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# The Living Church

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

VOL. LXX

MILWAUKEE, WISCONSIN, FEBRUARY 9, 1924

NO. 15

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## THE CAMBRIDGE MANIFESTO

Editorial

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By the Bishop of New York

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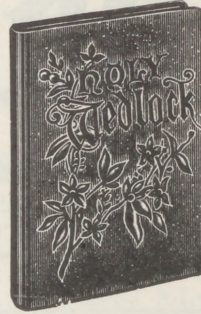
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You need not scoff at the Church because it contains so many sinners. If it contained nothing but saints there might be no room for you. The Christian Church was founded for sinners in the first place, and unless you yourself are a saint, you need it. Let it go down, and you and yours are likely to go down with it.—H. N. Nimmo.



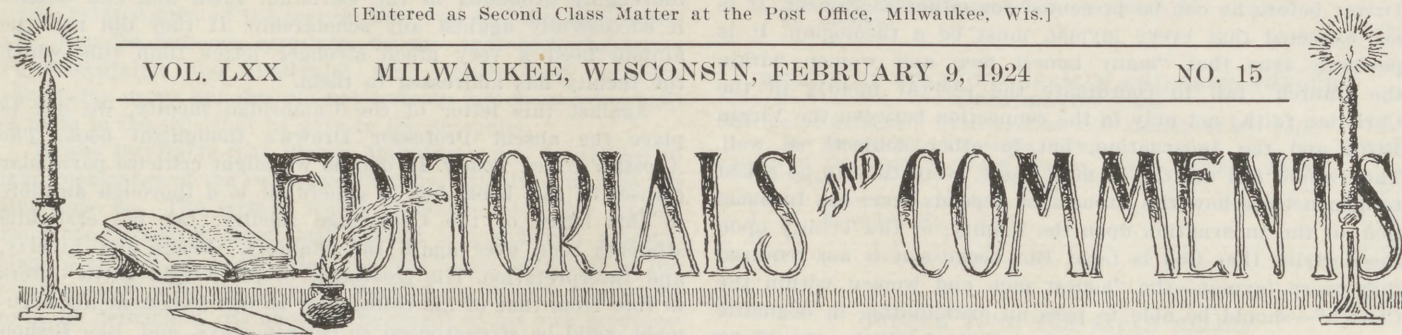
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MILWAUKEE, WISCONSIN, FEBRUARY 9, 1924

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## The Cambridge Manifesto

IN THE LIVING CHURCH of January 12th was printed a rather extended abstract of a paper addressed by the faculty of the Episcopal Theological School to the alumni of the same institution. The paper has now been published in pamphlet form bearing the title, *The Faith and the Creeds*.<sup>\*</sup> Its publication raises three distinct questions: (a) the intrinsic merits of the material itself; (b) the duty of a theological faculty with respect to the standards of the Church; (c) the duty of the Church with respect to a seminary that contests the position of the Church and yet purports to prepare candidates for the Church's ministry.

At the outset let us bear witness to the thoroughly courteous and conciliatory tone of this paper; a tone, indeed, that we would naturally have expected from its writers, but which is in such marked contrast to certain other literature that has followed the publication of the Pastoral that it is a pleasure to direct attention to it. We now venture to discuss the pamphlet in, we trust, the same spirit that has animated these writers.

The signatories of the pamphlet are the dean and all the members of the faculty of the Episcopal Theological School with the exception of the Rev. Dr. Drown, who, it is noted, is at present teaching in St. John's University, Shanghai. They address themselves to their own alumni. They ask that "every thought that Cambridge men utter be constructive." They proceed to discuss the Pastoral. They note that the Bishops "bear witness to the rich spiritual meaning which underlies a strict construction of certain clauses of the Creeds, and particularly that regarding the Virgin Birth." But they regret that the Bishops' letter has "cast suspicion on the membership [in the Church] of those who are unable to affirm belief in the Virgin Birth as a fact of history."

From that point the letter seems to us to involve a curious perplexity. At no point do the members of this faculty directly affirm for themselves the latter position, and yet it is impossible (are we wrong?) not to feel both that their sympathies are with those who do not "affirm belief in the Virgin Birth as a fact of history," and, especially, that they assume that the vast body of their own alumni are among those who do not make such an affirmation.

Our perplexity is this: why are the Cambridge alumni, at least the younger members of whom have been taught by this distinguished faculty, especially to be considered, as a class, as not able to "affirm" this belief? What have they been taught in the seminary? Have they been properly trained to defend intellectually the undoubted position of the Church on the Virgin Birth—to take the example that the faculty takes in this pamphlet—or have they not?

If they have been, we fail to see why it should be neces-

sary for this letter to be addressed to them. The faculties of the General Seminary, or of Alexandria, or of Nashotah, have not felt it necessary similarly to address their alumni. These other faculties seem to feel that they trained their students with sufficient thoroughness while they were under-graduates to fit them intellectually to deal with doubts concerning this or any other section of the Christian faith. That is why we maintain seminaries. That is why seminaries employ scholars for the various positions. No doubt each of these seminaries fails in individual instances, nor is any one of them to be held responsible for intellectual vagaries of individuals who do not adequately represent the scholarship of their instructors; but if, as a whole, it is to be assumed that the graduate body of one of our seminaries is out of sympathy with any of the direct, categorical statements of the creed, though their instructors carefully refrain from aligning themselves with that position, how can we refrain from saying that the members of the faculty are making a most serious indictment against themselves? If the Cambridge alumni are, as a class, unable to defend adequately the fact of the Virgin Birth, which the Prayer Book certainly affirms, whose fault is it? Why were they not better prepared to go out among scholars in the world, and defend the position of the Church? What is the object and perspective of the seminary?

And just what is meant by questioning whether the Virgin Birth is "a fact of history"? If it is a fact at all, it must be a fact "of history." If the statement be true at all, it must assert a "fact." These writers thus state the position affirmed by the Bishops, in the Pastoral: "'Born of the Virgin Mary' means exactly what it says, that is, without a human father." Somehow we cannot quite comprehend why these distinguished writers show such overweening sympathy for men who contest this position, when they do not themselves say that they do so.

They "respectfully dissent from the statement in the Pastoral that objections to the historicity of the Virgin Birth 'have been abundantly dealt with by the best scholarship of the day.'" "The historical evidence," they say, "is emphatically twofold." "Doubts have been raised by a God-fearing search for truth in history and nature, and cannot be repressed by any official action or by any will to obey."

Perhaps it is not easy to pick out the "best" "scholarship of the day." The Pastoral can hardly have intended, in using the term, to assert more than that the scholarship that defends the Virgin Birth is of the "best scholarship of the day," without maintaining that it embraces all of that scholarship. Somehow it would not have occurred to us to contest so slight an exaggeration, if exaggeration it be. And when the writers observe that "It must be recognized that many honest men and women within the Church do not find belief in the Virgin Birth essential to their whole-hearted faith in Christ and in the Incarnation," we are obliged to point

<sup>\*</sup>We are asked to say that copies may be obtained on request to the Very Rev. Dean Washburn, Episcopal Theological School, Cambridge, Mass.



out that they are straying from the point at issue. Is the statement in the creed true? Has this theological faculty sufficiently trained its students so that these can adequately deal with those "honest men and women within the Church" and show them the fallacy of their position? Those are the real points at issue.

We do not wish to press the matter too far. Nobody supposes that a candidate for baptism or confirmation must go to a theological seminary and prove himself a Gore or a Driver before he can be presented for either sacrament. It is not expected that every layman must be a theologian. It is perfectly true that "many honest men and women within the Church" fail to coördinate the several factors in the Christian faith; not only in the connection between the Virgin Birth and the Incarnation, but in other subjects as well. They would fail utterly, in most cases, were they to be asked to demonstrate how the Atonement depends upon the Incarnation, or the Incarnation upon the Trinity, or the Trinity upon the doctrine that God is Love. But because it is not required that every layman—the "honest men and women within the Church"—should be able to pass an examination in dogmatic theology, it does not follow that their haziness should be carried over into our theological seminaries or that it should be the standard of the Church's faith. The Bishops are not intimating that only accurate theologians shall be tolerated among the Church's laity, and it was scarcely necessary, therefore, for the Cambridge faculty to introduce these "honest men and women" as though somebody were trying to deprive them of their place in the Church. On the other hand, the haziness of these honest people does not justify a like haziness in theologians who are commissioned to prepare candidates for the ministry.

The writers cite the fact that various interpretations are permitted on other clauses of the Creed: we do not necessarily affirm spatial ascent in asserting that "He ascended into heaven," nor geographical location when we speak of "the right hand of the Father." But do they not appreciate a distinction between an exegesis that amplifies or explains, and one that denies, a fact? Is there any current exegesis of, for instance, the Ascension, that denies the Ascension to be a fact? Really, it does seem as though a theological faculty might be proof against such confusion between explanation and denial of a fact as is shown in this pamphlet. It is true that whenever science changes its position, any statement in theology that appears in a setting of natural science must be reinterpreted. "Ascend," "descend," "sitteth," are not theological terms. They are the *minutiae* of language used incidentally to express facts connected with the Incarnation. Only the language of heaven can do justice to those facts. But in so far as human language is capable of enshrining an idea that is not of the earth, earthy, the several statements alleged to be fact in the Creed remain facts, through all changing exegesis. It is not good logic to say with these eminent professors: "We are unable to recognize a distinction which would permit interpretation of these other clauses and deny it in the case of the Virgin Birth."

Neither can we see why any difficulty is involved in holding to the fact of the Virgin Birth, if one accepts the fact of the Incarnation. The essence of the doctrine of the Incarnation is that a preëxisting Being, the Second Person of the Blessed Trinity, took human flesh, "and was made man." Is it reasonable, is it scientific, to maintain that the human process that *creates* life should be used to convey *preëxisting* life? To assume so would be to overthrow natural law. The "necessity" for adhering to the Virgin Birth as the medium of the Incarnation is not primarily a theological, but an intellectual and scientific necessity. The practical reason for adhering to it is that one who claims to accept the Incarnation but not the Virgin Birth almost certainly, almost necessarily, misunderstands the Incarnation. He is practically forced to hold, not that God became man, but that man became God. If an individual human life—a man—was created according to the natural process, at what stage in life did that man become God? The Cambridge faculty are bound to answer that question. But *did* man become God, or did God become man? If the former, life was created after the natural order. If the latter, life could not have been created after the natural order because it already existed. It is that school

for whom the Cambridge faculty makes its apology that is in direct antagonism to natural science, yet one never can get them to face the issue without drifting off into clouds of haziness. Frankly, did these professors give their students that true perspective as to the relation between the Virgin Birth and the Incarnation? Did they make clear to them that to hold to the Incarnation while denying the Virgin Birth runs directly counter to natural science? If they did, their alumni do not need this letter, because they are already thoroughly grounded in the Christian faith and can defend it successfully against any scholarship. If they did not, the alumni need a very much stronger letter than this which the faculty has addressed to them.

Against this letter of the Cambridge faculty, we beg to place the absent Professor Drown's thoughtful book, *The Apostles' Creed Today*. In details we might criticize particular clauses of this book, but in general it is a thorough antidote to this letter of the Cambridge faculty. Let his erstwhile students read over again the chapters, Creeds and Liberty, and Interpretation. His treatment of the Virgin Birth differs *in toto* from that of his colleagues. In our judgment his argument could be strengthened in certain ways, and, like Bishop Gore, he is cautious in his affirmations, but, so far as it goes, it is most admirable. His book fulfills the first consideration which the faculty asserts in this letter: "Let every thought that Cambridge men utter be constructive." As for the final suggestion of the Cambridge faculty, that the "liberty" which they desire to achieve—a liberty that is wholly inconsistent with that which Professor Drown so ably defends—"might be secured by making the use of the Creeds permissive instead of obligatory, and in the development of alternative forms to be tested by patient experience," we can only term this the ostrich plan. Would the position of the Church be less distinct if the Creeds were merely a silent witness to her faith? We do not rehearse the Constitution of the United States; is its obligation and authority any the less? The Constitution is constantly "interpreted"; is there no distinction between interpreting it and reversing it?

We confess to a sense of disappointment in reading this pamphlet. At a time when our theologians should be strong, this group is weak and vague. The very necessity, as they see it, for addressing their alumni on this subject seems to indicate that the alumni were not properly trained to deal with these vexed questions of scholarship in their undergraduate days. And certainly no one of the alumni could gather from this paper whether his former instructors believe "all the articles of the Christian faith as contained in the Apostles' Creed," or not. To write a pamphlet of this nature, and leave uncertain so essential a fact as to its meaning, is, we greatly fear, to fail to realize for themselves the primary requirement which this distinguished group has itself asserted: "Let every thought that Cambridge men utter be constructive."

**B**ISHOP MANNING'S sermon on "The Present Situation in the Church" will command the attention of the world, not only because of what he says, but because his diocese of New York has been the storm center of the Church during recent months. Carefully preserving silence when he was being daily assailed before the forum of Jews, Turks, Infidels, and Heretics which constitute the clientele of the New York daily papers, by certain of his own clergy who were sworn to "maintain and set forwards . . . quietness, peace, and love among all Christian people," Bishop Manning refused, as a matter of course, to meet those clergy in the forum that most appealed to their own sense of fitness. Other priests, speaking hastily from their own pulpits, added to the sense of unrest that these had created, and helped to create a situation that made the Christian religion, indeed, "good copy" from the reporters' point of view, but made it also a matter of derision among great numbers of men who rejoice at the quarrels in which Christian men engage.

That the issue was not one of scholarship versus conservatism, in spite of the efforts that were made to convey that impression, early became clear. The critics, from the outset, compromised their own scholarship by confusing the issue that



had been forced upon the Church with the Fundamentalist issue that was being waged in certain other religious bodies. Secular editors and reporters may perhaps be excused for falling into this blunder, and one of the most notable of them apologized for it, but for men who have had even a minimum of theological training to blunder in the same way is to forfeit, on their behalf, any sort of right to be considered scholars. Dr. Leighton Parks, indeed,—whom we always distinguish from smaller men who glory in the limelight—declared in a foreword to the printed form of the sermon that was sent out quite liberally, that he felt—as, certainly, do we—that both the terms Fundamentalist and Modernist were “misleading” as they were being used; but this did not restrain him from using both of them in the title that he gave to the pamphlet.

It was inevitable that Bishop Manning would be obliged to take cognizance of the issue, and in a most dignified way he has now done so. The sermon which he addressed to his diocese from his Cathedral pulpit last Sunday is a sufficient reassurance to any of his people who may have been disturbed by the attacks made upon the faith of the Church by men who ought to be its defenders. By quoting the words of his own predecessor, Bishop Henry C. Potter, he is able to show ample precedent for his own position. And by quoting from Bishop Phillips Brooks and from Dr. William R. Huntington he similarly shows how men who once seemed to revere the leadership of those great thinkers have now abandoned it and placed themselves under the condemnation of their erstwhile monitors. Are the followers of Brooks and Huntington ready to affirm *ex animo* the words that Bishop Manning has quoted from their published words?

In our judgment, Bishop Manning has performed an urgent duty exceedingly well; and we do not question that he has the entire sympathy of ninety per cent of his diocese with him.

**WOODROW WILSON** has passed into rest—and into history.

His is the honor of being leader of the American people at the period of their highest idealism. He was their prophet, their spokesman, their guide.

What followed, passes also into history. At least Mr. Wilson saw the far-off ideal of a world peace, made stable by a world substitute for war. If he failed, it was a failure which he shares with the angels that sang of the dawn of peace on that starry night in Bethlehem when the Child of Peace was born. All the sorry details that make up that failure are gathered, also, into the eternal archives of the universe. God knows it all. Blessed are they that *try*.

This editor likes to remember hearing Mr. Wilson say, in the midst of that campaign for reflection when he had “kept us out of war”: “We seek peace, with honor. The time may come when we must choose between these. If it does, we shall not choose peace.” And, under his leadership, we did not.

May God bless him and keep him, and grant rest to his soul!

**THIS** issue is printed under great difficulties arising from a break in electric power in our plant which occurred during a heavy windstorm on Monday morning. Through the courtesy of another printing house the more important matter received on Monday has been put into type, but in a face differing somewhat from that of our own

linotypes and thus marring the uniform appearance of the pages. We ask the leniency, therefore, of critical readers, and at the same time tender our apologies for the necessity of holding until next week much news matter that ought normally to appear in this issue.

**SAGADA SONGS**

STARLIGHT IN SAGADA

The floor of Heaven, worn thin with myriad feet,  
Glittered and glowed.  
Methinks the merry children there  
Peep'd through the chinks and crevices  
With laughing eyes:  
Our blindness sees but stars!

A. E. FROST.

**ACKNOWLEDGMENTS**

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**DEATH OF BISHOP KEATOR**

**A** NEW HAVEN, Conn., dispatch tells of the death of the Rt. Rev. Frederick William Keator, D.D., Bishop of Olympia, at a hospital in New Haven on Thursday night, January 31st, from heart disease.

