gaston Liébert:

"It is absolutely false to say that hundreds of millions of francs have been or will be actually transferred from France to the nations of the Little Entente, as no money will actually be sent from France to those countries.

"In a correspondence from Paris to the Associated Press, recently published in the American newspapers, the facts were given correctly, probably for the first time in America:

"The figures mentioned merely represented credits opened by the French Ministry of Finance to the various countries in question, against which they have drawn for the payment of supplies, mostly war-materials, purchased in France. Nor has the French Government disbursed any money to the manufacturers of those materials. The amounts due to the manufacturers have been deducted from war and other taxes due to the French Government, and in cases where the amounts due the manufacturers were larger than the indebtedness to the Government, the balance was made up in Government bonds."

"The credits opened by France to those countries were not exclusively for the purchase of war-material. An important part of these credits represent essentially productive investments in the economic as well as in the financial field. Money advanced for the purchase of railway rolling-stock and of building material, for instance, has helped improve the industrial and commercial equipment of the borrowing countries, and this cannot be but for the good of European peace. Some of the financial operations, having put certain Governments—it is the case for Roumania—in a position to meet their external debt charge, were not only to the benefit of holders of Roumanian bonds everywhere, but they actually contributed to the financial recovery and to the strengthening of the credit of the nations in question. Another part of the money advanced represents French participation in International Committees working in Austria, Poland, Jugo-Slavia and Czecho-Slovakia for the economic recovery of Europe.

"We find for instance in the Polish account, such items as: Economic organizations of Upper Silesia; France's participation in credits for economic recovery; Purchase of railway rolling-stock; in the Serbian account: Advances for payment of debt coupons; Railway rolling-stock; in Czecho-Slovakia's account: Credits for relief; purchase of building material."

THESE MAY well be added to our "school boy howlers"; though, alas! they were made by seminarians:

"Arias: a bishop who said that there was a time when our Lord was not and that His birth was post-natal."

(Difference between matters of faith and pious opinions)

"It is a pious opinion to believe in the Invocation of Saints, Prayers for the Dead, and Evolution."

THERE IS NOTHING as God made it which is not good and meant to serve a good end. There is no evil substance. The grossest sins are but the misuse of faculties good in themselves. And however much evil habits may have engrained vice into our nature, let but the will be again replaced in love to God and obedience to His will, and the whole nature can be recovered. That is the radical meaning of St. Paul's doctrine of justification by faith, for faith as he uses it means the surrender of our being to God in Christ; and when that is gained God can work freely upon us to accept and renew.—GORE, *Belief in Christ*.

CONDITIONS IN GERMANY

I HAVE not the least doubt in my mind but that there are in Germany certain unscrupulous leaders of industry, and others, who have taken advantage of the misfortunes of their people, and that they are keeping in concealment large sums of money which would go a long way towards relieving the present frightful conditions. Nevertheless I fail to see how the dereliction of unscrupulous German financiers relieves our own consciences of all sense of duty towards sick and hungry children."

Thus spoke Dr. Haven Emerson, of the College of Physicians and Surgeons, New York City, to a large gathering of physicians, social agents, and clergymen, in Trinity House, Pittsburgh, on Friday evening, February 1st. Dr. Emerson had returned just a few days previously from Germany where he had gone at the request of President Coolidge to find out from personal observation the present health conditions in Germany, and especially the condition of the German children.

Dr. Emerson found that the picture of suffering had not been overdrawn. "Entire families," he said, "remain in bed all day under the covers because they have no other means of keeping warm. Artificial light is so expensive that the vast majority of houses are in utter darkness after sundown. If a light appears in a house, the people of the neighborhood flock to that house as if to an important public meeting. The hospitals have to a large extent closed down for lack of funds, and patients with dangerous communicable diseases are herded into the homes of their relatives without regard to the physical welfare of the other members of the household. There are not even enough beds for the sick, and there are many instances where tubercular patients are sharing the beds of non-tubercular children.

"Milk, which is normally the least expensive item in the diet of the sick, is not only exorbitant in price, but almost impossible to obtain at any price. Persons over four years of age are not permitted to have milk at all, except upon the urgent recommendation of a reputable physician. Butter has not been tasted by most of the people for years.

"I do not think it fair to blame these conditions on the French occupation of the Ruhr district, although it must be remembered that I am speaking as a medical man, and not as a politician. But I can state with assurance that these conditions prevailed previous to the coming of the French, and are practically entirely due to the destruction of the currency. No relief measures will prove of permanent value until the currency is placed on a sound footing. French high officials have assured me that they are in sympathy with anything the American people may see fit to do towards the relief of German suffering, provided that the relief is not given in such a way as to make it appear that the responsibility for existing conditions lies with France."

Dr. Emerson also used the German situation as a warning to the American people to speed up their health education. "It is hard to 'sell' health, and health education has been a long and tedious process. Ordinarily the only persons willing to be instructed in health are the sick, and their interest is of course selfish. The well are not interested much in health discussion, for the health which you are trying to sell them they proudly boast to be in possession of already. Yet, despite the indifference of the healthy, there has been remarkable progress made in health education, especially with reference to communicable diseases."

MARCHING TOGETHER

EVERY KIND of business, of the individual, the state, of the Church, has to be planned out carefully year by year. There must be a program, and a systematic effort to put it into execution. The Church wisely urges every parish and mission to have its campaign at the same time. This makes it possible to have coöperation in literature, workers, and enthusiasm which could not be obtained in any other way. The resources of the Church are put behind the individual parish. It means much for us all to realize that we are marching together with a million fellow members in the same campaign for a common cause. The cause is the spread of Christ's Kingdom.

—Bishop Page.

It is better to lose a friend by death, than to lose him before death.—*St. Ambrose.*

DEATH OF BISHOP HUNTING

THE death of the Rt. Rev. George C. Hunting, D.D., Missionary Bishop of Nevada, occurred at his home in Reno on February 6th, after an illness of less than a week. Bishop Hunting was taken ill on the day following



BISHOP HUNTING

his Convocation, January 30th, with a bad cold, which developed into bronchitis. Pneumonia set in on February 3d and was complicated by kidney and heart trouble. He died after a noble struggle on the evening of the 6th. The funeral was held at Trinity Church, Reno, on the afternoon of the 8th, and was conducted by Bishop Sanford, assisted by Bishop Parsons. The body was then taken to Oakland for interment, where the committal service was held at Trinity Church on Saturday afternoon by an old friend of the Bishop's, the Rev. Lloyd B. Thomas.

Bishop Hunting was born in Milwaukee, October 22, 1871. He was graduated at the Virginia Theological Seminary in 1894, in which year he was ordained deacon by Bishop Abiel Leonard and went to Nevada to assume charge of St. Paul's Church, Virginia City. He was advanced to the priesthood in 1897; was rector of St. Paul's, Evanston, Wyo., 1898-1902; chaplain of St. Mark's Hospital, Salt Lake City, 1902-1907; missionary at Ely, Nev., 1907-1912; provincial secretary of the Eighth Province, 1912-1914. In the latter year he was elected Missionary Bishop of Nevada in succession to the late Bishop Robinson and was consecrated on December 16th of that year. During his ten years as bishop he labored as the ideal missionary and was greatly respected and beloved throughout the state.

STUDENTS ON MODERNISM

THE following is from *The Tripod*, the undergraduate publication of Trinity College, Hartford, Conn.:

"There is something humorous in the term these Episcopalian controversialists have applied to themselves. If these gentlemen are 'Modernists,' surely we of the younger generation can call ourselves 'Ultra-Modernists,' and are entitled to have our say.

"We would remind you 'Modernists' that religion is essentially a supernatural thing. It is emotional and the antithesis of reason. You cannot apply reason to the supernatural, and once you give way on one point, you must give way on all. Religion is born of an inexorable instinct for the spiritual in man. The denominations which have attempted to separate the supernatural from the natural are tottering; only the purely supernatural sects can survive.

"Christianity is a great and beautiful illusion, worthy to serve as a means of satisfying man's supernatural instincts. However, once you apply science to its tenets, you will find that God is an intellectual impossibility, the birth of Christ a biological absurdity, prayer but inane incantations to the skies, and faith in these things but a type of feeble-mindedness.

"You 'Modernists' keep your vows. Scientists will tend to the tangible, your work is with the intangible, the really greater things. You have taken oath to direct the spiritual life of man; either keep your oath or relinquish your leadership as unworthy of it. The issue in the Episcopal Church (far from 'Modern' as this instance proves), should be met as it was some time ago in the Roman Catholic Church, when Abbé Loisy and George Tyrrell, dissenters, were ousted from the Church.

"When the coarse Philistine approached Bishop Manning with the threat that unless certain phrases in the Apostles' Creed were omitted the 'Pillars of the Church' would refuse to subscribe to the building of the new Cathedral, we hope that the Bishop met this vulgarity with: 'Thy money perish with thee and the Cathedral be blown to atoms if such be the price.'"

CHRIST dwells in our parish church; therefore we must make it worthy of His Presence. We must adorn it with religious symbols, and keep it clean and beautiful, in order that it may speak to us in a more lofty and spiritual language whenever we enter it seeking quiet inspiration, and that peace which the world cannot give.—*Rev. Henry Lowndes Drew.*

A Bishop Presented for Trial

THE unusual spectacle of the trial of a bishop for holding and teaching false doctrine is about to be witnessed.

The Rt. Rev. William Montgomery Brown, D.D., sometime Bishop of Arkansas, now retired, has been presented to the Presiding Bishop for trial, by the Bishop of Vermont, the Bishop of Indianapolis, and the Bishop of West Virginia, acting as presentors. The Church Advocate, who is the equivalent of the district attorney in civil proceedings, is Charles L. Dibble, D.C.L., of Kalamazoo, Mich.

The charges are based entirely upon an alleged repudiation of the Christian faith, expressed in many paragraphs of a volume entitled *Communism and Christianity*, written by Bishop Brown, of which the first edition was printed in October, 1920, and of which more than a hundred and twenty-five thousand copies in the English language are said to have been put into circulation in addition to translations in Italian, Bohemian, Swedish, Hungarian, Greek, and Finnish, while the book is also said to have had a large influence in Russia in promoting Soviet repudiation of the Christian religion. While the book appears to repudiate practically the entire content of the Christian faith, yet the charges made in this Presentment are limited to such statements as deny the deity and, even, the historical existence of our Lord, and those that deny theism of any sort. The Presentment cites twenty-three quotations from the book, typical instances of which are the following:

On page 22: "Within the Social realm, humanity is my new divinity, and your [meaning thereby members of said Protestant Episcopal Church] divinity (my old one) is a symbol of it, or else, as I think, he is at best a fiction and at worst a superstition."

On page 51: "Orthodox Christians say that Jesus founded their sectarian churches, though each sect insists that he had to do with only one church, theirs. I doubt that he lived."

On page 61: "Do you not now see with me that the christ of the world is not a conscious, personal god, but an unconscious, impersonal machine? It is to the machine of man, not a lamb of god, to which we may hopefully look for the taking away of the sins of the world."

On page 78: "The world's saviour-god is knowledge. There is no other Christ on earth or in any heaven above it, and this one lives, moves, and has his being in the fear of ignorance."

On page 82: "So far I have not found it necessary to renounce the Christian God or any of the things which go with him, and I have no idea of doing this any more than I have of renouncing the American Uncle Sam and the things which go with him, but I place the Brother Jesus of the Christian religion and the Uncle Sam of the American politics on the same footing with each other and with others of their kind as subjective realities. I could be a Jew and an Englishman as conscientiously as a Christian and an American."

On page 90: "The one God of the Jews and the triune god of the Christians; if taken seriously, are superstitions."

On page 91: "'The Lamb of God that taketh away the sins of the world' is the sign of the zodiac, Aries (sheep, ram) through which the sun passes toward the end of March, when all the saviour-gods annually died and rose again."

On page 91: "Jehovah is the sun-myth rewritten to fit in with the ideals and hopes of the owning, master class of the Jews. Jesus is the sun-myth rewritten to fit in with the ideals and hopes of the owning, master class of the Christians."

On page 106: "There is no rational doubt about the fictitious character of the divine Jesus."

On page 106: "The gods of all the supernaturalistic interpretations of religion are so many creations of the dominant or master class, and their revelations were put into their mouths by their makers for the purpose of keeping the slave class ignorant and contented."

On page 114: "My god, Nature, is a triune divinity—matter being the father, force the son, and law the spirit."

On page 155: "However, though I love my Brother Jesus and Uncle Sam all the time, as a child does Santa Claus at Christmas time, I am no longer childish enough at any time to look to either of them to do anything for me, because I know that what is done for me must be done either by myself or by men, women, and children, and that as objective, conscious personalities, my Brother Jesus and Uncle Sam have had no more to do with my life than the man-in-the-moon."

The Presentment is made to the Presiding Bishop under the terms of Canon 30, paragraph 1, and is by him transmitted to the president of the Trial Court, who is the Bishop of Maryland. The trial will be governed by the terms of Canon 31. The trial must be held in not less than two, nor more than six, calendar months from the day of mailing the notice.

The following are the members of the Trial Court:

To serve till 1925: Bishop of Maryland, Bishop of Georgia, Bishop of Newark.

To serve till 1928: Bishop of Mississippi, Bishop of Maine, Bishop of Montana.

To serve till 1931: Bishop of New Hampshire, Bishop of Western Michigan, Bishop of Spokane (Page).

In the event of conviction, it would be possible for appeal to be made to the Court of Review, the members of which are as follows:

To serve till 1925: Bishop of Louisiana, Bishop of Massachusetts, Bishop of Albany.

To serve till 1928: Bishop of Ohio, Bishop of Connecticut, Bishop of West Virginia.

To serve till 1931: Bishop of Milwaukee, Bishop of Rhode Island, Bishop of Virginia.

In the latter group the Bishop of West Virginia would be ineligible to serve, as being one of the presentors.

The Rt. Rev. William Montgomery Brown, D.D., was consecrated Bishop of Arkansas on June 24, 1898. He began his episcopal administration with real missionary zeal, and during the first years of his episcopate was able to accomplish much of real service for the Church. Later his episcopate became somewhat stormy and his health became badly broken. He asked for the election of a coadjutor in 1911 on the ground of ill health, giving the entire jurisdiction within the diocese into his hands. Dr. Winchester, the present Bishop of Arkansas, was thereupon chosen and was consecrated to be Bishop Coadjutor of Arkansas. A few months later Bishop Brown presented his resignation from the episcopate of Arkansas to the House of Bishops, stating that "within three years after taking up the work of the episcopate my health became badly and permanently broken, so that ever since then, until the consecration of a coadjutor bishop for the Diocese of Arkansas, I staggered under the weight of the burdens which my official duties laid upon me. In addition to the thorn in the flesh which I was continually enduring, and which often almost incapacitated me, I began to suffer about four years ago by occasional attacks of an acute illness which has several times brought me to death's door." For that reason, he continued, he had asked for the election of a coadjutor in May, 1911, and now, in April, 1912, he asked the House of Bishops to accept his resignation entirely, "it being understood that I retain my seat in the House of Bishops." At a special meeting of the House of Bishops in the same month his resignation was accepted on the ground of ill health, which, according to the canons, allows the Bishop to retain his seat and vote in the House, and his name has been upon the roll of that House to the present time. He has not since that time attended a session of the House.

UNTIL THE Christian world truly realizes that the religion of the Lord Jesus is the greatest enterprise in the whole world, founded as it is on the Rock of the eternal Love of God, the Christian world will not make the sacrifice worthy of it. When it shall have realized this, it will then also have discovered the secret source of its own inherent spiritual power.
—Rev. Henry Lowndes Drew.

Miracles, Ancient and Modern

I.

WHO touched Me?" said Jesus. The woman had suffered for twelve years. Pressing through the throng she stood tremblingly before Him and heard the words of Life, "Thine infirmity is healed."

I stood on the narrow quay at Smyrna, on the spot where another throng had stood but a few days before, between the devils of lust and the deep sea. I stood where women had stood, thousands of them, crushed in the suffocating human jam; women pinioned and standing for four days, many of them approaching their zero hour. And like the Lady of the Lamp, there also were Dr. Mabel Elliot and Dr. Esther Lovejoy, Miss Mills and Miss Morley, fighting their way in and out of the congestion, saving a child here, a woman there.

"Who touched Me?" A dozen women were reaching out their arms in appeal toward each relief worker, women with "infirmities" for whom another such hour meant death. Stand back! Let them through with their sick. Help carry the fainting ones to the rough planks of the improvised hospital on the sea-wall, where at least a curtain of blankets can screen them from the smoke and heat of the burning city and the cruel eyes of the Turkish soldiers.

The healing touch; the sisterly ministry; the miracle of life.

The mothers and their babes sleep.

II.

From Nazareth to Cana I passed, and on down the winding way from the "hill country" to blue Galilee. It was not the spick-and-span Zionist town of Tiberias that interested me, nor the "Simon Peter fish" mine host proudly set before us in the all too modern hotel. I wanted to wander alone down the pebbly shores of Gennesaret; to gaze out over those dear waters; to feast my eyes upon the white sails of the fisher-boats, the bare hills of Gadara, and the misty mountains of Moab beyond. I wanted to walk on and on until a bend in the lake brought me to the grassy slopes that softly carpet the site of ancient Capernaum. The goats and I had it all to ourselves for an hour.

Alone? How can one be alone in Capernaum? I am not a stranger here; a hundred familiar faces are all about me. A net is breaking yonder, with excited men waist-deep in water. A boat, overloaded with leaping fishes, is being drawn to the shore. And the women are there too; I can name most of them.

Beyond that crowd at the water's edge a little ship is gently rocking to the little waves that come laughing in from the open lake to spray the feet of the "multitude." A strange pulpit, that little ship—but these simple fishermen are listening to a sermon that will overthrow kingdoms.

And now they follow Him, up through the narrow streets of the city, crowding about to catch every word. Who is this man in flowing robes that hurries to meet Him? "Master, my daughter is very ill. Speak the word, I beseech You, that she may live."

"Be of good cheer. She only sleeps. I will come."

Who does not love the story of Jairus? Who has not found comfort in those strange words, "*Talitha, cumi*"? A miracle? Yes; but have miracles passed with the passing of Capernaum?

III.

It is a pleasant day's ride by automobile down the Jordan Valley to Jericho; and another, winding in and out the hair-pin curves, up the Jericho Road to the City of David.

One day the surgeon in charge of our hospital at Jerusalem invited me to be present at an operation. He had found a Syrian girl about fourteen years of age hobbling about on crutches. She had never walked. The good physician took compassion on her. Shall we let those familiar words stand without quotation marks?

When she was under the ether I saw that a congenital deformity in both limbs had crippled her for life—or so it doubtless seemed to all who knew her. Then the merciful knife of

the skillful surgeon touched the constricting ligaments. In sure but powerful hands the bones were forced into their natural places, the deformed feet reduced to their normal shape. Stout bandages, plaster casts, the bewildered awakening, and the long days in hospital waiting for Nature to do the rest.

Then came the morning when the deep Syrian eyes opened and looked up into the smiling eyes of the good physician. I did not hear him say, "*Talitha, cumi*," yet his words were no less certain, no less comforting to the parents who stood beside the little white cot. For "her feet and ankle bones received their strength" and she went "walking and leaping and praising God" through the streets of the Holy City.

IV.

"And Paul saw as in a vision a man from Macedonia, standing and crying 'Come over and help us.'" Perhaps St. Paul knew little of pragmatic philosophy, but he was wont to act upon his heavenly visions. Macedonia was helped.

How little conditions in the East have changed in two thousand years! Last November I sailed into the Dardanelles with a cargo of flour and clothing given by the generous people of Australia, the first of many shipments which have followed. As we dropped anchor opposite the Golden Horn, the Director of Near East Relief came over the side with a sheaf of dispatches in his hand. After the greetings and a general statement as to the appalling conditions and the measures taken to relieve them, he said, "Do you remember St. Paul's vision and the cry from Macedonia? You are no saint and probably do not resemble St. Paul in the least except, possibly, in stature—but here is a repetition of the message he received; moreover it came in the same way by wireless!" And he handed me a radiogram. It was indeed the same cry. From Dedeagatch at the mouth of the Maritza River in western Thrace—ancient Macedonia—it had come as of old on the wings of the air: "Ten thousand people driven from Eastern Thrace are here, starving to death. They have been overlooked in the food distribution. Some are dead, many are dying. Can you send flour?" The old appeal, "come over and help us."

"I cannot help them," said the Director. "We have stripped our warehouses, and taken from our orphans to provide for the Smyrna sufferers. Have *you* brought anything that can be used in this emergency?"

"Yes." I replied, "Our Australian friends have builded better than they knew. Under the deck upon which you stand four thousand bags of flour are stowed away, given for the express purpose of meeting some Macedonian cry."

Time was precious; moments meant lives. Within a few hours the flour had been transferred to a Macedonian steamer and was on its merciful way. It passed tragic Gallipoli, where many brave Anzacs—lads from Australia and New Zealand—laid down their young lives gloriously, face to the foe. And now the unhappy victims of this same foe are to be fed with bread from their homeland, as if to complete the work for which they died. Anzac bread!

Did you ever see a starving person? Can you imagine ten thousand of them? All night long our bakers worked feverishly and by daylight we had ten thousand crusty loaves ready. Then we lined up for the distribution. I have seen a good many bread lines, but never one like this. Some could walk, others came on crutches, on stretchers, on hands and knees, but we fed them, fed them every one, because the days of miracles have *not* passed: not the miracle of God's grace in the human heart; not the miracle of the spirit of Jesus in the affairs of men.

If some find it difficult to accept the miracles of the healing touch, the voice of command, the vision beatific, I can lead them where, daily, they may see wonders as great; where in the midst of flaunting wickedness and triumphant selfishness they shall witness the miracle of doing justly, loving mercy, and walking humbly with God.

"Greater works than I do, ye shall do, because I go to the Father, leaving you to finish the task of the Good Samaritan, the redemption of the world through love."

Social Service: Its Dangers and Opportunities

BY THE RT. REV. JAMES E. FREEMAN, D.D.,
Bishop of Washington

WITHIN the period of a little over a quarter of a century the Church's vision has been directed more specifically to what has come to be called the "social implications of the Gospel." During the generations that have gone before, the Church's principal business was that of deepening man's concern for his soul, with a view to preparing him ultimately for life beyond the grave. The most cursory study of the notable preachers of other periods makes this clearly evident. The sinfulness of man, the righteous anger of an offended God, the possibility of redemption though penitence long continued, prompted, in part at least, by the fear of eternal torment, find their supreme expression in Jonáthan Edwards' remarkable sermon entitled *Sinners in the Hands of an Angry God*. No one doubts the effect produced by this type of preaching under the envioning conditions that largely generated it. We may with humility assume that the lack of emphasis laid in most of our modern preaching upon the sinfulness of sin, witnesses to a weakness in our pulpit ministry worthy of the most serious consideration.

We are not, however, discussing so much the matter of sermonic form or method as the disposition in other days to place the whole accent of the Church's teaching upon man's future punishment or bliss, with scant consideration for his present happiness and highest development. "Be good and you'll be happy," all too frequently fell upon ears that had been rendered dull by conditions that were far from conducive to deep spiritual reflection. "Don't talk to me about heaven when I am suffering the torments of hell," expressed the anguished feelings of many, whose worn and suffering bodies longed for that which would fit them to enjoy, even if partially, the privileges of a very present world. To the practical mind of St. James, to say to the hungry and naked, "Be ye clothed and fed," gave evidence of the lack of a true religious spirit, and profited nothing. The witness in Apostolic days to a recognition of what we have come to term "practical" or "applied religion," is most apparent.