Bishop Keator was born in Honesdale, Pa., October 22, 1855. He entered Willeston Academy, East Hampden, Mass., to prepare for college, and afterward passed through Yale University, from which he was graduated in 1880 with the degree of A.B., and from the law department in 1882 with the degree of LL.B. He practised law until 1887, when he entered the Western Theological Seminary as a candidate for orders, and was graduated in 1889 with the degree of B.D. In the same year he was ordained both as deacon and as priest by the Bishop of Chicago, and continued in the charge which he had founded, as a lay reader, that of the Church of the Atonement, Edgewater, having also founded, as a layman, in coöperation with the Rev. Samuel C. Edsall, afterward Bishop of Minnesota, the parish of St. Peter's, in Chicago. He was rector of Grace Church, Freeport, Ill. (1896-99), and of St. John's, Dubuque, Iowa, from the latter year till his consecration to the episcopate. He was elected Missionary Bishop of Olympia at the General Convention of 1901, and was consecrated in St. John's Church, Dubuque, Wednesday, January 8, 1902. The Diocese of Olympia was organized in 1910, and the status of Bishop Keator was then changed from Missionary Bishop to Bishop of the Diocese. Bishop Keator had received the degree of D.D. from the Western Theological Seminary and from Yale University and that of LL.D. from the College of Puget Sound, Wash. He was a thirty-third degree Mason.

**SMALL BALANCE FOR DOMESTIC AND FOREIGN MISSIONARY SOCIETY**

**I**T is a pleasure to announce to the Church that the accounts of the Domestic and Foreign Missionary Society for the year 1923, on the basis of estimates of final returns from distant fields, will be closed with a small balance of income over operating expenses.

The receipts from the dioceses in December were not up to the amount which it was estimated would be needed, but income from other sources was larger and the expenses were smaller than estimated. An exact statement of expenditures cannot be made until final reports from all the mission fields are received.

While it is gratifying that there will be a surplus for the year, it must be remembered that there would have been a deficit, had it not been for legacies of over \$300,000 available for current expenses. If every diocese had met its share of the budget as a minimum, these legacies could have been used to provide much needed new equipment in the field, and, in addition, more than \$400,000 would have been paid on the existing debt. Let us hope and pray that better results may be achieved in 1924.

Lewis B. Franklin, Treasurer.



## DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

*February 10: Fifth Sunday after Epiphany*

READ Col. 3: 12-18.

Facts to be noted:

1. St. Paul describes the character of the new life in Christ.

2. It is founded upon love, and is the relationship of love to God and man.

Christianity is not primarily a system of belief or morals, though it involves both belief and morals. It is personal relationship to God and our fellows, which is the relationship of love. "Thou shalt love the Lord thy God; thou shalt love thy neighbor." Since Christianity is a relationship, love is fundamental. It is the bond which makes any perfect relationship possible. "The bond of perfectness" in the passage has been variously interpreted. It may mean that love is the tie that binds members of the Church in the perfect unity of the Body of Christ, or that it is the power which knits the several graces and virtues of forgiveness, kindness, etc., together in the perfect Christian character. St. Paul's figure suggests that the latter is meant. Put on, like separate garments, the graces of kindness, humility, and the rest, and let love be the girde which keeps them all in order and symmetry.

*February 11*

Read Gen. 45: 1-9.

Facts to be noted:

1. Joseph has the power to answer injustice with punishment.

2. He forgives his brethren.

The life of Joseph is an unconscious type of the greater life of Christ. The parallel can be drawn with considerable exactness. Joseph is the beloved son sent to his brethren, persecuted by them, and condemned to death. He is exalted after his humiliation, and given the power and authority both to save his brethren and to judge them. The parallel comes very close when we place together the spirit of Joseph and the spirit of Christ. Both understood that to be great is to be merciful, and that forgiveness exalts a man more than vengeance. Joseph, like our Lord, rises above the almost instinctive desire for retaliation, and, like Him, pleads the ignorance of those who injured him. Again Joseph sees, as our Lord did, that God can turn the evil thing men do into an instrument for their own salvation.

*February 12*

Read St. Matthew 5: 43-48.

Facts to be noted:

1. The Law of Moses emphasized justice in human relationships.

2. Christ laid down the law of love.

3. Love must extend to forgiveness and mercy.

The Law of Moses tempered the severity of punishment which was held to be right in the ancient world by insisting that the extent of punishment bear a relation to the nature of the offence. Unlimited retaliation was forbidden. "An eye for an eye, and a tooth for a tooth," as a principle, marked a great step forward in the direction of justice. When it came to be interpreted as meaning that hate must be answered by equivalent hate, the principle was obviously wrong, and our Lord challenged it. Jesus always taught that the Christian must go beyond the point where abstract justice might allow him to stop. He is subject to the law of love, which has no limits. We might suppose that it would be sufficient merely to refrain from hating or injuring in return, but Jesus allows no such half-way attitude. Love cannot stop short of mercy, generosity, and forgiveness.

*February 13*

Read Ephesians 4: 23-32.

Facts to be noted:

1. St. Paul defines the nature of the life of love.

2. Its true characteristics are kindness, consideration, and generosity.

The faults to which St. Paul here refers are the most difficult to overcome. They are, for the most part, the faults into

which anger and resentment betray us, unkindness in speech, harsh criticism, detraction, and unfairness. It is unfortunately true that these faults mar the characters of many Christian men and women, who are otherwise fair-dealing and honorable. We all of us have known fine Christian people who have been spoiled by their aptness in saying the bitter thing. We need never go far afield before we are invited to listen to criticism of others, or feel the temptation to share in it. Few verses in Scriptures need to be remembered more often by most of us than the closing verse of this passage: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

*February 14*

Read I St. Peter 3: 8-13.

Facts to be noted:

1. Christ has showed His love by forgiving us.

2. We cannot claim the benefits of Christ's love, and withhold our forgiveness.

"The point at which I end is the challenge that Christ offers to you that you should organize your life to cooperate with the wide love of God, and not let it drift. Let it drift, and it will drift upon the lines of selfishness and class narrowness, tempered no doubt with wider emotions, but always dominated by the old narrow current. Organize your life, then, on the basis on which every reasonable man must desire to organize it—that on the basis of the mind of God; and you know what God is, as you see Him in the face of Jesus Christ. The mind of God, the mind of Him who made and rules the world, is the mind of love that is universal and without qualifications; in this, and no other way, shall all men know that we are children of God and Christ's disciples, if we have love one to another."—*Bishop Gore.*

*February 15*

Read I St. Peter 3: 8-13.

Facts to be noted:

1. St. Peter has been speaking of the special virtues of loyalty.

2. Here he deals with the "chivalric" virtues of pity, courtesy, and gentleness.

An age more sensitive to the value of the fine and graceful virtues of gentleness and courtesy than our own coined the word "gentleman." No word has suffered more in the rough handling of exchange. It has often been depreciated till it means a man of a certain social class. But it meant once what the word itself implies—a man, gentle in character, courteous and considerate in his treatment of others, thoughtful for those less fortunate or weaker than himself. Christianity is concerned with making gentlemen in this true sense. We are struck in reading the frequent lists of Christian virtues in the New Testament to find that many of these virtues fall in the field of what are ordinarily called "manners." These Christian manners are, however, not assumed or cultivated graces; they are the natural flowering of the love upon which all the Christian's life and relationships are founded.

*February 16*

Read Philemon 10-21.

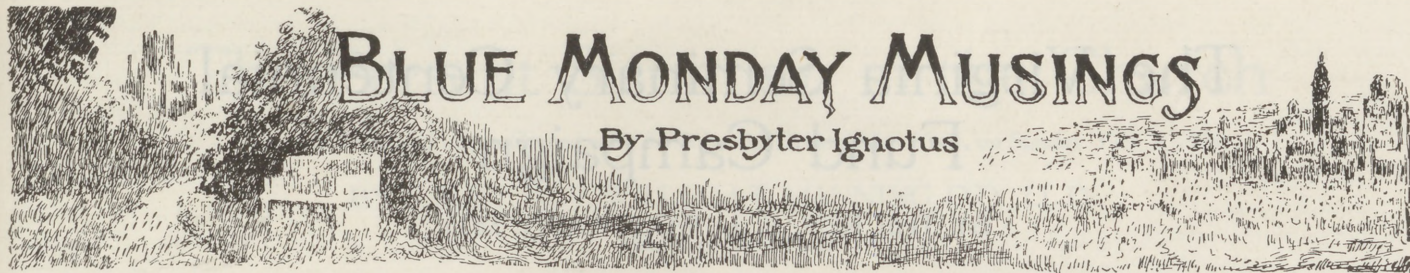
Facts to be noted:

1. St. Paul has persuaded the runaway slave Onesimus to return to his master Philemon.

2. He writes to ask Philemon to receive him with kindness.

This little letter, by great fortune preserved to us, shows the rare tact and consideration with which the Apostle Paul approached a personal application of the kindness he preached. It is written with a rare delicacy of feeling. He recognizes the injury which has been done to Philemon, and the justice of the punishment which might be visited upon the returned slave. He recognizes, also, that he, St. Paul, might have required Philemon's forgiveness as a return for his services to him, or asked for it because he had authority to exact it. He does neither. He appeals to Philemon's Christian kindness, with a generous confidence that his appeal will not be unanswered. He strengthens his request for a kindly reception of the slave, by an appreciative reference to Onesimus' services to him in prison. The manner in which a kind deed is done is as important as the kindness itself.





# BLUE MONDAY MUSINGS

By Presbyter Ignotus

IN a great daily paper appeared recently a letter, signed by a well-known woman philanthropist, attacking France as the cause of the European troubles, "the chief menace to world peace." Such statements are being made with increasing frequency; they repeat certain allegations, and they have all the marks of an identical inspiration. Many of us are not willing to believe that France has turned wolf and Germany lamb; we remember as far back as the beginning of the great war, astonishing though that feat of memory may appear to those endowed with a happy gift of selective forgetfulness. France is accused of maintaining a large standing army, of demanding that Germany pay what she promised to pay; of lending money to Poland and Czecho-Slovakia for the purchase of military equipment while leaving her own debts to England and to us unpaid; of remaining in the Ruhr, contrary to the wishes of its population; and of having a falling birth-rate!

1. France has a large standing army it is true, though not so large as in 1914 by fifty per cent. But since America and England declined to guarantee her safety from unprovoked German attacks, what other remedy is there? She does not want to see her borders overrun by Huns again. Yet what does the feverish activity of all Germany in military matters mean, if not another war? The recent speech of a Hohenzollern prince was frank enough at any rate. Allied officers have been shut out for about two years from investigation of the German military organizations, though they were expressly guaranteed in that right by the treaty. "Commercial" aeroplanes abound ever-increasingly in Germany, needing only slight changes to fit them for military purposes. And, in the Bolshevik factories of Russia, German officers supervise the manufacture of vast numbers of cannon and tanks. This is no time for France to disarm, unless she wishes to further her own murder.

2. France demands that Germany pay what she promised. When has that been a crime against world peace? She paid what she promised in 1871, nor whined to all the world about her bankrupt condition. But that was to enrich her conqueror, whose lands had been untouched by war. This is not for her own enrichment but to repair, in slight measure, the devastation which German soldiers, coming from and returning to a country knowing no devastation whatever, had deliberately inflicted upon her.

3. France has enabled the Little Entente to strengthen their armies that they may be a partial assurance to her against German treachery. Who would reproach a merchant almost bankrupt through the malice of his rivals, who paid fire insurance first, lest his rivals, by a great conflagration, should complete his ruin?

4. France remains in the Ruhr. It is the one bit of real security she holds against German paper promises, deliberately debased currency, and willful evasions. It may well be that the local population are not over-pleased, but I recall the occupation of Lille and Brussels.

5. Alas! France has a falling birth-rate. 'Tis true, 'tis pity; pity 'tis, 'tis true. Perhaps when the ever present threat of another war shall have been taken away, the normal birth-rate will be restored. But one does not measure civilization by fecundity. The Germans are surpassed by the Africans, surely.

No: *credo in Galliam.*

UNDER DATE of Hamburg, December 28th, there lies before me a circular letter of J. H. Lütter & Son, Fruit Brokers. They report that day sales of 10,000 boxes and 1,500 barrels of apples, at prices as given in this column some weeks ago. "Sales are well attended by all buyers of the whole of Germany." "We look for sales of twenty to thirty thousand packages weekly."

Who says all Germany is starving? There is doubtless acute distress in certain regions and classes; but the first appeal should be made to those well-to-do buyers of choice apples from all over Germany. I have not learned that such as they are doing anything for the misery of their fellow citizens.

I NOTICED, in the appreciative and kindly comment which a Roman Catholic paper made upon Bishop Rhineland's retirement, one qualifying phrase which seemed curious. The Bishop was said to have "belonged to certain proselytizing agencies," but was excused from much blame on that account on the ground that he couldn't help himself! I do not know what agencies are referred to, but there is a certain drollery in the accusation coming from a Roman Catholic source. I had supposed that almost every agency of that Communion would fall under such a description. Why is that blameworthy in others which in themselves is laudible? I confess I don't quite see the reasonableness of that.

I NOTE with pleasure the program of Choral Vespers rendered in St. John's Chapel, Cambridge, Mass., on Sunday, January 27th. It is a very well arranged presentation of the Gospel of the Incarnation as held by the universal Church, set to music by famous composers. Beginning with an extract from the Russian Liturgy, it continues with Balaam's prophecy, from Mendelssohn's *Christus*, and then gives Wollan's Cantata, *The Mystery of Bethlehem*, in which, among other seemly and beautiful things, we find the old anthem *O Virgo Virginum*, the hymn *Ave Maris Stella*, and other hymns of the ages, translated by Dr. Neale. There is no doubt where the choirmaster of St. John's Chapel stands.

A CERTAIN CHAPTER of "the Brotherhood of the Kingdom," sending out notices for its January meeting, declares: "Our organization is transcendent to all others: we have a positive, constructive, scientific, comprehensive, religious ideal. We are the leaven, to leaven the whole lump." Blessed modesty!

THIS IS FROM a Toronto paper, among its religious notices. It seems a pity that the spirit of Elbert Hubbard did not speak of "The Fate of the Unfaithful Husband after Death":

"THE TWENTIETH PLANE invites you to hear Louis Benjamin deliver the following trance psychic addresses from the Spirit World, at 527 Bloor St. West, near Bathurst street.

"Sunday, September 16, 7 P.M.: 'Why Did Not the Spirit World Prevent the Disaster in Japan?' From soul of 'The Buddha,' Divine Healing. Questions answered.

"Tuesday, September 18, 8 P.M.: 'The Fate of the Unfaithful Wife After Death.' From soul of A. J. Davis. Reading of auras and personal messages.

"Thursday, September 20, 8 P.M.—'A Suggested Religion of Reason, Wisdom, and Love for Man.' From spirit of Elbert Hubbard. Reading of auras and personal messages.

"The address Sunday will be a great revelation regarding the mighty forces of nature."

THE RECENT DEATH of Dr. John Clifford in England makes especially appropriate the republication of this poem of his—reassuring in the midst of the strife of tongues. "They shall know whose word shall stand, Mine or theirs."

## "HAMMER AND ANVIL"

"Last eve I passed beside a blacksmith's door  
And heard the anvil ring the vesper chime;  
When looking in, I saw upon the floor  
Old hammers worn with beating years of time.

"'How many anvils have you had,' said I,  
'To wear and batter all these hammers so?'  
'Just one,' said he; then said with twinkling eye,  
'The anvil wears the hammers out, you know.'

"And so, I thought, the anvil of God's Word  
For ages skeptic blows have beat upon;  
Yet, though the noise of falling blows was heard,  
The anvil is unharmed—the hammers gone."



# The Virginia Seminary Centennial Fund Campaign

BY THE REV. E. L. WOODWARD, M.D.

THE Virginia Seminary Centennial Campaign, to raise half a million dollars in a two months' intensive effort of its alumni and friends, is now entering its fourth week, and the movement is daily gaining in momentum.

Although the Seminary is a Seminary of the whole Church, and considerably more than half of its student body comes from outside the Virginia dioceses, Richmond, where the national headquarters of the campaign have been established, was selected for the first organized effort of the campaign, and, on January 6th, every pulpit of this city voiced the cause of this noble institution for the training of the Church's ministry. Of the \$60,000 suggested as the minimum responsibility of the Richmond churches, nearly \$50,000 has now been subscribed. The gifts here, for the most part, have been ranging from \$500 up, the largest being one of \$10,000, received a few days ago. Many donors are availing themselves of the privilege of making their gifts payable over five years. It is confidently expected that the completion of the Richmond quota will be accomplished in the immediate future, and the fact will at once be given publicity.

On Sunday, January 27th, the movement was inaugurated in New York City at a special afternoon service, at which the Rt. Rev. William Cabell Brown, D.D., Bishop of Virginia, made the principal address. Bishops Manning and Lloyd, of New York, the latter an alumnus of the Seminary, with other outstanding alumni rectors in New York, shared in the service. It is planned to have Bishop Brown remain in New York for a week or ten days to assist the local alumni and friends of the Seminary in raising at least \$100,000.

On the same day, Sunday, January 27th, the Virginia Seminary Centennial Campaign was presented at the morning service in almost all the churches in Baltimore.\* Many of the Seminary faculty, with selected Seminary students, together with the Rev. Dr. E. L. Woodward, executive chairman of the campaign, spoke at these services, and a very deep interest was manifested. The local plan called for a Seminary campaign dinner of alumni and leading Baltimore laymen on Thursday, January 31st. Sixty thousand dollars is being raised in Baltimore for a professorship in memory of the late Dr. Joseph Packard, and towards this fund substantial contributions have already been received.

The Rev. Dr. Berryman Green, Dean of the Seminary, in association with the Rt. Rev. Drs. Gravatt and Strider, Bishops in West Virginia, is spending ten days in visiting churches in that diocese. A forty thousand dollar fund for a memorial professorship to the late Rt. Rev. George W. Peterkin, D.D., is being contributed in West Virginia.

In Southern and Southwestern Virginia thorough organization has been effected and substantial contributions have been reported on their quotas of \$40,000 and \$30,000 respectively.

Among the other dioceses that have reported organization and the beginning of active work, are the Dioceses of East Carolina, Lexington, and Missouri. The Diocese of Washington has already reported more than half of its \$60,000 quota as completed.

An individual gift of \$10,000 has just been announced by wire from Cincinnati. Other outstanding individual subscriptions are as follows: \$18,000, and two \$5,000 subscriptions from Washington, D.C., two \$5,000 gifts, one from New York and one from Norfolk, Va., respectively, and a \$10,000 subscription from Richmond, Va. Reports from all parts of the state of Virginia indicate that the movement is rapidly getting under way both in urban and rural churches, and a general spirit of enthusiasm and confidence in full success is evidenced.

Literature setting forth the reasons for the centennial campaign is of a most attractive character and will be sent, upon request, to such of the clergy or laity as may desire to inform themselves fully about the situation. Requests for this litera-

ture should be sent to the executive chairman, the Rev. E. L. Woodward, M.D., 110 West Franklin Street, Richmond, Va., and contributions to the fund may be sent to Mr. Oliver J. Sands, treasurer, at the same address, which is national headquarters of the campaign.

The urgency of the Seminary's need may be summarized, perhaps, by saying that, while the resources of the Seminary have had no considerable increment within the last ten years, and that within its century of history no public campaign for funds has been made prior to this time, the general cost of living and the number of the students has, within this ten years, increased sixty-five per cent. For the past two years nearly half of the new applicants for admission to the Seminary, many of them men of the finest qualifications of character and college training, have necessarily been refused admission because of inadequate accommodations. Indeed, the overcrowded condition has resulted in a recurring deficit, which cannot be allowed to increase, and therefore the Seminary faces the alternative of immediately increasing her equipment and endowment, or she must turn her back on the greatest opportunity of her history and restrict her activities to the basis of a decade ago.

In view of the appalling fact that nearly one-tenth of the churches and missions throughout the country, especially in rural sections, are without ministers, not to mention the urgent demands for advance into new fields, such a program of retrenchment at the Virginia Seminary would seem to be fatuous in the extreme. The very urgency of the situation cries out against the possibility of anything but the substantial over-subscription of the Centennial Fund prior to February 29th, the date set for the closing of the campaign.

## A CHILD GOES TO CHURCH

In church, the morning sun shines softly through  
The stained glass windows, making pools of blue  
And violet and crimson everywhere—  
As if somebody played a spotlight there.  
Often the sunbeams reach our pew, and flit  
Around the place my Father used to sit.  
Making gay patterns on my Mother's dress—  
(Because they want to cheer her up, I guess)—  
Touching her black-gloved hands and long, black veil,  
Painting pink roses on her cheeks so pale.

(Like Tinker Bell, they joke sometimes, instead,  
Coloring people's noses blue and red—  
Making the bird on my Aunt Susan's hat  
Wink its glass eyes—I have to laugh at that.)

The man in robes is very old, and looks  
Like pictures of the saints in holy books,  
And, when to talk with God a while he kneels,  
Around his bent, white head a glory steals.  
And the gold cross that leads the vested choir  
Glitters as though it had been touched with fire!

I often wonder, if the light comes through  
The windows just the same on weekdays, too,  
And if, when all the people home have gone,  
The lovely colored brightness still shines on.  
Maybe, when the big church is hushed once more,  
God enters through the narrow chancel door  
And sits down in the bishop's tall, carved chair,  
While all the little angels gather there—  
Maybe He watches in the silence dim,  
While all the Sunday sunbeams dance for Him!

MARIE V. CARUTHERS, in the *New York Times*.



# The Present Situation in the Church

A Sermon Preached in the Cathedral of St. John the Divine, New York, on Sunday, Feb. 3, 1924

BY THE RT. REV. WILLIAM T. MANNING, D.D., LL.D.,

Bishop of New York

*"Stand fast in the faith."* I Cor., 16:13.

*"Be ready always to give an answer to every man that asketh you, a reason of the hope that is in you."* I St. Peter, 3:15.

*"For other foundation can no man lay than that is laid, which is Jesus Christ."* 1 Cor., 3:11.

HERE has been, during the past few weeks, much public discussion of matters affecting the faith and life of the Church.

We have had in time past discussions upon questions of lesser moment—questions of ritual, of Biblical criticism, of speculative theology, within the sphere of that wide liberty which this Church allows. But the questions which are now before us are different.

They touch the very soul and center of our faith as Christians. They relate to the Person of our Divine Lord Himself, His supernatural Birth, His bodily Resurrection, His Ascension into Heaven. Men are right in feeling the importance of the present questions. These are not matters of doctrinal detail or opinion. They are matters of life or death to the Christian Religion. They are the basic facts upon which our faith in Christ rests, without which the Gospel would cease to have reality or meaning.

Christianity stands or falls with the facts about Jesus Christ as declared in the Creed and in the Scriptures. If these things did not happen, Christianity has no basis whatever, the whole message of the New Testament is a mistake. It is these great central realities of the Christian Faith which are now being questioned within the Church itself.

I think I can say that during the course of these discussions I have been in no haste to speak. I speak now with deep realization of my responsibility, and only because it seems to be my duty. I want to speak only in that spirit which should guide and rule us in the Church. It is required of one in the Bishop's office that he shall speak the truth in love, but it is required also that he shall speak it faithfully and without fear.

What I wish to do, and feel it my duty to do, is to declare plainly what is the Faith which this Church holds, and what is the obligation to teach this Faith which rests upon those of us who hold office as her ministers. Let me at the outset refer to one matter as to which I feel that I must express myself once for all.

It has been intimated to me, and to the public, that a clear position on my part upon these questions might result in financial loss to the work of the diocese, and especially to the campaign now commencing for the building of the Cathedral. I do not believe it. But if this suggestion were true, my answer would be that a thousand Cathedrals are of less importance than one foundation fact of the Christian Faith. Better that the Cathedral should never be built than that a Bishop of this Church should fail to bear his witness for the full truth of Jesus Christ.

In considering the present questions, it should be emphasized and kept always in mind that the issue involved is not liberty of conscience, or freedom of thought. There is no restriction upon the conscience or the liberty of any of us. Each one of us is free to follow the truth as he sees it, and to follow it wherever it may lead him.

The issue is whether those of us who, of our own free choice, have accepted office as ministers of this Church, are under obligation to teach the faith which this Church holds.

Three points I must refer to briefly in order to make the situation clear:

1. Few, if any, of us in this Church hold the position of those who are popularly described as Fundamentalists. We believe in the widest freedom of inquiry and of scholarly research. We welcome eagerly all the light that science and scholarship can give. We are in no fear that truth from any source will conflict with the Truth made known to us in Christ. We believe fully in applying modern knowledge to religion, but

we insist that the power of God, and His revelation of Himself, shall not be limited by the measure of our human reason, or of our necessarily partial knowledge of the physical order.

2. Our standard of belief is great and essential but very brief and simple. We do not require any mechanical theory as to the inspiration of the Scriptures. We do not demand allegiance to any elaborate doctrinal systems of a past age, such as those contained in the Confessions of Faith which were drawn up in the sixteenth century. The Thirty-nine Articles are not, and have never been, our Creed. The only formal doctrinal requirement of one who enters this Church is acceptance of the Apostles' Creed, which contains the great facts about our Lord Jesus Christ as these facts are declared in the Scriptures, and as they have been held and taught by the whole Christian Church from the beginning.

3. It should be unnecessary to say that the present discussions involve no issue whatever between "High" and "Low" Church views. The Apostles' Creed is neither "High Church" nor "Low Church." It is the Faith itself which is in question. The Apostles' Creed is the Creed of the Church herself, and of all the members of the Church alike.

In these recent discussions, three questions have been clearly raised:

1. Does this Church believe and teach the Gospel of Christ as divinely given from above, a supernatural revelation from God, which is vital to mankind, and on which the hope of the world depends? Or does this Church regard the Gospel as the product of human reason and speculation?

2. Are the ministers of this Church under obligation to uphold and teach the Christian Faith as contained in the Creeds and the Scriptures? Or are they engaged only in a search after truth, and commissioned to teach whatever their own private opinions may dictate?

3. What latitude of interpretation have we in our acceptance and teaching of the Church's Creed, and is there some necessary limit to what may legitimately be called interpretation?

No one can be in any doubt as to the answer of this Church to the first question. This Church believes and proclaims the fact that "the Jesus of history is none other than God and Saviour on whom, and on faith in whom, depends the whole world's hope of redemption and salvation."

With the Apostles, with the New Testament, with the whole Christian Church from the beginning, this Church believes that it was the Eternal One Himself, "God of God, Light of Light, Very God of Very God," "Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man." The very message of the Gospel is that it was God who came Himself in the Person of Jesus Christ to dwell among men. This is the "good news" which the Church proclaimed in the beginning and which has brought life and hope to men ever since.

To reject the supernatural from the Gospel is to reject the Gospel itself. Our religion as Christians is not a matter of mere belief in doctrines, or of assent to intellectual propositions. It is a matter of relationship with the risen and reigning Christ. This is the very meaning of our religion. It means that we believe in Him, pray to Him, follow Him, look to Him as our Saviour and our Lord. Only if He is God can He stand in this relation to us. Only if He is God can He have any real place in our lives at all. Only if He is God can we explain or justify the prayers, the hymns, the sacraments, the whole faith and worship of this Church. We believe in Jesus Christ, crucified for our sakes, risen and ascended. We believe in Him not only as He was here on earth, but as He is now at the right hand of God. We believe not only in Christ the Teacher, but in Christ the Redeemer, and Lord, and Judge to whom is given all power in heaven and in earth.

This is the Gospel as this Church has received it. This is the Gospel with which the Christian Church is put in trust by



her Lord and Head, and which she is commanded to preach to all the world.

Let us now consider the second question which has been raised: "Are the ministers of this Church under obligation to uphold and teach the Christian Faith as the Church holds it and as it is contained in the Creeds and the Scriptures?"

The Pastoral Letter recently put forth by the House of Bishops says: "It is irreconcilable with the vows voluntarily made at ordination for a minister of this Church to deny, or to suggest doubt, as to the facts and truths declared in the Apostles' Creed." Anyone who will read the services for the Ordination of Ministers in this Church will, I think, recognize that this statement is true, and that the Bishops were bound so to declare. At the service for the ordering of priests, each one gives his pledge that he will "minister the Doctrine and Sacraments and the Discipline of Christ as the Lord hath commanded, and as this Church hath received the same." And in addition to the pledges which he makes in the Ordination service, every minister of this Church, bishop, priest, or deacon, is required before his ordination to make and sign the following declaration; "I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America."

Questions as to the history of the Apostles' and Nicene Creeds need not here be considered. Beyond all question, these two Creeds contain the doctrine of this Church as to our Lord Jesus Christ. At every Baptism the minister is required to ask the person who comes to be baptized: "Dost thou believe all the articles of the Christian Faith as contained in the Apostles' Creed?" At every service of public worship the minister and people are required solemnly to repeat together either this or the Nicene Creed. The Eighth Article of Religion says: "The Nicene Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture."

The formularies of this Church could not, I think, make it more clear that those of us who hold office as her ministers are under obligation to teach the Christian Faith as contained in the Creeds and the Scriptures.

On this understanding each one of us received, and holds, his commission. So long as we continue in the teaching office of this Church, this obligation rests upon us. This is not an obligation which the Bishops impose upon the clergy, or from which any Bishop may relieve the clergy. It is an obligation which the Church lays upon all of us alike, and which we have accepted of our own free choice.

As Bishop Henry C. Potter wrote in his great Charge to the Clergy and Laity entitled *Law and Loyalty*, which I wish every member of this diocese would read: "The Church in this land has her standards of Faith embodied in the Creed and Offices and Articles, which, taken together with Holy Scripture, are her Rule of Faith. In the interpretation of these there has always been, and there always will be, a certain latitude of construction, for which every wise man will be devoutly thankful. But that that latitude exists is no more certain than that it has its limits, and that the transgression of these limits, by whatever ingenuity it has been accomplished, has wrought only evil in lowering the moral tone of the Church, and in debilitating the individual conscience, is, I think, no less certain."

Those are the words of one who was no partisan, no narrow ecclesiastic, but a man of singularly broad sympathies and wide vision. And after speaking of the great liberty properly enjoyed by the clergy, he continues: "But at this point there enter those associated obligations which are a part of the compact whereby any individual is admitted to a fellowship, and clothed, it may be, with privileges and dignities which he could not enjoy without it. These are not conferred upon him unconditionally. So far as they are those of men in Holy Orders, they are qualified by very definite obligations—obligations which cannot be disregarded, or lightly construed, without, I maintain, sooner or later weakening all sense of moral obligation."

It should be clearly recognized that the Pastoral Letter of the House of Bishops deals with the responsibilities of the clergy as official teachers of the Church, rather than with the responsibilities of the laity, which are of a different degree, and less formal.

There is an important and manifest difference between the position of the laity and the clergy in these matters. There has never been in this Church, and there certainly is not now, a desire to be over rigid, or exacting, with the laity in matters of doctrine. And no one among us, I believe, would feel anything but brotherly sympathy with a minister of the Church troubled with doubts which may be only temporary, which most of us have had in one form or another, and which usually disappear with growth in spiritual experience and in knowledge. But for a bishop, or other minister, openly to deny, or cast doubt upon, or suggest doubts to others as to the Church's Faith, is a different matter. The Church must hold up before men the full faith of Jesus Christ, and she must look to her official ministers to teach this Faith as she herself holds and has received it.

We come now to the third question which has been raised by these discussions: "What latitude of interpretation have we in our acceptance and teaching of the Church's Creed, and is there some necessary limit to what may legitimately be called interpretation?"

There has always been great liberty of thought and opinion in this Church, and none of us would be willing to have it otherwise. There is no Church in Christendom which is so comprehensive as the one in which we serve. There is wide room for differences of apprehension and interpretation of the articles of the Creed, but manifestly this liberty has its limits. To interpret means to expound, to show the meaning of, to elucidate.

That surely cannot be called interpretation which is in reality a denial or a rejection of the fact which the words of the Creed are evidently intended to declare. We are not at liberty to interpret plain and clear affirmations to mean their exact opposites. That is to play with language. Let me quote the words of that clear teacher of the Faith, the late Dr. William Reed Huntington, in his volume of sermons, *A Good Shepherd*, published in 1906. "Doubtless recent discovery has made it absolutely necessary to interpret certain articles of the Christian faith afresh, to translate, so to speak, the language in which they are clothed, into the phraseology of today. But let us be exceedingly careful upon two points; first, never to accept any interpretation of the Creed that puts less meaning into it than it held for us before, such explanations as explain away the thing to be explained, and secondly, never to allow an interpretation to pass over into a negation. Interpret as much as you please as long as you know that you are holding on to the reality which the Creed undertakes to teach; but, as you value your soul, never let anybody, clerical or lay, persuade you to say 'I believe' with respect to any statement which you know in your heart you deny. Nothing has happened yet in the world of discovery and research to make it impossible for an honest man, rightly informed as to the meaning of the Apostles' Creed, to repeat *ex animo* the twelve affirmations therein contained, unless, indeed, one has assumed in advance that things out of the common never have occurred, or can occur. But if we cannot prove the so-called miraculous, neither can we disprove it. The foremost of the agnostics acknowledged as much as that. And if any think that they can build a religion upon a denial of the statements made in the Creed, let them try."

There is one sentence in that statement of Dr. Huntington's which should be especially emphasized: "Nothing has happened yet in the world of discovery and research to make it impossible for an honest man rightly informed as to the meaning of the Apostles' Creed to repeat *ex animo* the twelve affirmations therein contained."

Those words are as true today as when they were written. There has been no discovery of science, or of scholarship, which has made belief more difficult. On the contrary, there has been much to lead strongly in the direction of belief.

Nothing that is new has been suggested in these recent discussions. There is nothing that is "modern" in this present movement. The difficulties presented are, most of them, as old as Christianity itself. In every age the Church has met and answered these same objections to her Faith. The serious feature of the present situation is the propagation of these doubts by some of those who hold office in the Ministry of the Church.

It is said by some that the Church already allows an interpretation which denies the fact in the case of some articles of the Creed, and must therefore allow the same liberty in the case of other articles. This is incorrect, and shows lack of



clear thought upon the matter. There is no article of the Creed as to which the Church allows an interpretation which denies the fact. Permitting all lawful liberty of interpretation and explanation in the case of every article, this Church calls upon all her clergy and people to believe *the fact* that Our Lord went into the place of departed spirits, *the fact* that He is now at the right hand of God, *the fact* that He will one day come again in judgment, and she certainly calls upon us to believe, and expects us to believe and teach, *the fact* that He who for our sakes came down from Heaven, was born of the Virgin Mary, *the fact* of His bodily resurrection from the tomb, and *the fact* of His return to the place which He had, before the worlds were, at the right hand of the Father.

A most significant statement upon this question of interpretation has just been published, signed by twenty-seven leading Unitarian ministers of Boston and elsewhere. They, of course, do not accept the Apostles' Creed. But upon this point of legitimate interpretation they use the following serious words: "With all courtesy and considerateness let us make it plain that religious teachers who play with words in the most solemn relations of life, who make their creeds mean what they were not originally intended to mean, or mentally reject a formula of belief while outwardly repeating it, cannot expect to retain the allegiance of men who are accustomed to straight thinking and square dealing."