That the whole scheme of Christ's teachings contemplated bodies as well as souls is conspicuously evident. "I have made a man every whit whole," was Christ's splendid declaration. Of Him it was said that "He went about doing good." "Go and show John the things that ye do, see, and hear," was the message He gave to those whom the imprisoned forerunner had sent, to which he added: "the deaf hear, the lame walk, the lepers are cleansed, and the poor have the Gospel preached to them."

That Jesus came to make this a better world in which to live, is writ large upon every page of the Evangel. True, He talked of a happy future; true, He beckoned men on to a better and everlasting life; but ever and again He sought to emphasize man's equitable and just relations to his fellows. His two great commandments dealt with the Fatherhood of God and the brotherhood of man. May it not be reasonably affirmed that we have been more concerned about emphasizing the first, while we have forgotten to urge with like vigor the real meaning and significance of the second? A disordered and chaotic world bears eloquent testimony to our failure in this respect, and a challenging and patient Christ still waits for that recognition of universal peace for which He labored and ultimately gave His life. Perhaps in our efforts to save men's souls we have forgotten the while that souls tabernacle in bodies, and that the redemption of men's bodies bears a distinct relation to the salvation of their souls.

That we have abundant authority in Christ's teachings for what we call Social Service, which is nothing more or less than the application of His mighty truths to present world needs and conditions, is clearly evident. The awakening of the Church in this respect is one of the most hopeful and salutary evidences of its present-day effectiveness.

Probably not in any period of the Church's ministry has it been more sensitively alive to its social responsibility than in the present age. Indeed it would seem at times that from

an absorbing concern for the salvation of the souls of men it had taken on a new passion for the bodies of men. One sometimes wonders whether this new phase of the Church's administration and teaching has not been carried so far as to become a menace to its influence as a spiritual guide. In this connection it were well that we gave larger heed to the matter of institutionalism as developed by the Church during the past thirty or more years.

The so-called institutional church came into being in response to a demand to render the Church more human and more adaptable to the needs, especially of the young. That it has served a good purpose is generally conceded. What its future is to be is yet to be determined. Where it has been so directed as to make it conserve the spiritual interests of those whom it served, it has proved valuable, but all too frequently, instead of being a door of access to the Church, it has proved to be an avenue of exit from it. The burden which the institutional church has laid upon the clergy has been a very heavy one, rendering them incapable of discharging to the highest degree of satisfaction their pastoral and prophetic ministry. As a matter of fact, the office of the modern rector of a city parish has become largely that of an administrator. Mechanisms and multiform organizations consume the time hitherto given to the deeper spiritual interests of the people. Are we prepared to say that the results are wholly satisfactory?

If the institutional church is to survive, we shall have to segregate its enterprise from that of the active ministry and give it into the hands of consecrated laymen, remembering always that the supreme end of this work is the promotion of the Christian character. We are not in the field to compete with secular agencies. If the institutional work can be made to translate in understandable terms the manhood of the Master, it may demonstrate its fitness to serve the high purposes of the Christian Church. If, on the other hand, it is but a secularized agency remotely related to the vital things of character-building, the sooner it is abandoned the better. The world is yearning for the return of the prophet to his place of power. It will accept no substitutes for this ancient office. All our mechanisms and all our extra-parochial efforts will prove of little value, unless energized and empowered by a profoundly spiritual ministry. A revival of religion may hardly be looked for from our engrossing efforts along these lines.

That the Christian Church should assume its full share of responsibility for lifting burdens too heavy to be borne; that it should bring all its machinery as well as its voice to bear upon those ills that destroy human happiness, blight the lives of children, shadow with a curse domestic life, and breed inequity and fraud as between capital and labor, is not only its clear obligation, but its chosen privilege. Too long has the voice of the Church been silent when great issues that have to do with human happiness were at stake. Be it said to our shame that many of the reforms that have been effected in our day have come into being without the Church's aid. Repeatedly where its influence might have been exercised, it has disclosed a spirit of cold indifference and timidity unworthy of the disciples of Him who drove from the sacred temple precincts, with knotted whip cords, those who had brought defilement there. If we would recover the influence that has largely passed from us, we must with fixity of conviction and unity of purpose, cost what it may, align ourselves with those who are seeking to make this world a better and fitter place in which to live. The Church must either do this or abdicate its place as a directing and controlling factor in the vital concerns of men. While we may not be justified for entering into the administration of political or industrial affairs, we may with large propriety stand firmly and fearlessly for those fundamental Christian principles that underlie and secure good government and make for fair play and just dealing in the large concerns of industry. To stand silent and apart from these things that are immediately re-

lated to the welfare and happiness of men and women, is to violate our solemn commission as exemplars of the Man of Nazareth, and to forfeit the favor of those whom we seek to serve. Let us rejoice that the Church has caught a new vision of its purpose, and that it is exercising today, as never before, an increasing influence in all that is related to world betterment.

Too frequently we have seemed to think of social service as a new expression of religious activity that has to do largely, if not entirely, with the problems of labor and capital. The conspicuous inequities and sometimes iniquities witnessed in the social or industrial order have very properly challenged the sympathy and interest of the Church. Had the Christian Church been more intelligently zealous at times in boldly rebuking vice and supporting reasonable reforms, had it been more fearless in maintaining the cause of those who were oppressed, it would not have lost both the sympathy and the respect of vast multitudes who, while they revered its Christ, largely ignored His Church. To stand with fine conviction and intelligent zeal for human rights is not only the Church's privilege, it is its definite and prescribed obligation. Having said this, let us further affirm that social service is by no means a restricted and delimited activity of the Church. Very frequently an imperfect understanding of what social service implies has rendered our efforts ineffectual and our zeal unintelligible to those for whom we labored. In the language of Holy Writ, we "had a zeal of God, but not according to knowledge." The Church may not, by reason of its obvious limitations, be capable of dealing with those very difficult and complex economic questions that require intimate and expert knowledge; on the other hand it may, nay, it must, dare to proclaim those fundamental principles that are the very groundwork of all that makes for fair play and just dealing in every sphere of human action.

While it is beyond our province to determine and fix wage scales, it is properly within our province to preach honesty and the doctrine of the "square deal," both of which have to do with wage scales and everything else that concerns the health and happiness of men and women. There is a form or method of social service activity that in its operations discloses not only ignorance but a spirit of arrogance that hinders rather than helps. To be jealously affected in a good cause is a fine thing, to be intelligently informed is still better. There are some very amateurish things being done today under the guise of Social Service that are not contributing to the Church's influence or power. To commend an intelligent and informed approach to this very important subject is quite as important as to arouse the sympathy and zeal of the Church concerning it.

There are some very big questions before the world today, to the solution of which the Christian Church may make a large and effective contribution. If for the while it could stop puttering over smaller things and throw its full influence in the direction of larger ones, the solution or remedying of the former would be made easier of accomplishment.

As an example of what we mean, we cite two outstanding matters that today challenge the Church's attention and call for an expression of her conviction. The first has to do with law enforcement and is related very vitally to the moral well-being of our people generally. As a great agency, the Church was conspicuously supine and indifferent to the evils which the liquor traffic had brought upon this country. Efforts to check and abolish this body and soul destroying traffic were sporadic and of little value. No definiteness of purpose or unity of action characterized the Church's course. At length, for reasons other than those the Church avowed, this blighting curse was extirpated, and for the first time in human history, a great sovereign power enacted a law prohibiting the manufacture and sale of intoxicant liquors. True, there have been difficulties attending its enforcement, even as there are widespread differences of opinion concerning the law itself. Notwithstanding all this, the law exists, and finds its authority in a constitutional amendment. In the face of this fact, perhaps now as never before in our history, we are witnessing an orgy of lawlessness such as we have never before experienced. What large or influential part is the Church taking in these critical times to stand behind the constituted authorities for the enforcement of a law that is vitally related to the large moral interests of the nation? Here is a field of action worthy of our best

statesmanship and our finest generalship. While our ideas and ideals of Social Service are tempting us into fields in which the very complexity of the situation calls for expert knowledge, fields in which we frequently blunder and tragically fail, here is one that affects every fireside, every man, woman, and child in the nation, yet where we remain strangely silent, if not deliberately indifferent.

As a matter of fact, our very supineness may be justly taken as registering our attitude as favorable to those who flaunt our laws and make a travesty of so-called constituted authority. If the Christian Church in its conception of social service has no voice, no fixed conviction on this vitally important question, it hardly behooves her to enter other domains where neither her voice nor her authority are acknowledged.

The second condition we cite, that we believe should challenge the unqualified support of the Church, is that one which has to do with the security and peace of the world. We are the avowed disciples of Him who came to preach peace and good will; we stand for an ordered and orderly world in which the brotherhood of man shall be regnant. We have preached this through the centuries. The large and pressing question is, have we practised and promoted it? A world war, with horrors attending it such as the world had never before experienced, made us resolve that it must never happen again. It was a war to end war. What have we done since November 1918, to set forward this holy purpose? A great general of our army has declared that it is to the Church alone we must look for guarantees of future world peace. In the face of this mighty responsibility, what have we done towards its furtherance? We seem to be impotent, our voice silent, our hand unlifted to stay a repetition of another Armageddon. We profess to believe that the nations of the world must have fellowship other than that which commerce affords. We know the insecurity afforded through the channels of diplomacy or the kindly expressions of gentlemen's agreements. We witness a world so utterly disordered and disorderly that at any moment a new and frightful conflagration may break out. Suspicion, distrust, envy, bitter hatred, these are more evident today than when the war closed. A smaller incident than that at Sarajevo might precipitate a situation the end of which no living man can foresee. The calmest of our world statesmen have uttered warning upon warning, and still we of America continue on our way of proud isolation and fancied security. Selfish statesmanship blunders along its unchristian way, and abandons the world beyond our own confines to a situation that grows more perilous with each succeeding hour. Difference of mind we may have as to method, judgment we must exercise as to the conditions under which our aid shall be given, but to deny the principle of some form of a federation of great sovereign powers in the interests of harmony and good-will, means to imperil our own security and ultimately to deprive us of both the privileges and opportunities of leadership among the nations of the world. A great moral issue is presented to us of America today. It is Social Service expressed in world terms; Social Service that may approximate more nearly the ideals of Christ than anything that has gone before. Shall it be lost because it is made the sport of selfishly ambitious politicians, lost because the Christian Church is too timid to give its whole-hearted support to some plan, whether it be a court for the adjudication of international differences, or a finely conceived Association of Nations in the councils of which angry and hot-tempered disputants shall find that which reconciles and restores harmony? The voice of a united Church, untrammelled by party or racial or sectional feelings, may do more now, at this very critical time, in the interests of universal brotherhood, than has been afforded it at any other period in human history.

It were well for us to leave for the while, if need be, lesser matters, while we concentrate upon those more vitally important and weighty questions that involve the happiness, peace, and security of the world. Industry, the social order, the large concerns of the state, all these wait for their large satisfaction upon our present course. A Social Service program that is statesmanlike enough to deal adequately and consistently with such a momentous issue as this, will be strengthened to deal with those other questions that affect our industrial and social life. Christian statesmanship in a Christian

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The Religions of China

BY THE REV. T. L. SINCLAIR

WHEN one wishes to know about the religions of China he usually reads up on Confucianism, Buddhism, and Taoism. He sees in them much that is good and sometimes concludes that the Chinese have very good religions, and so do not need Christianity. As a matter of fact China's religion is not any one of these but a combination of them all, with a lot else thrown in which hardly belongs to any one of them.

Confucianism is most loved by the Chinese. To them Confucius is the greatest man who ever lived on earth. Probably no mortal man has ever been given such reverence, love, and admiration as has been given to Confucius by the Chinese. To them he is the model of virtue and his sayings are the rule of life. Consistently and faithfully have they taught his precepts. In every school his doctrines are taught, and his character held up as a model. Did Western nations as faithfully teach the Bible there would not be the vast ignorance of Christianity so prevalent today.

Scholarship is the ambition of the Chinese people but one to which few attain. In the old days scholarship was little more than ability to read and quote long pages of the classics (of which the writings and sayings of Confucius were the most important), and to write essays in the classical styles, a task which may seem easy but, in reality, is most difficult. If in America you should attempt to teach the pupils to read and write in the style of Browning and Tennyson, and to quote long passages from their writings, you would be doing something very similar to what was being done in China until a few years ago. The feats of memory of the Chinese are marvelous and their perseverance no less so. While the prize was undoubtedly often sought for the financial benefit, yet certainly with many such was not the only object. Scholarship was valued in itself. It was a religion to many.

People have often wondered why the Chinese, having reached quite a high state of civilization, suddenly stopped and, after having seen the greatness of Western civilization, did not become ashamed of their own. The answer is three-fold.

The Chinese look upon Western civilization as material, while they regard themselves as having a higher spiritual and aesthetic outlook. The West might excel in material things, but they excel in culture. Probably no Westerner would agree with them, but that is the way the Chinese have worked it out, and there is some truth in it. In Western civilization, the materialistic has advanced far more than the spiritual and aesthetic. In China, certainly so far as education is concerned, the aesthetic is in advance of the materialistic. Until comparatively recent years there was for them no education other than the aesthetic and classical. This, to my mind, is one of the chief reasons why the Chinese have not advanced materially. The best brains of China were spent in learning a lot of moral maxims while the practical side of life was neglected. Their scholars could write long scholarly essays, but they knew not the rudiments of science.

Another reason why the Chinese have not progressed is that they have looked backward and not forward. They have accepted the teachings of Confucius and his school as final and complete. Little else has been taught in the schools, little else was thought necessary. Thus, Confucianism has not been to them an inspiration to go on to something higher, but it has been thought by them to be the highest of all things, beyond which they could not go.

A third reason is that the Chinese do not live up to the teachings of the great sage. Confucianism gave to the Chinese their classics, their culture, and a great deal besides, but it did not give to them an inner, spiritual life. They have the form, but not the spirit. Theoretically the Chinese despise material things but practically they value them above almost all else. Nowhere has the dollar more power than in China. To the dollar, in fact if not in theory, culture, virtue, and almost everything else must give first place.

No people better than the Chinese can, theoretically, talk,

believe, and know one thing, practise another, and at the same time see no inconsistency in so doing. An illustration might help us to understand them in this. We say, "Thou shalt not kill." Yet we can conceive of cases where one ought to kill and does, but to our minds that does not in the least nullify the command not to kill. We still believe and hold the principle to be true. We have simply met with exceptional circumstances. Now the Chinese are governed by expediency rather than principle. In their opinion, it is often—most often—not expedient to act on principle. Most circumstances are in their opinion exceptional and therefore the principle is waived. They still hold the principles of Confucius to be true, but they have found the conditions such as to justify their not acting on those principles. Nevertheless they consider the principles correct and theoretically wish the conditions were such as to permit of their acting accordingly.

Yet, when all has been said and done, Confucianism has given to the Chinese a courtesy, a dignity, and a self-respect which are most admirable.

The other religions of China are perhaps more distinctly religious than Confucianism, though in the latter there is much more religion than many suppose. Some of the most ardent Confucianists are anti-Buddhists and anti-Taoists, but the mass of the Chinese see no incongruity in being Buddhists, Taoists, and Confucianists at one and the same time. One who simply reads about Buddhism and Taoism cannot know them as practised in China today, for the simple reason that both have degenerated into superstition and idolatry. It is doubtful that they would be recognized by their founders, could they come back to earth. With the exception of Confucianism, the Chinese know little about their religions. The Chinese worship his gods and performs the ceremonies connected therewith, with little idea of why he does so. Such things have been done for years and he thinks he had best do them. Something terrible might happen should he fail. The whys and the wherefores of religion are not his business, but that of the priests. He does not interfere in other men's business. His part is to obey, if he cannot get out of doing so. It might truly be said that the Chinese know Confucianism without practising it, and that they practise Buddhism without knowing it.

There are two religious elements in Chinese religion which, strictly speaking, belong to none of the three mentioned above, but have become attached to them and are supposed by many to be a part of them. Both have such a strong hold on the Chinese mind, and are such important factors in their lives, that the missionary cannot ignore them. These are ancestor worship and animism.

Ancestor worship is one of the most troublesome practices with which the missionary has to deal. People are often found willing to give up their idols, and a lot of other religious practices, but not ancestor worship. It hits at the root of one of their most highly prized virtues—filial piety. Whatever else they may be, they must be filial. This is one reason why sons will go heavily into debt in order to give their fathers or mothers a proper funeral. Many have lost faith in the old religions of China, and with them the old superstitious practices are practically non-existent, but ancestor worship is their way of expressing their regard for their parents. They feel that to give it up would be neglecting and showing disrespect to their parents.

On the other hand there are many to whom ancestor worship is much more than a manner of showing respect. The Chinese make pictures and tablets of their ancestors, burn incense before these pictures and tablets, and bow down to them. They place food near the grave and in front of the tablet. They make paper money and paper houses which they, by burning, send up to their ancestors. Otherwise their ancestors might be foodless and houseless in the life beyond. However, the benefit is mutual. They suppose that to a certain extent their ancestors have the control of their destinies. Therefore they pray to them for protection and blessing. That

they sometimes give to their ancestors worship similar to that given to God is undoubtedly true.

It is also true that great men have been elevated to the position of gods and are worshipped as such. Sometimes it is hard to know whether the Chinese are worshipping a god or their ancestors. It is doubtful whether they know themselves. Thus the missionary is in a quandary. He wishes the Christians to show due respect to their ancestors, although there are certain ideas and practices connected with ancestor worship which simply cannot be tolerated in Christianity.

That the worship of ancestors be allowed in the Christian Church has often been advocated. The advocates usually claim that it is not worship but simply reverence. Well! when one attempts to distinguish between reverence and worship, and to make ignorant people understand the difference, he will find his task not easy. On the other hand much harm has been done by overemphasizing the sin of ancestor worship. Some of the Chinese say the Christians have sold their ancestors. Of course this is not true, as we respect our ancestors as much as they do, but it does reveal to us the fact that when the Chinese are made to give up that by means of which they express their reverence and respect for their ancestors, it is, to many, equivalent to giving up their ancestors. Too many missionaries have made the mistake of going at the matter with hammer and tongs. They have not tried to separate the true and the false, but have condemned the practice and all that is connected therewith. Nor have they tried to provide substitutes which are not unchristian. I personally believe it would have helped much had the Church kept the old practice of praying for the dead.

The other element is animism.

The Chinese suppose that this world is full of good and evil spirits—mostly evil. Sickness and about all the ills to which man falls heir, are attributed to the malignity of these demons. They have methods, many and various, to ward off the evil effect. They build walls in front of their houses—apparently these demons can move only in a straight line. They offer sacrifices and do many other strange things. The most effective is noise; by beating drums, by setting off firecrackers, and by every other conceivable noise, they frighten the demons away. Such practices are especially common in sickness and death. I have even heard that they sometimes beat the sick person to drive out the demon. Woe be to the missionary who lives near where demons prowl. The demons will not trouble him, but, when demons run amuck, the Chinese are no respecters of those who wish to sleep.

To preach that there is no such thing as demons would be most foolish, as there is plenty of ground for such belief in scripture. Here again the missionary must separate the true from the false.

In all Chinese religions and religious practices there is much that is good, that is true. Such are the expression of the Chinese religious instinct, and have helped to keep alive that instinct as well as belief in God. They have not helped the Chinese to attain a high morality but to a certain extent they have been a check on evil. One cannot but feel that they would have been worse than they are had they had no religion at all. Furthermore the religious instinct and belief which China's religions have helped keep alive is something on which the missionary can build. The missionaries should study Chinese religions and practices, separate the true from the false, and build on the true a Christianity which is truly Chinese. The missionaries have not done this as they should. Too often their aim and purpose have been to destroy everything in Chinese religions and give to them a Christianity exactly like that in the home countries.

On the other hand, those who claim that the Chinese have very good religions and do not need Christianity are as far wrong as those who condemn Chinese religions wholesale. When people attribute sickness to the malignity of devils and not to unsanitary conditions; when they try to effect a cure through beating gongs and other hideous noises; when men go into temples, offer incense and worship idols, then throw two little bamboo sticks in front of them (their relative position in falling supposedly determining whether or not their prayer is granted); when Buddhist priests claim that a large bell fell down from heaven, that it is to be taken back again, and dire calamities result therefrom unless the people subscribe large sums of money which the priests go around col-

lecting; when a priest's body is dug out of the ground after three years of burial, his embalmed body is washed, and the people drink the water with which it is washed; then one cannot but conclude that, while there may be much that is good and true in Chinese religions, there is also much that is bad and false, that the Chinese are on the wrong track, and that their religions neither contribute largely to progress nor to the well-being of the people.

The religions of China still have a strong hold on the mass of the people, but we cannot ignore a large number in China who have to all practical intents and purposes given up the old religions. Within the last fifty years the Chinese have seen a lot of foreigners. Some of them have studied in schools conducted and taught by foreigners. Some of them have been to foreign countries. This contact with foreigners has made them realize the weakness of their country and has bred in them a desire for better things. As a result many changes have taken place in China. The old classical schools, in which practically nothing but the classics were taught, have given place to schools in which the subjects taught are very similar to those taught in the schools of Western nations. The New is rapidly forcing out the Old. The old style Chinese gentleman and scholar, with his large-sleeved gown and tortoise-shell-rimmed spectacles; conservative to the last degree; to whom the Confucian classics were Bible, science, philosophy, ethics, and literature, is today rarely seen. He has given place to the Western trained. Among the Western trained there are a number of superficial, half-foreignized young men, who scorn old customs and religions, who interpret liberty to mean license, who know neither the restraints of the old nor the moral principles of the new, who have given up their native politeness, reverence, and courtesy for an offensive something which they call independence and equality. Among the Western trained there are also a number of able, bright, sincere, and patriotic men. But they too seem to care little for the old customs and religions. Their object and aim seem to be material rather than spiritual.

Perhaps the saddest part of it all is that, with the coming of Western education, there seems to be recrudescence of evil. Evil practices are carried to an extreme unknown in the old days of the monarchy. China's pitiable condition (for it is pitiable) is due not so much to lack of education, nor to lack of able men, but to lack of sufficient moral force to control material forces. Perhaps such has to be. The old style gentleman, in whom there was certainly much to admire, looking to the past, not to the future, was retrogressive, not progressive. The Western trained type is such because, having seen the defects of the Old and the effects of the New, he has accepted the New as it seems good to him. Because the Old is defective in some particulars many of them have become disgusted with the whole and thrown all overboard. Because in the New the material and superficial is more apparent he accepts these only. He may not have attained the better things but he is striving for them. It is a sad fact that when two civilizations meet the material seems so much more attractive than the spiritual and they absorb each others' vices rather than their virtues.

Thus, it seems that, at least among the educated, the old religions of China are doomed. The force against them has become so strong that it cannot be withstood even though the initial force be removed. Indeed it is the part of the missionary of today to conserve the best in the old religions of China. The chief enemy, which we need now to combat, is not Buddhism, Taoism, Confucianism, but materialism. The inroads of materialism have become wide and deep. It looks as if we are not ready with the New when they relinquish the Old. The old foundation is being taken out before the new is ready. We now have a great opportunity but we are not sufficiently equipped to take advantage of our opportunity. We sometimes feel that we have started a force here which has gotten beyond our control and would cry, "Come over and help us." We sometimes feel like saying to the Chinese, "Hold on to the Old until we can give you the New." But they won't.