That statement by eminent Unitarian ministers agrees precisely with the Pastoral Letter of the House of Bishops upon this point and is indeed strikingly similar to that letter in its language.

Can anyone question the truth of the declaration in the Pastoral Letter, that "to explain away the statement 'Conceived by the Holy Ghost and born of the Virgin Mary' as if it referred to a birth in the ordinary way, of two human parents, under perhaps exceptionally holy conditions, is plainly an abuse of language. An ordinary birth could not have been so described, nor can the words of the Creed fairly be so understood."

We are told, today, that belief in the Virgin Birth is unimportant. But the Church in whose name we speak does not so teach. Brief as the summary of her essential faith is, the Church has included in it the affirmation "born of the Virgin Mary." Throughout her worship, as in the *Te Deum* and the Proper Preface for the Christmas season, she emphasizes this great truth.

Nothing indeed which touches the fact of our Lord's Godhead can be unimportant. He in whom we believe did not begin His life in Bethlehem. If we believe in Him as Eternal, Preëxistent God becoming man, and think deeply enough of this stupendous fact, we find that it is impossible not to believe in His supernatural birth, as Dr. DuBose shows in his great book, *The Gospel in the Gospels*.

The importance of this article of the Creed is indicated by the fact that wherever belief in the Virgin Birth becomes weak, belief seems also to become weak in the Resurrection and Ascension of our Lord. This present movement does not mean only rejection of the Virgin Birth, or of this or that miracle of the Gospel. As Bishop Gore has so ably shown, it has its roots in a determined presupposition against the possibility of miracle, against the supernatural as such, and so against the very message of the Gospel as declared in the New Testament. A Christ who was not born of the Virgin, who did not rise in the body on the third day, and who did not ascend into heaven, is not the Christ of the New Testament, not the Christ in whom the Church believes and has always believed.

The Creed is all of one piece. It all centers in the one supreme truth of the Deity of Jesus Christ. We cannot deny or set aside one of its articles without injuring or endangering the whole. Discussions of the past few weeks have, I think, helped to make this clear. Conferences are being held for the full and careful consideration of these issues. But while these conferences are in progress, a statement still more gravely disturbing than those previously made has been sent out from one of our theological seminaries in a pamphlet widely distributed. It is there proposed that the Creed of the Church shall now be made permissive, to be believed and taught or not, as different congregations or their clergy may decide. It is difficult to understand how such a proposal can be made by those who are ministers and teachers in the Church. It would seem that those who make it cannot fully realize what it is that they suggest. Why should the Church retain her Creed at all if she is ready to relegate it to merely optional

use? Far, indeed, is this proposal from the teaching of Phillips Brooks in his great sermon on "Keeping the Faith," which I wish might be read by everyone throughout the Church. "The first thing that strikes us," Bishop Brooks says, "is that when St. Paul said that he had kept the faith he evidently believed that there was a faith to keep . . . . To him the truth which he believed was not a doctrine which he had discovered, but the faith which he had kept. The faith was a body of truth given to him, which he had to hold and to use, and to apply, but which he had not made, and was not to improve. . . . Our Creed, our *credo*, anything which we call by such a sacred name, is not what we have thought, but what our Lord has told us. The true Creed must come down from above and not out from within."

If this Church should cease to hold the truth about Jesus Christ, as declared in the Apostles' and Nicene Creeds, she would cease to be the same Church that she has always been, she would cut herself off from her own past, and from fellowship with the rest of the Anglican Communion, she would repudiate her heritage as a part of the one Catholic and Apostolic Church throughout the world.

We need have no fear as to the position of the Church upon the questions which have been raised. Painful, and in some ways harmful, as the recent discussions have been, they have helped to make the issue clear, and their chief result will be to arouse many to more earnest thought and to fuller faith in Jesus Christ, God and Saviour of us all.

It is our duty, clergy and laity alike, to study and think out clearly the sure grounds of our faith so that, as St. Peter expresses it, we may be ready to give to every man that asketh "a reason of the hope that is in us."

It is not changes in the Creed that we need today, but deeper and more personal faith in Jesus Christ. He who for us men came down from heaven is not One for us merely to theorize and speculate about. If His claims are true, He is One for us to follow and worship. If we are to know His truth, we must, as He says, become as little children. We must receive Him in the spirit of humility, not of self-assertion and intellectual pride. His message does not contradict our reason, but it infinitely transcends it. We can learn the full meaning of His truth only on our knees.

We are told often that in her teaching the Church must consider the young men and women of the present day. We must indeed consider them. It is for the young people of our time, and for the coming generation, that I would especially speak. We must give them the Gospel of Christ in all its divine reality and truth, not some philosophic restatement of the Christian Religion reduced, rationalized, and deprived of the very secret of its power. Let us beware how we give the impression, the wholly wrong and false impression, to our young people, that the great facts and truths of the Creed are unimportant, or that they are unworthy of belief. Let us sympathize wholly with those of the younger generation, and stand with them, in their desire to be completely loyal to truth, but let us help them to see the supreme Truth in Jesus Christ, "the same yesterday, and today, and forever." If some of them have doubts, we shall help them by showing them the full truth of the Gospel, not by offering them this truth in reduced and weakened form. It is the work of the Church to lift the thought of the time up to the level of her divine message, not to bring her message down to the level of the thought of the time.

Brethren, it all comes back to the one question, "What think ye of Christ? Whose Son is He?"

If by the Incarnation, when we use that term, we mean only that God was in Christ in the same way that He is in all of us, if Jesus Christ is, after all, only a man in whom the spirit of God was especially manifest, then the Creed, and with it, the whole faith and worship of the Church, become foolish, unmeaning, superstitions, as some say that they are.

But if, on the other hand, we believe in Jesus Christ as this Church believes in Him, there is no word in the Creed which need cause us doubt or difficulty.

These two great, simple Creeds, the Apostles' and the Nicene, are the statement of the Christian Faith as it has been held and taught by the whole Christian Church throughout the world from the beginning, as it is contained in the Scriptures, as it is believed and has always been believed by this Church. They are the declaration of the Faith in which our fathers and mothers have lived and died, in which our



## Student Opinion About the Student Volunteer Convention

**D**URING the Christmas holidays there were gathered in Indianapolis about 6,150 individuals to attend the Ninth Quadrennial Student Volunteer Convention. This vast gathering has become a feature of college life every four years. Statistics at the present moment can only be approximate. As announced at the Convention, there were present 5,400 students and faculty members, 386 foreign students, and 750 leaders, speakers, Christian Association, and Church Board Secretaries. In all 710 institutions were represented. It is estimated that there were over 300 Churchmen; at any rate, we have the names of 275. The Church was represented by Church Mission House secretaries and missionaries on furlough. A dinner to Church students was given by the National Student Council at which 175 were served. On Sunday there was a corporate communion and a meeting in the afternoon in the interest of the missionary work of the Church. Each night at dinner the National Student Council members met to transact business.

Following the Convention the Student Secretaries of the National Council wrote to the delegates and asked them for their impression of the Convention. Forty letters were received from which paragraphs of great interest could be quoted, and many in which there was nothing striking except great enthusiasm. Summarizing the opinions expressed in these letters, it might be stated that the students expressed a renewed conviction of the power of Christ to meet the world's need and a desire to apply Christianity to their own everyday living. There is a note of confession of a lack of knowledge of the Holy Scriptures and a resolution to study them in the future. A vivid impression of the unity of mankind was made by the Convention on most of the letter writers. There was not so much the contrast of the foreign versus the home mission field, as the contrast between the Christian and non-Christian elements and places in modern civilization. While there is no desire on the part of the delegates to slow up on the missionary program of the Church, it was felt that the civilization which we are exporting to pagan lands must be made more Christian.

An interesting feature of this Convention, as compared with others, was the dividing of the delegates up into discussion groups with a membership of fifty each. At these the students freely expressed their opinion on such subjects as race relations, peace and war, the youth movement, and international problems. On the last day of the Convention the conclusions with regard to two of these topics, namely race relations, and war, were presented to the Convention by student speakers.

If any one phrase sums up the student feeling, it is the following by one of the girl students: "Since I came home I have realized how 'muddled' my thinking has been, and, therefore, how 'muddled' my doing, and I have been doing my best to straighten it out. The Convention stands out as the greatest milestone I have passed so far. It is the *biggest* thing that has ever happened to me."

The following are opinions of Church students as given in letters.

From a male student:

"I must know my Bible better, particularly the Gospels and the Epistles of St. Paul. During the short time that I spent at Indianapolis I became impressed with the knowledge and deep understanding of the four Gospels, which every representative from other races clearly showed. I must confess that I was ashamed of my scant knowledge of the very essentials of the Christian religion. If the Convention had done nothing else for me than this, I would still feel that I had spent those few days to a great advantage.

"Besides this, however, I was confirmed in my belief in many things which I had thought of, somewhat, before. I think my faith in the possibilities of the Christian religion has been greatly strengthened because of that association with about six thousand other students. The very fact that such a great body of men and women are interested in the Christian enterprise at home, as well as abroad, has meant more to me than volumes written on the subject. Moreover, as a result of the Convention, I see very clearly two things. First

that the principles of Christ spread throughout the world, and properly practised, are the only means by which the world's great problems can be solved. Secondly, that, unless these principles do bring about a better order in a short time, the world is doomed to another Dark Age as punishment for our little faith in the power of Christ as the Saviour of the World."

From another man:

"The inspiration from a group of six thousand students, happy, yet serious, weak, yet trusting, was alone able to drive selfish, cynical, and un-Christian thoughts from any mind, and supplant them by fervent, prayerful consideration of the welfare of mankind. Through the Convention I have been greatly enabled to find my place in the Church's service. My beliefs about God have been strengthened and my faith in Christianity has risen from the depths into which it has gradually been sinking."

From a girl student:

"The Convention at Indianapolis left with me an impression of hopefulness and optimism in Christianity, and in Christianity alone, as the ultimate solution to the present economic, political, and social problems. Even the most confirmed pessimist must have appreciated the enthusiastic belief in the practical idealism of Christianity which was characteristic of most of the members and all of the speakers at the convention.

"On the campus we are apt to be too cautious and conservative, to say 'Oh, such a thing would work in an ideal state but it can't be considered here!' We discount the great moral influence which comes from a courageous adherence and from ideals, whether they are ideals of pacifism, or of a better economic life and social relationship.

"The most striking part of the conference was belief in the power of God, as shown in the personalities of the leaders and speakers. I had never before been so assured of the splendid force that comes from an individual relationship with God, as the source of power and of constructive love. Often it has been said of mystics that they are under an illusion concerning the source of their power. There was no question of an illusion in the case of these men; they were true, convincing examples of the Spirit of God, acting in man."

From a pupil nurse:

"Everyone realizes what a general mix-up there is in the world, but never until I attended the Convention did I feel it was anything I could help. Now things seem not so far removed from me and I consider the problems of the day as more personal. I have heard racial equality discussed quite often, but never with such enthusiasm and earnestness as in Indianapolis. In fact I have never thought about the question seriously. I know that I—and I think that every one who attended the Convention—came away feeling that he or she has a personal responsibility and that only by living closer to Christ can this change be brought about."

### LINCOLN AT GETTYSBURG

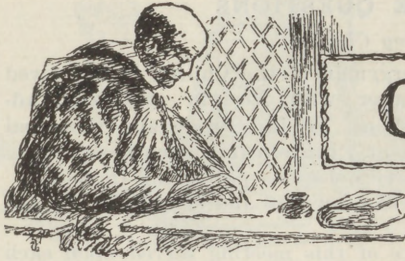
The whole world came to hear him speak that day  
 And all the ages sent their scribes to see  
 And hear what word the new land had to say  
 Of God and man and truth and liberty.  
 Homer was there and Socrates and Paul,  
 Shakespeare and Luther, Pitt, Cavour, and Bright,  
 With Washington—staunch friends of freedom all;  
 Nor did he fail: he lifted there a light  
 For all the earth to see, from fires of truth  
 That surged within his breast. Yet that crude throng  
 Of men knew not that through this man uncouth  
 God spake as through old prophets, stern and strong.  
 They turned away, these men, but angels bent  
 From heaven to hear those flaming words, God-sent.

THOMAS CURTIS CLARK.

EVERYTHING we say to God is a prayer, and when the mind cannot apply, a conversation with our Blessed Lord may sometimes supply the place of our ordinary devotions. We must always think of God, if only to think that we do not think of Him enough. We must complain of it to Him, and in His great goodness He will recall our wandering thoughts.—*Eugenie de la Ferrounays.*

THAT which we count as lost, God has stored it up safely, to be returned to us in Eternity.—*Monsignor Fenelon.*





# CORRESPONDENCE

## THE INTERPRETATION OF THE CREEDS

To the Editor of *The Living Church*:

DEAN Massie's article on the above subject in your issue of January 12th touches the vital point of the whole matter, but there is another emphasis which may be made that would free that article from Dr. Suter's criticisms in the issue of January 26th.

The Apostles' Creed is, on the face of it, a plain rehearsal of facts, but nothing would seem more obvious than that statements concerning earthly events are in a totally different category from statements regarding the spiritual world and our relations to it. The former can, in the nature of things, only be either literally true or literally false—there is no third alternative. Our Lord either was or was not born of a Virgin, was or was not crucified, did or did not rise again from the dead. Here there can be no possible question of "interpretation." We may differ in our theories of *how* these events were possible, or *why* they took place; but the Church has guaranteed for us that they *did* take place, and this is the only really important thing.

But when we come to the second class of statements, we have to do with an entirely different world from this in which we have our present physical existence. In the very nature of things again, our words in the spiritual field can only be symbolic of some ineffable truth. It is not that spiritual truths have any the less reference to "facts" than do physical truths; nor does the distinction between a "literal" and a "non-literal" interpretation apply here, since with regard to spiritual matters *all* words are inadequate. Our understanding of these truths may, and does, change from one age to another, and differences of interpretation among various schools must be expected; but, as in the former case, the Church has guaranteed these as truths, and this is all that really matters.

For example: God made heaven and earth—how, we know not, though many theories have been offered to explain it; but the essential truth remains. Our Lord "descended into hell" and "ascended into heaven." Once these were thought of as a spatial descent below the surface of the earth and a spatial ascent into the skies above: now we understand that such spatial terms have simply no applicability to spiritual things. Furthermore, some in the past interpreted "hell" in this article as "the place of torment," confusing Hades with Sheol: the American Church in 1892, in order to obviate this misunderstanding, definitely interpreted this as "the place of departed spirits." Former ages understood "I believe in the resurrection of the body" as implying a belief in the reunion of the material particles of the earthly body: but modern science has shown that even in this earthly life the materials out of which our bodies are composed are in constant change, and so has brought about a modification of our understanding of this article, without in the least affecting its essential truth that in some sense this body will be raised from the dead the last day.

The "right of interpretation," then, which the Modernists claim, is a right which no one denies them in that field in which alone any interpretation at all is possible—namely, in the field of spiritual truths, and in attempting to determine the reasons for earthly events having a spiritual significance—provided the truths themselves are not denied. But in the matter of the truth of such earthly phenomena as birth, death, and appearance in the body after death, interpretation in any direction is simply impossible.

JARED S. MOORE.

Western Reserve University.

## CRITICISM OF THE BIBLE

To the Editor of *The Living Church*:

I DON'T profess to know how old, precisely, the inspired singer was when he admitted "having been young, now he was old"—though the critics, having imaginations far more vivid than common folk, must, of course, know—but at the ripe age of fifty and odd years, I wish to say frankly that I, an orthodox modernist, a believer in positive Christianity's well-known tenets in the Creeds, do, today, stand to and abide by the plain truths of the Christian catechism as wholeheartedly, if much more intelligently—for I have in my day thoughtfully considered the argumentations by heretical "modernists" in English, French, and German—as in my youth.

Yes, gentlemen, belief in the plenary inspiration, and consequent inerrancy of the Bible as a whole and in all its parts, is quite as truly warranted today and as capable of successful defense against the most modern of newcomers as yesterday. God "has not forsaken the righteous," nor will He ever "send their children to beg their spiritual sustenance at the hands of

pantheists" masquerading as Christians. Genesis 2:7, of the second creation record, is just as much inspired today as it was before Darwin's *Descent of Man* saw the light of day in 1871—and, please, stop blaming Hegel for your aberrations, since their primary *causa impulsiva externa* is Darwin, not Hegel. And so one might go on to specify other doctrines embedded in the Creeds that certain half-hearted apologetics are so cheerfully sacrificing to the idol of "reinterpretation,"—that is, of partial surrender—which invariably leaves its weak-kneed apologists for the ark defenseless themselves, if, indeed, they "could see themselves as others see them," defenseless upon the part of their more consistent brethren in modernism of the radical sort. The Ascension,

the descent into Hades, the specific identity of "this My body" in the resurrection at the last day, all these revealed truths are just as safe today as ever, anchored as they are in the inspired Word of God's revelation from Genesis to Revelation.

However, there is, aside from the credal statement, "who spake by the prophets," which is intended to safeguard the plenary inspiration and consequent inerrancy of the Bible, one other article of the Nicene Creed which has apparently escaped the notice of the friends of reinterpretation, or of surrender in whole or in part, in the process. I call attention to it merely with the view of declaring my belief and sincere conviction that no man or body of men has any right to compromise the truth of the procession of the Holy Spirit from Father and Son, safeguarded by the statement "who proceedeth from the Father and the Son."

A. A. MUELLER.

## OPTIONAL USES

To the Editor of *The Living Church*:

LAST week a well known priest of Newport, R. I., suggested in these columns an optional use of the Ten Commandments.

It is exceedingly deplorable "that many of the best and richest people in our modern times must be made more or less uncomfortable, if they are at all sensitive," by hearing the minister say, "God spake these words, and said. . . ." Why not cater to the feelings of the "best and richest people" by omitting the Decalogue, saying, or better yet intoning, the summary of the Law: "Hear what our Lord Jesus Christ saith. . . ." It can be, and is, done by many priests with never a rubric violated. The *modus operandi* is quite simple, by reading the dear old Decalogue at early Mattins or at an early

## RESERVATION

To the Editor of *The Living Church*:

RECENTLY a friend of mine was asked to celebrate the Holy Communion in a certain large parish in his city. In the sacristy he found a box containing the stock of wafers. There was also in this box a rather shabby envelope, containing twenty-five wafers, and on the outside of the envelope was written, "Twenty-five consecrated wafers." The envelope bore evidence of having been repeatedly used for this purpose.

I wonder which is the more reprehensible (quite apart from rubrics), to reserve the Sacrament with the possibility of adoration, or to reserve the Sacrament with the possibility of desecration!

WM. C. STURGIS.

New York,  
January 29, 1924.



Low Mass. The Rubric requires the Decalogue to "be said once on each Sunday," and not a word about its use on weekdays nor even on Holy Days that occur within the week; therefore, why bother for more rubrics?

If the lay popes really demand Glorified Monastic Mattins, in lieu of High Mass, then the minister and choir should intone or sing the *Kyrie Eleison* either in Gregorian tone, or in anthem settings, of which there are many, some of which are so rapturous that a *miserable sinner*, especially the "best and richest," would perhaps be made comfortable.

Then the Psalter for the day should be rendered chorally. David never intended his psalms to be read; he expected them to be sung—indeed, the psalter is the Jews' hymn book—and it is a very stupid parish that persists in the modern system of reading the psalter antiphonally while the organist and choristers take a rest. Then of course the collects and prayers should be intoned. While this may seem modern to those who desire modernity in the Church, yet it is not, because it really antedates Christianity.

The reverend clergyman asserts: "If we are to present religion in a way acceptable to all *we must make a change in the direction of greater liberality*" (italics mine).

And all this in a Church that is noted for its wonderful adaptability for all sorts of Christians, high and low, white, black, red, brown, and yellow, rich and poor. Great Scott, what next? First, some one wants to make it optional if we say the Creed or not; then another wants to abolish the Ten Commandments, in order that "the best and richest people" may not be made uncomfortable; next, some person will be asking to have Confession and Absolution abolished, also our blessed Litany retired, and sermons done away with—"what's the use?" they say, "we can hear the best of sermons and music from our radio." Where will it all end, and what will we have left? The Bible? Yes; although the ruthless sacrilegious hand of Protestantism has mutilated its sacred pages until a Churchman is confronted by so many fantastic and modern perversions that it is enough to drive one to Greece or to Syria where they have Bibles in the vernacular, of which there is no doubt of authenticity: then one could begin to talk about fundamentalism. ORMUS EDWARD KELLOGG.

Toledo, Ohio,  
January 28th.

#### FREE LENDING LIBRARY

To the Editor of *The Living Church*:

MAY I call the attention of your readers, laity as well as clergy, especially the younger clergy and those of limited means, to the advantages of the free lending library of the Sisters of the Holy Nativity, Fond du Lac, Wis.? Here are 1,600 volumes of standard Churchly literature, including the library of the late Bishop Grafton, strong in Church History and the English Church especially, and being added to almost daily, just waiting for more readers, who will be at no expense except the return postage. A catalogue will be sent to anyone for the asking. J. S. HARTZELL.

Cheraw, S. C.,  
January 30.

#### THE FIGURES FOR SPRINGFIELD

To the Editor of *The Living Church*:

I HAVE read with interest your article on Comparative Liberality, in your issue of January 26th, by Richard H. Thornton. I rather take exception to his "grave suspicion as to the figures for . . . and Springfield." Had the author of the article written to the proper person in the Diocese for the statistical figures, that is to the Secretary of the Diocese, he might have received his desired explanation.

The figures reported in the Journals, which are of easy access and which, if the author would like to have them, I would be very glad to furnish, are correct, having been taken from the reports of the various parishes and missions in the Diocese. I wish to say that the entire amounts reported were contributed by the communicants of the Diocese and, except for the amounts, comparatively small, contributed towards the erection of the Chapel at the University of Illinois, were raised within its own borders; nor do these figures contain any amount of interest from the invested funds of the Diocese for Diocesan purposes.

Contributions for all purposes within the Diocese for the year 1923 were not only \$142,779 but were \$161,136.19, all of which, I gather from the parochial reports, was raised within the borders of the Diocese. JOHN C. WHITE.

Secretary of the Diocese of Springfield  
Springfield, Ill.  
January 30.

#### THREE QUESTIONS

To the Editor of *The Living Church*:

PROBABLY every clergyman of the Church has received a Statement Together with Certain Questions Addressed to the Bishops, by the Protestant Episcopal Society for the Promotion of Evangelical Knowledge.

I would like to ask three questions pertaining thereto:

First, Was this document drawn up and adopted at a meeting of the Society?

Second, Was due notice of this meeting served upon each member of the Society?

Third, Was a quorum present, and was the statement adopted by a majority vote? T. TRACY WALSH.

York, S. C.

#### THE CHURCH IN RUSSIA

To the Editor of *The Living Church*:

I HAVE just read your London correspondent's remarks on Bishop Bury's visit to Moscow. It is quite true that Bishop Bury was reported in the *London Times* as having said that the Orthodox Church in Russia was on its last legs, but the following excerpt from a recent letter of the Bishop to myself makes it quite clear that he was misrepresented.

He says: "The writer of the report in the *Times* never saw me. I imagine that he arrived after I had left Moscow and heard things reported of me which he misunderstood. I am full of hope and confidence for the Russian Church and of love for the Patriarch and his faithful Bishops. The present condition of the Church is very critical, but so far from being 'on its last legs' the Church is a far stronger spiritual force in Russian life and thought today than in its pre-war days."

Kentish Town, London, G. NAPIER WHITTINGHAM.  
January 16.

#### SPIRITUAL KNOWLEDGE

To the Editor of *The Living Church*:

COULD a true "member of Christ" ignore these words of our Lord: "If any man will do His Will, he shall know of the doctrine" (St. John 7:17); "Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein" (St. Mark 10:15)? Spiritual knowledge must come through obedience.

Athens, Georgia. BASILINE PRINCE.

#### THE PRESENT SITUATION IN THE CHURCH

[Continued from page 501]

children have been baptized and confirmed and brought to the Holy Communion, by which our Christian civilization has been formed, and upon which it depends for its inspiration, its guidance, and its further progress.

And my message to you, and to the clergy and people of this diocese, is expressed in those words of St. Paul and St. Peter which come to us across the whole life of the Church from the first days and which are as full of meaning today as when the two Apostles wrote them: "Stand fast in the Faith"; "Be ready always to give an answer to every man that asketh you, a reason of the hope that is in you," "Other foundation can no man lay than that is laid, which is Jesus Christ."

#### CHARITY

Mary of Bethlehem mothered a Child,  
Naked and hungry, yet undefiled.

Mary of Bethlehem clothed Him, and fed,  
And hushed Him to sleep on His manger bed.

And virginal motherhood shone in her face,  
As he waxed in stature and grew in grace.

\* \* \* \* \*

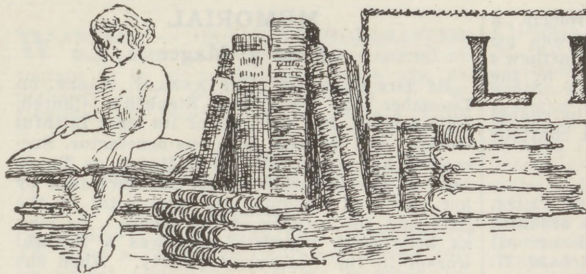
Other Marys her path have trod  
Since Mary of Bethlehem, mother of God;

Others have found Him, a stranger, and cold,  
And ministered to Him, as Mary of old:

For whatso ye do for the least of these,  
Ye do for the Child of Charities.

W. H. McCREARY.





# LITERARY

## PRESENT PROBLEMS

*The Practical Basis of Christian Belief.* By Percy Gardner. New York: Charles Scribner's Sons. \$3.

Churchmen are already familiar with Dr. Gardner's theological viewpoint through his *Modernity and the Churches* and *The Religious Experience of St. Paul*, the latter the best known of half a dozen books in which he has set forth his interpretation of the Christian Faith. The present volume gives the fullest presentation of English modernism we have seen. It is free from the idiosyncracies of some of the English school, fine in temper, and devoid of the controversial spirit. The whole argument is, of course, based upon the philosophic doctrine of relativity, and Dr. Harris has pretty clearly shown that the critical philosophy of Kant, if pursued to its logical conclusion, is fatal to all Christian belief. Dr. Gardner, indeed, confesses that he has been obliged to modify the conclusions of his first books, and that he now takes his start from the practical faculties of mankind, leaving to professed metaphysicians the question of the abstract possibility of knowledge.

In his treatment of the personality of our Lord, Dr. Gardner ventures into a philosophical explanation of the Incarnation quite his own, and is thus inclined to be positive where most Modernists are somewhat negative and vague. For him, "the Eternal Christ is the immortal reality, of which the human Jesus was the reflection in the visible world." There are passages capable of a clearer orthodoxy than this; but, on the other hand, there are passages criticizing the accepted Christology, which indicate that the author has not put his own theory to the logical tests he applies to the ancient terminology of the General Councils.

It is the failure of English Modernism that it is strong in criticism of accepted theological language and quite unconscious that there are difficulties about its proposed substitutes. It is characteristic also of the school that, when they come up against a direct issue, they evade it none too skilfully (Dr. Rashdall's substitute of a "supernormal psychological experience" of the Apostles as an explanation of the resurrection is an example). So here Dr. Gardner quietly dismisses the story of the bodily resurrection in these words: "What became of the body of Jesus we do not know, and never can know; nor need we curiously inquire." The difficulty is, of course, that if the Apostles based their hope of resurrection on the Easter victory and gave a definite explanation of it, we cannot very well help "curiously" inquiring. We cannot shunt the problem aside because some new theory happens to appeal to a few select students of the subject! Other difficulties are as quietly assumed to be solved by a new explanation of the Incarnation which really snaps the hyphen between Jesus and Christ instead of fixing it more firmly, as it professes to do. The truth is that, however critical we may be of the terminology of the Councils, no better terms have ever been found in which to embody the faith in Christ, nor have any better modern explanations been suggested as satisfying. On the contrary, as Bishop Gore says, "It has always appeared fairly evident that what the critics want is not better terms to express the idea, but the substitution of a different idea," and, we may add, a naive impression that the new idea is free from mystery, honestly intelligible, and devoid of difficulties.

One chapter in this book is quite searching and, save for the fact that it quietly slips away from the question as to whether we have had an actual revelation of God, is really helpful—the one on Inspiration. C.

*Twelve Great Questions about Christ.* By Clarence E. McCartney, D.D. New York: Fleming H. Revell Co. \$1.50.

Dr. McCartney's book is on the subjects now in controversy in the Churches, and is a valuable contribution to the orthodox position. A brief note by Prof. Machen, of Princeton, is notable in pointing out what many preachers in these days seem to forget, that men are not ordained "to voice their own opinions on religion or ethics or sociology," but "to proclaim a message which God has given them"—and he might have added, which the Church has received and commissioned them

to preach. Some of the chapters of this little book are exceedingly helpful and suggestive, and the thought is always clear and definite. The opening dissertation on the Virgin Birth is especially well done. But, on the whole, the treatment of many questions lacks in effectiveness because of a certain hardness of statement that shows lack of sympathy with intellectual doubt and difficulty, and a manner of approach which (while not extreme in "Fundamentalist" teaching) does not reveal sufficient appreciation of newer viewpoints. This is especially evident in the treatment of Old Testament prophecy almost wholly as "foretelling" rather than "forthtelling." A book like the late Canon Egerton's on *The Evidential Value of Prophecy* shows that the argument is far stronger when the prophetic message is accepted as an interpretation for its own time primarily—and, what is more important, is then much more appealing to present day thought. The same criticism might be made of the chapter on the Atonement. The argument is sound, but it does not entirely meet modern difficulties. Books like Bishop Talbot's and Dr. Barry's *Revealing Light* have the modern note, and yet present no less surely the faith of the ages.

## FOR LENTEN READING

*Personal Religion and the Life of Devotion.* By W. R. Inge, Dean of St. Paul's. Longmans, Green & Co. \$1.

This is the book which the Bishop of London recommends for this Lent's reading and to which he contributes the introduction. The book is a study of mysticism in personal religion, and a presentation of the way of the Cross as the Life of Devotion. Faith, Hope, Joy, Self-Consecration, are typical chapter heads. A touchingly personal aspect is given to the final chapter on Bereavement by a memorial of the author's little daughter, who entered into rest in Holy Week of last year, and of whom there is a frontispiece illustration. So does the author show that he has himself entered into the life of devotion that he is preaching.

*The Shepherd of the Nations.* By the Rev. Dr. L. S. Pocock. London: Skeffington. \$1.40.

A most interesting little book, by the British Chaplain at Berlin consisting of addresses and sermons given, some of them, to civilian or military prisoners of war, to congregations composed of men of various creeds and nations. The addresses are a genuine contribution to international sympathy and understanding, and often show real originality in applying the teachings of our Lord to international problems and relations.

## POETRY

*Verses by the Way.* By James Henry Darlington, Bishop of Harrisburg. With a Foreword by Edwin Markham. New York: Brentano's.

In this volume of poems one will find a variety of subjects treated, each in an appropriate manner, and all with the true poetic spirit. Characteristically the author gives as his Foreword a *Credo*, or personal Confession of Faith, and those who know him best, best know how thoroughly his practice accords with his professed belief. He evidently holds, with George Herbert, that "A verse may find him who a sermon flies," but there is nothing prosy about his use of this principle. At times the lessons taught are epigrammatic in their brevity, but they are always poetical. A keen appreciation of Nature; a loving study of the heart and duty of man; "brief homilies" (as Edwin Markham in his Foreword says) "on prudence, perseverance, patience, justice, gentleness, and divine grace,"—all these can here be found, winged with a sweetness of expression which carries them to the heart!

EDWARD BYRON REUTER has prepared an admirable summary and discussion of *Population Problems* for Lippincott's Sociological Series. It is designed for the general reader and is fair, discriminating, and intelligent. Its consideration of the falling birth rate, and particularly of birth control, may be cited as illustrations of the character and temper of the book. As the editor of the series Dr. Hayes sagely remarks, "the intelligent must for the present keep an open mind and be content to proceed with patience and caution in collecting the results of past investigations," and in pressing new ones. (Philadelphia: J. B. Lippincott Co.)



## Church Kalendar



FEBRUARY

10. Fifth Sunday after Epiphany.  
17. Septuagesima Sunday.  
24. Sexagesima Sunday.  
29. Friday.

### KALENDAR OF COMING EVENTS

- February 10—Diocesan Conventions, Dallas, and Kansas.  
February 12—Consecration of Rev. C. F. Reifsnider, L.H.D., at Pasadena, Calif.; Diocesan Convention, Lexington.  
February 13—Convocation of Wyoming.  
February 20—Consecration of Rev. E. M. Cross, at St. Paul, Minn.; Meeting of the National Council.  
February 22—Convocation Panama Canal Zone.

### APPOINTMENTS ACCEPTED

CUTLER, Rev. WOLCOTT, senior curate Calvary Church, New York; to be rector of St. James' Church, Charlestown, Mass.

DEAN, Rev. ELLIS B.; to be *locum tenens* at Christ Church, Ansonia, Conn., during the illness of the rector, the Rev. Erit B. Schmidt.

DOW, Rev. DWIGHT HOWARD, of St. Mark's Church, Denver, Colo.; to be rector of the Church of the Holy Trinity, Lincoln, Neb.

EASTMAN, Rev. FRED S., rector of the Church of Our Saviour, Salem, Ohio; to be priest in charge of St. Peter's Mission, Akron, Ohio.

GAY, Rev. ROBERT, rector of Holy Trinity Church, Bellefontaine, Ohio; to be rector of Calvary Church, Sandusky, Ohio.

GRAHAM, Rev. GEORGE C., D.D., of Massena, N. Y.; to be rector of Calvary Church, Wilmington, Del.

HARRIMAN, Rev. CHARLES JARVIS, rector of St. Paul's Church, Portsmouth, R. I.; to be rector of the Church of St. James the Less, Falls of the Schuylkill, Philadelphia, Pa.

HURLBUT, Rev. GEORGE W., of Deerfield, Va.; to be rector of St. Paul's Church, Wilkesboro, N. C.

LEWIS, Rev. ARTHUR F., of North Haven, Conn.; to be rector of St. Michael's Church, Naugatuck, Conn.

MCGREW, Rev. IRVING A., rector of the Church of the Epiphany, Philadelphia, Pa., to be rector of Christ Church, Denton, Md., early in March.

PECKHAM, Rev. JOSEPH H., D.D., curate at Brooklyn Heights, Long Island; to be rector of St. Mark's Church, Adelphi St., Brooklyn.

STRIDSBURG, Rev. CARL, of West Englewood, N. J.; to be rector of the Church of the Ascension, Wyoming, Ohio, March 1st.