Sporadic attempts are being made, from time to time, to revive and purify the old religions, but, so far, with no great success. Attempts are also being made to take the best out of all religions, Christianity included, and make of them a new religion. As yet, such attempts have not met with any degree of success.

RELIGION AND SCIENCE

BY THE REV. R. BAKEWELL-GREEN

ABOUT thirty-five years ago Sir William Crookes passed a current of electricity through a vacuum tube and so introduced the present epoch in science. For, out of that tube have come the X ray, the wireless, and the radio on the practical side; while we have the splitting of the atom into protons and electrons, and the whole new philosophy of matter on the theoretical side. As Kepler and Newton made a new age by their understanding of the infinitely great, so J. J. Thomson and Rutherford have made another new age by their investigations of the infinitely little. Now along comes Einstein the German, with his theorem of relativity: and, as the new epoch has fairly arrived, I think we may take stock of the change.

As philosophers or theologians, we are not primarily concerned so much with these new discoveries as we are with the resulting state of mind of the scientific world, for, if we compare it with that of the great men—mostly biologists—of the Nineteenth Century, the result is startling indeed. They were sure that the laws of nature, which they knew, were absolute and eternally supreme. But the outlook of Haeckel's Riddle of the Universe is discarded by the scientists of today. Haeckel was so sure of the natural, which he knew, that he ridiculed the very existence of the supernatural which he did not know: Herbert Spencer speaks constantly of "The Unknowable," but is confident when he speaks of the natural.

The change in the scientific mind of today is, however, due to the fact that it is no longer sure of the natural. Certainties have become uncertainties—for instance, that a straight line is the shortest distance between two points; that light has no weight; that action at a distance is impossible; that matter is divisible into some seventy elements which remain eternally distinct; that a four pound weight weighs the same as four separate pounds; that force and matter are distinct things, etc., etc.

Putting these into the list of things unproven has brought about a much more open and receptive mind in science. The old cocksure belief that miracles cannot happen is gone, and science is prepared to believe that there are more things in heaven and earth than are dreamed of in its philosophy. Spencer was an agnostic; J. J. Thomson is a communicant.

The trouble with some of our clergy is that they are innocent of even rudimentary knowledge of the progress of science. A while ago I met two professors connected with a well-known theological school who had never heard of J. J. Thomson or Rutherford, and who knew nothing of their discoveries. Last summer, after Professor Thomson's lectures at the Franklin Institute, Philadelphia, had drawn professors of physics from California, Texas, and intervening places, I mentioned them to a clergyman who prided himself on being a "Modernist"—only to learn that the latter had never even heard of him!

In addition to the incalculable advantage to the faith generally, that we get from the open mind of scientists, they are also giving us new light on some of our particular doctrines. For instance, we know now that all matter is made of the same stuff, protons and electrons; whereas formerly it was thought that an atom of, say, carbon, was indestructible, indivisible, and always remained the same. So bread was bread and wine was wine, and there was an end of it. But now science proves that bread and wine are made of precisely the same protons and electrons as was the body of Jesus nineteen hundred years ago; and chemistry sees no reason why either should not be the vehicle of His divinity now, as His natural body was then.

We know the life within us deals daily with atoms, splits up starch, recombines the atoms into sugar for assimilation, etc. In fact we are constantly manufacturing new bodies for ourselves out of raw materials. The process stops with death; therefore it is the vitality and not the body which works its changes.

Why then should not the risen spirit similarly use the protons and electrons to build itself a spiritual body and clothe it too? There are no atoms in space, but there surely are electrons. The post-resurrection appearances of our Lord can similarly be explained.

Now these are not proofs, they make no such pretension.

Faith is as necessary as ever. But they do make it entirely reasonable for a man to believe He meant it when He said, "This is My body."

To sum up: the men of the Nineteenth Century saw such triumphs secured by working on certain axiomatic principles that they came to the conclusion nothing could exist outside of them. They practically deified the axioms and worshipped the creature rather than the Creator. Science was hostile, or, at best, indifferent, to religion. Now men are prepared to take the evidence for the supernatural on its merits, and have ceased to feel it must be explained away or disbelieved. People can enjoy the pleasure of believing, and do not have to torture the scriptures to show that they do not mean what they so evidently say. Science has become a friend.

But while science has moved ahead, the theologians who call themselves "Modernists"—though I do not see why—have stood still. Practically none of them have come in contact with the powerful creative minds at Cambridge which have caused the changed viewpoint in science. They should take time to digest the new discoveries; then their scholarship in other subjects would make them valuable teachers, constructive rather than destructive. As things stand now, their scholarship makes them the more dangerous than not, to their own faith and that of others.

The most important result of general education is the mental attitude acquired from it. We all know the tendency of the one-sided mind to remain closed to new truth of any kind, and it is therefore unable to appreciate the value of the truth which it already holds. The most notable instance is Herbert Spencer: all his prophecies for society were based on his knowledge of the animal nature of man, and he never bothered to study theology or consider the spiritual side of man; hence time has already proved him a false prophet in every forecast he made. The Synthetic Philosophy is now ridiculous.

The same indictment lies against those who study theology but do not keep up to date in science. For they not only say absurd things, but they fail to see the richness and glory of that which they already know. What did not the Inquisitors who condemned Galileo, miss in the meaning of "Maker of heaven and earth"?

So it devolves upon all of us to search each new discovery for any light it can shed upon our Holy Religion to the glory of God.

THE JAPANESE CONSECRATIONS

THE following, from the Australian *Church Standard*, is of interest as giving the attitude of the Church in Australia to recent developments in the Church in Japan:

"Our thoughts and hopes and prayers go out to the Church in Japan, by reason of the great event which took place in Tokyo on Friday last, December 7th. On that day the Rev. Joseph Motoda was consecrated Bishop of Tokyo, and the Rev. Y. Naide was consecrated Bishop of Osaka. Thus in the ruined city of Tokyo the foundations of the city of God are being laid firmly and truly. Catholic Churchmen throughout the world congratulate the Catholic Church of Japan on this great forward movement. We hope and believe that to the little brave nation, in its hour of sorrow, there shall come another Pentecost; that not from foreigners, but from men of their own race, the Japanese may increasingly confess, 'We do hear them speak in our tongue the wonderful works of God.' Nor must we forget those who so faithfully labored towards this end, and especially do we remember Bishop Boutflower, now Bishop of Southampton, who so freely gave of his many gifts that Japan might have her own priesthood and her own episcopate. Happily this day has now arrived."

ALL IN THEE

Lord, would we put all trust in Thee
And ever cease to fear,
How sorrows would, from us, depart,
And Thou wouldst draw so near;

How happiness would fill our souls,
When trusting all to Thee,
And souls expanding with Thy love,
Would grow so strong and free.

MARTHA SHEPARD LIPPINCOTT.

A ROW OF NEW BOOKS

BY CLINTON ROGERS WOODRUFF.

AN absorbing book, at least in most parts, is *These United States*, published by Boni & Liveright, of New York. It is a series of twenty-seven studies, of as many states, edited by Ernest Gruening. Some are brilliant, notably those on Kansas, Pennsylvania, and Arkansas, by William Allen White, Reginald Wright Kauffman, and C. L. Edson, respectively. Some are highly informing and suggestive, notably the essay on Connecticut by Don C. Seitz. Some are dull, like those on Massachusetts and Wisconsin. Mencken's Maryland is what one might expect. All, however, are informing and the volume is well worth while. It is to be hoped a second volume dealing with the remainder of the states will soon be forthcoming.

New York State politics have been highly interesting from the beginning, and Dr. DeAlva Stanwood Alexander, a former member of Congress, has placed us under obligation through his *Political History of the State of New York*. His latest volume, *Four Famous New Yorkers*, Henry Holt & Co., New York, publishers, details the political careers of Cleveland, Platt, Hill, and Roosevelt, and he does it extremely well. Of course, we are too close to the events to get a truly impartial account of four men who filled so large a part of the public eye, and who were such conspicuous factors in highly controversial contests. Nevertheless we have in these five hundred pages, a good, clear, detailed account of the events of the years 1883 to 1905. It is a political not a legislative, economic, or industrial history.

Damaged Souls, Houghton, Mifflin Co., of Boston, publishers, is the unfortunate, not to say misleading, title of a most interesting group of essays by that graceful and accomplished essayist, Gamaliel Bradford. It is true, he frankly confesses that he does not mean damned souls, when he speaks of damaged ones, nor does he mean in every case wholly damaged ones, that is, total losses. What he really deals with is men who have won a place in history with damaged reputations. He acknowledges that the primary assumption of the editor who first asked him to prepare them was that he was to deal with persons who were ill thought of by the world. It does not follow, however, that such "general reprehension" was altogether deserved. Indeed at times one suspects Mr. Bradford of holding a brief for some of the careers and reputations that he discusses with so much learning and charity. He seeks time and again to bring out the thoroughly human and even noble and attractive elements, and one arises from the reading of some of the essays with an enhanced good opinion of the subject. His appraisements are based on authority, and are expressed with that charm which we have come to expect in Mr. Bradford's work. His subjects are Benedict Arnold, Thomas Paine, Aaron Burr, John Randolph, of Roanoke, John Brown, P. T. Barnum, and "Ben" Butler.

President A. Lawrence Lowell writes concisely and forcefully in his latest book, *Public Opinion in War and Peace*, Harvard University Press, Cambridge, publishers. It is the outgrowth of his observations in England that the war had altered the political attitude of thoughtful people, and that there was an atrophy of public opinion. A natural curiosity was aroused to inquire into the reasons for such a condition, and the result was a series of lectures, and now a book, in which we have an unusually helpful discussion of the formation of personal opinion, collective opinion, political parties, public opinion during and after war, the choice of alternatives, and changes of disposition. The book is closely reasoned, and abounds with epigrammatic statements. For instance: "Autocratic government continued (in England), as it always must do when there is no concrete alternative" (page 254). Again "Disbanded soldiers, still acting as a crowd, but not as a military unit, have not always shown the highest desire for good order" (page 267). Again "Then make of them maxims, treat them as axioms, reverence them as dogmas, regard as impious, anyone who doubts them."

One of President Lowell's critics, to whom he pays his respects, is William McDougall, professor of psychology in Harvard. He has written a book which is by no means as reassuring: *Is America Safe For Democracy?* Charles Scribner's Sons, New York, publishers. It is a study of racial conditions especially in America. Professor McDougall says: "As I watch the American nation dancing gaily, with invincible optimism,

down the road to destruction, I seem to be contemplating the greatest tragedy in the history of mankind." . . . "Looking back over the history of mankind, we see that it consists in the successive rise and decay of great civilizations." Our author's purpose is to discover the causes of this decay and to answer the question: "Are we also destined to plunge downward to stagnation or decay? Or may we, by taking thought, hope to escape the common fate of all our predecessors?"

In *The Story of Utopias*, by Lewis Mumford, Boni & Liveright, New York, publishers, we have an entertaining account of man's search for perfection. It may be regarded as a supplement to that other entertaining volume, Van Loon's *The Story of Mankind*. It describes the classic Utopias from Plato on, and then discusses what is wrong with them, and concludes with Mr. Mumford's own views, which are by no means the least interesting parts of the book.

In *The Reds Bring Reaction*, Princeton University Press, Princeton, N. J., publishers, William J. Ghent, who was originally one of the most active supporters of the Socialist party, tells how the "Red" movement has set back the effort for a reconstructed order. "The one organized movement already in the field, the Socialist party of America, which might have pointed a way, and which might, with some measure of success, have combatted both these reactions, was," Mr. Ghent declares, "itself caught in a reactionary time which swept it first into Germanism, then into anti-Americanism, and later into Bolshevism; and though now, repudiated by both the Bolsheviks of Russia and the Bolsheviks of America, it has again turned somewhat toward its earlier policies, its power and its influence have been irretrievably lost."

THE OLD BARN CLUB

THE conferences which are held every year at the Old Barn Club in Dayton, Ohio, are probably unique in the history and life of the Church. The late John Patterson, who was a communicant of Christ Church, Dayton, some years ago, bought an old barn out in the woods, about five miles from the city. He transformed it into a beautiful country club, surrounded by wonderful forest trees, shrubbery, and flowers, and a fine eighteen hole golf course. This is the place where the clergy and laity of the Diocese of Southern Ohio have met for three-day conferences for the past several years.

Prominent men in the Church, including bishops, priests, and laymen, as well as several returned missionaries, have addressed these conferences from time to time, and they have helped to create a wonderful spirit of fellowship and *esprit de corps* among the brethren of the diocese.

One of the results of these meetings has been a better understanding of, and a greater enthusiasm for, the Nation-wide Campaign of the whole Church. The mornings and evenings were given over to lectures and conferences and the afternoons to recreation, such as golf, tennis, and horse-shoe pitching.

Clergymen from neighboring dioceses have also attended these conferences and have been greatly helped thereby. About one hundred men can be accommodated, and the success of the undertaking has been largely due to the untiring efforts of the Executive Secretary, the Rev. B. H. Reinheimer.

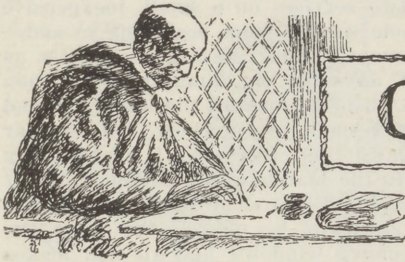
Bishop Mann, of Pittsburgh, who was one of the speakers at the last conference, remarked that one of the commandments said, "Thou shalt not covet thy neighbor's house," but that it did not say that you should not covet your neighbor's barn, and he certainly coveted the Old Barn for the clergy of his diocese!

THE TIDE

The wild heart of the flowing sea
Surges, sings, eternally;
It is the tide that creeps, and sways
The green sea-water; unknown ways
The great sea has, her mystery
Abides in deep security.

The soul of man, a mystic tide,
Rises, searches, far and wide;
It floods his being, at its height,
By light of day, or dark of night;
He never holds it, satisfied,
Nor binds the ever flowing tide.

CECILIA MACKINNON.



CORRESPONDENCE

BISHOP LAWRENCE AND BISHOP GORE

To the Editor of *The Living Church*:

IS ONE who himself has never experienced difficulty in regard to the Virgin Birth, will you permit me, in the interest of accuracy, and with such honesty and impartiality as I can muster, to compare the statements of Bishop Lawrence and Bishop Gore, which form the subject of your editorial of February 2d?

What is not clear, either in your editorial or in Bishop Gore's letter to Mr. Fiske, is the significance of the word "essential," upon which in reality the whole matter turns.

Bishop Lawrence wrote that Bishop Gore had, in his later works, in which he was defending the doctrine of the Virgin Birth, come to the same conclusion as the former, namely, that "there is no essential connection between the belief in the Virgin Birth and a belief in the Incarnation." Now he did not say that Bishop Gore taught, either that "there is no connection," or that "there is no intimate connection," but only that "there is no essential connection." Nor did he imply that Bishop Gore did not himself believe it wholeheartedly, or think that the highest type of Christian would not believe it wholeheartedly. Nor did he suggest that the latter did not think it "congruous" and "reasonable," or that when once it passed over into the Christian consciousness it was not universally accepted until modern times. He simply affirmed that Bishop Gore had taught that there was no "essential connection" between belief in the Virgin Birth and belief in the Incarnation. This was the general conclusion reached in England following the publication of *Belief in God*, and it was commented on in many English journals at the time. Now what, in such a context, does "essential" mean? Surely nothing else but this, that it is possible (whether in the abstract or not is immaterial) to hold the full belief in the Incarnation apart from any theory as to its mode. As I say, Bishop Lawrence did not imply that Bishop Gore had taught that this was the right way to view the Incarnation, but only that the doctrine itself was not essentially bound up with the Virgin Birth. To read anything else whatever into Bishop Lawrence's words is to read what obviously is not there.

Now without pretending to know on what specific words of the English bishop the statement of Bishop Lawrence was based, it is obvious that in *Belief in God* the author, while expressing unequivocally his belief in the Virgin Birth, had clearly written that the defenders of the orthodox teaching "should insist that the question of the birth is secondary and not primary, viz., that the question of faith in Jesus must rest still, where it was made to rest from the beginning, on the life, teaching, death, and resurrection of Jesus. On these, quite apart from any question as to His birth, the faith stood and still could stand" (*op. cit.* p. 280). Now is this not exactly what Bishop Lawrence affirmed him to have written? If something is "secondary and not primary"; if the Faith once stood historically, and "still could stand," "quite apart from any questions concerning His birth," is it not literally accurate to affirm that Bishop Gore taught that "there is no essential connection between the belief of the Virgin Birth and the belief of the Incarnation," which is literally all that Bishop Lawrence wrote? As you know, there are other passages in Bishop Gore's book to the same effect.

But now Bishop Gore writes to Mr. Fiske that he cannot understand how Bishop Lawrence can have made the statement in his book, and he gives his reasons for failure to understand. "It is true," he says, "that the belief in the Incarnation was not [at first] based upon belief in the Virgin Birth, as it was upon belief in the Resurrection"; and in *Belief in God*, p. 274, he says, "I may add that it ought not to this day to form part of the basis of the claim." Do Bishop Lawrence's words, in a single "jot or tittle," contradict or go beyond this statement? Let us remember we are dealing, not simply with the word "connection," but with "essential connection." In the above quoted words Bishop Gore clearly says that from very early days there was an essential connection between belief in Christ and belief in His Resurrection, but that there was no essential connection between belief in Him and belief in the Virgin Birth, adding in the quotation from his book that there is no such essential connection now. Is this not exactly what

Bishop Lawrence attributed to him? Bishop Gore in his letter to Mr. Fiske then goes on to say that we have "good reason" to accept the stories in St. Matthew and St. Luke; that the story was early welcomed by the Church and taken up into its Creed; that all successive generations have regarded it as "congruous" with belief in the Incarnation; that the latter could "hardly have taken place in any other manner." Bishop Lawrence did not even indirectly contradict a single one of these statements; but not once in the letter does Bishop Gore say or indeed imply that there is "an essential connection," etc., and he acknowledges that there are some men today who believe in the Incarnation and yet actually disbelieve in the Virgin Birth. Let us note carefully the list of qualifying words and phrases in his letter, which quite preclude the connotation of "essential." "Was not based upon," "we have good reason to believe," "was so congruous," "the former could hardly have taken place," "it has also seemed," "in the highest degree acceptable and congruous," "if not rationally necessary," "with very few exceptions."

I venture to suggest, in view of the evidence presented above, that in Bishop Gore's letter to Mr. Fiske, the word "essential," with which terms like "congruous," etc. are not synonymous, escaped his attention, and that his mind was fixed upon the noun rather than upon the adjective. Yet the whole point of Bishop Lawrence's comment rests upon the adjective.

STUART L. TYSON.

[We are confident that enough has now been said as to whether Bishop Gore can legitimately be cited as holding the position that Bishop Lawrence has affirmed. It is perfectly certain that Bishop Lawrence so gathered from reading Bishop Gore's words. It is now clear that Bishop Gore did not intend to give that impression. If we may intrude our own view, it is that the two eminent bishops are using the term *essential* as of different things. To Bishop Lawrence, an "essential connection," etc., would seem to imply that the one doctrine [or fact] is of the very *essence* of the other, the two therefore being so interwoven or intermingled that without both the integrity of the belief in either is lost. This integral connection may conceivably be true—only God absolutely knows—as to the *fact*, but it does not necessarily follow as to the human cognizance of the fact, or the expressed doctrine. Is not Bishop Lawrence denying the former, while Bishop Gore's language could be pressed only to the extent of denying the latter, if that far? And does not the explanation of the misunderstanding also grow out of Bishop Lawrence's use of the word *essential* as equivalent to Bishop Gore's language, when Bishop Gore, who (so far as we recall) has not used the word in that connection, feels that it is not a suitable equivalent?

But whether, in this, we are right or wrong, is it useful to continue a controversy over so purely academic a phase of the subject? Unless Bishop Lawrence himself desires to be heard, it would seem to us that the discussion need not be further prolonged.—EDITOR L. C.]

THE BURIAL OF WOODROW WILSON

To the Editor of *The Living Church*:

WITH the simple, reverent service of the historic Church of the English-speaking people, all that was mortal of Woodrow Wilson, a great-minded man, spiritually and intellectually, was laid to rest for all time, in the crypt of the Cathedral of SS. Peter and Paul at the national Capitol, with all denominational differences laid aside, as they should be on such an occasion. The rites for the burial of the dead in the Church of the English-speaking people are the same for president and for private person, for king and for peasant, and without eulogy, even as President Wilson was laid to his rest on Mt. St. Alban. That service recognized no nomenclature, Episcopal or Presbyterian, but was Catholic in the broad and ancient significance of the term in the early, undivided, primitive Church, as the mind of Woodrow Wilson was broad and catholic in intellectual research, and his interest great in the development of the National Cathedral. Far better that he be buried there than at Arlington, or in an isolated grave, or even in a special national entombment in an individual mausoleum. The Chapel of the Resurrection, in which he is laid, is part of a great National Cathedral which, it is hoped, will be a second Westminster Abbey when completed, and as the illustrious men and women of our nation are interred there, it will be a place of pilgrimage where all may come and pray, if they will, for the dead and the living.

In the words of another: "Whether there can ever be an American Abbey only time will tell. This is a broad land. Its people have great regional pride. But perhaps that pride would not be lessened by the entombment of the illustrious native in

a common place of honor, far from the homely scenes of his youth and struggle."

It does seem most fitting that Woodrow Wilson rests now not far from the Peace Cross, erected to commemorate the close of the Spanish-American war, for he gave his life in striving for that Peace, which was the shining ideal of his life. The Chapel of the Resurrection, beneath the nave of the Cathedral, may be the first step toward the realization of the hopes of its founders that the Cathedral be the American Abbey. No president has ever before been buried in Washington. This national Cathedral is larger than St. Paul's in London and Notre Dame in Paris, and will have standing room for 27,000, and seating for 5,000.

It is on record that Roosevelt, Harding, and Wilson attended services in the chapel on many occasions, and were also interested in the Cathedral development. Services were held at the Cathedral at the time of the Conference for Limitation of Armaments, and were attended by the government officials and the official representatives and diplomats of foreign countries. There are 1,000 vaults to be dedicated to private citizens. In writing of the interment there of Woodrow Wilson one editor wrote: "Regardless of sect or creed, the whole nation will approve the decision. It is an act of faith in significant conformity with the revival of religious devotion the world over."

The tomb of an ancient King of Egypt, whose body has been lying there in Egypt undisturbed for thousands of years, is being opened today to discover matters of antiquarian interest, in spite of the fact that the remains of that king were laid to rest with religious rites and with the hope that they would not be disturbed by vandal hands. A greater than Tutankhamen has been laid to rest in the hope of resurrection. God grant that no sacrilegious hands, in ages to come, break open that sacred tomb in Washington to discover how we mortals lived and were buried! *Requiescat in pace!*

Fort Plain, N. Y.

W. E. DAW.

THE PASTORALS OF THE AMERICAN CHURCH

To the Editor of *The Living Church*:

IN your editorial of February 2d, page 461, you mention the fact that the Diocese of Georgia has in its archives a volume containing the pastorals from 1808 to 1884, published by Edward C. Biddle in Philadelphia in 1845, and, in the closing paragraph of this article, you add, "Thus the record of the earlier Pastorals is not altogether lost, and perhaps the opportunity may be given for a complete collection of them, sometime, to be published. One wonders whether other copies of this rare volume are in existence."