WOOTEN, Rev. JOHN E., assistant minister at Grace Church, Utica, N. Y.; to be rector of St. Agnes' Church, St. Mary's, Pa., with St. Martin's Church, Johnsonburg, with address at St. Agnes' Rectory, St. Mary's, Pa., after February 1st.

### ORDINATIONS

#### DEACONS

OHIO—At Trinity Cathedral, Cleveland, Ohio, the Rt. Rev. W. A. Leonard, D.D., Bishop of the Diocese, ordained to the diaconate, COLLINS STONE SAWHILL, a deaf-mute, on January 27, 1924. The candidate was presented by the Rev. George F. Flick.

The Rev. Mr. Sawhill will be in charge of St. Agnes' Mission for the Deaf, Cleveland.

UTAH—WILLIAM J. HOWES was ordained to the diaconate on January 23d, at St. Mary's Church, Provo, by the Rt. Rev. Arthur W. Moulton, Bishop of Utah. The candidate was presented by the Rev. M. J. Hersey, the senior presbyter in the District. The sermon was preached by the Very Rev. W. W. Fleetwood, of St. Mark's Cathedral, Salt Lake. Ten of the clergy of the District were present. Mr. Howes has been stationed at Randlett, where he has done a remarkably fine work among the Indians.

WYOMING—WALLACE BRISTOR, formerly a Congregational minister at Douglas, was ordained to the diaconate in St. Matthew's Cathedral, Laramie, January 20, 1924, by the Rt. Rev. N. S. Thomas, D.D.

Mr. Bristor has been lay reader in charge of Trinity Church, Lander, and will continue there.

#### PRIESTS

ALBANY—On Tuesday, January 29, 1924, the Rev. CHARLES EDWARD NILES was ordained to the priesthood in the Cathedral of All Saints, Albany, by the Rt. Rev. Richard H. Nelson, D.D., Bishop of the Diocese. The candidate was presented by the Rev. H. W. Cryden, rector of the Church of the Holy Innocents, Albany.

The Rev. Mr. Niles has, for some time, been in charge of Trinity Church, Sharon Springs, and missionary at several points in that vicinity, and will, at present, continue this work.

HAITI—The Rev. ELIE OCTAVE NAJAC was ordained priest in the Church of the Holy Trinity, Port au Prince, on the First Sunday after the Epiphany, by the Rt. Rev. H. R. Carson, D.D., Bishop of Haiti. The Ven. Archdeacon A. R. Llwyd presented the candidate, the sermon having been preached by the Rev. Edouard C. Jones. There were also present, assisting in the laying on of hands, the following clergy, the Rev. Dr. Pierre Jones, the Rev. Georges Benedict, the Rev. Ulysses Bastien, the Vilvailex Coulanges, the Rev. Elissaint St. Vil, the Rev. David B. Macombe, the Rev. Leon Jones, and the Rev. Arthur R. Beauflis. The Rev. Fr. Cooper, of the Missionary District of the Panama Canal Zone, acted as Chaplain to the Bishop, and the Rev. Fr. Beauflis was Master of Ceremonies.

The Bishop was vested in cope and miter and the entire service was in French. The Rev. Fr. Najac has been assigned to work at Gros-Morne, Gonaives.

RHODE ISLAND—On the Feast of the Epiphany, January 6, 1924, in the Church of the Advent, Pawtucket, the Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, advanced to the priesthood the Rev. RALPH ANSEL MERRELL, of the Church of the Good Shepherd, Buffalo. He was presented for ordination by the rector of the parish, the Rev. James E. Barbour, D.D., who also preached the ordination sermon.

The newly ordained priest had been baptized and confirmed in the Church of the Advent, and it was appropriate that he should be ordained there. He preached his first sermon as priest that evening there, and was tendered afterwards a reception in the parish house. He returns to his work in Buffalo.

TENNESSEE—On the Third Sunday after the Epiphany, January 27, 1924, in St. John's Church, Knoxville, the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, advanced to the Priesthood the Rev. LOUIS B. RULE. The Rev. LeRoy A. Jahn, presented the candidate, and the Bishop preached the sermon.

The Rev. Mr. Rule goes from Tennessee to the Diocese of Long Island, where he will be priest in charge of the mission at Astoria, which he has been serving as deacon.

### DEATH

HIGGINS—MARY LENORA ARRINDALE HIGGINS, wife of the Rev. Wm. H. Higgins, died suddenly while visiting her daughters in Thomasville, Georgia. Interment January 2, 1924, at Centreville, Maryland.

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

MATHER—Died on January 29, 1924, MRS. ALICE T. MATHER, residing on the grounds of Nashotah Mission; buried from St. Mary's Chapel in the Mission Cemetery.

May she rest in peace.

### WARNING

SMITH—A man described as neat looking, of light complexion, and making a fair impression, giving the name of CHARLES C. SMITH, has recently solicited aid of clergy and others in Wheeling, W. Va., and Buffalo, N. Y., using the name of one or the other of the undersigned as reference and claiming to be connected with his parish. As this man is unknown to either of us, we can assume no responsibility for his acts and his appeals should be received with due caution.

THEODORE J. DEWEES,  
WILSON E. TANNER.

Binghamton, N. Y.,  
January 26, 1924.

### MEMORIAL

#### Anna J. Magee

BY THE DEATH of MISS ANNA J. MAGEE, on December 12, 1923, St. Stephen's Church, Philadelphia, Pa., lost one of its most faithful workers and its most generous benefactor. Succeeding her sister, Miss Eliza Magee, as Treasurer of the United Offering, she increased by her zeal and assiduity the sum total of the gifts and the number of the givers. As long as her health permitted she was a faithful worker in the Benevolent Society. When she came into possession, as the last of the family, of the great bulk of the family fortune, she rapidly developed into a most liberal giver. Her benefactions became, indeed, the great interest in her life. She possessed the great grace of giving largely without any narrow limitations. It gave her the purest happiness to beautify the Church that she loved. She rejoiced to show her appreciation of the skill of her physician by generous gifts to Jefferson College and Hospital which he had long served. Her interest extended in a steadily widening circle to include the School of Industrial Art, the Historical Society of Pennsylvania, and many worthy causes. She has erected an enduring memorial to her family and supplied a long-felt want in our City by her munificent bequest of a million dollars for a Convalescent Home.

Long and gratefully will the name Magee, be cherished in St. Stephen's Church upon which the members of this loyal family showered so many benefactions in the shape of artistic memorial and helpful endowment, but none will be more lovingly remembered than Miss Annie J. Magee who turned to its activities for interest and friendship in her last lonely years; who worked so faithfully in its societies; who during life so magnificently decorated and equipped its edifice, and at her death made such generous provision for its future.

For the Vestry,

CARL E. GRAMMER, Rector,  
I. SMITH RASPIN, Secretary.

### MAKE YOUR WANTS KNOWN

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CLASSIFIED DEPARTMENT  
OF  
THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

### POSITIONS OFFERED

#### CLERICAL

A PROSPEROUS PARISH, IN A NORTHERN 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: 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: — 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.

**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.

**B**Y 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.

**M**ISSIONARY PRIEST, 45, MARRIED, DESIRES Parish; industrial community of 25,000 population or under preferred. Sound Churchmanship, strong preacher. Specialist in religious education, pageantry, and pictorial presentation. Address S-987, care LIVING CHURCH, Milwaukee, Wis.

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

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

**W**ANTED 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**

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

**O**RGANIST 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.

**PARISH AND CHURCH**

**A**LTAIR 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.

**O**RGAN—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.

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

**ALTAR FURNISHINGS**

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

**VESTMENTS**

**A**LBS. 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.

**C**HURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

**C**LERICAL 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.

**F**OR ALTAR GUILDS (LINEN FOR COTTAS) Surplices and Altar pieces supplied at wholesale rates by MARY FAWCETT, 115 Franklin St., New York City. Only pure Irish linen carried. Samples and prices on request.

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

**UNLEAVENED BREAD AND INCENSE**

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

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

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

**S**T. MARY'S CONVENT, PEEKSKILL, NEW YORK. Altar Bread. Sample and prices on application.

**S**ISTERS OF THE HOLY NATIVITY HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. Open all the year.

**RETREATS**

**H**OLY 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.

**O**RANGE, 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. McClethen, 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.

**P**HILADELPHIA. 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.

**T**HERE 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.

**NOTICE**

**R**EVEREND 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.

**W**E 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.

**SCHOOL FOR ORGANISTS**

**T**RAINING SCHOOL FOR ORGANISTS AND choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

**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.

**PARISH MAGAZINE**

**P**ARISH MAGAZINE WITHOUT COST. Genuine offer, enquire THE BANNER OF FAITH, Stoughton, Mass.

**AVAILABLE SCHOLARSHIPS**

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

**GAMES**

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

**REAL ESTATE**

**Colonial House**

In the foothills of the Berkshires Washington, Conn.

**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.

**T**EN 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.

**W**ANT TO HEAR FROM OWNER HAVING farm for sale; give particulars and lowest price. JOHN J. BLACK, Chippewa Falls, Wisconsin.

**HOSPITALS**

**New Mexico**

**S**T. 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.

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**S**T. 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.



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## 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

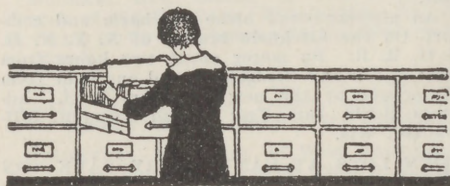
## Cathedral of All Saints, Albany

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

## 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.

## BOOKS RECEIVED

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

**D. Appleton & Co.** 29-35 W. 32nd St., New York, N. Y.

*Cures.* By James J. Walsh, M.D.

**The Bobbs-Merrill Co.** Indianapolis, Ind.

*The New Decalogue of Science.* By Albert Edward Wiggam.

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

*The Healing Power.* By Helen Mary Boulnois. With an Introduction by T. Troward. Price \$1.25.

*The Claims of the Coming Generation.* By Sir James Marchant.

**Edwin S. Gorham.** 11 West 45th St., New York, N. Y.

*The Catholic Movement in the Church of England.* By Wilfred L. Knox, M.A., priest of the Oratory of the Good Shepherd; formerly scholar of Trinity College, Oxford. Price \$3.00.

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

*The Life Purposeful.* Considerations of Practical Religion. By the Rev. Jesse Brett, L.Th., author of *The Altar and the Life*; *Life's Power*; *The Hidden Sanctuary*; *The Way of Vision*, etc., etc. With Frontispiece. Price \$1.75 net.

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

*The Story of a Great Schoolmaster.* Being a Plain Account of the Life and Ideas of Sanderson of Oundle. By H. G. Wells.

*Why I Believe in Religion.* By Charles Reynolds Brown, Dean of the Divinity School, Yale University. The Washington Gladden Lectures for the Year 1923. The Earl Lectures on the Edwin T. Earl Foundation of the Pacific School of Religion for the Year 1924. Price \$1.50.

*Scouting and Religion.* By the Rev. C. A. Guy, M.A., late Commissioner for Rovers for Ceylon, and Chaplain of the 8th Colombo (St. Michael's) Troop. Price 75 cts.

*The Business of Missions.* By Cornelius H. Patton, home secretary of the American Board of Commissioners for Foreign Missions. Author of *The Lure of Africa* and *World Facts and America's Responsibility*. Price \$2.00.

**Charles Scribner's Sons.** 597 Fifth Ave., New York, N. Y.

*The God of the Early Christians.* By Arthur Cushman McGiffert. Price \$1.75.

**Small, Maynard & Co.** Boston, Mass.

*The Best Moving Pictures of 1922-1923.* By Robert E. Sherwood.

## PAMPHLETS

**Council for Social Service of the Church of England in Canada.** 604 Jarvis St., Toronto, Ont.

*Building the Nation and the Church.* The Eighth Annual Report of the Council for Social Service of the Church of England in Canada, 1923.

**From the Author.**

*The Faith of the Catholic Church and Modernism.* An Irenicon. By Theodore N. Morrison, Bishop of Iowa. An Address delivered to the Reverend Clergy and to the Faithful Laity in attendance at the Seventy-second Annual Convention of the Diocese of Iowa. Trinity Cathedral, Davenport, Iowa, January 20, 21, and 22, 1924.

**National Council for Prevention of War.** 532 17th St., Washington, D. C.

*The Effort of the United States to Bring about World Peace.* Plans of the Founders of This Republic and of Its Statesmen to Abolish War. Educational Series. Pamphlet I.

*World-wide Education for Peace.* Report of the World Conference on Education, held in San Francisco, June 28-July 5, 1923. Educational Series. Pamphlet III.

**J. S. Ogilvie Publishing Co.** 57 Rose St., New York, N. Y.

*Coördination and other Poems.* By the Rev. Charles Josiah Adams, D.D., author of *Where is My Dog? or, Is Man Alone Immortal?* Etc., etc.

## YOUNG PEOPLE'S SERVICE COUNCIL

THE FOURTH ANNUAL Diocesan Council of the Texas Young People's Service League was held in Waco, January 18th to the 20th, with an opening banquet in St. Paul's club house Friday night. About 260 young people were present from all parts of the Diocese, including the Student Council, and a number of clergymen who are interested in the young people's activities. Mr. John Grey Kendall, Vice President of St. Paul's Young People's Service League, was toastmaster, and the Rev. W. P. Witsell, rector of St. Paul's parish, gave the address of welcome. The viewpoint of a leaguer looking out was given by Miss Elizabeth De Oviés of Galveston, and that of a non-leaguer looking in was given by Mr. Noyse Smith, of Austin. The Rev. J. M. B. Gill, a returned missionary from China, and the Rev. M. Y. T. Chu, a native Chinese priest, were guests.

Following the banquet everyone assembled in the church, and the opening service was held by members of the Young People's Service League. Miss Helen Melton of Waco gave a short talk on The League and its Church Loyalty, and Mr. Don Cohn of Rockdale, on The League as It Influences our Everyday Life. Bishop Quin gave the inspirational address. After church the boys and girls reassembled in the parish house for a fellowship gathering.

Saturday morning a corporate communion was held at 7:30, Bishop Quin being the celebrant. Breakfast was served in St. Paul's Club House, after which the business session of the Council opened. Roll was called and the officers for the ensuing year were elected. One hundred and fifty were present. The officers elected were: Mr. John Grey Kendall, of Waco, President, Miss Olive Nelson of Houston, Vice-President, and Miss Sarah Dossett, of Waco, Secretary. Reports of the work in the field were given by the various delegates, and a proposed Constitution, Diocesan Standard, was brought up for discussion. The Rev. J. M. B. Gill gave a most interesting and inspiring talk on conditions in China, and made a strong appeal to the boys and girls. Mr. Kelsey Lamb of Beaumont talked on the Provincial Young People's Service League, and it was suggested by the leaguers that each league in the Diocese of Texas act as big brother or sister to some league in our province that is just being organized. The first part of the afternoon was given over to a Life Work Conference conducted by Bishop Quin.

A COMPILATION, made by the Board of Temperance of the Methodist Episcopal Church, shows that ninety per cent of the members of the Sixty-eighth Congress are members of some religious body. The Methodists are most numerous in both Senate and House, there being twenty-three and ninety-six respectively. There are eighteen Churchmen and fourteen Presbyterians in the Senate, and fifty-six Churchmen and fifty-nine Presbyterians in the House. There are seventeen senators and forty-one representatives without stated religious affiliation.



## DIOCESAN CONVENTIONS

### ALABAMA

A CHIEF WORK of the Council of the Diocese of Alabama which met at St. Mary's Church, Birmingham, January 23d to the 25th, was the revision of the canon law of the Diocese. An executive Council was established, three convocations, which may later become dioceses, were erected, a commission on Church Arts and Architecture was created, and the mode of presenting a clergyman for trial was altered.

It was resolved to begin the construction of a \$35,000 home for the Bishop Coadjutor immediately, on a \$7,500 site given a year ago by Mr. Robert Jemison, of Birmingham. A \$40,000 church and parish house is to be built at Auburn, the site of the Alabama Polytechnic Institute.

Miss Augusta Martin, who had gone on her own responsibility to the mountaineers of Baldwin Co., told the Council of her work, and the Rev. R. A. Pearce told of his work in conjunction with the Seaman's Church Institute in Mobile.

### FOND DU LAC

THE COUNCIL of the Diocese of Fond du Lac, which met in St. Paul's Cathedral, January 29th, gave itself over most largely to listening to the annual address of the Bishop, the Rt. Rev. R. H. Weller, D.D., and to planning the observance of the jubilee year of the Diocese, 1925. A gift of \$500 for a new episcopal residence was announced, and a committee was appointed to further this project. Other gifts announced by the Bishop were a bequest from the estate of Mrs. Lucinda E. Remington, of \$17,800, and from the estate of Phillis Hay Spraggon, of \$2,000.

Bishop Weller, in his address, spoke of the "always prevalent rationalism," which the recent Pastoral had condemned. He spoke of a demand for a purely intellectual religion, but, he said, "the moment one becomes really conscious of God, he is carried above this natural world, and is in the very heart of the supernatural." Of the advent of our Lord, the Bishop said: "The apparently unbelievable miracle would have been that He should have entered the gateway of humanity naturally, the absence of the supernatural in that great Life, or that the dust of His lifeless Body should still lie under the hot Syrian sun. Surely that would have been the *reductio ad absurdum* of the whole great story."