Will you kindly permit me to say that in the archives of the General Convention there are three copies of this rare volume, and also a bound copy of the original Pastorals from 1808 to 1898, i.e., from No. 1 to No. 39; also copies of the Pastorals from 1901 to 1922, thus making the file complete from the beginning?

From the year 1880 the Pastorals have been published in the *Journals* of the General Convention. EDWIN B. RICE,
New York, Custodian of Archives of the
February 4. General Convention.

BENEFITS OF THE RADIO

To the Editor of *The Living Church*:

AS a youngster, as far back as I can remember, there was a voice that rang out Sunday after Sunday with a clarion ring. It was the voice of Dr. Alexander Mackay-Smith, our old rector of St. John's, across the park from the White House. How we little "kids" were attracted to him! I look back, and the thought occurs to me that it was not alone his magnificent presence, but it was the voice speaking that enraptured us.

Later on when I came to know Dr. Harding, later our Bishop, it was the voice, a voice that spoke from the soul, that made one feel deeply whenever he spoke. To those who were fortunate enough to know these two messengers of God, their absence will be felt always.

From out of the great West comes our new Bishop. He has the voice that men love to hear, and women will stand up through a whole service to get part of the sermon.

And yet, there was no resemblance in the three voices: three voices, handing down from generation to generation the voice of God: voices that differ in sound, but all three sound in the preaching of the Master.

For years, I have been growing deaf gradually. I miss those voices. Also the hymns and psalter, the lessons, the prayers of the rector, the music of the organ. No wonder I should not attend the service as often as I did.

Last Sunday I heard two services on a small, inexpensive radio set. I heard the whole service from beginning to end—even the collection. In came the choir singing as sweetly as ever I heard in my "kid" days the old familiar hymn, then the voice of the clergyman, then the lessons, the *Magnificat* and *Nunc Dimittis*, the prayers, sermon, and anthem! All as clear as if my hearing had really been restored! I heard every sound of the organ, even to the marching out of the choir. It was just the same as if a blind man had suddenly been restored, and could see the glories of his church, the aisles, the altar, and the cross, the colored windows, and all that makes up a church building. And most wonderful of all was the graciousness of our Bishop who, knowing he had an absent audience as well as the one he was facing, took time to talk to us—far away from where he was speaking.

May I beseech Church members of any and all denominations to make a valiant fight to keep Sunday, between the hours of 9 A.M. and 6 P.M., free for Church services alone? Thus may the sick in home or hospital, the old and infirm, those who drink deep in the spirit of Sunday and all it stands for, know that they still can hear the voice of their Church as they heard it in more propitious times.

Washington, D.C.,

IRVING M. GREY.

February 2.

SILENCE AS TO ST. JOSEPH

To the Editor of *The Living Church*:

THERE is a line of thought that I have not as yet noticed brought into the controversy concerning the Virgin Birth.

One of the outstanding facts of the devotional life of Christians in very early times, is the devotion to our Lord's Mother. Quite apart from the fact that she was venerated as the Virgin Mother, it would be natural to pay her honor as the Mother of Christ. The mother of any great man, is an object of interest to those who are interested in him. It is quite likely that some sort of veneration would have been accorded her, had her Son come into the world by natural generation. But it is difficult to see how St. Joseph could have escaped some sort of recognition in that case. Had the early Christians believed Christ to have been the son of Mary and Joseph, and accorded to Joseph an equal honor with His Mother, we should not have been surprised. But there does not seem to have been any recognition of him as deserving special consideration until very late, and then only as the spouse of the Virgin. A General Council perhaps could have bestowed the title of Theotokos, or Mother of God, on Mary, had it accepted the theory of the Modernists, but it is unthinkable that it should have called Joseph, Father of God, or Begetter of God, and yet there is no essential difference between the two titles if the Modernists are right. The silence of antiquity as to Joseph is very significant when one thinks of the old adage, *Lex orandi, lex credendi.*

Sheboygan, Wis.,
January 30.

A. PARKER CURTISS.

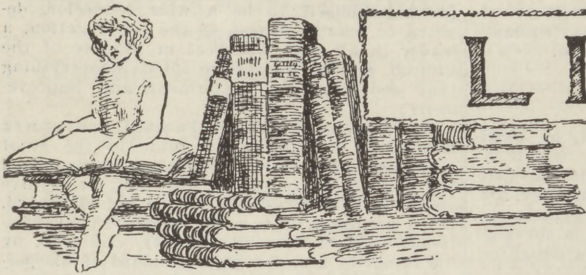
SOCIAL SERVICE; ITS DANGERS AND OPPORTUNITIES

(Continued from page 539)

Church is a supreme need; statesmanship that is fearless, that is unfettered by ties of political partisanship, unhindered by any influence that proceeds from any element in the social order.

The hour has struck for the emancipation of men from the curse of war. It is the hour of large privilege and incomparable opportunity for the Christian forces of America. Our whole Social Service program is lacking in bigness. It is in the main too academic. It makes little or no appeal to the imagination. It gathers to its standard but comparatively few of our people. While we give our time to the discussion of methods of procedure, the big issues go unsupported and unenforced. We are marking time. Like the halting pilgrims of old we have compassed our little mountain long enough.

"Speak unto the children of Israel, that they go forward." Let the Christian Church feel the call to a great service. Let it become consumed with a passion for the recognition of law and justice and universal peace. Let it flame forth with intelligent and well-directed zeal in the interests of a world-brotherhood. And it will glorify its divine Master, and set forward that day when His sovereignty shall be acknowledged by the children of men.



LITERARY

INTERNATIONAL POLITICS

The Story of World Progress. By Willis Mason West. New York: Allyn & Bacon.

This is an abundantly illustrated and mapped school history of the more important developments of the ancient and modern worlds. Its purpose is to make "the past live again and at the same time form a continuous story and prepare for an understanding of the social problems of today."

The Problem of Armaments. By Arthur G. Enoch. New York: The Macmillan Co.

In this book the author makes a special investigation of the military and naval expenditures of the leading countries of the world, and gives a concise account of the extent and effects of the business of war. There are summarized tables showing the total war expenditures of all the principal countries of the world from 1900 to 1920, statistics of the casualties, losses, and damages caused by the Great War, and an account of the special activities of the British Ministry of Munitions during the war. These statistics are followed by arguments, opinions, and steps towards the solution of the problem of armaments. He discusses the conscientious objector, the various peace societies, and the results of the Washington Conference. The author concludes with an appeal to every citizen of every country to work for the removal of the ever-increasing menace of armaments and of war.

Woodrow Wilson's Case for the League of Nations has been compiled with his approval by Hamilton Foley, and published by the Princeton University Press. It contains the official and detailed explanation of the League of Nations covenant and of the Treaty of Versailles, together with the text of the covenant and two addresses delivered before the Peace Conference at Paris. This compilation of Mr. Wilson's arguments for the League makes them readily available for the first time. They are all Mr. Wilson's in his own words, and are so arranged and combined that the reader may obtain a clear understanding of why our former President was such a staunch champion of the League.

IN HIS *Outlines of Economic History in the 19th Century*, Professor Garrett Droppers takes account of the leading facts and forces of the Nineteenth Century that have influenced the United States, Great Britain, France, Germany, and Italy. He begins in 1763, at the end of the Seven Years' War, and closes with the opening of the twentieth century. This suggestive volume treats of the outstanding discoveries of the period covered, and their influence on present day industries. It is filled with concisely stated facts that are helpful in understanding our economic problems. (New York: The Ronald Press.)

GEORGE LOUIS BEER's reputation as an expert in colonial government and history was utilized by the American Government at Versailles. *African Questions at the Paris Peace Conference* embodies the studies prepared by him in that connection for the American Commission of Inquiry. He was colonial expert to the commission, and subsequently chief of the colonial section of the American Commission to Negotiate Peace. These studies possess an importance, as Professor Louis H. Gray, who edited the volume after Mr. Beer's death, points out, which is not measured merely by the conditions which evoked them. This is because they include his unbiased survey of conditions in Africa, including not only a discussion of Egyptian problems, but an account of all of Africa that was in any way affected by the Great War. They are a permanent contribution towards an understanding of the Colonial Problem, not only in Africa, but throughout the world. They are based, declares Professor Gray, on "a minute, impartial, and scientific investigation of every factor involved; each point is given due consideration; and from the data thus gathered, certain conclusions are drawn for action henceforth advisable in guidance of those portions of the world which are as yet incapable of wisely directing their own destinies." (New York: The Macmillan Co.)

OF SOCIAL AND ECONOMIC INTEREST

Women in English Economic History. By F. W. Ticknor. New York: E. P. Dutton & Co.

We have here an interesting and effective short account of what English women have done not only in helping England to win the war, but what they have done to develop industry from the Middle Ages to the present day. As Dr. Ticknor points out, it is obviously impossible at the present to show what the future of British industrial and social life will be, but it is perfectly safe to say, he declares, that in the future, as in the past, the part played in it by British women and girls will be a considerable one. C. R. W.

What Is Success? By Roger W. Babson. New York: Fleming H. Revell Co., \$1.25.

Mr. Babson has been producing many books to show the fundamentals of prosperity, to urge that there must be a spiritual element in business life, and to show what the Churches should do to give men higher ideals. This is the latest of half a dozen such books. Its theme is that success is happiness, not material profits, that while a certain amount of material prosperity is necessary to happiness under modern conditions, when material prosperity reaches a point where it retards spiritual progress, it is detrimental to true success, and that success must be based on a religious foundation.

What he means by a religious foundation is less than most of us would mean. He defines it as a clear conscience, good health, a righteous employer or business associates, a helpful wife, and the exhibition of such qualities as integrity, industry, intelligence, intensity, initiative, and interest. Is it not rather faith in God and faith in men; putting first things first; seeking God's Kingdom, and His righteousness and trusting that all needful things will then be added? But Mr. Babson's summary is probably as strong meat as American babes in spiritual life can as yet accept.

The book is full of anecdotes of prominent successful Americans. C. F.

A Social Service Directory for Chicago has been published by the Chicago Council of Social Agencies. It is a veritable handbook of social service for that great city and its suburbs. The major portion of this social work is performed by 38 general welfare agencies, 24 general health agencies, 110 hospitals, 73 dispensaries, 55 infant welfare centers, 34 agencies for family relief and rehabilitation, 148 child-caring agencies, 70 boarding clubs and hotels for men and women, 29 employment and vocational guidance agencies, 60 homes and emergency shelters for adults, 49 summer camps, 60 agencies for civic, legal, and protective work, and a large number of educational and recreational activities, including the wide range of social work done by the public schools. In performing these services both public and private agencies are operating. The total financial outlay from public taxes and private philanthropic sources is approximately \$50,000,000. A digest of the social laws of Illinois is included.

IN *The Stabilization of Business* (Macmillan Co.) a group of economists and publicists develop the new idea that business moves in cycles and discuss the possibility and desirability of controlling them. Sound business policies and sound economic principles are woven together to make for better and sounder business conditions. Lionel D. Edie is the editor. The book has an interest for the general reader as well as for the business man who wants to help in the permanent adjustment of business affairs.

WILLIAM BENNETT MUNRO, Professor of Municipal Government at Harvard, has a well established and an amply justified reputation as a teacher and writer which he fully sustains in his new work, *Municipal Government and Administration*, in two volumes. It is something more than a text book. It is a well written compendium of a subject of paramount importance to the whole American population,—to the half that live in cities and to the half that depend on cities. Volume I deals with Government and Volume II with Administration. (New York: The Macmillan Co.) C. R. W.

Everyday Citizenship is the title of a text book on Community Civics, published by the Charles E. Merrill Co., New York. It is by F. F. Blachly and Miriam E. Oatman.

Church Calendar



FEBRUARY

17. Septuagesima Sunday.
24. Sexagesima Sunday.
29. Friday.

CALENDAR OF COMING EVENTS

- February 20—Consecration of Rev. E. M. Cross, at St. Paul, Minn.; Meeting of the National Council.
February 22—Convocation Panama Canal Zone.

APPOINTMENTS ACCEPTED

BABCOCK, Rev. GEORGE MERRILL, student chaplain at Bucknell University, Lewisburg, Pa.; to be rector of St. Margaret's Church, Brighton, Boston, Mass.

BATE, Rev. F. J., rector of All Saints' Church, Austin, Tex.; to be rector of St. Matthew's Church, National City, Calif.

CARDEN, Ven. JOSEPH, archdeacon of Central Oklahoma; to be rector of St. Philip's Church, Ardmore, Okla.

CHOWINS, Rev. H. L., assistant St. Paul's Church, Kansas City, Kansas; to be priest in charge of St. John's Church, Kansas City, Missouri, March 1st.

DAUP, Rev. WILLIAM WESLEY, of St. Mark's Church, Bay City, Texas; to St. James' Church, Texarkana, Texas.

GILDERSLEEVE, Rev. NELSON B., assistant at St. Luke's Cathedral, Portland, Maine; to be rector of St. Michael's Church, Auburn, Maine.

GRAY, Rev. S. R. S., of the Church of St. Michael and All Angels, Berwyn, Ill.; to be rector of St. James' Church, Dundee, Ill.

GROBB, Rev. R. B., rector of All Saints' Church, Peterboro, Canada; to be assistant at St. Paul's Church, Kenwood, Chicago, Ill.

KARSTEN, Rev. CHARLES E., in charge of the Church of the Resurrection, Hopewell Junction, N. Y.; to be rector of Zion Church, Dobbs Ferry, N. Y.

KEICHER, Rev. FRANCIS P., rector of St. James' Church, Manitowoc, Wis.; to the charge of St. Boniface's Church, Chilton, Wis.

LITTEBRANDT, Rev. W. H., of the Church of the Redeemer, Merrick, Long Island, N. Y.; to be assistant at St. Stephen's Church, Wilkes-Barre, Pa.

REED, Rev. PEMBROKE W., rector of the Church of Our Saviour, Baltimore, Md.; to the charge of Christ Church, Richmond, Va., March 1st.

SATCHER, Rev. HERBERT BOYCE, assistant St. Peter's Church, Philadelphia, Pa.; to be vicar of Trinity Chapel, Holy Nativity Parish, Rockledge, Philadelphia, Pa., with address, March 1st, at Cheltenham, Pa.

ZIEGLER, Rev. WINFRED H., of Albuquerque, N. M.; to the Church of the Redeemer, Elgin, Ill.

NEW ADDRESSES

GIBBS, Rev. UPTON A.; Estacada, Oregon.

PRICE, Rev. ERNEST H.; 5848 Chabot Road, Oakland, Calif.

RIKER, Rev. MILWARD W.; Walton, N. Y.

STIMSON, Rev. W. A.; 1332 Hunter Ave., Columbus, Ohio, after February 15th.

VAN DEERLIN, Rev. E. J. H.; 149 N. Sichel St., Los Angeles, Calif.

CAUTION

RICHTER.—Caution is suggested in connection with a man giving the name of RALPH W. RICHTER, who is said to have secured money under false representations from clergymen and others, having operated recently in New York and in Indianapolis. He is described as about six feet tall, of fair complexion, with wavy hair, and weighs about 170; with strong, clean face, strikingly high and full forehead, and prominent front teeth very well kept. He is neatly and quietly dressed, appears very religious, and has claimed (perhaps not invariably) to be a very devout High Churchman and a

great friend of a distinguished Boston priest. Information from the Rev. A. LINDSAY SKERRY, 410 N. Meridian St., Indianapolis, Ind.

DIED

BISHOP—Died, February 1, 1924, at Pasadena, California, JANE M. BISHOP, widow of Dr. Timothy H. Bishop, of New Haven, Connecticut. She was the daughter of the Rev. Dr. Lorenzo T. Bennett, for forty years rector of Christ Church, Guilford, Conn. She is survived by a son, Dr. Louis B. Bishop and a daughter, Mrs. J. Walcott Thompson.

GOODALE—Died at Phillips House, Boston, Mass., February 2, 1924, WALTER T. GOODALE, M.D., treasurer of Trinity Church Saco, Maine, and delegate, for several years, to the Diocesan Convention.

HASBROUCK—Entered into rest at Rosendale, N. Y., January 31, 1924, CORNELIUS VAN DYKE HASBROUCK, M.D. Born in Marletown, N. Y., May 5, 1854, he was senior warden of All Saints' Church Rosendale, for over forty years, and was a faithful communicant.

MATHER—Entered into rest on Tuesday, January 29, 1924, at the residence of her brother, Edward Burnaby T. Pares, of Wauwatosa, Wis., ALICE TYLSTON, widow of the late C. A. MATHER, of Berlin, Wis., and daughter of the late Thomas John Tylston Pares, of Naborough, Leicestershire, England, and Harriette Bermingham, his wife, in the eighty-first year of her age.

The funeral service was held at Nashotah Mission, where Mrs. Mather had made her home for many years. She came to this country in 1855 with her father, who later moved to Toronto, Canada. Mrs. Mather is survived by her brother, E. B. Pares, and her sisters, Mrs. W. E. Wright, Sr., of Geneva, Ohio, and Mrs. Cunningham Young, of Rochester, N. Y., and by several nieces and nephews.

"Until the daybreak and the shadows flee away."

PATTERSON—Entered into life eternal at his home in Salem, N. J., January 31, 1924, HENRY WARE PATTERSON, son of the late William and Amelia Patterson, for nearly forty years vestryman, and lately warden, of St. John's Church, Salem. The interment was in St. John's Cemetery.

SARGENT—Died suddenly on February 3, 1924, in a wreck, JAMES FINDLAY TORRENCE SARGENT, beloved son of the Rev. Christopher Smith Sargent and Jane Findlay Torrence Sargent.

"Jesus, pitying Saviour blest,
Grant him Thine eternal rest."

MEMORIALS

William H. Morris

THE RECTOR AND VESTRY of the Memorial Church of the Good Shepherd, Rosemont, Pa., with a deep sense of loss, record the death of WILLIAM H. MORRIS, the rector's warden, on January 11, 1924.

Well known and beloved by all, he was an outstanding example of the Christian man. His devotion to his family, his integrity in business, and his constant and untiring work for the Church made him conspicuous through the long years of his activity.

The parish, especially in those years when financial help and moral encouragement were needed, has been greatly strengthened by his zeal and devotion.

The Diocese has been blessed by his lively interest in the missionary work both at home and abroad. With a keen appreciation of duty he attended all meetings of the Convocation which included our parish, and with a feeling of responsibility he was always present as a deputy to the Diocesan Conventions.

Of his munificent benefactions we make mention only in order to round out the record of his good works.

We know his example will make others the stronger, and that the Church he loved on earth will be the richer for his intercessions behind the veil in the nearer presence of God.

We further desire to record and to extend our deep sympathy to the members of his family.

By order of the Vestry,
A. L. HOSKINS,
Secretary.

Rosemont, Pa.,
February 3, 1924.

Joseph Packard

WHEREAS, Almighty God, in His wise providence, has taken out of this world the soul of our friend and fellow-vestryman, JOSEPH PACKARD, who, for thirty-two years, has served on the vestry of Emmanuel Church, Baltimore,

proving himself to be a wise counselor, devoted to every interest of the congregation, a leader in all that was best in the life of the Church, and a Progressive spirit in everything that concerned its betterment and improvement;

And WHEREAS, Joseph Packard has proved himself as a citizen and guide in the great movements of reform which have characterized the life of Baltimore for the last twenty-five years, and, as President of the School Board, lifted permanently to a higher place the educational opportunities of this city, and who, by his integrity and the high standard of his personal life, has been an inspiration to many;

And WHEREAS, Joseph Packard has represented the Diocese of Maryland as a lay delegate to the General Convention of the Church for thirty-six years, and has been recognized by Churchmen throughout the country as a statesman and final authority on canon and parliamentary law, presiding at times over the meetings of both houses with perfect impartiality, and also in his relation to the Diocese, of which he was the Chancellor at the time of his death, unswerving in his faithful service, having attended fifty-one Diocesan Conventions and been at all times honored and respected by all as a foremost layman in the councils of the Church;

BE IT RESOLVED: That the rector, vestry, and congregation of Emmanuel Church hereby acknowledge their deep sense of loss in the death of Joseph Packard, and their debt of gratitude for the example of his life;

BE IT FURTHER RESOLVED: That the assurance of our sympathies and prayers be extended to his family, and that a copy of this minute and the accompanying resolutions be sent to his family, published in the Church press, and recorded on a separate page in the records of the Vestry of Emmanuel Church.

Grant to him, Lord, eternal rest in the fellowship of the Saints, and may his prayers for us continue to be offered, and his spirit guide us as a congregation toward the ideal which he held up before us by the wisdom, simplicity, and humility of his Christian life.

JAMES A. LATANE,
Register.
HUGH BIRCKHEAD,
Rector.

Mrs. Fannie Tillotson Knapp

WHEREAS, The Woman's Auxiliary of the Diocese of Ohio has suffered a great loss in the death of its beloved President, FANNIE TILLOTSON KNAPP, her fellow workers would now add their tribute of love and appreciation to the many already offered.

THEREFORE, BE IT RESOLVED, that they hereby express their grief, and extend to the bereaved family their heartfelt sympathy.

Mrs. Knapp was a born leader, always quiet and unobtrusive, always thoughtful and helpful to others, always optimistic and cheerful, she was ever guided by the highest ideals. She lived in communion with great thoughts and the widest human sympathies. With everything to live for and a desire to accomplish much, yet in the midst of her activities God laid His hand of restraint on her. With hope unclouded and faith triumphant she met weakness and pain with serene and unquestioning confidence in the loving goodness of God. Her numerous friends and neighbors, together with those to whom she gave abundantly of herself in affection, in sympathy and in beneficence, sincerely and keenly mourn the passing of this remarkable and large-hearted woman, the memory of whose life so nobly lived will ever be a splendid inspiration to all those who knew and loved her.

Surely, to have lived and loved, so served and died, is to have lived with abiding fruitfulness.

MRS. T. WALBRIDGE
MRS. F. R. WHITE
MRS. C. C. BOLTON
Committee.

1924 EDITION NOW READY

Manual of Family Prayer with Church Calendar and Bible Readings

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

A PROSPEROUS PARISH, IN A NORTH-ERN city, wishes its pulpit filled during the months of July and August, 1924, by an able preacher of short sermons. Sunday services only. Agreeable Summer climate. Furnished Rectory. Address P-128, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WANTED: COLLEGE GRADUATE, EXPERIENCED in dealing with boys, equipped for general school work. Address HEADMASTER, SAINT ANDREW'S SCHOOL, St. Andrews, Tennessee.

WANTED BY A CHURCH COLLEGE AN unmarried man to teach Mathematics through the Calculus and elementary Physics. Master of Arts required, and college teaching experience. Episcopalian preferred. \$2,500 to begin. Address CHURCH COLLEGE-123, LIVING CHURCH, Milwaukee, Wis.

WANTED: A HOUSE MOTHER FOR COTTAGE, for small children in Institution. Must have had experience. Personal interview required. Apply by letter to S-130, LIVING CHURCH, Milwaukee, Wis.

WANTED, IN MISSION SCHOOL FOR mountain girls, Churchwoman (Catholic) to help with classes, 5th to 7th grades, and with general supervision of children. Volunteer worker or small salary. Address the SISTER SUPERIOR, St. Mary's School, Sewanee, Tenn.

WANTED: — ORGANIST-CHOIRMASTER. Boy choir, two-manual organ—special attention to be given the boys. State age, experience, and references. Address P. W. MOSHER, St. Peter's Church, Niagara Falls, N. Y.