Calling attention to the fact that the whole authority of the Church from the beginning lies behind the belief in the Virgin Birth, the Bishop said: "I thank God that this perverted rationalistic gospel has not infected our teaching in this Diocese, but that we hold unanimously to the 'everlasting gospel,' 'the faith once for all delivered to the Saints.'"

### EAST CAROLINA

STATING HIS reluctance to adding another word to the controversy which has raged in the Church during the past few weeks, the Rt. Rev. T. C. Darst, D.D.,

Bishop of East Carolina, nevertheless devoted a good part of his address to the annual Council, which met in Christ Church, New Bern, N. C., on January 22d and 23d, to a discussion of it. The Bishop reaffirmed his own faith in the verbal integrity of the creeds in safeguarding the essential truth of the divinity of Jesus Christ, and said that he had no apologies to make for being one of the Bishops who signed the Dallas Pastoral. He defended the language as well as the spirit of the letter. The Bishop said: "I pray you, my brethren, be not unduly disturbed. The great truths of our most holy religion have been assailed again and again, but the truth has survived. Many times since the time of St. Paul, men, conscientious men, who believed that they were doing God service, have gone out to battle against God's truth; but they, and not the truth, have fallen. Jesus is the only-begotten Son of God, who came Virgin Born to redeem the world and lift mankind back to God; not because the creeds say so, but the creeds say so because He proved it by His life and death and by His abiding presence and power."

A notable action of the occasion was the changing of the name from Council to Convention. The report of the diocesan treasurer, Mr. Thomas D. Meares, showed East Carolina to be on a sounder financial basis than for years, and that the Diocese this year paid to the National Treasurer the full amount of its quota, both budget and priorities.

The Woman's Auxiliary and Parochial Societies of the Diocese held separate business meetings, during the time of the Council meeting in Christ Church parish house, Mrs. James G. Staton, diocesan president, presiding. The women were complimented by the Bishop, who told them that the only problem in connection with their work was that of getting the men to do as well as they did. Turning aside from routine, the women discussed the Bok Peace Plan, finally going on record as being in favor of it. They were sure that they wanted to be heard against future war, but hesitated to commit themselves to any one plan.

### HAITI

THE REPORTS of the Convocation of the District of Haiti, *la trente-troisième Convocation de l'Eglise d'Haiti*, as they desire it to be known, rather than the third Convocation of the American Missionary District, thereby witnessing to the original constitution of the Church in Haiti, are very interesting.

It was held at Holy Trinity Church, Port au Prince from January 9th to the 13th, organizing for business on the first anniversary of Bishop Carson's consecration, January 10th.

The Council of Advice offered the following letter as a part of its report and it was adopted as an expression of the entire Church in Haiti:

"Right Reverend and Dear Bishop:

"We, the undersigned members of your Council of Advice, feel it our bounden

duty, first, to thank God, who is the author of every good and perfect gift, for your consecration as the second Bishop of this struggling missionary district of the American Church; it is, indeed, a precious gift of His eternal love, according to His promise made to His Beloved Son: 'Ask of Me and I will give Thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession.' And again: 'Ethiopia shall haste to stretch out her hands unto God.' And, secondly, to thank you for having cordially accepted the burden and sacrifice thus laid upon you.

"On this day, therefore, which completes the first year of your episcopate, we hail with joy your coming among us to vivify the work of your predecessor, and to build upon the one foundation, Jesus Christ, the Eternal Son of the Living God, an edifice that shall defy the storms of infidelity, sectarianism, and lawlessness; and under the sacred dome of which the Haitien people shall find both national and religious peace and safety from generation to generation."

Bishop Carson reported the confirmation of 511 persons, the largest number in the history of the Church of Haiti. There were three ordinations and there are five candidates for orders. The clergy staff numbers eighteen, and they are assisted by forty-four lay readers. There are 8,503 baptized persons, 2,236 communicants, and 1,136 in the Sunday schools, with 429 in six parish schools.

An important part of the Bishop's address is as follows:—After having mentioned the establishment of a native episcopate in Japan, he said:

"... our minds go back half a century to that heroic figure who had the same vision of a national Church in Haiti. James Theodore Holly was consecrated Bishop, November 8, 1874, and it will be our glad privilege to commemorate that event when the day shall arrive. What better or more fitting commemoration can we think of than to lay the corner-stone of a church that shall stand as his memorial, in this city and land he loved? I ask your prayers, my brethren of the clergy and laity, that this may be the privilege of Holly's successor: to build a house that the Lord's glory may be established. Holly's dream has not been proven untrue; his vision was clear; it is in the way of realization. Bishop Channing Moore Williams was consecrated Bishop of Japan in 1866; scarcely a month ago was the first native Japanese bishop consecrated. National Churches are not established overnight. In this proposed memorial which to mention merely is to call forth your enthusiasm, there will be a symbol, God grant, of that which he saw from the mount of his Pisgah fifty years ago."

The Convocation voted unanimously in favor of the name, The Episcopal Church of Haiti, as its preference for the designation of that which in Bishop Holly's time was known as the Orthodox Apostolic Church of Haiti, and that there should be no interruption in the numbering of the successive convocations; thus, this is the *thirty-third* Convocation of the Haitian Church rather than the *third* of the Missionary District.

The Roman Catholic Archbishop of Port au Prince, accompanied by his Vicar Gen-



eral, called on Bishop Carson during the week in which he was commemorating his first anniversary; and the President of Haiti appointed an hour in which the Bishop might present in special audience his personal greetings and those of the Episcopal Church in Haiti on the national Independence Day, January 1st.

### INDIANAPOLIS.

THE EMPHASIS at the meeting of the Council of the Diocese of Indianapolis, which met in Indianapolis January 23d and 24th, was placed on inspirational matters rather than on merely the transaction of routine business. A prominent part, therefore, of the Council was the Diocesan Dinner, at which Bishop Francis, the Diocesan, and Bishop Overs, of Liberia were the speakers. The corporate communion, on the morning of the second day, was more largely attended than ever before in the history of the Diocese.

The Hon. Thomas L. Sullivan, for twenty-one years secretary of the Standing Committee, declined reelection, and Mr. Charles E. Judson was chosen to the Committee.

### LOUISIANA

THE CHAIRMAN of the committee of the Council of the Diocese of Louisiana having in charge the arrangements for the General Convention of 1925, reported to the Council, which met at St. James' Church, Baton Rouge, January 23d to 24th, that a considerable amount of progress had been made. Other reports were that the Nation-wide Campaign had raised \$40,000, and that the work of the Church was going on very vigorously throughout the Diocese.

The Woman's Auxiliary of the Diocese was in session at the same time as the Council. They reported the completion of the work outlined for the year, with all pledges met. There are 1,476 members of the Auxiliary in the Diocese.

### MILWAUKEE

ADDITIONAL episcopal supervision in the Diocese was the principal subject of discussion at the annual Council of the Diocese of Milwaukee, which met at All Saints' Cathedral, Milwaukee, January 29th to 31st. This question was treated by the Bishop in his annual address, and was made the subject of a conference on Wednesday afternoon under the leadership of the Rev. R. D. Vinter, Rural Dean of the La Crosse Convocation. Because of the extent of territory and the peculiar formation of the diocese, with its great distances, it was felt by many in the northwestern part of the state that additional episcopal supervision was needed in that section, while in his address the Bishop had intimated that he might feel it necessary to ask for the election of a coadjutor at some future time. At his request a commission of nine was appointed to consider the financial aspect of the question and to report to the Council in 1925.

The work of the Council was largely routine, and the Bishop's address dealt entirely with diocesan matters. In most cases the old officers were reelected. On the Standing Committee the clerical members chosen were the Rev. Messrs. Whitmore and Lord, and the Rev. Drs. St. George and Hutchinson. The lay members were reelected.

The committee on Canons reported the Rev. Frank E. Wilson, D.D., of Eau Claire, is chairman, presented a splendid report. Much work has been accomplished by this committee during the past year, especially in giving publicity to the Church's Program and the meeting of the Council. Provision was made by canon providing for a permanent Commission on Publicity.

At the morning session on the second day the following resolution was passed unanimously:

"Whereas, Certain questions involving the faith of the Church have received wide-spread publicity,

"Therefore be it resolved, That we, members of the Council of the Diocese of Milwaukee in regular session assembled, do reaffirm our loyalty to the Church's faith as expressed in the historic creeds, and do record our confidence in the bishops of the Church as our spiritual leaders."

The House of Churchwomen met on both Tuesday and Wednesday, and the Woman's Auxiliary on Thursday. These meetings were held at St. Paul's Church, and were largely attended. On Thursday afternoon a conference was held on the foreign-born, under the direction of Mr. Percy J. Knapp.

On Tuesday evening there was a reception at the Bishop's House for the clergy and delegates to the Council and the House of Churchwomen, and on Wednesday evening the annual Church Club dinner was given at the Milwaukee Athletic Club, at which addresses were made by the Bishop of the Diocese, the Rev. Chas. A. Parmiter, Dr. Eugene A. Smith, on the Need of a Missionary for the Institutions of Milwaukee County, Mr. Frank E. Baker of the Milwaukee Normal School on The New Standard of Value, and the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, on Seeing Things.

### MINNESOTA

THE OUTSTANDING feature of the Council of the Diocese of Minnesota, which met at Gethsemane Church, Minneapolis, January 29th and 30th, was the adoption of a resolution providing for a full-time student pastor for the University of Minnesota. This had been included as a National Priority, but the Diocese decided to fill the need itself, and will raise the funds by a special endowment.

Bishop McElwain, in his address, dwelt particularly on the responsibility towards the Budget of the National Church and on the controversy in the Church. As regards the Budget, he said in part:

"The principle at issue is the reality of Christian brotherhood within the Church, and no feeling of injustice at amounts levied or conviction of unwisdom in expenditures will clear us if we have failed to cooperate as far as God gives us the ability and the means. This is not a demand for unreasoning and unquestioning obedience to the behests of the National Council nor an insistence upon the infallibility of General Convention. But unless we wish the Episcopal Church to resolve itself into a group of unrelated dioceses and parishes, held together merely by somewhat similar tastes, we must seek to give to those whom we or our representatives have called to leadership or responsibility such a measure of cooperative loyalty as will enable them to discharge their duties. Persons unwisely chosen can be displaced; plans poorly made can be discarded; but the Church's work must go on, and that is what must be the central thought in our minds and the central purpose in our wills."

Concerning the controversy, the Bishop said: "Calmness of mind, faith in the indwelling Spirit, and brotherliness, will see us through this particular perplexity, I am sure."

The Rev. W. S. Howard, of St. Paul, and Mr. J. C. Fulton, of White Bear Lake, were elected members of the Standing Committee.

### OKLAHOMA

THE RT. REV. T. P. THURSTON, D.D., Bishop of Oklahoma, said that the past year was one of the best that the District had ever known, at the Convocation held at St. Matthew's Church, Enid, January 23d and 24th. The growth and development of the Church throughout the entire state was very gratifying, he said, and gave promise of the great things that would be done in the coming year.

The committee on Canons reported many changes, made necessary by the advance of the Church in the District. Progress, too, was noted in the departments of Church Extensions and of Religious Education.

### SOUTHERN OHIO

AN INNOVATION was introduced to the annual Convention of the Diocese of Southern Ohio, which met at St. Paul's Church, Columbus, January 29th and 30th, in a pre-convention forum conducted by the Rt. Rev. T. I. Reese, D.D., Bishop Coadjutor of the Diocese. It proved so popular that the Convention asked to have it repeated next year. While no action was taken in the forum, its results were seen in the decision of the Convention, later, to affiliate with the Council of the Ohio Federation of Churches. Other subjects discussed were The Church and War, Child Labor, and The Church's Divorce Law.

The reports of the Diocese show that there was an increase of about \$20,000 in the funds of the Nation-wide Campaign, and that there are only two vacancies in the Diocese now as against fourteen a year before.

In his address Bishop Vincent said that the Nicene Creed originally began "We believe," instead of "I believe," the intention being to express the corporate faith of the Church, rather than the faith of an individual. Many people, he said, are hesitating today outside the Church, who ought to be in it. It is a day of intense intellectual scrutiny, and many men, whose faith in Jesus Christ is honest and sincere, do not feel that they can honestly believe each and every article of the faith as they are now required to do. He did not wish to encourage the denial of these articles, but he does think that such men should be permitted to be within the fold.

Bishop Reese spoke of many American cities as being "club-ridden," and he said that the attitude of many is that the Church is just one more agency, like the many civic agencies, and that attendance is a matter of preference, just as it is with the clubs.

### TEXAS

THE COUNCIL of the Diocese of Texas, which met at St. Paul's Church, Waco, was, in itself, devoted to the immediate business of the Diocese, but the meetings of the Young People's Service League Council, the Students' Council, the Woman's Auxiliary, the Daughters of the King, and the Church School Service League, that took place during the period,



representing the many delegates attending.

The Council of the Diocese reported great progress. There are more clergymen in the field than ever before, and the Church in the Diocese is said to be "manifesting a vigor in prosecuting the work heretofore unheard of," and to be "rapidly taking a front place in the whole Church." The total budget of the diocese was placed at \$89,690.

The other meetings were well attended. At the Students' Council an address was made by the Rev. M. Y. T. Chu, of China, who said: "We need life. We have an old civilization, but we need you to give us your best workers in the Chinese field. Your Church is highly esteemed in China. You have been instrumental in turning China from the old to the new. My parishioners are farmers, earnest and industrious. I love them. They worship around their family shrines now, they do not worship idols. They have turned to the one true living God. The Chinese word for God translated literally means 'Heavenly Old Father.'"

### UTAH

"OUR MOST IMPORTANT affair," said the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, in his annual Convocation address, "is that our apportionment to the Nation-wide Campaign has been paid in full and sent into New York. Write the apportionment into your budgets next year, and make it a fixed charge. In Utah we are used to pioneering. Why not be pioneers in completing our quota?"

"As to the recent theological discussions in the Church, it is possible that the critics of the Pastoral letter from the Dallas meeting have not read it closely. We must remember that the spiritual universe is crowded with wonderful things. There is little danger that we shall desert the cause of Truth. Religious belief is flexible; and to return to the center and root of things is deep in human nature. The danger is in losing our tempers and calling names. God is Love, and members of Christ are members of personified Love.

"Modern scholarship is not necessarily new scholarship. Tradition can be scholarly, and traditionalists can be modern. It is no harder to believe in the mysteries of the life of the Christ than it is to believe in the importance of the work He gave us to do."

The Convocation was held at St. Mary's Church, Provo, the Rev. William F. Bulkley, rector, on January 23d. All the clergy of the district were present except two who were detained by illness. The Convocation was opened with the ordination of Mr. William J. Howes to the diaconate.

The next Convocation is to be held in St. Paul's Church, Salt Lake City, January 25th and 26th, 1925.

### WESTERN NORTH CAROLINA

THE CONVENTION of the Diocese of Western North Carolina, which met at Trinity Church, Asheville, January 23d and 24th, took favorable action looking to the acquisition of the Kanuga estate for an assembly ground for the Church. It is expected that other Southern Dioceses will join in this enterprise.

A budget of \$28,000, which is more than \$6,000 greater than the previous year, was adopted by the Convention.

## The Tenth Annual Synod of the Province of New York and New Jersey

The Living Church News Bureau }  
Atlantic City, N. J. Jan. 28, 1924 }

POSTPONED from last November, because of the meeting of the House of Bishops in Dallas, Texas, the Synod met at the Church of the Ascension today. Together with those in attendance at the concurrent meetings of the Woman's Auxiliary and allied organizations. The members were very comfortably entertained at Craig Hall, a block away. As the guests of the Diocese of New Jersey, the rooms in Ascension parish house being utilized to their capacity for the various meetings. Ten bishops were in attendance and all of the nine dioceses were well represented in both orders.

This morning, prior to the assembling of the Synod, after an early celebration by Bishop Brent, the Fourth Provincial Conference on Social Service opened with Bishop Brent presiding. The first hour was given to an informal discussion of parish organization for community service. The topic of The Church's Responsibility and Opportunity in Matters of Legislation followed, some pointed references being made as to the stupidity of members of legislative bodies with regard to proportionate values, as illustrated in the Senatorial investigation of the Bok Peace Plan award.

Much light was thrown upon conditions involved in our institutional problems, by Mr. Calvin Derrick, of Trenton, the head of the Institutional and Industrial Department of the N. J. State Prison, and former head of the Jamesbury Reformatory for boys.

Canon Dunseath, following, said that much of present-day social life is so abnormal, that girls in institutions are there rather to protect them from their social environment, than to protect society from them. In answer to objections that the Church ought to avoid all legislative interference with the work of the State, Bishop Brent quoted the opinion of Sir Wm. Ramsey, the archeologist, to the effect that as soon as the social force of early Christianity was in evidence, it of necessity clashed with the Empire, and the persecutions were the result. Concreteness was an absolute necessity; there was little use of presenting those matters abstractly.

The Conference was continued after lunch with detailed consideration of conditions in institutions of various classes, those under Church auspices, those under private secular control, and those under the states and counties. About fifty persons attended the conference.

In the afternoon, after opening prayers by the chairman, the Rev. Dr. C. H. Boynton, a separate conference, attended by about twice the number was held under the Department of Education, to consider "the Extension of the Church School."

The discussion was opened and directed by Mr. Edward Sargent of New York, National Secretary in charge of the Division of the Church school. Having been formerly in secular educational work, he declared that the *unity of the child's loyalties must not be split up*. The great problem is to head up all new contacts and activities, in the home, the school, and the Church, into the one center of loyalty, the Church; if that aim is lost sight of, our Churchschools will get us nowhere, and the danger, with the multiplying interests, in leagues, orders, brotherhoods, and school activities, is constant, and must be

guarded against. Whatever is of vital interest to the child must be put in relation to the Church school.