WANTED; ORGANIST CHOIRMASTER, St. Paul's Church, Steubenville, Ohio (near Pittsburgh). Splendid opportunity for young Churchman. Address the Rev. W. M. SIDENER, Steubenville.

POSITIONS WANTED

CLERICAL

A PRIEST IN N. DAKOTA DESIRES TO serve a Church in California during July or August. Considered a strong preacher. Address X Y Z-127, LIVING CHURCH, Milwaukee, Wis.

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

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

PRIEST, MARRIED, 45 YEARS OLD, large experience, aggressive, sound Churchmanship, faithful parish worker, strong preacher, specialist in religious education, pageantry and pictorial presentations. Desires correspondence with bishop or vestry. Address S-131, care LIVING CHURCH, Milwaukee, Wis.

TO PARISHES: PRIEST, MIDDLE AGED, active, strong Churchman, seeks change. Highest references. Address F-132, LIVING CHURCH, Milwaukee, Wis.

WANTED POSITION AS PRINCIPAL OF Church school by priest of long experience as teacher and principal. Now rector of a good parish in Middle West, but prefers school. Would consider purchase of school. Address A. B. C-129, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST AND CHOIRMASTER LATE of prominent Parish, New York City, desires position in same city or vicinity, boy or mixed choir. Good record and references. Address C-124, care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED: REFINED CHURCH woman, desires position as social companion to Church woman. Travels easily. References exchanged. Address C. F-133, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

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

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

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

ALTAR LINENS, ALBS, COTTAS, SURPICES, Altar Cloths, Copes, Chasubles, Burses, Veils, Stoles. All hand work and best of materials used. Estimates submitted on request. Misses STOCKDALE & THOMPSON, 66 West 77th Street, New York. Late of Cox Sons and Vining and St. Hilda Guild. Graduate South Wales School of Art.

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

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

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

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

RETREATS

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

ORANGE, N. J. A RETREAT FOR LAYMEN will be held at All Saints' Church, corner of Valley and Forest Sts., Orange, N. J., Friday, February 22, 1924. Conductor, the Rev. Wm. A. McClenthen, D.D. This Retreat is open to all laymen who may desire to attend. Those who plan to avail themselves of it, are requested to notify the Rev. C. M. DUNHAM, 438 Valley St., Orange, N. J.

PHILADELPHIA. THERE WILL BE A day's retreat for women, under the auspices of the Society of the Companions of the Holy Cross, at St. Clement's Church, 20th and Cherry Sts., Philadelphia.

Thursday, February 21, 1924.

Conductor, Rev. Fr. Schlueter,

Vicar of St. Luke's Chapel, New York City. All who desire to attend are requested to notify Secretary S. C. H. C., 2222 Spruce St., Philadelphia.

THERE WILL BE A RETREAT FOR BUSINESS women at St. Margaret's Mission House, 1831 Pine St., Philadelphia, Pa., on Friday, February 22d, beginning at 8 A.M. and closing at 5 P.M. Conductor, Rev. WILLIAM McCUNE, D.D. Those desiring to attend are asked to notify the SISTER IN CHARGE.

APPEAL

WILL NOT SOME PARISH, WHO ARE replacing old hangings for new ones help a weak little struggling mission, by donating their disused ones? ST. JAMES' MISSION, care Mrs. J. W. PIGMAN, Dalhart, Texas.

CALENDAR

SHAKESPEREAN LENTEN CALENDAR. Compiled and published by AGNES CALDWELL, Glen Osborne, Sewickley, Pa.

AVAILABLE SCHOLARSHIPS

TWO HALF-SCHOLARSHIPS AVAILABLE at once in a Church school for girls. Apply, stating full particulars to School-125, care LIVING CHURCH, Milwaukee, Wis.

THE WAY OF PEACE

MANUAL FOR CATHOLIC CHRISTIANS of the Anglican Communion. Daily and occasional Prayers; Assisting at Mass; Penance; Communion; Unction. Black cloth, 3 x 4½ in. 60 pp., 25 cents net. Address HOLY Cross House, 300 East 4th St., New York.

NOTICE

REVEREND R. J. CAMPBELL, GRACE Church, Cedar Rapids, Iowa, who has conducted successful tours in Great Britain and the Continent, will continue this work in 1924. He will be glad to give dates and prices to any one interested.

WE NEED ABOUT TWO DOZEN COPIES of the old Hutchins Hymnal for use in Anthony and Harper, Kansas, and will be glad if any parish having discarded copies in good condition on hand will send them to us. We will pay all carriage charge. Address the Rev. WILFRED A. MUNDAY, Anthony, Kansas.

REAL ESTATE

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A COUNTRY PLACE OF ABOUT 8 ACRES, situated in the midst of charming scenery. Colonial house of 14 rooms, 6 open fireplaces, steam heat, 3 bathrooms. Stable with living quarters, 2 car garage, chicken house and yards, ice house, flower and vegetable gardens; never failing water supply from individual spring; Waring sewage disposal system; admirable church and school advantages, and golf.

An all-year-round home of charm and comfort. On the Litchfield branch of N. Y. N. H. & H. R. R. By motor about two hours from New Haven and Bridgeport, and one hour from Waterbury by the new Woodbury road. Address B-122, care THE LIVING CHURCH, Milwaukee, Wis.

TEN LOTS AT CANTERBURY PARK (ON Big Star Lake), Michigan, for sale cheap to close an estate. These lots were conveyed by Will to a large Episcopal Church in Chicago, which benefits by their sale. Many Episcopal families spend their summers at this beautiful spot, which is reached by boat from Chicago, Milwaukee, or Manitowoc, to Ludington, Mich., or via Pere Marquette Ry. to Baldwin, Mich. (which is the county seat of Lake County), or via highways number twenty (20) and fifty-four (54). For particulars address G. A. C-981, care LIVING CHURCH, Milwaukee, Wis.

HOSPITALS

New Mexico

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

New York

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

BOARDING

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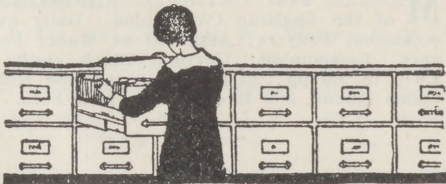
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INFORMATION BUREAU



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

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

Our Publicity Department is in touch with

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

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

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

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

CHURCH SERVICES

Cathedral of St. John the Divine,
New York

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

Church of the Incarnation, New York

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

Cathedral of All Saints, Albany

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

Gethsemane Church, Minneapolis

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

BOOKS RECEIVED

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

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

The Ranch of the Thorn. An Adventure Story. By William H. Hamby. Price \$2 net.

Millions in Motors. A Big Business Story. By William West Winter, author of *Que-mado* and *Louisiana Lou*. Price \$2 net.

J. M. Dent & Sons. London, England.

E. P. Dutton & Co. 681 Fifth Ave., New York, N. Y., American Agents.

The Mystical Element of Religion as Studied in Saint Catherine of Genoa and her Friends. By Baron Friederich von Hügel, member of the Cambridge Philological Society, Hon. LL.D. (St. Andrews), Hon. D.D. (Oxford). Volume First, Introduction and Biographies. Volume Second, Critical Studies. Set of two volumes, \$12.00.

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

Studies of the Life of the Early Church. Aspects of Primitive Christianity to the Accession of Constantine. By Rev. Prof. F. J. Foakes-Jackson, D.D., Fellow of Jesus College, Cambridge, and Hon. Canon of Peterborough, Briggs Graduate Professor of Christian Institutions in Union Theological Seminary, New York. Price \$2.50 net.

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

The Virgin Birth. By Frederic Palmer, D.D., Harvard University.

A Cure of Souls. By May Sinclair. Price \$2.50.

G. P. Putnam's Sons. 2 West 45th St., New York, N. Y.

What is Man? By J. Arthur Thomson, M.A., LL.D., professor of Natural History, University of Aberdeen. Price \$2.

BULLETINS

Lutheran Theological Seminary at Philadelphia, Pa.

The Philadelphia Seminary Bulletin. Volume 8. December, 1923, Number 2.

The Society for the Increase of the Ministry. Hartford, Conn.

Sixty-seventh Annual Report of the Society for the Increase of the Ministry, Hartford, Conn. November, 1923.

PAMPHLETS

The John C. Winston Co. Philadelphia, Pa.

Tysonism, Modernism, and the Christian Faith. By John Mockridge, rector of St. James' Church, Philadelphia.

YEAR BOOKS

Trinity Church. Boston, Mass.

The Year Book of Trinity Church in the City of Boston. 1923.

CHURCH CONGRESS PROGRAM

THE FOLLOWING is the program for the jubilee meeting of the Church Congress which is to be held in Boston, Mass., April 29th to May 2d. On Tuesday, April 29th, the program at the opening meeting is to consist of a greeting from the Bishop of Massachusetts, and a historical paper on the History of the Church Congress, to be prepared by the Rev. Roland Cotton Smith, D.D., with no prescribed limit of time.

On Wednesday, Thursday, and Friday mornings, from 10 to 11:30 o'clock, are to be Round Table Discussions on the general head of The Person of Christ in the Thought of Today, as follows:

1. What Do the Gospels Teach Us? by the Rev. Burton S. Easton, D.D., and the Rev. George A. Barton, Ph.D.
2. How Far Is the Language of the Conciliar Decrees Relevant to Modern Thought? by the Rev. Frank Gavin, Th.D., and the Rev. Kirsopp Lake.
3. The Creeds, by the Rev. Angus Dun and the Rev. M. Bowyer Stewart.

On Wednesday, Thursday, and Friday mornings, from 11:30 to 1 o'clock, are to be Round Table Discussions on the general head of Christian Marriage, as follows:

1. Divorce and Remarriage, by the Rev. Milo H. Gates, D.D., and Dr. Katherine B. Davis.
2. Birth Control, by Dr. Louis I. Dublin, and Dr. Robert L. Dickinson.
3. Eugenics, by the Rev. Robert P. Kreidler, and Dr. Howard J. Banker.

The Popular Meetings are to be as follows:

Wednesday afternoon, The Value of Auricular Confession, discussed by the Rev. Selden P. Delany, D.D., and the Rev. Percy G. Kammerer, Ph.D.

Wednesday evening, Shall We Discontinue Making Creeds a Requisite of Church Membership? discussed by the Rev. George C. Foley, D.D., and the Rt. Rev. Arthur C. A. Hall, D.D., Bishop of Vermont.

Thursday evening, The Christian Approach to the Solution of Industrial Problems; discussed by the Rev. John Howard Melish, D.D., Mr. William H. Barr, and Miss Mary VanKleeck.

Friday afternoon, How Shall the Church Deal with Fundamentalism, to be discussed by Judge Augustus N. Hand, Mr. Rosewell Page, and a third speaker, to be appointed later.

DIOCESAN CONVENTIONS

CALIFORNIA

A JOINT SESSION of the Convention of the Diocese of California, which was held at Grace Cathedral, San Francisco, January 29th to the 31st, and the House of Churchwomen was held each day, at which the principal reports of both houses were presented, including that of the Diocesan Council, of the Committee on the State of the Church, and the splendid reports by members of the House of Churchwomen on all the Church Institutions. Religious Education and Social Service were also considered at the joint sessions.

The Rt. Rev. W. F. Nichols, D.D., made a notable address to the Convention at the opening service, taking as consecutive subjects, Doctrinal Disturbances, Modern Conditions Adverse to Creeds, Belief in Jesus the Saviour Fundamental to All Creeds, The Virgin Birth as a Saving Clause, Saviourship First, Faith-flashing not Obscuration, Stablishing the Modern Free Spirit, and What Can We Do About It?

The Rev. Dr. Reifsnider, Suffragan Bishop-elect of North Tokyo, was the speaker at the missionary mass meeting.

The fourth annual convention of the Young People's Fellowship was inspiring, and indicated a steady advance in the spread of the order throughout the diocese. The application for the comprehensive Handbook of this Y.P.F. indicates the growing interest throughout the American Church in this movement for enlisting the young people for active service. The Provincial Synod, to be held in May in San Jose, Calif., has provided for a conference of the young people of the Province.

LOS ANGELES

THE OUTSTANDING event of the Convention of the Diocese of Los Angeles, held at St. John's Church, Los Angeles, January 30th and 31st, was the raising of the last amount necessary to complete its 1923 budget quota to the National Church. The deficiency of about \$4,000 mentioned by Bishop Stevens in his convention address was underwritten the next day, and the secretary was authorized to telegraph the National Council that the entire \$40,000 would immediately be paid in full.

The other high moment of the Convention came following an address by Dr. Theodore Kept, of the Commission on International Justice and Good Will of the Federal Council of Churches, when a resolution was offered endorsing the Bok Peace Plan. This was referred back to the mover to be more forcibly expressed. When strengthened, it was passed with great enthusiasm, together with a letter of appreciation to Mr. Bok, and approval of the World Court of International Justice.

In his charge to Convention, Bishop Johnson stressed the necessity of getting at the sin which lies beneath the failures of civilization. He mentioned the current theological controversy only in passing.

Bishop Stevens emphasized the importance of parishes reaching their full quotas for the General Church Program, and

renewed his appeal for church sites in new communities. "I am perfectly willing," he said, "that the arena of theological controversy should be left on the Atlantic coast. There is room in this Church for several types of Churchmanship, but there is no grace for the 'hard' Churchman. Our greatest danger lies in the neglect of the Holy Spirit."

The proposal to permit women delegates to the Convention was again defeated, this time in both orders. St. Clement's Church, Huntington Park, was admitted into union as a parish. The Rev. B. T. Kemerer was present as the representative of the National Council and made two splendid addresses.

Reports showed the diocese to be in excellent financial condition. Delinquencies on diocesan assessments were less than \$200 on a total of \$29,000. Sixteen churches met their entire General Church Program quotas for 1923, and as many are already pledged in full for 1924. Givings of the diocese for extra-parochial purposes were four times those of 1914.

The Rev. Robert L. Windsor and the Rev. George Davidson, D.D., were elected to the Standing Committee, and Wilfred N. Howard to the Board of Missions. All other posts were filled by re-elections.

Enthusiastic annual meetings were held in Convention week by the Church School Association, the Brotherhood of St. Andrew, the Woman's Auxiliary, the Girls' Friendly Society, the Daughters of the King, and the Young People's Fellowship. The Convention dinner was held in the refectory of Harvard School, at the close of the Convention, with about 250 in attendance.

OREGON

CONSTRUCTIVE in every way, the Annual Convention of the Diocese of Oregon was held in St. Stephen's Pro-Cathedral, Wednesday and Thursday, January 30th and 31st.

In his annual address, Bishop Sumner stated that there is no occasion for uneasiness or uncertainty in the flurry of discussion going on throughout the Church. He could discern no crisis in the Church, "and the present discussion," he said, "has been brought about by no new revelation of God through either science or philosophy; and there have been no new discoveries that would cause us to have any uneasiness concerning the Faith once for all delivered to the Saints. I am sure, when the smoke is cleared away, that through the many avenues which the Church offers for settlement of such questions, through conferences, rather than through controversy, we shall be no worse for the discussion, and probably stronger."

Augmenting the strength of the diocese during the past year were the building of two complete church plants and two parish houses, gifts of chapel furnishings and \$15,000 in cash to the Good Samaritan Hospital, and the reduction of the indebtedness on St. Helen's Hall assisted by a gift of \$6,000 from the Sisters of St. John Baptist. An important need was

found to be a new Nurses' Home at the Good Samaritan Hospital, to cost \$150,000.

Preliminary to establishing a Convalescent Home and a branch of the Seaman's Institute in the port of Portland, trustees for both institutions were elected.

Without subtracting from the support of General Missions, a revised budget was adopted, increasing the obligations upon the missions of the diocese with a view to advancing them in the direction of self-support.

The Convention also approved a plan for endowing the Episcopate to the extent of \$100,000, called for legislation amending the lax divorce laws of Oregon, and took initial steps for establishing a Diocesan Council on a departmental basis.

The proposed memorial for Bishop Tuttle was unanimously endorsed.

SALINA

THE CONVOCATION of the Missionary District of Salina received with enthusiasm the report that the District's portion of the Budget for the Forward Program had been paid in full, and that every parish and mission had contributed thereto, thus recognizing their duty to the National Church.

Definite plans were made for a Young People's Conference to be held at St. John's School, Salina, in June. It was also determined to reestablish the District paper, *The Watchman*, which has not been published for seven years. Increases in confirmations and in offerings were reported, as well as the opening of new churches at Belleville, Norton and Pratt. The date of Convocation was changed to May as Western Kansas roads are too uncertain for automobile travel in January.

In his address Bishop Mize said, "We ought to feel concern when Christians begin to differ. It is our duty to take a definite stand when a basic truth is called in question and it is our duty to defend it." "We take our place unhesitatingly with the Bishops in their Pastoral Letter, wherein they have made generous recognition of freedom of thought and interpretation, but, loyal to their trust, have emphasized their adherence to the truths declared in the Apostles' Creed."

SOUTH FLORIDA

THE CONVENTION of the Diocese of South Florida, which convened at St. Andrew's Church, Tampa, January 29th, marked the tenth anniversary of the coming of the Rt. Rev. Cameron Mann, D.D., to South Florida as Bishop, and the fiftieth anniversary of his ordination to the ministry of the Church. A very handsome set of resolutions was adopted as a tribute to the Bishop, and, as he had suggested, a committee was appointed to consider the subject of additional episcopal supervision of a diocese already large and constantly growing.

Reports of committees were exceptionally encouraging. Ten parishes and missions have large building programs, and

two others contemplate such. Increased work was reported from the Seaman's Church Institute at Tampa.

WEST TEXAS

THE REPORTS of the Bishop and the various diocesan officers made to the annual council of the Diocese of West Texas, which met at St. Mark's Church, San Antonio, January 31st, showed that the Diocese had been successfully at work, and that decided progress had been made on the advanced lines of the missionary work of the Diocese. The note sounded by all speakers at the council was that of optimism and great encouragement.

The Rt. Rev. I. P. Johnson, D.D., Bishop of Colorado, preached the sermon at the opening of the Council.

The Woman's Auxiliary met at the same time, holding its session in the parish house of St. Mark's Church. On Friday evening about three hundred of the young people of the Diocese met in the parish house of St. Mark's for a dinner. The principal speaker at the dinner was the Rt. Rev. Clinton S. Quin, D.D., Bishop Coadjutor of Texas, who spoke upon the subject of the organization of the young people into the Young People's Service League. Immediately after dinner Bishop Capers and Bishop Quin conducted a devotional service in St. Mark's Church, and Bishop Quin explained the principles upon which the Young People's Service League should be organized. There was much enthusiasm manifested on the part of the young people present. Nineteen of the parishes and missions of the Diocese were represented.

that the Church did not at present see sufficiently clearly its own ministry of Divine healing as distinct or separate from the agencies of healing in the world. It believed that somehow they all hung together, but Christ never used physical or material healing that had a medicinal value, and in His command to the Church it was Divine healing (which He exercised exclusively) to which He referred. Therefore the Church, as such, must go to the Gospels to get an understanding of its work. One of the great weaknesses of the report was that the Bible does not seem to be mentioned. It said almost nothing of our Lord's ministry of healing. It left the impression in the minds of the general public that the ministry of healing in the Church was hardly distinguishable from modern healing through mental processes, such as auto-suggestion or psycho-therapy. But auto-suggestion was self-conscious, which was the opposite to the Christian life, standing as it did upon the firm ground of revelation.

Correspondence between Canterbury and Constantinople Reassuring

The Labor Ministry—Divine Healing Fellowship—Illustrate Missionary Work

The Living Church News Bureau }
London, Feb. 8, 1924 }

FRIENDLY letters have been passing between the new Patriarch of Constantinople (Gregory VII) and the Archbishop of Canterbury. The Patriarch's communication is dated December 21st, and after announcing the fact of his recent accession, he goes on to say:

"Placing our hopes in the God of patience and of comfort that we shall be enabled propitiously to execute the weighty mandate entrusted to us for the welfare of our Church and our Christian people in these most difficult times, we assure Your Grace that, both in our tribulation and our over-powering cares for immediate needs, we shall at all times consider it no less our holy duty, together with our Hierarchy, to watch over and to forward, with all zeal on our part, the good relations of friendship and intercourse with all the Churches of Christ from which it is likely that the full unity commanded by Christ may some day come, in accordance with our common longing and hope.

"Especially do we long, and are much concerned, that the bonds of love and of esteem towards your Grace and your [Anglican] Church may remain unimpaired and be strengthened still more. For your unfeigned sympathy in our many trials has deeply moved, and is to us and to our Christian people a source of comfort and of strength."

In his reply, dated January 19th, after assuring His Holiness of the welcome given to the announcement of his accession to the Ecumenical Patriarchal throne of Constantinople, the Archbishop says:

"It has fallen to Your Holiness, in the providence of Almighty God, to take your place in that great seat of authority and influence at a time of wide disturbance and anxiety within and around the regions wherein the jurisdiction of Your Holiness extends. The greater, therefore, is the need and the obligation resting upon us all of earnest prayer that Your Holiness may be enabled to fulfil aright the high responsibilities which are yours for the promotion of the welfare of the Church over which you preside and of all Christian people with whom you have

to do. May the privilege be granted to Your Holiness of finding that the influence which you are enabled to exercise conduces to the pacification of strife and to the healing of the wounds inflicted both upon Christians and non-Christians by the tragic events of recent years.

"Accept my assurance of the happiness with which I read the fraternal words in which you undertake to watch over, and to forward with all zeal, the good relations of friendship and intercourse with all the Churches of Christ, and to secure unimpaired the bonds of love and esteem which unite your Church with our own. We have, indeed, wept with those who weep in the troubles of these distressing days. May it be ours also to rejoice with you when you are enabled to rejoice in the restoration of peace and good-will."

THE LABOR MINISTRY

Not much is to be expected from the new Labor Government with regard to those things for which Catholics are primarily concerned. It is most unlikely, for instance, that it will regard sympathetically the demand for definite religious teaching in the schools. The majority of the Labor M. P.'s share Nonconformist prejudices and the Nonconformist point of view; but they will have to consider, in this connection, the large Roman Catholic vote in Lancashire, and this may to some extent affect their policy.

More reassuring, perhaps, is the idealism of the Labor Party, and the high personal character of its leaders, and in this regard it is good to know that in Mr. Macdonald's ministry there are a few Catholics like Mr. H. H. Slesser (the new Solicitor-General), and that ardent Churchman, Lord Parmoor. If the higher ecclesiastical appointments, when they arise, are as fairly apportioned as during Mr. Baldwin's short tenure of office, we shall have still further reason for congratulation.

DIVINE HEALING FELLOWSHIP

A meeting of the Divine Healing Fellowship of the Church of England was held last Wednesday at the Church House, Westminster, for the purpose of considering the recent report of the Committee appointed by the Lambeth Conference to investigate the subject of Spiritual Healing.

The Rev. John Maillard, Warden of the Fellowship, in criticizing the report, said

ILLUSTRATE MISSIONARY WORK

The missionary societies of Great Britain (including the S.P.G. the C.M.S., and the S.P.C.K.) are arranging a display at the forthcoming British Empire Exhibition, at Wembley, to illustrate their work.

Models showing missionary work in native schools, primitive and modern native churches, and leper settlements, will be exhibited. In the Indian Section there will be an extensive display concentrating on the educational, medical, and social aspects of missionary work. A series of models is designed to illustrate the development of native education from the crude primary school to the big college. There will be models of two hospitals, the one in Delhi, which deals with the urban districts, and the one at Nejoor, which represents the rural side. Other exhibits will illustrate the reformatory work of the Boys' High School in Kashmir, where many of the worst types of natives have been converted into good and useful citizens.

In the Gold Coast Section there are to be two models of missionary churches built by African labor, with African money and under African supervision. There is to be a model, too, of the Kumasi College, which has just been opened. In the Nigerian Section there will be an exhibit illustrating the old tribal religions, showing their idols and the material objects used in the various forms of worship in the Nigerian Protectorate. There will also be a model of Christ Church, Lagos, on the West Coast of Africa, a familiar land-mark to sailors. A model showing the missionary compounds at Oyo is being built to illustrate the interior life of a missionary settlement.

THE VATICAN'S AGREEMENT WITH FRANCE

The Vatican has come to an agreement with the French Government on the status of the Church in France, and has decided to permit the "experiment of the Diocesan Associations" as a means of avoiding greater evils. These associations were formed when the French Government completely disestablished Roman Catholicism in France in 1905 and took over and administered Church property, including the churches themselves. They were objected to by Pope Pius X because of their connection with, and in some sense dependence on, the lay authorities, and because their recognition would have involved the renunciation of the control

by the Holy See of the sacred edifices of France.

The arrangement, which does not greatly please French Catholics, will not need legislative sanction; the theory is that it falls within the limits of the existing law. It may now be hoped that the long struggle between State and Church in France is at last over. The arrangement between M. Poincaré and the Vatican marks the end of the Napoleonic concordat, and is as a fresh recognition by Rome of the fact that disendowment, when an accomplished fact, may be recognized by the Church.

CITY BENEFICES

A memorial has been addressed by over thirty City of London clergymen to the committee of the Church Assembly which is dealing with the question of the union or disposal of benefices in the city. The memorial is as follows:

"As clergy benefited in the City of London, we desire to express to your committee our concurrence in the appointment of a Metropolitan Benefices Board. We venture, however, to submit that its work can only be effective if it appoints at the outset a small sub-committee (of three, or at most five, members) to visit all the churches in the City and to interrogate the clergy and churchwardens as to the character of their parishes and of the work being done in them, and the possibilities of future work. Only after receiving a report of such a general survey would it seem to us appropriate for the Board to advise the Bishop to issue commissions of inquiry in relation to particular parishes."

The committee to which the matter has been referred by the Church Assembly, with Lord Hugh Cecil as chairman, will confer on Monday week (February 4th) with representatives of the City Corporation, the London County Council, and others interested.

GENERAL NEWS NOTES

The Rev. P. B. Clayton, the founder of "Toc H," has been invited to inaugurate the movement in Australia, and for this purpose hopes to go out to the Commonwealth (of which, by the by, he is a native) in the summer of next year. Padre Clayton has also been asked by an influential group in Pennsylvania to visit the United States, and hopes, if this visit comes to pass, that he may be able to attend the Commemoration Day of William Penn, who, on October 13th, 1644, was baptized in All Hallows' Barking-by-the-Tower (which is the guild church of Toc H).

A memorial service was held this week at the church of St. George, Hanover Square, for the late Mr. Charles Henry Grasty, of the *New York Times*. Mr. Grasty, who died last Saturday at the age of sixty-one, had been treasurer of the *New York Times*, and had served as the war correspondent in Europe for the *Associated Press* and the *New York Times*. At the time of his death he was the special correspondent of the latter.

The service was well attended by fellow-journalists and friends, and among those present was Rear-Admiral Sir Douglas Brownrigg, who as chief Naval Censor at the Admiralty saw Mr. Grasty frequently during the war.

The forty-first British Conference of Young Men's Christian Associations has just been held at the National Headquarters, Tottenham Court Road. The report of the Commission which was appointed

to consider the world-wide mission of the Y.M.C.A. was submitted, from which it appears that the Association is operating in fifty-one countries, twenty-eight of which have national organizations, which are federated in the World's Alliance. There was a membership of 1,884,000 attached to 9,121 branches. Evidence unfor-

tunately showed that in a large number of Associations there was no deepening interest in the work of the R.M.C.A. overseas.

It was pleaded by one of the workers in India that the magnificent work among Asiatics should not be paralyzed for lack of support. GEORGE PARSONS.

Massachusetts has Many Memorial Services for President Wilson

St. Cyprian's Dedicated

The Living Church News Bureau }
Boston, Feb. 11, 1924 }

MASSACHUSETTS has held many memorial services for President Wilson during the past few days. All of the parish churches outside of Boston, that I have heard from, held their memorial services yesterday evening. Some of the Greater Boston churches last Sunday evening took note of the President's death. Certainly the most personal,



ST. CYPRIAN'S CHURCH
Boston, Mass.

on the Sunday of the President's death, was that at St. John's Church, Jamaica Plain. The Rev. Thomas C. Campbell, the rector, was a student at Princeton while Woodrow Wilson was Princeton's president.

Crowded congregations assembled in Trinity and the Cathedral on the day of the funeral at Washington. The pastor of the Old South Church, Dr. George A. Gordon, gave the address at Trinity. Bishop Slattery gave the memorial address at the Cathedral. He said in part:

"When the world was in what seems to us the deepest anguish it has ever known, God sent Woodrow Wilson to lead his own nation and then the nations of the world. We who watched said that he was slow or that he was rash in entering the war; we said that his ideals of peace were visionary, or that he held them with too narrow a grasp; we all thought that he failed, and that, with chagrin and bitter disappointment, he went the rugged road of death. Now that God is meeting him face to face, we are not so sure of our estimate. Did he fail? Is his tragedy not possibly the symbol of an unending victory? We are followers of a Christ who brought triumph to humanity by dying on a cross.

"Let us dare to believe that Woodrow Wilson did not fail. Let us believe that God gave him a stupendous task to do, and however he may have blundered here or there in the divine commission, he held high the banner of his dream.

"And what is that dream? It is the dream of a world bound together by nations which treat one another as brethren in a loving family. It is a world which

never again shall resort to war, but in every crisis of misunderstanding shall take counsel to find justice and peace. It is a world which shall not remember hate, but which shall contemplate only the love which men once saw on the face of Jesus Christ.

At the Church of the Advent yesterday morning, the rector, the Rev. Dr. van Allen spoke on Woodrow Wilson. In his parish calendar he wrote:

"On Wednesday last all that was mortal of Woodrow Wilson, twenty-eighth President of the United States, was laid to rest; and here the Holy Sacrifice was offered on that day for the repose of his soul. There is nothing which calls for grief in his peaceful passing; that is altogether blessed and glorious. His work was done, so far as he could do it; and he rests from his labors. He was a good soldier, whom the Great War and its aftermath wounded mortally; in truth, a military casualty, he should have been decorated with the highest military order his country grants. But he enjoys what is better than that; the grateful acknowledgment of all kindred spirits that he saw the vision of a world organized for peace and labored for that. Some day men will acclaim him "Father of the Fellowship of Christendom." Till then, his fame can wait; his place is assured. It is of us, rather, that there is question."

ST. CYPRIAN'S DEDICATED

St. Cyprian's parish, of Boston, dedicated its new church on Sunday, February 10th, and has arranged a program to fill nearly the whole week. Sunday, at the 10:30 service the Holy Communion was celebrated, with Archdeacon Ernest J. Dennen as preacher, and at 3:30 P.M. came the dedication service proper, with the Rt. Rev. Samuel G. Babcock, D.D., preacher, and short addresses by visiting clergy. In the evening, at eight o'clock, there was a service with addresses by the Rev. Walter D. McClane, of Cambridge, and the Rev. H. O. Bowles of New Haven, Conn.

Monday evening at eight o'clock there was a special service with addresses by visiting colored clergy from Providence, New Haven, and Hartford, and local clergy will bring greetings from their parishes. Tuesday evening will be more of a social nature, following services with addresses by other visiting clergy. On Wednesday another group of out-of-town and neighboring clergy will be entertained, also with a social hour following. On Thursday evening a reception will be given by the parish to all the visiting clergy and friends. Friday, at eight o'clock, will be the closing service of the week followed by a sacred musicale given by the choir.

The people of St. Cyprian's deserve hearty congratulations for their achievement in building and equipping this church. Up to this time they have met only by courtesy of other parishes. For a number of years their home has been at

the Church of the Ascension, where afternoon services and Church school have been maintained regularly with early monthly communion services. Since the coming of the Rev. D. LeRoy Ferguson,

formerly Archdeacon of Colored Work in Louisville, Ky., the parish has gained steadily in numbers and strength, and has been doing notable work among the colored people of the South End.

New York Pays Impressive Tribute in Wilson Memorial Services

Westchester County Social Service Conference—Law Enforcement Banquet—Church Club Dinner

The Living Church News Bureau
New York, Feb. 8, 1924

ALL New York, with the sole exception of its Teutonic contingent, paid silent and sincere tribute on Wednesday to the memory of Woodrow Wilson during the time set apart for his funeral in Washington. Almost all our larger churches held memorial services in the afternoon. At the Cathedral, Dean Robbins told how, on his last visit to Mr. Wilson, the stricken leader had said to him: "I am not sorry I broke down." The Dean told how Mr. Wilson had said that if by his personal influence he had been able to secure the acceptance by this country of the Covenant and its entry into the League, it would have been a great personal and political triumph. "But," said Mr. Wilson, "it is coming now. The American people are thinking their way through and reaching their own free decisions, and that is the better way for it to come."

The Cathedral was filled with eager listeners as the Dean recited the story of the late President's heroic but futile fight and of his stoical acceptance of the adverse verdict, though it cost him his health and ultimately his life. Bishop Manning was present and said the concluding prayers.

At Trinity, St. Paul's Chapel, Grace Church, St. Mary the Virgin, the Intercession, and elsewhere, impressive services were held, and everywhere they were well attended. Dr. Stetson eulogized Mr. Wilson for his part in framing the Covenant of the League of Nations and predicted that, in some form or other, it was bound to become the peace-making instrumentality for the whole world.

While the services at the Cathedral of St. John the Divine, Trinity Church, and Grace Church were of the type usual to them, at all three prayers for the repose of the soul of the late President Wilson were offered.

At the Church of St. Mary the Virgin, the Church of the Transfiguration, and at St. Paul's Chapel of Trinity Parish, requiem masses were celebrated at convenient hours.

WESTCHESTER COUNTY SOCIAL SERVICE CONFERENCE

Despite the worst storm of the winter, so far, last Tuesday, about seventy-five persons journeyed to Grace Church, White Plains, to attend the meeting of the Westchester County Social Service Conference. They were well repaid for their braving of the elements. They learned that, however questionable may be the politics of Westchester County, its attention to the social welfare of its children, especially, is most admirable and successful. It is in the hands of thoroughly disinterested

men and women who care only for the welfare of their charges and are not looking for votes or graft.

Miss Ruth Taylor outlined the operation of the Child Welfare Board. Its policy was to maintain the unity of the home wherever possible and to build up the individuality of the dependent child instead of crushing it out by the usual institutional methods of mass treatment. The child was studied as an individual and even its clothing was chosen to correspond with its general appearance. This, said Miss Taylor, was typical of the whole attitude of the Board to its problems.

Mrs. Paul Reynolds outlined some of the features of the five-year plans of the Westchester Children's Association. They are far-reaching and forward-looking. The Association is developing many improvements in the educational treatment of children and paying its own good money to see the experiments through. It is trying also to emphasize the individuality of the child and to develop it along right lines. The Association employs workers of its own to attend and to gather up many loose ends that always accompany the official administration of a public trust. It helps to sort out the children into groups of like nature and grade them accordingly, after securing adequate physical and mental examinations and helping to provide specially qualified teachers for them. It provides lunches for children taken to the Children's Court. It has a liaison officer between the Court and outside welfare agencies. It has an agent to select and to buy the clothing for the children, and to study their personal appearance in so doing. It helps to tabulate and prepare the Report of the Children's Court. It pays "home finders" for dependent children. It gave the Recreation Commission an auto and a stenographer. In a word, it is giving personal service which is vastly more than money.

Dr. Appleton spoke briefly about the League of the Isolated, and made its needs and opportunities known, giving instances where it had been of service, not only to isolated individuals but to the Church, through them. Mrs. H. J. Mahew spoke on public health nursing; Mrs. Pease on the Church Mission of Help; Miss Henrietta Jones on the G.F.S.; the Rev. J. I. Blair Larned on the Parish Social Service Committee; the Rev. Benjamin H. Everitt on Foreign-born Neighbors; and Miss Mary Van Kleck on Industry.

At the luncheon, the Rev. C. K. Gilbert presented the general problems of social service and said he is getting away from hard and fast formulas and pinning more faith on the general principles of the Kingdom of God, and is trying to work them out as occasion offers and opportunity for experiment arises.

It was decided to send a delegate to the meeting of the National Conference at Toronto next June.

LAW ENFORCEMENT BANQUET

The Citizens' Committee of One Thousand held a banquet last week at the Waldorf-Astoria, which voiced the opinion of the city's best citizens in no uncertain way. Fully 250 persons were present. Mr. Charles H. Strong presided. The appointed speakers were: Warren S. Stone, Grand Chief, Brotherhood of Locomotive Engineers; the Rev. Harry Emerson Fosdick, and Senator Carter Glass. The latter sent his regrets, being detained in Washington because of the Senate inquiry into the Oil scandal, and by the illness of Mr. Wilson, whose close friend and colleague he had been.

Mr. Strong repeated Bishop Manning's declaration on the subject, made at a previous gathering of the Committee, and his speech was reprinted and circulated at the dinner. Mr. Stone said that the engineers were unalterably committed to prohibition, and had been pioneers on the subject. He told how strictly they enforced the law in the local lodges of the Order, expelling all who violated its stringent provisions as to total abstinence and revoking the charters of local lodges which winked at violations. The Rev. Dr. Fosdick ridiculed the assertion that Prohibition had been "put over" on a majority by a minority; showed how laxity in law enforcement meant "rebellion" as much as armed revolt; and warned of slackness in the fight against the well-planned, well-organized, and well-financed forces arrayed on the other side.

CHURCH CLUB DINNER

The annual dinner of the Church Club of New York took place at the Waldorf-Astoria on Thursday night and was attended by a gathering which completely filled the grand ball room. Mr. Henry Goddard Leach, president, was the toastmaster. The speakers were Bishop Manning, the Rev. Studdert Kennedy, and Dean Robbins.

Bishop Manning said that the Christian religion is the most interesting thing to most people; if it goes, everything worth while goes. The Church proclaims a divine revelation. We must make clear, first, that the Christian religion is a forward-looking revolution that looks, not *back* to Christ, but forward to where He stands now; and second, that we believe things to which the Church bears witness. Christianity is not an ecclesiastical or theological system, but exists to make true humanitarians. It must bring Christ into wages, economics, hours of labor, and distribution. Westcott said, "Every amelioration of the outward condition of men's lives is a translation of our creed into action." The Bishop appealed for the completion of the Cathedral as an inspiration for the faith.

Dean Robbins said that neither fundamentalism nor modernism has any place in the Episcopal Church. The former, he said, is a literalism that would insist on the "credibility of the Book of Judges and edibility of the whole of Jonah." Modernism believes, with Henry Ford, that "history is bunk." Historical facts are the foundation of our faith, which is real, reasonable, and a revelation of the eternal God. The Cathedral under Bishop Manning, he said, is a roomy, inclusive, hospitable, spiritual home for all people.

The Rev. Studdert Kennedy said, "I saw President Coolidge; we shook hands; He smiled, and I smiled; we said nothing, but we understood each other. America is a most hospitable nation to all the rest of the world. It faces a big task, but big-

ness is not greatness. War unity was a revelation of what ought to be the unity for peace. Nationalism is the curse of Europe. America must strive for more than that. We all did in war as nations what we scorn to do as individuals. Above all nations is humanity, he continued; the Church was founded on the faith of the average man and it can stand the strain on its weakest link. Christianity is a passionate humanitarianism with the strength of the Divine and the eternal.

He eulogized Woodrow Wilson as "a man who had gone to his crucifixion for the sake of all humanity."

GENERAL NEWS NOTES

Next Wednesday at 8:30 P. M., there will be a lecture at the Church Club Rooms, 7 East 48th Street, on The Cathedral Idea, by Dean Robbins. The Dean will also lecture on The Cathedral of St. John the Divine, on the following Wednes-

day evening at the same place. Dr. Edward Hagaman Hall will follow on the 20th and the 27th with an illustrated lecture on The World's Third Largest Cathedral.

The American Board of Applied Christianity met at the Yale Club last Tuesday evening and discussed plans for the future. These included a series of informal talks during Lent on the vital issues now before the Church, to be given by selected clergymen, with accompanying addresses by laymen on the doing of the essential things outlined therein. The Board is endeavoring to develop the services of volunteer workers, and already has several at work in various centers. Many of its most important plans are not sufficiently matured to be made public at yet, but they are ambitious and practical, and will be announced later, when fully developed.

FREDERIC B. HODGINS.

The Annual Convention of the Diocese of Chicago

Considers Seminary Removal— Church Club Dinner—An attractive Pageant

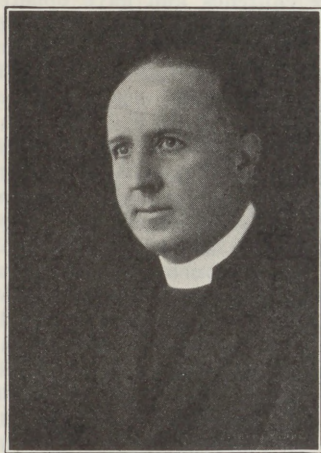
The Living Church News Bureau }
Chicago, Feb. 8, 1924 }

THE Annual Convention of the Diocese of Chicago was held at the Church of the Epiphany, Chicago, on Tuesday and Wednesday, February 6th and 7th. Undoubtedly the severe storm of Monday prevented many of the delegates from attending the corporate communion at eight o'clock on Tuesday, when the Bishop of the Diocese was the celebrant, assisted by the Suffragan Bishop.

Most of the first day was occupied in the reading of reports which were so eminently encouraging and satisfactory, that there was little debate or discussion. There was much to interest but little to excite. The reports of Mr. A. H. Noyes, treasurer of the diocese, and treasurer of The Bishop and Council, were so well presented that the Convention passed a special motion commending him for the clarity of his report, and for his valuable counsel. The total disbursements of The Bishop and Council for the year were \$208,030.37. All indebtedness to the National Council has been paid in full.

The report of The Bishop and Council, presented by the Rev. E. Ashley Gerhard, indicated a steady advance in the support of the Church's Program in this diocese, and an extension of the Church's work here and afield.

The total receipts for the year were \$207,237.11, of which \$180,380.24 was contributed by the people towards their various quotas; \$13,245.36 by the pupils of the Church schools in Lenten and Advent offerings; \$7,298.25 for Japanese Relief; \$655.42 for the chapel at the University of Illinois, and \$5,657.83 for miscellaneous purposes. The amounts contributed for quotas in 1923, exceeded the amounts of 1922 by \$21,571.84. The Lenten and Advent offerings have increased over those of 1922 to the amount of \$2,589.60. This diocese is one of the few that has shown an increase in offerings over those of the previous year, and the increase of the diocese has been greater than that of any other diocese in the Church. Chicago has contributed this year to the work of the General Church, \$2.56 per communicant



THE REV. DUNCAN H. BROWNE, D.D.
RECTOR-ELECT ST. JAMES' CHURCH,
CHICAGO, ILL.

member, a larger per capita contribution than that of any other diocese.

The reports of the various departments were all intensely interesting, and all showed an advance. This progress was also shown in the report of the state of the Church, presented later by the Rev. F. S. Fleming, telling of more than fifty parishes and missions that had added to their buildings and equipment, or material resources during the year.

The diocese has received from the National Council a quota of \$298,000 for 1924, which was unanimously accepted as a goal. As a result of the fall Campaign for the Program, the expectations to date, as reported by the parishes and missions, total well over \$200,000.

CONSIDERS SEMINARY REMOVAL

The Western Theological Seminary was made a special order of business on Wednesday morning. Dean De Witt gave a brief statement of the plans for the removal to the campus of Northwestern University, Evanston, the sale of the old buildings, the present academic and financial status, and the progress of the Campaign. More than \$312,000 has been raised towards the million dollar objective, and the campaign is being continued.

Both of the bishops, the Rev. Dr. Stewart, and others who are closely identified with the Campaign, made strong speeches asking the loyal support of the

clergy and of Churchmen, generally, of the diocese, and a resolution calling on the parishes and missions to cooperate in the present effort of the Seminary for new buildings and endowment, was adopted.

RESOLUTIONS

A resolution of regret on the death of former President Wilson, and expressing sympathy with Mrs. Wilson and other members of his family, was passed, the Convention standing while the Bishop said prayers for the departed.

A resolution of sorrow on the death of Mrs. J. L. Houghteling, "a true Christian gentlewoman," was passed by a rising vote, and prayers were again said by the Bishop. Prayers were offered, too, for the late Bishops Sherwood and Keator, both Chicago men in their training and early work.

A resolution offered by members of the Round Table asking that the Church support the League of Nations, the World Court, and any other efforts for peace; and that the President, the Senate and House of Representatives be advised of this action, was laid on the table, the Convention hesitating to commit itself to a matter of so distinctively political a character. Later a resolution was passed asking the Presiding Bishop and the National Council to seek the help of the Churches of all nations for peace.

A committee was appointed to confer with the Bishop on plans for the commemoration of the twenty-fifth anniversary of his consecration to the Episcopate, which occurs next year.

CHURCH CLUB DINNER

One of the worst blizzards in Chicago and the middle west in many years did not keep nearly five hundred men and women from attending the Church Club dinner at the Auditorium Hotel, on Monday evening, February 4th. The Bishop of the Diocese and Bishop Moulton, of Utah, were the speakers. Bishop Anderson in his speech on The Diocese of Chicago really gave his annual Convention charge in advance. He made a brief survey of the work done in the past year, particularly in the diocesan institutions. The condition of most of these is most encouraging. He referred to the successful campaign carried on in the spring and fall of 1923, by business men, when two million dollars was raised for the erection of additional buildings at St. Luke's Hospital, to give accommodation for those who are neither very rich nor very poor. He mentioned, too, the result of the Campaign for the Western Theological Seminary, \$312,000 having been raised for buildings and endowments. "We have launched this great enterprise," said the Bishop, "and we are not going to stop until it is finished." Referring to the effort being made for the building of a chapel at the University of Illinois, the bishop declared that there will be no peace in this diocese until this chapel is built. The Rev. Dr. Page, and a delegation of students, were present, and loudly applauded this encouraging statement. "Concentration rather than expansion should be the future policy in our institutional work,—the strengthening of the stakes must go with the lengthening of the cords." Speaking of the organizations he said, "Let us have not more organizations, but better organization." "In our parishes let us hitch up our organization to a purpose and a plan. Let us have concentration in our preaching, our prayers, and our practises, as men and women had in the days of the early

Church. Let us have personal allegiance to Jesus Christ. Concentrate there. I do not want to be a pessimist," he said, "but the mental attitudes in the United States today are like the mental attitudes of the world at the time of the Decline of the Roman Empire. Therefore, to save society, we must center all in Jesus Christ. The creed that we hold must make an appeal to something more than the merely human."

The Bishop concluded his speech with a touching tribute to former President Wilson, saying that his effort to establish the League of Nations was a noble attempt to apply Christian principles to the government of mankind.

Bishop Moulton gave a most refreshing speech on the Missionary Work in the West. Utah is one of the dioceses which has over-subscribed its quota to the Church's Program, he said. The Bishop told of the high standing of St. Mark's Hospital, and of its splendid service to the community, and also of the good work of the diocesan school for girls which several daughters of the Mormons attend.

At the dinner The Church Club distributed, as is customary, an attractive and novel advertisement of the Lenten Noonday Services to be held, as usual, under its auspices at the Garrick Theater. Using the radio as their cue, the Club asks Church people to be broadcasters for the thirty-three noonday opportunities which these services offer. The preachers this year, in their order, are: Bishop Wise; Canon Bertal Heeney, of Winnipeg, Canada; Bishop Bennett, of Duluth; Canon Shatford, of Montreal; Bishop Overs, of Liberia; the Rev. P. E. Osgood, of St. Mark's Church, Minneapolis; and Bishop Anderson.

AN ATTRACTIVE PAGEANT

One of the events associated with the Diocesan Convention this year deserves more than passing mention, the liturgical pageant for Candlemas, *The Feast of Lights*, composed from the words of the Bible, the Prayer Book, and the Hymnal, by the Rev. Morton C. Stone, rector of the Church of the Holy Nativity, and presented on Tuesday evening, the first day of the Convention, in the Church of the Epiphany. The church was completely filled with delegates and others.

In the first part of the pageant is dramatically seen the Presentation of Christ in the Temple. The second part symbolically represents Christ as the Light of the World. Candles are blessed and distributed. The officiating priest and acolytes go outside the Church door. There follows the old ceremony of knocking on the door. The doors are opened, and the sanctuary procession enters. All lights are lit as the solemn procession moves to the altar. The service closes with the *Nunc Dimittis* and the benediction. The Suffragan Bishop officiated, and was assisted by some of the clergy, the choir of the Church of the Epiphany, and that of the Church of the Holy Nativity, and acolytes from several of the local parishes. Nearly one hundred participated, and the effect was most impressive. All was under the direction of Mr. Stone, who also designed the many properties which were used. Among these were some beautiful symbolic banners of unusual design and pattern.

TO REORGANIZE DIOCESAN CHOIR ASSOCIATION

Thursday evening, February 21st, at St. James' Church, the choirs of Christ Church, the Redeemer, the Ascension, St.

Mark's (Evanston), and St. Peter's will join with the choir of St. James' Church under the direction of John W. Norton, in a service at which the Diocesan Choir Association will be reorganized. Bishop Anderson will preach the sermon, and an address will be made by Dean Peter C. Lutkin, of Northwestern University. The choral numbers will include Hymn to

the Trinity by Tchaikowsky and a mottet by H. Alexander Matthews, Blessed be Thou, Lord God of Israel. The combined choirs will number more than two hundred boys and men. Clergymen of the Diocese are invited to vest and to sit in the sanctuary. The processional will start at eight o'clock.

H. B. GWYN.

Woodrow Wilson Rests in the Crypt of the National Cathedral

The Diocesan Convention—Bishop Recommends Diocesan House

The Living Church News Bureau |
Washington, Feb. 9, 1924 |

WASHINGTON was filled with mourning on Sunday, February 3d, when the announcement was made of the passing of Woodrow Wilson, twenty-eighth president of the United States. The cries of the news boys selling "extras" on the street reached the ears of many congregations assembled in their churches and gave opportunity for the rectors to offer appropriate prayers. It was the desire of the late president's family that his body should remain in the capital city. Arrangements were accordingly made with the Cathedral Chapter and the funeral service was held in the Bethlehem Chapel of the National Cathedral on the afternoon of February 6th. Mr. Wilson's remains were placed temporarily in the crypt beneath the Chapel. A permanent tomb will be arranged when the Cathedral is completed.

Knowing full well that the Bethlehem Chapel would hold only the officials of the government, and those most closely connected with Mr. Wilson, the public of Washington contented itself with lining the streets through which the funeral procession would pass. A short service was held in the Wilson residence, conducted by the pastor of the Central Presbyterian Church in Washington, where Mr. Wilson attended, by his former pastor in Princeton, and by the Bishop of Washington.

The service at the Cathedral followed the Prayer Book, and was conducted by Bishop Freeman. The President of the United States and Mrs. Coolidge were among those admitted to the Chapel. At the close of the service the body was reverently lowered into the crypt, and a military guard placed over it. The whole service at the Cathedral was transmitted through telephone amplifiers, so that the thousands who stood in the Cathedral Close were able to follow it perfectly.

During the days which followed, many hundreds of people have visited the Chapel, viewed the magnificent floral tributes, and paid a silent respect to the departed dead.

The Bethlehem Chapel, where President Wilson was buried, and where the funeral services were held, is in the crypt of the National Cathedral, under the floor of the main building.

The entrance is through the door on the south of the crypt over which is the inscription "The Way of Peace." In the vestibule is the model of the Cathedral. The chapel itself is entered through the third doorway. Its special distinction architecturally lies in its Gothic arches. It is devoted to the story of the Birth of Jesus Christ, a story told in stone, wood, and glass.

A large marble slab in the main aisle marks the entrance to the crypt. Here lies buried the Rt. Rev. Alfred Harding, second Bishop of Washington, Henry Vaughan, the first architect of the Cathedral, and the Rt. Rev. Thomas John Claggett and Mary Gantt, his wife. Bishop Claggett was the first Bishop of Maryland and the first Prebyter to be consecrated Bishop on American soil. Behind the Chapel's altar is the alabaster tomb of Bishop Satterlee, the first builder of the Cathedral.

The selection of the Cathedral as the final resting place for Woodrow Wilson was in complete harmony with Mr. Wilson's desires. From the Wilson home the apse of the Cathedral looms up on the skyline to the west, and Mr. Wilson was intensely interested in the plans for its completion.

"Its building," he said, "will not only add greatly to the stately beauty of our national capital, but will provide a center from which, I believe, the most useful and beneficial work can be done for the uplift of the community and stimulation of the nation."

Aside from the former president's personal interest in the Cathedral, the reasons for selecting the Cathedral as the place of burial were national. It was felt that Wilson's burial place should be one of easy access. The Cathedral occupies the most commanding site in the capital. Even now, it is one of the first of the capital buildings that meet the eye of the visitor approaching either from Virginia or Maryland.

THE DIOCESAN CONVENTION

The Diocesan Convention met according to canon on Wednesday morning, February 6th, and Bishop Freeman celebrated the Holy Communion for the delegates in St. Thomas' Church at ten o'clock. Following the service, a business session was held, at which Bishop Freeman read his first annual address to the Convention. The Bishop referred with tender and grateful affection to Bishop Harding, whose death occurred last April. He also spoke of the death of the late Presiding Bishop and other Bishops of the Church and of the deceased clergy of the Diocese. The Bishop then paid a glowing tribute to President Wilson, promising him that the work which he had begun for international peace and understanding would be continued by those whom he had left behind.

It was immediately moved that the Convention should recess during the afternoon as a mark of respect for the late President.

The Diocesan Convention held an all-day session on February 7th and transacted a mass of routine business, among which were several items of importance and interest. The key-note of the Convention was the emphasis laid on the more

orderly and thorough conduct of the Diocesan missions. Almost the first act of the Convention was to abolish the needless and cumbersome committees, whose work centered at Trinity Diocesan House, the home of the Episcopal City Mission. The city mission work has been placed directly under the Board of Managers of Diocesan Missions.

The Committee on the State of the Church, the Committee on Location of New Parishes, and the Board of Managers all recommended a thorough survey of situations in the Diocese, with a view to the relocation of mission churches. This seems to be particularly necessary with reference to the changing interests of the city's colored population.

Among the projects which will be considered by appropriate committees during the coming year are the placing of all funds in the hands of a single Diocesan Treasurer, the establishment of a Diocesan House, which will also serve as a Diocesan Club and the erection of a Home for aged Church people. It was also voted to improve the Diocesan Magazine and to increase its circulation.

BISHOP RECOMMENDS DIOCESAN HOUSE

Bishop Freeman in his address to the Convention, recommended the establishment, in the near future of a Diocesan House, to be not only a place for the concentration of the Diocesan offices, but a meeting place for both the clergy and the laity as well—in other words, a Diocesan Club. The Bishop is very desirous of a more intimate relation between the Church people in the city and in the rural neighborhoods. He believes that, if there were some central point where those from the rural parishes coming to the city could find congenial souls, it would add greatly to the solidarity of the Diocese. At a recent meeting of the Churchman's League the Bishop took advantage of the occasion to admonish those present on the subject of parochialism. A greater awakening of the diocesan spirit will, he believes, quicken not only the life of the Diocesan institutions, but of the parishes as well.

RETURN FROM ORIENT

BISHOP GAILOR, Bishop McKim, Dr. Wood, and the Rev. James S. Chapman, of Kyoto, Japan, arrived on the SS. *President Wilson* Tuesday morning, February 5th. A luncheon was given them attended by the Diocesan Council and other officials of the diocese. A missionary meeting was held in the Cathedral in the evening, at which addresses were made by members of the party.

BISHOP GARLAND COMMENDS JERUSALEM PATRIARCHATE

IN A PASTORAL LETTER dated January 31st, Bishop Garland of Pennsylvania earnestly commends the fund for assistance to the Patriarchate in Jerusalem, "to whose care," he says, "is committed seventy thousand of the eighty-four thousand Christians in the Holy Land." This Patriarchate, he continues, is also responsible for the preservation of the Church of the Holy Nativity and the Church of the Holy Sepulchre and for the ministering to the poor saints in Jerusalem. He asks for contributions for the purpose and adds: "It seems fitting that the first letter to the clergy after my election should be one for the poor saints in Jerusalem, and I trust that we may generously respond to our brethren in this time of need."

COMPLIMENTING BISHOP MORELAND

THE SACRAMENTO ROTARY CLUB paid a delightful tribute to the Rt. Rev. W. H. Moreland, D.D., Bishop of Sacramento, on Thursday, January 24, 1924, at its weekly luncheon. The Bishop completed his twenty-five years of service in the Episcopate on that day, having been consecrated on St. Paul's day, 1899. He has been an active and honored member of the Rotary Club for many years; and the esteem in which he is held by his fellow Rotarians was amply proved on this occasion. The Rev. Noel Porter, rector of Trinity Church, San Jose, and past president of the Rotary Club of San Jose, was the speaker of the day.

An outstanding feature of the program was the presentation to Bishop Moreland, of a silver tea service, the gift of the Rotary Club. The Bishop in response, made a stirring appeal to the men on behalf of his classification, Religion.

FUNERAL OF BISHOP KEATOR

FUNERAL SERVICES for the Rt. Rev. Frederick W. Keator, D.D., Bishop of Olympia, who died in New Haven, Conn., December 31st, were said in St. John's Church, New Haven, on Monday, February 4th by the Rev. Stewart Means, D.D., rector emeritus of the parish. The body was then started on its long journey across the continent to Tacoma, Wash., for burial.

On arrival in Tacoma, where it was expected Saturday, February 9th, the Bishop's body was to be taken to the Pro-Cathedral, Sunday night, where it was to lie in state. On Tuesday morning there was to be a requiem celebration of the Holy Eucharist, with the burial office at noon, the interment following.

Nearly all of the bishops of the Province of the Pacific had signified their intention of being present, as well as the Rt. Rev. A. U. DePencier, D.D., Bishop of New Westminster, Bishop Keator's neighbor on the north.

The Convention of the Diocese of Olympia, which was to have convened on February 5th, has been postponed until February 26th. Steps will be taken to call a special convention, probably soon after

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Easter for the election of a successor to the late diocesan.

Bishop Keator had gone east to visit his only son, who is a student in Yale University, and, while he was feeling indisposed on his way east, it was not until January 22d that he succumbed to an attack of heart trouble. The diagnosis was that a clot of blood had settled around the heart, which the most expert medical attention could not remedy.

One of the clergy of his diocese has this to say about his late diocesan:

"Only time will give a proper perspective and appraisal of his life work. On such occasion as this, the injudicious praise of uncritical admirers is as much out of place as the uncharitable faulting of unsympathetic critics would be indelicate. After everything has been thought and said, the sound and permanent residuum of reverence for his memory will rest upon foundations of his essential humanity. While he may have possessed the faults and disabilities often inherent in a positive character, yet, compounded with this, was a nature capable of many charming acts of geniality, camaraderie, and magnanimity.

"As a picture has the right to be judged in its best light, so too the individual, and he would prefer to be remembered, as any one who knows the values of life would prefer, by the qualities of his heart. Men come and go, and the fashion of this world passeth away. But the passage upon earth of one who has aroused the deepest instincts of regard will ever be marked and conspicuous. As in life he held a foremost place in his community and state, so in death he will occupy a sure place in the memory of public men. Above the circumstance of his position, he possessed an indefinable quality which frequently compelled even those opposed to his policies and methods, invariably to speak well of him, and those also sincerely regret his loss. His faults were those which a generous and sincere sympathy are ready to forgive. The general instinct is seldom wrong, and that instinct is doubtless correctly interpreted in saying that no death in our community could cause more universal mourning."

AN IMPORTANT DISCOVERY

The (London) *Church Times* prints the following:

"The *Times* of Friday last recorded one of those thrilling discoveries which from time to time reward the antiquary in the dry lands of North Africa. Thirty miles south of Assiut there is at Qua-el-Kebir a headland above the Nile, which guards the site of a very old Christian cemetery. There, in a Christian grave, was found a broken jar, containing within linen wrappings, some leaves of papyrus with Coptic writing. Examined in England by Sir Flinders Petrie, the papyrus was found to contain the greater part of a Coptic manuscript of St. John's Gospel, written in a regular and scholarly hand. Careful comparison of the script with other early MSS. enables Sir Flinders Petrie and his colleagues to attribute it with some certainty to the close of the Fourth or the beginning of the Fifth Century, somewhere round about 400 A.D. It therefore ranks with some of the oldest authorities that we have for the Greek text, and is the earliest extant MS. of St. John's Gospel in Coptic. It has been found that its readings agree in the main with those of the Sahidic or Southern version of the Coptic text, but the form is primitive, with interesting variants. Early next year the British School of Archaeology in Egypt hopes to publish a volume containing the text,

a translation, discussions of the text, and illustrations of the MS., and it will be very eagerly awaited."

MEMORIAL SERVICE FOR MISS EMERY

ON FEBRUARY 18th, in the Chapel of Church Missions House, 281 Fourth Avenue, New York, there is to be unveiled a tablet commemorating the work of Miss Julia C. Emery, who was for forty years general secretary of the Woman's Auxiliary. It is expected that many of Miss Emery's friends will attend the service.

The tablet is being erected by the following women, who were members of the Executive Board of the Woman's Auxiliary at the time of Miss Emery's death: Miss E. D. Corey, Mrs. R. W. B. Elliott, Mrs. M. C. Adams, Mrs. Loaring Clark, Mrs. Hermon Butler, Mrs. F. L. Bishop, Mrs. J. McAmes, Mrs. L. F. Monteagle, Miss L. C. Sturgis, Mrs. A. S. Phelps, Mrs. C. R. Pancoast, Miss N. H. Winston, Miss Elizabeth Matthews, Mrs. H. L. Burleson, Mrs. F. J. Foxley, and Mrs. F. B. Stevens.

ANGLO-RUSSIAN CHURCH ENTENTE

A CONCERT given by the choir of the Holy Trinity Russian Orthodox Church, New Britain, Conn., given in Trinity Church, Bristol, Conn., January 31st was made the occasion of fostering the friendship between the American and the Orthodox Churches. The Rev. William P. Downes, rector of the parish, presided, and the Rev. George Hilton, of the Church of our Saviour, Hilton, made a historical address. The Rev. S. J. Lucas, pastor of

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EDITORIAL COMMENT

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St. Cyril's Church, Terryville, spoke of the Russian Church. He also spoke of the so-called "Living" or Red "Church" in Russia as being the exponent of Modernism in that country.

SIGNS OF THE COMING REVIVAL

THAT THE PRESENT discussion, and crisis, in the American Church has resulted already in some measure in a quickening of the devotional life of its members, was the theory put forth by the Rev. Henry Lowndes Drew at a meeting of the Archdeaconry of Harrisburg, at St. Luke's Church, Mt. Joy, Pa., January 29th. Fr. Drew went on to say that, as in the early history of the Church, its spiritual life was at its highest level. When Christianity was enduring cruel persecution, so the present unsettlement indicates that the Church is on the verge of a great revival, or quickening of its devotional life. "The day is at hand," he said, "when this Church of ours will be aflame with a Divine passion for the salvation of souls."

WALL STREET MEMORIAL TO WILSON

ONE OF THE most impressive services Wall Street has ever witnessed was held on Monday, February 3d, at the noon day worship. An altar had been improvised, and a beautiful cross was placed upon it. It was suitably draped in black. At the end of this altar was, on a pole, the United States flag at half staff. The Rev. William Wilkinson had entire charge of the service, and gave an address to a very large congregation. The prayers were read slowly, and without exception, the men stood with bare heads, and the women were in reverential attitudes.

The preacher rapidly sketched the outstanding lines of the dead president's life. He pointed out the meaning of his rise, from a lowly parsonage to the commanding place he filled when president of this republic. "And," he said, "in no other nation, by peaceful means, could any like position have been obtained. The life of our Mr. Wilson is a clarion call to young men to cultivate every faculty they possess, for the high places of honor and renown are only to be gained by cultivated power, exerted helpfully."

All the great New York papers, on the day following the service, had notices of it. Many of them had photographs of the scene. Twelve great papers had photographers, and the film companies were represented in large force. It shows the hold that religious sentiment has upon the public mind, when services like this can be held in the center of a hurrying life.

BALTIMORE MEMORIAL SERVICE

AT THE TIME of the funeral of President Wilson in Washington, a service was held in old St. Paul's Church, Baltimore, during the course of which the Rev. Dr. Arthur B. Kinsolving said in part:

"As long as men love justice and brotherhood and fair dealing, as long as they are capable of being appealed to by those ideals in the light of which the sordid plans of men sink away under the cover of darkness, as long as they hate oppression and wrong, the exploitation of the weak by the strong, the taking away of the birthright of the great body of the people to serve the interests of the few; as long as they will listen to pleas for the Christ spirit as against the tiger spirit in men's collective deal-

ings, one with another; as long as they are interested as fathers and mothers in replacing desolation, the indescribable agony and bankruptcy of war by the good feeling and reason of some parliament of men, so long will the name of Woodrow Wilson be honored and revered as the most luminous and powerful champion of these high things."

TO ELECT A BISHOP

IT IS THOUGHT that the annual Convention of the Diocese of Florida will go into the matter of the election of a Bishop in succession to the late Rt. Rev. E. G. Weed, D.D., whose death occurred recently. The convention is to be held in St. John's Church, Jacksonville, May 21st.

UPPER SOUTH CAROLINA WOMAN'S AUXILIARY

THE REPORTS of its first year of separate existence, made at the annual meeting of the Woman's Auxiliary of the Diocese of Upper South Carolina, at St. John's Church, Winnsboro, January 22d, were very encouraging. The Auxiliary now has branches in all but two of the parishes and organized missions, and a movement was initiated to institute branches in the unorganized missions. The United Thank offering amounts to \$1,916.38 on the triennial goal of \$5,000. It was reported that the reasonable expectation from the Auxiliary in the Fourth Province for the Ramsaur Memorial Fund was \$9,750, of which \$3,286.30 is in hand. The total gifts for the year amounted to over \$9,000, which included payment on the Apportionment of \$2,482.18, an excess on the Budget of \$537.18.

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MEMORIALS

Revision of the Constitution and the general work of the Auxiliary have opened the way for advances, and more intensive work.

MARYLAND YOUNG PEOPLE

A BULLETIN, put out by the Commission on the Young People's Service League of Maryland, containing a suggested Constitution for parochial leagues, programs, and topics, has recently been published by the Commission and may be obtained from Miss Milliken, at the Diocesan House, Baltimore.

There are now fourteen Young People's Societies in the Diocese connected with the diocesan organization. It is planned to have in the near future another supper-conference to be attended by representatives from every parish. The attendance at the last one was nearly 200.

A meeting will be held in Washington, D.C., on February 9th, for the purpose of effecting a provincial organization of the young people. Two delegates (young lay people) are invited from every diocese in the Province of Washington. In this Province there are several dioceses already organized; and, of the Provinces, two or three are organized.

The Maryland Commission on Work Among College Students, has arranged for a student conference in Washington, N.C., from February 29th, to March 2d. The subjects for discussion are to be, What the Student can do for the Church, and What the Church can do for the Student. There are about fifteen Colleges for men and women within the Dioceses of Washington, Easton, and Maryland, and there will be two students from each of these Colleges, as delegates to the Conference, who will be guests of the Church in Washington. All other students who are interested are invited to attend. The program includes sightseeing on Saturday afternoon, March 1st. An invitation will be extended to the Conference to meet next time in Baltimore.

NINE BROTHERHOOD CAMPS SCHEDULED

CHURCHMEN interested in the development of the older boys of the Church are interested in plans for the chain of Brotherhood Training Camps, announcement of which has just been made. The camps, with their location and dates, are as follows:

Camp Carleton: Located at Angola, N. Y., June 23d to July 5th, in charge of Field Secretary John H. Frizzell, and William Roesser.

Camp Houghteling, Twin Lake, Mich., June 23d to July 5th, six parishes in the Diocese of Chicago have already made reservations for their boys. C. W. Brickman, Field Secretary, will be director.

Camp Tuttle, southeast of Springfield, Mo., is open June 23d to July 5th, and is in charge of Field Secretaries Alexander and Dixon.

Camp Finney, Little Switzerland, N.C., June 23d to July 5th, with Messrs. Willard and Eppes in charge, and Bishop Penick as chaplain.

Camp Morrison, Waterloo, Iowa, July 1st to 11th, is to be operated by diocesan workers.

Camp Kirchhoffer, San Luis Obispo, Calif., July 5th to 18th, is directed by Field Secretary MacPherson.

Camp Bonsall, Oxford, Pa., July 14th to 26th, Mr. J. B. Eppes, director, the Rev. Edmund Gettier, assistant director.

Camp Wood, Delaware, N. J., July 14th

to July 26th, is in charge of Mr. Guy Willard, with Archdeacon Bambach, of Brooklyn, as chaplain, and Field Secretary Frank DuMoulin as business manager.

Camp Gardiner, Winchendon, Mass., July 14th to 26th, has as director, John H. Frizzell; assistant, William Rossier; and business manager, John W. Irwin.

Camp Wood has been moved from Long Island to a beautiful site near the famous Delaware Water Gap. Camp Bonsall will have new cabins similar to those being erected for Camp Houghteling, and Camp Gardiner is located on the new site recently announced, a tent camp with splendid facilities for recreation and athletics.

The Pennsylvania Department of Forestry has made a survey of the Camp Bonsall site, and arrangements are being made for extensive reforestation of the site with white and red pine, rank pine, and spruce trees supplied by the State.

SECRETARY, DIOCESE OF TEXAS

THE REV. WILLIAM GARNER, rector of St. Andrew's Church, Houston, Texas, was elected secretary of the Diocese of Texas at the recent meeting of the Diocesan Council, and all correspondence should be addressed to him at 201 West Nineteenth St., Houston, Texas.

SOUTH CAROLINA WOMAN'S AUXILIARY MEETING

THE ANNUAL CONVENTION of the Woman's Auxiliary of the Diocese of South Carolina, which met at St. David's Church, Cheraw, is to place a chalice and paten in one of the devastated churches of Japan, as a memorial to their first diocesan president, Mrs. Robert Wilson, of Charleston. Great regret was felt that, owing to illness, the Bishop of the Diocese, the Rt. Rev. William A. Guerry, D.D., was unable to be present; but he sent a very inspiring message to the women, thanking them for their assistance in his work, and urging that they make recruiting for the ministry a subject of special prayer and effort.

THE HILLSDALE CONFERENCE

THE JOINT Summer Conference of the Dioceses of Michigan and Western Michigan will again be held at Hillsdale College, Hillsdale, Michigan, from July 7th to the 17th. The scope of the conference will be enlarged. Courses will be offered in Religious Education, Social Service, Missions, and Young People's Work. The general chairman is the Rev. G. P. T. Sargent, of Grand Rapids, and the Rev. A. M. Ewert, of Grand Ledge, is treasurer. This year special emphasis will be laid upon courses for the clergy. This department is in charge of the Rev. R. W. Woodruff, of Detroit, who is working in conjunction with Bishop Page to make this one of the strongest schools for the clergy in the country. The Young People will be under

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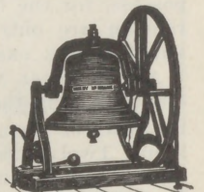
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the charge of the Rev. Mr. Lewis of Ann Arbor, the women will be in care of Mrs. J. H. McDonald, president of the House of Churchwomen of the Diocese of Michigan. The Rev. H. G. Stacey, of Hillsdale, is chairman of the committee on local arrangements.

A complete list of the leaders has not been announced as yet, but it will consist of such men and women as the Rev. L. N. Caley, D.D., of Philadelphia, and Miss Mabel Cooper, and others.

NORMAL SCHOOLS IN MICHIGAN

UNDER the leadership of Mr. E. E. Piper, director of Religious Education in the Diocese of Michigan, the normal schools have made great advances until at the present time there are three flourishing schools in different parts of the Diocese. The Church School Institute in Detroit is the oldest and largest (perhaps the largest in the country) having an enrollment of four hundred, and an average attendance of three hundred teachers and workers.

The success of this school has led to the establishment of two others, notably one in the northern part of the diocese, known as "The Saginaw Valley School" which draws from the towns of Saginaw, Bay City, Midlands, and West Branch. This school has an average attendance of about a hundred. Courses are given in eleven grades of the Christian Nurture Series, Church School Administration, Service League, and Young People's Organizations.

The other school is located at Ann Arbor, and draws from the towns of Jackson, Ypsilanti, Howell, and Clinton. Here the attendance is about forty, this being its first year, but the interest is growing. The same general courses are given, with the addition of a course in Social Service.

BISHOP'S DAY AT RUTH HALL

BISHOP'S DAY, with its usual festivities, was celebrated at Ruth Hall, Asbury Park, N. J., on January 26th. At the Chapel service Bishop Matthews gave a talk to all the pupils. Later followed the Bishop's treat, a turkey dinner, to which all the pupils of the school and a number of guests were invited. The Bishop called for speeches from Miss Adeline Jenckes, trustee and former principal of Ruth Hall, Father Barnes, trustee, Major Duncan, of Freehold Military School, and Miss Emily Spooner, the present principal. All expressed a lively and active interest in the work of the school, and a willingness to forward its interests. The afternoon was taken up by a trustees' meeting, and later a reception was held at which many parents and friends were present to complete the enjoyable holiday.

DETROIT SOCIAL SERVICE WORK

DETROIT, the dynamic, has not always been dynamic. Years ago it was a quiet, friendly city with the customs and conventions of the small town strongly in evidence, and with historic traditions carefully preserved in monuments and buildings, and with famous names honoring the streets and about which still linger the flavor and romance lingered lovingly in many a quiet quarter, and though the coming of the great automobile industry, and its allied shops and factories, brought a rapid increase in industry and population and wealth, and changed whole sections of the

city from pleasant places of home life to busy business blocks, yet even change and industry and dynamic energy cannot mar nor move some of the old landmarks, about which still linger the flavor and romance of bygone days.

One of these, a fine old tradition in stone, is Mariners' Church, which faces Woodward Avenue at Woodbridge Street, and is but a short two blocks from the Detroit River. Built in 1849 as a church for mariners, it worthily fulfilled its mission until the old time mariner of the river became obsolete, a rarity, a species of the genus *homo*; no longer in evidence; and gradually the congregation of Mariners' Church faded away and became a memory.

When the Diocese of Michigan started on its great forward movement to develop the fields of domestic missions, religious education, and social service, the funds for each field were meager and the late Bishop Williams was glad to accept the offer of the trustees of Mariners' Church to allow the head of the Department of Social Service to occupy the gallery of the church for his office and headquarters. That was nearly four years ago, and, while there have been some changes in the personnel of the staff, there has been no diminution of effort in bringing relief to the unfortunates that seek the old church for aid, and no discouragement over the magnitude of the task or the multitude of the appeals. The Church has become the social service church of Detroit, and headquarters for the Church's Social endeavor in that city.

The staff consists of the superintendent, who is a layman, and a worker (a volunteer), a clergyman, the Rev. O. D. Smith, and a rare, tactful, trained woman social service expert, Mrs. Robert Page, a young man to drive the automobile, and to collect and distribute clothing and other contributions, and a stenographer.

This church, which also may be called Detroit's City Mission, covers some sixteen institutions, hospitals, homes of refuge, and prisons, and handles in a practical way thousands of cases monthly. Up the old stairs come tramping every day of the week, except Sunday, men and women who have some trouble, sorrow, illness, or want, which they wish to solve and relieve. Some of the calls are most amusing, others acute and urgent, and many so pathetic that they appeal immediately to the sympathy.

Help is given in practical ways, by giving clothes, finding jobs, paying cash rent when eviction is threatened, making small loans, and arranging for room and meals for men and boys out of work. Race, religion, color, or creed makes no difference to the mission. If the case is worthy it is never turned down.

Help is given to girls in trouble, baby coming, and no husband for the mother, or father for the nameless child. Some of these cases are most distressing and difficult of solution, but it is all in the day's work. The members of the mission believe there should be a come-back for the repentant prodigal daughter as well as for the prodigal son, who has tired of sowing his wild oats, and wants to come back, and they both preach this doctrine and practise it as well. When the world can receive this vision, there will be fewer little girls walking the streets, selling their bodies for money, or jumping into the river to end it all.

Then there are drifters, the men without jobs or homes or hopes or money or morale or morals. The Mission gets thou-

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sands of them, dirty, ragged, unshaven, smelly, and disreputable, and they are a problem. Lately a way has been found to help them solve their own problems, which the workers at the Mission call the "fifty-fifty plan."

DR. VAN WINDER SHIELDS RESIGNS

THE RESIGNATION of the Rev. V. W. Shields, D.D., as rector of St. John's Church, Jacksonville, Florida, has been announced to take effect in June. By action of the vestry Dr. Shields will become rector emeritus of the parish. Dr. Shields became rector of St. John's, in 1889, three years after Bishop Weed's consecration as diocesan, and during this long rectorship has been honored by the Diocese as well as by the National Church. As a zealous pastor and valued friend he has endeared himself to the people of the mother parish of Jacksonville, and to a host of friends beyond St. John's, who have been blest by Dr. Shields' kindness and ministrations. It is the hope of the diocese that Dr. Shields will continue to help by his council and by his work in Florida, after he has relinquished the rectorship of this important parish.

REV. DR. JAMES HART LAMB

THE REV. JAMES HART LAMB, D.D., rector emeritus of old St. David's Church, Radnor, Pa., was buried in the churchyard of that church, Monday, February 4th, after service held in the church, at which Bishop Garland officiated, assisted by the rector, the Rev. Crosswell McBee, and the Rev. Dr. Taitt. The choir from St. Mary's Church, Wayne, sang.

Dr. Lamb was born in Aberdeen, Scotland, about eighty years ago. He received his primary education in Aberdeen and in the Philadelphia Grammar Schools, and his theological education from the Philadelphia Divinity School, which he attended in 1869. The University of Pittsburgh made him a Doctor of Divinity in 1910.

He was ordained to the priesthood by Bishop Odenheimer in 1873, and before going to St. David's Church, held two parishes in New Jersey. He was Financial Secretary of the Clergyman's Retiring Fund Society, in 1897; at one time a member of the Standing Committee of New Jersey; and was at the time of his death chaplain of the St. Andrew's Society.

DEATH OF REV. JOHN M. RICH

THE DEATH of the Rev. John Montgomery Rich, priest in charge of Calvary Church, Cairo, N. Y., in the Diocese of Albany, occurred suddenly at his home in that city on the evening of February 4th. He is survived by his widow and a daughter; a brother, the Rev. Lawson Carter Rich, rector of Corpus Christi Church, New York; and two sisters, Miss Mary T. Rich, matron of St. John's Home, Milwaukee, and Sister Frances, of the Sisterhood of the Holy Nativity.

The Rev. Fr. Rich was graduated at the General Theological Seminary in 1891, and, after being ordained deacon in the same year by Bishop Doane, spent several years in Oxford in post-graduate study. He was advanced to the priesthood by the same Bishop in 1894. After a short period at Fort Meeker, Colo., and then at All Saints' Church, Denver, he returned to the East; was missionary at Holy Cross Church, New York, then priest in charge

of St. George's, Newport. He was afterward assistant at St. Luke's Church, New York, then rector successively of Trinity Church, Jersey Shore, Pa., and the Church of the Incarnation, Pittsburgh, beginning his work at Cairo only a year or two ago.

DEATH OF REV. DR. JENVEY

THE DEATH of the Rev. Dr. William Jenvey has removed one of the older clergy of the Diocese of Newark, his name having been on its list from 1883 as rector or rector emeritus of St. Paul's Church, Hoboken. He was a graduate of Marietta College, which gave him a doctor's degree, and of the Philadelphia Divinity School. He was a soldier in the Federal Army and was at the Battle of Gettysburg.

Ordained to the priesthood in 1874 by Bishop Stevens, he served as a missionary in Nevada with Bishop Whittaker. He was for many years the Secretary of the Standing Committee and Archdeacon of the Diocese of Newark. He did a great deal of excellent work in watching over the missions in the eastern half of the Diocese, and was greatly beloved by all who knew him. Retiring from his Hoboken rectorship a few years ago, his last years were spent in California, where he at once accepted the care of the Mission at Berkeley, and of missionary work elsewhere. Hardly any man in the Diocese was better known or more loved than Archdeacon Jenvey.

DEATH OF REV. H. K. B. OGLE

THE REV. HARRY K. B. OGLE, rector of Christ Church, Franklinville, Pa., died suddenly, shortly after concluding the services in church, Sunday, February 3d. Mr. Ogle was forty-seven years old, and is survived by his widow, to whom he was married last October.

Mr. Ogle was born in Philadelphia, and was graduated from Princeton in 1899. Three years later he was graduated from

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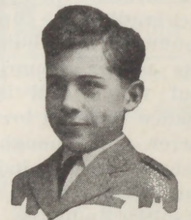
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the Philadelphia Divinity School, and was ordained in 1903, by Bishop Mackay-Smith. He served in Hartford, Conn., Norristown, Pa., and at the Church of the Advocate, Philadelphia, as assistant. For nine years he was vicar of the Chapel of the Prince of Peace, resigning in 1913 to become rector of the Church of the Covenant, where he remained for seven years. He became assistant minister at old Christ Church, until last autumn when he assumed the rectorship of Christ Church, Franklinville.

DEATH OF REV. JOHN LONDON

THE REV. JOHN LONDON, a retired priest, who died at his home in St. Augustine, Fla., was buried from Trinity Church, St. Augustine, February 1st, the Rev. L. Fitz-James Hindry, the rector, officiating.

The Rev. Mr. London was born in London, England, in 1849. He received the degree of Bachelor of Divinity from the Episcopal Theological School, Philadelphia, in 1874, in which year he was ordained to the diaconate by Bishop Howe, who advanced him to the priesthood in 1876. His clerical work was entirely along the Atlantic Seaboard, and, in going to Florida to live with his daughter, he took oversight of the churches at Federal Point, Welaka, and Interlachen.

MAGAZINES

THE fascinating adventure of missionary work is nowhere so successfully portrayed as in *The East and the West*, published by the S.P.G. Well written, intellectual, aiming at a really profound study of this important subject, it should be read, one is almost tempted to say, by every intelligent Christian. The January issue contains a most hopeful account of An Effort Toward Unity in Egypt, contributed by the Bishop of Egypt and the Sudan. Mr. H. C. Walters writes on Some Aspects of Religion in Burma, a country about which, as he truly says there is extraordinarily little definite knowledge amongst the missionary public. The New Religious Movement in China, *Tao Yuan*, is described by the Rev. F. S. Drake. This "includes Christianity in its union of religions. It may therefore be regarded as significant of the first mingling of Christian and pagan thought in China, and may be compared with the similar mingling of Christian and pagan thought in the Roman Empire that resulted in Gnosticism and other religious forms." The Japanese earthquake is the subject of two articles—one from the pen of one of our own missionaries Dr. J. T. Ingram Bryan. The Rev. Hugh Martin writes most interestingly about C.O.P.E.C. and the Missionary Enterprise—C.O.P.E.C. being, one hopes it is not necessary to explain, that gigantic conference on Christian Politics, Economics, and Citizenship to be held next April in England, for which the united Churches of Great Britain have been preparing for three years. The sister but lesser movement in this country is, that known as The Christian Way of Life Mr. Martin utters some wise sayings "Every religion bears fruit in a social order." He quotes Hegel: "A nation which has a bad or a false conception of God has also a bad state, bad government, and bad laws." . . . "The aim of helping the individual," he continues, "comes first, and must remain first, but it inevitably expands into the determination to create

a social order imbued with the spirit of Christ or it fails of its full fruition. . . We cannot go to the East with our Gospel from lands completely Christianized, but we can go to preach a Gospel which is the one solution for the world's problems East and West alike." No space remains for more than a mention of valuable reviews, important news from the mission field, and especially of an article on the Indian Christian by that prince of Indian missionaries, now co-worker with Tagore, Mr. C. F. Andrews.

Dr. FRANCIS J. HALL has added to his many previous services to the Church a careful review of Dr. Tyson's *The Eucharist in St. Paul*, which is divided between the December and January numbers of the *American Church Monthly*. If at times he seems severe, as the author criticised has charged, it is because that author's earlier training had fitted him for so much more constructive a position than that which he now seems content to maintain, that there is, no doubt, a personal hurt in finding that the author was no longer able to perceive the fallacy in his most recent position. Dr. Foakes-Jackson completes his series of papers intended, as he says, "to show that Anglicanism is a phenomenon of peculiar significance within the Church Catholic and Apostolic." The series has been brilliant and worth while; the work of an historian and chronicler rather than of an apologist. Once again has been demonstrated how valid, for Anglican Catholics, is the appeal to history. In the December number was printed Mr. Ralph Adams Cram's notable address on The Eucharist as the Center of Unity, given at the Eucharistic Conference at All Saints', Ashmont, last fall. In our judgment the recent issues of the *Monthly* have been above the average and have contained an exceptional number of papers of real value.

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NEWS IN BRIEF

ATLANTA—The Knights of St. Philip, the only secret order society for young men in the Church, originating in the South, is showing a remarkable gain in membership. Founded upon the principles of providing for the religious training, Christian fellowship, and social activities of the young men of the Church, it is proving its worth wherever a castle is established, and its officers are confident that the time is not far distant when there will be a castle in each parish of the diocese of Atlanta. Mr. J. H. Reed, 16 Washington St., Atlanta, has just been elected Eminent Secretary for 1924.—The Rev. A. J. Gaynor Banks, Director of the Guild of the Nazarene, preached at Christ Church, Macon, January 20th, to a large congregation of interested people.—The family of the late Mrs. W. W. Wrigley, of Christ Church, Macon, have asked to have the privilege of furnishing one of the rooms in the Infirmary of the new Appleton Church Home, the diocesan orphanage being erected at Macon.—All Saints' Church, Atlanta, is planning to build a cloister between the church and parish house as a memorial to the men of the parish who served in the World War.—St. Philip's Cathedral has turned its evening service into a special Nazarene service, during which a special address is made on the subject of spiritual healing, and those afflicted have the laying on of hands and prayers for healing at its close.

CHICAGO—The Rev. C. L. Street, superintendent of the Chicago City Missions staff, is on leave of absence in New York City, where he is taking a special course on Social Service at Columbia University. During his absence the Rev. F. F. Beckerman is acting as superintendent. The Rev. Gardner MacWhorter, who resigned as priest in charge of St. Edmund's Church on January 1st after two years' service there, has been appointed on the City Mission staff.

FOND DU LAC—The Rev. Francis P. Keicher, of Chilton, Wis., has been elected chairman of the publicity department of the Diocese.

IOWA.—On Sunday, February 3d, at Grace Church, Cedar Rapids, the Rev. R. J. Campbell blessed a very beautiful sanctuary lamp, a memorial gift of Mr. and Mrs. Quinter Kephart.

LONG ISLAND—The sixtieth anniversary of the Church of the Atonement, Brooklyn, was celebrated during the week ending February 2d. The special preachers were the Ven. George F. Bambach, Archdeacon of Brooklyn, the Rev. Dr. Swentzel, a former rector, and the Rev. F. H. Handsfield.—The Rev. William H. Gibbon has become chaplain of the Church Charity Foundation, and should be addressed at 452 Herkimer St., Brooklyn.—The Rev. Bishop Falkner, rector emeritus of Christ Church, Bay Ridge, Brooklyn, and his nephew, Mr. Gilbert, have given a chancel rail to the Lady chapel of the church.—The February meeting of the Brooklyn Clerical League was held at the Church Charity Foundation, an annual event. The speaker was the Rt. Rev. Paul Jones.—Bishop Burgess presided at the annual meeting of the Church Mission of Help of the Diocese of Long Island. The address was made by the Rev. Francis H. Little, rector of Grace Church, Brooklyn Heights.

MARYLAND—Two successful Institutes, arranged by the Commission on Rural Schools, have been held in Emmanuel Church, Belair, and were largely attended by both teachers and clergymen. Such Institutes will be arranged wherever desired.—Three thousand copies of a booklet of prayers for family and private use, which has been compiled by the Commission on Work among Adults, the Rev. Dr. Magruder, Chairman, are just off the press, and will soon be ready for distribution.

MICHIGAN—On the Fourth Sunday after the Epiphany, the Rev. Harold McCausland, rector of Trinity Church, Bay City, blessed a gold pyx given by Mrs. John H. Howard in memory of her father, Emery James Vance.

NEWARK—A day of devotion for the members of St. Margaret's Altar Guild of Christ Church, Newark, and their friends, is to be held February 29th. The Rev. William B. Kinkaid is to be conductor.—An interesting work is being done among the foreign-born under the auspices of Christ Church, by Miss V. Duckett. She finds that volunteer helpers are greatly needed to develop the work to its full opportunity.

NEW YORK—The Rev. Louis A. Parker, for the past two years with the Relief Commission operating in Southern Russia, is now on the staff of St. Agnes' Chapel, Trinity Parish, New York City. His address is 121 W. 91st St.—For the past three months there has been a very active Young People's Society in St.

John's Parish, Larchmont, N. Y. There are between twenty-five and thirty names on the roll, boys being in a great majority. Meetings have been held for discussion and fellowship every Sunday at 5:30 p. m. with supper in the parish house following.

OREGON—A chapel is being provided for the Pro-Cathedral of St. Stephen the Martyr, Portland, by a gift of \$2,500 from Mrs. Walter Taylor Sumner, wife of the Bishop of Oregon. It will be a memorial to her mother, Mrs. Samuel Mitchell, who died last spring at Negaunee, Mich. In addition to this chapel, the parish house is being enlarged, to include a commodious office for the dean, Dr. H. M. Ramsey, and a vesting room for the choir.—With the election of trustees for a Convalescent Home in connection with the Good Samaritan Hospital, steps are being taken for its establishment in permanent quarters. For the erection of a suitable building, Miss Catherine Percival, of Portland, has presented a site consisting of four lots, and \$1,500 is also available. The fund will be enlarged as rapidly as possible, that the long felt need of such a permanent home may be supplied.—Bishop Sumner completed the tenth year of his episcopate on the Feast of the Epiphany, and a committee has been appointed to prepare a suitable program for the observance of this anniversary.—The Portland Clericus has elected as its officers for the present year the Very Rev. H. M. Ramsey, chairman; the Rev. W. R. Everton, vice chairman; and the Rev. E. H. Clark, secretary-treasurer.

PENNSYLVANIA—On February 1st, the Rev. Frank L. Vernon, D.D., rector of St. Mark's Church, Philadelphia, blessed and dedicated two memorial windows in the chapel in the Home of St. Michael and All Angels for crippled colored children, and a new building containing the resident priest's apartment, and accommodations for boys. The building has recently been acquired by the Trustees of the Home, of which the Rev. Dr. Vernon is President. Sister Catherine is in charge of the Home, and the Rev. Fr. Griffith, Chaplain.—In Holy Trinity Parish House, Philadelphia, on Monday evening, February 7th, a meeting for business women was held under the auspices of the Foreign Committee of the Woman's Auxiliary. The Foreign Field was the topic under discussion. Mrs. Charles R. Pancoast, head of the Foreign Department, was the speaker, and she showed pictures of China and Japan taken by her during her recent visit to the mission stations in the Orient.

SOUTHERN OHIO—The Campaign for the raising of \$800,000 for the greater part of the new million dollar Children's Hospital has started with the highest hopes of success in the near future. Col. Wm. Cooper Procter has started the ball rolling with a subscription of \$250,000.—The Eleanor Lodge, Mt. Auburn, with accommodations for seventy-five girls has been opened, taking the place of the Lawrence Home and Eleanor Earnshaw Club. It is governed by a Board representative of the G.F.S. and the former organization in equal numbers.

TENNESSEE—The University of the South has recently received a bequest from the estate of the late Mrs. Thomas O'Connor, of Knoxville, Tenn. The Rev. C. T. A. Pise, D.D., of Goshen, N. Y., has made the University the gift of several hundred volumes from his library. Among these are several rare and valuable volumes dealing with Church life during the Confederacy, and with the early life of Sewanee. Dr. Pise's father was one of the charter members of the first Board of Trustees of the University.

TEXAS.—Recently, there has been dedicated in St. Paul's Church, Waco, in memory of Andrew J. Dosssett, a silver processional cross, the staff of which is of ebony.

WASHINGTON—The Rev. William Henry Petrus, rector of St. Mark's Church, Washington, who was regimental chaplain of the 27th Artillery, C. A. C., during the World War, has been commissioned by President Coolidge a chaplain in the Officer's Reserve Corps with the rank of captain.

WEST TEXAS.—The Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, conducted a most successful and inspiring Mission at Christ Church, San Antonio, beginning Sunday, January 20th, and closing the following Sunday, the 27th.

WESTERN NEW YORK.—The Girls' Friendly Society branches, in the Western New York Diocesan G. F. S. organization, sent early in February, to the Easter school for Igorots at Baguio, Philippine Islands, the sum of \$630, the Diocesan Memorial Fund. This is an annual gift, contributed as nearly as convenient to All Saints' Day, in memory of members and associates who have been connected with the G. F. S. in Western New York.



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