Archdeacon Bambach, of Brooklyn, illustrated by his own experience in Long Island the possibilities in the Church School Service League.

### THE OPENING—TUESDAY EVENING

The opening service of the Synod on Tuesday evening was an occasion long to be remembered. The large church was very comfortably filled, when the choir entered singing "Rejoice Ye Pure in Heart," followed by seventeen of the clergy vested, and nine bishops. Bishop Matthews gave the first address, from the pulpit, mentioning the comparative simplicity of the arrangements for entertainment, as fitting to a gathering primarily religious and not social, at a time when the National Council was facing a heavy deficit. He then referred in very definite language to the recent disturbance of the foundations, as revealing a long-standing weakness, in the form of a growing disregard of external authority, and lack of all sense of responsibility; the Church is indeed broad and Catholic, but the widest room must have walls and doors or it becomes a ruin. The story and the motive of the recent Pastoral Letter of the Bishops was set forth at length, together with the plain inference as to the duty of such as could not recite the Creeds in their simple and plain meaning. He protested against the complete misrepresentation of the spirit and meaning of Bishop Gore's books, and he refused to apologize for still believing the Catholic Faith!

Bishop Brent's address following, was in its own way quite as much to the point. He noted, with a sense of shame, that the General Convention does seem to fail to recognize the possibilities of the Synod for usefulness, acting like a parent who will not trust the children to bear their share of the burdens, but expressed the hope that the next General Convention will give to them a sufficient share of responsibility to justify their existence.

"The Bishop of New Jersey has spoken of matters of faith in the Incarnate Son of God," he said, "and it is fitting for me to speak of matters which concern the practise of that faith—faith in the Virgin-Born.

"We represent a vast multitude of baptized members of this Church, upon whom has been placed the responsibility of attempting the impossible—the making real of the vision, and of the high ideals, of the Lord Jesus Christ. That vision was nothing less than the salvation of the whole human race. I would not deign to apologize for foreign missions, because, our Lord Jesus Christ presents world-wide evangelism to us as being an essential part of our discipleship. Moreover, in this Province, not only have we a large multitude of His disciples, but also we have an enormous amount of material wealth, within the borders of our own Communion. We are indeed only one group within the National Church, and that itself forms but one group within the great Church Catholic; but still our responsibility is world-wide, and one which we cannot shake off. If we, in our practice, repudiate a responsibility which the Church puts upon us as Christians, have we, after all, any right to claim for ourselves loyalty to Jesus Christ, and His Church?

"I want to be concrete. We who are



here all represent parishes, and we represent dioceses.

"Those parishes are for the most part caring for their own needs, and so far as I know, the dioceses also are not allowing themselves to fall behind and run into debt. But I want to ask: What is their relation—that both of the parishes and the dioceses—to the National Church, which is falling into debt? And that, not because of any extravagance, but on the other hand simply because the Council has been charged, by the parishes and dioceses, with undertaking certain extensive and world-wide enterprises. For those enterprises, it is the parishes and dioceses themselves, which are actually not providing the bread and butter. I have just received from New York, because I asked for it, the final returns as to the receipts from this Second Province for the year 1923. And from this it appears that we have paid, on the Budget, just 61.7 per cent of what was asked of us, and of what we actually owe as a debt. When it comes to the 'priorities' we have paid but 18.6 per cent of what was asked; they represent the forward work; but the Budget represents the very bread and butter. The Budget is, to our Missionary work, just what your home budget is to your own house-keeping; and unless it is raised, the fact is that those whom we have sent out are not going to get their actual living. And I ask you, as myself a fellow-delinquent: What are you going to do about it? As it happens, some of the reserve funds and certain legacies, which can be used temporarily, will this year enable us to go on. But supposing that our representatives in the Church Missions House should say to us: 'This debt is yours,—not ours; you bade us spend it; it is your debt; raise it!' I almost think it would be good for this Province to have them do that very thing. It is one of the first duties of our religion, to pay one's honest debts. I think there is really no escape from this principle, that just so long as any deficit remains, it remains a moral responsibility for us—unless, or until, we shall be released from it by some higher authority in the Church than ourselves."

#### SECOND DAY

After the early celebration, at which Bishop Brent officiated, at which about 75 received, and after Morning Prayer and the Litany, the Synod assembled for business in the parish house, with Bishop Brent in the chair. On motion a single ballot was cast for the election of Archdeacon Duffield of Long Island as Secretary and for Archdeacon Bambach as assistant. The Bishops then withdrew for a short meeting for organization, whereupon Senator Tully was elected President of the House of Deputies, and Mr. J. M. Prophet, of Western New York, as temporary chairman in his absence. Mr. Donald G. Ross of New York was also re-elected Treasurer.

The Committee on Dispatch of Business reported by its chairman the Rev. H. C. Staunton of Syracuse, in favor of certain minor changes in the rules, which were adopted by the house, and later confirmed in joint session. The resignation of Mr. Wm. M. Baldwin, one of the representatives of the Synod, on the National Council, was presented. On motion, a slight increase in the Budget, making a total of \$990.00 of appropriations, was adopted, and later was confirmed.

The House of Bishops returned shortly, Bishop Brent resuming the chair. Two matters were offered by the Bishops for immediate consideration, the first being

the anomalous position of Bishop Carson of Haiti. On motion, the Jurisdiction of Haiti was offered membership in this Province, Bishop Carson was invited to a seat in the Provincial House of Bishops, and the priorities of Haiti were commended to the interest of the people of the dioceses.

The needs of the Jurisdiction of Porto Rico, already a constituent part of the Province, were then considered, especially with regard to the underwriting of the Porto Rico priorities, in the sum of \$35,000. It was announced that \$5,000 of this amount had already been underwritten by the Diocese of New York, \$6,000 by the Diocese of New Jersey, and \$5,000 by Western New York, whereupon it was unanimously resolved that the balance should be assumed as a special interest of the Province, to be raised within two years.

Letters of regret were read from Bishop Manning and Bishop Colmore.

The Committee on Missions then presented three resolutions with regard to the Colored work of the Province, as follows:

First, recommending to the House of Bishops the desirability of appointing two archdeacons of the Colored race, to be placed in charge of the Colored work within the dioceses of the Province:

Second, Recommending that assistance be given in the training of Colored lay-workers for service among their own people.

Third, Recommending that a Conference of the Colored Clergy, at the same time and place as the next meeting of the Synod, be arranged for.

The first two resolutions were debated at length and then referred to the House of Bishops. The third resolution was similarly referred.

The Chairman presented again the latest figures with regard to the deficiency in the contributions of the Dioceses of the Synod for the general work of the Church, and on motion the matter was referred to a special committee consisting of Bishop Burgess, Canon Welles, and Senator Tully to report a resolution on the subject tomorrow.

Conditions in Porto Rico were then widely described, from personal investigation, by the Hon. Seabury Mastick, who made a tour of the island last year, visiting each of the missions, of our own or other Churches, and studying the whole situation with the help of the officials of the Island and others. He found the children of school age numbering 400,000, of whom only 250,000 are accommodated in the public schools, and many of them by the part-time system. The school buildings were found to be modern and excellent, and the cleanliness of the children such as one would not expect from the appearance of the houses they lived in. But the really earnest Roman population was reported not to number more than 10,000, and the whole community life gave the impression of being non-religious. With a vast number not in school at all, he found 337 children in our day-schools and about 2,000 in our Sunday schools. The great need of spending money on new equipment for our work was evident on all sides, both with regard to the schools and to the churches. Our prestige in the Island is very evidently hurt by the lack of better buildings. Bishop Brent referred also to other work we have recently taken over, under Bishop Ferrando. A committee of three consisting of Bishop Knight, the Rev. Wm. Cooper, and Mr. Mastick was ap-

pointed to raise the balance of the Porto Rico priorities.

The Rev. Dr. Boynton read the report of the Commission on Religious Education, which showed that five of the seven Dioceses were actively engaged in furthering a well prepared program, under the direction of a paid secretary either on whole or part time, while in the other two dioceses all the effort was being put forth that circumstances would permit.

On reassembling after lunch, the Synod listened with much interest to the presentation of the plan for the new "N. A. T. A.," or National Accredited Teacher's Association, by Mr. Edward Sargent. He told the story of several years of effort to develop teacher training, and explained the system of unifying and standardizing these efforts.

Canon Lewis followed with a presentation of the "Home Department," which he described as a method adapted for the interesting in Bible Study and the devotional life especially of adults, those living isolated lives or prevented by family conditions from attending church and the Church school, with an eye to the need also of children so situated.

The last topic on the educational part of the program was The Young People, a Problem or a Power, opened by Canon Farrell of Newark.

For the Commission on Social Service the Rev. C. K. Gilbert of New York reported three meetings since the last Synod, and the largest attendance yet obtained, at the Provincial Conference held yesterday. A statement was offered, which was adopted by the Synod, to the effect that the business of the Church covers the whole scope of life, and that when legislation is pending which has an unquestionable moral bearing, the influence of the Church should be thrown to the side which makes for righteousness. Bishop Brent earnestly protested against the misrepresentation of the spirit of this proposal, discussed yesterday, as it had appeared in the papers of that morning. On motion, Bishop Brent was unanimously re-elected as chairman of the Commission on Social Service, and the Rev. Mr. Gilbert was elected to represent the Commission at the Conference shortly to be held in Washington for the consideration of the control of the moving pictures in the interest of decency.

On behalf of the Commission on Unity, Bishop Lines read a presentation, which met with the emphatic approval of those present, of the present status of the worldwide effort toward Christian Reunion. A recess was then taken till Thursday morning.

The convention dinner was held at 7:30 p. m. at Craig Hall, with an attendance that completely filled the large dining room. Bishops Matthews, with a few fitting words, turned over the chairmanship to Bishop Brent. The speakers were Dr. Bell, warden of St. Stephen's College, and Dr. W. C. Sturgis, from the Church Missions House.

#### WOMEN'S ORGANIZATIONS

On Wednesday morning the various Women's organizations of the Province held concurrent meetings in the parish house.

The following resolutions were passed by the meeting of the Woman's Auxiliary:

1. That we follow up the work of informing ourselves more fully about the girls' schools and colleges in the Province coöperative in any way with the Special Committee of the Department of Religious Education.
2. That we foster in parish, diocese,



and Province, the spirit of good will and fellowship.

3. That we adopt as objects of special prayer, an increase of the gift of life, especially for doctors in China, and the Province's complete coöperation in the Church's forward movement.

4. That we pray that the Spirit of good will and fellowship be demonstrated in our national relationship with Mexico, Porto Rico, and all Latin America.

5. That should the Synod of the Second Province adopt the priorities for Porto Rico as a special responsibility, the Women's Auxiliary of the Province pledges its loyal coöperation and support to this undertaking.

This meeting was presided over by Mrs. Samuel Thorne, of New York. Reports from each diocese were received and a definite policy for advance work was adopted. Noonday prayers and meditations were led by Mrs. Robinson of the Diocese of New York, and the Special Address was made by Dr. Mary James of the Church General Hospital, Wuchang, China.

At the Church Mission of Help Meeting there were present delegates representing all the dioceses of the Province. The Provincial representative announced the departure in January of a C. M. H. worker to Porto Rico, which completes the provincial quota of seven dioceses and the District of Porto Rico. Recommendations were made that we offer to assist the National Council of the C. M. H. in arranging institutes, seminars, and summer conferences. Also that the Diocesan C. M. H. organizations strive for close coöperation and coördination with the G. F. S. and the Guild of St. Barnabas.

At the meeting of the St. Barnabas' Guild, Miss Clark of Orange presided. The fact was brought out that nurses have medical and social alumni societies, but no other agency of a spiritual character to bring them together. There are forty branches in the country, and seven of them within the Province. Many interesting incidents were recorded. In one branch an associate visiting a hospital on Christmas Eve found a nurse in tears because she could not get home for Christmas, thereupon inviting her to her own home; and in that branch it will now be a care, to see that all nurses in such a position at Christmas time are looked after. In some branches every new student nurse is invited out for a meal within two weeks of her entrance upon training. The Manual of the Guild had been found of great usefulness in furthering the prayer-life of the nurses.

#### THIRD DAY

After the early celebration, by Bishop Matthews, and Morning Prayer, the Synod reassembled at ten o'clock. The chairman read letters from Bishop Perry, Bishop Darlington, and others, which might call for action by the Synod.

The most important action of the session was that relating to the status of the deficiency in the contributions of the Provinces to meet the Quotas set by the National Council, referred to in Bishop Brent's address on Tuesday evening. For the committee to report on this matter, Bishop Burgess, the chairman, proposed the definite acceptance by the dioceses and parishes, of the responsibility of raising their quotas for 1924, and as a moral obligation, which, if they should fail in the effort, would be regarded as a debt that must be paid. After a warm debate the policy was adopted with unanimity, in about the following form:

"Resolved, that the Synod recommends to the several dioceses to accept the quotas for the Budget, assigned by the National Council to each, as a solemn obligation; and that, if these quotas are not raised, the deficit ought to be shared pro-rata by the parish, the diocese, and the National Council." An endeavor to shift the primary responsibility from the parishes to the dioceses was voted down, and the principle prevailed that the raising of the parish quota ought to be accepted as being just as definite an obligation as the paying of the coal bills.

The report of the Committee on the Provincial organization of the Church Service League resulted, also, after long debate, in the constitution of a Provincial Council, into which all agencies of the Province and dioceses should head up, the outstanding provisions of which were: That the Council should consist of the chairman of the several Provincial Commissions, representatives of each Diocesan Council of the C. S. L. and of each provincially organized society of the Church, a representative of the Church schools, to be appointed by the Provincial Commission on the Church School, and seven members at large; That this Provincial Council should place itself at the disposal of the National Council, for coöperation, and should have power to make its own by-laws. An invitation was extended to the Council, to send the members-at-large to the next Synod, and to give them seats without a vote.

Reports were then read from the various coöperating agencies of the Province; from the Diocesan units of the C. S. L., the Woman's Auxiliary of the Province, the Guild of St. Barnabas for Nurses, the Church Mission of Help, the Daughters of the King, the G. F. S., the Church Periodical Club, the Brotherhood of St. Andrew, the Church School Service League, and, by title only, the reports on the Provincial Summer Schools and the Provincial Board of Examining Chaplains were received.

A change proposed by Bishop Matthews, to the effect that it was the sense of the Synod that in meetings of the Synod the hospitality of the entertaining diocese should hereafter be accepted only so far as concerns the place of holding the services and the provision of a place of meeting, was referred to a special committee to report next year.

Bishop Brent presented the matter of the needs of the Patriarchate of Jerusalem, and a resolution was passed unanimously, endorsing the efforts of the Federal Council of Churches, to save the situation, and commending the present work of the Committee. Messages of sympathy were ordered sent from the Synod to the Patriarchs Meletios and Tikhon and to Archbishops Platon and Panteleimon.

On motion a Committee was constituted to confer with representatives of the Federal Council of Churches, and to report upon the relation of the Church to the State Councils of Churches, now being formed in New York and in New Jersey.

As a temporary expedient, each bishop was asked to appoint a representative of his own diocese, to serve as one of the members-at-large on the Provincial Council of the C. S. L., to whom the invitation was extended to sit in with the next meeting of the Provincial Synod.

The usual resolutions of thanks were unanimously passed; the Treasurer was authorized to pay the traveling expenses

of a representative of the District of Porto Rico to attend the next Synod, and with the reading of the minutes the Synod adjourned *sine die*.

ELLISTON J. PEROT.

#### ACOLYTES' SERVICES IN BOSTON

ON THURSDAY evening, January 24th, in the Church of St. John the Evangelist, Bowdoin St., Boston, there was held a service for St. Vincent's Guild, in which some sixty visiting acolytes from eight parishes, with their clergy, took part. The service included an address by Fr. Palmer, S.S.J.E., and a Solemn Procession, followed by Solemn Benediction. In the address Fr. Palmer welcomed the visitors, as they do each year, to the "old gray mother church," which, sixty years ago, was first occupied by the Church of the Advent (having before been a Congregational meeting house), and the first church building in Massachusetts which made use of the services of acolytes.

In the Church of the Advent, Brimmer St., on Sunday afternoon following, the Guild of St. Vincent held its annual festival service, which consisted of Solemn Vespers and a Solemn Procession, in which all the visiting clergy and acolytes joined. There were 161 visiting acolytes and fifteen clergymen in line, together with the clergy, choir, and acolytes of the Church of the Advent. Over twenty-five parishes were represented, and delegates were present from New York City, Portland, Maine, Rhode Island, Springfield and Haverhill, Mass., and the Episcopal Theological School, Cambridge, besides many parishes in the immediately surrounding towns. The Rev. J. G. H. Barry, D.D., rector of the Church of St. Mary the Virgin, New York, was the preacher, and his sermon stressed the duties and responsibilities of acolytes, not only in the sanctuary, but in the world, as exponents of the Catholic religion.

#### CHURCH EMBASSY TO JAPAN RETURNS

BISHOP MCKIM, whose diocese is now officially North Tokyo, and the Rev. J. J. Chapman, president of the Council of Advice in the District of Kyoto, are returning from Japan with Bishop Gailor and Dr. Wood, arriving in San Francisco on the S.S. *President Wilson* on February 7th.

They go to Pasadena, where the consecration of Dr. Reifsnider as Suffragan of North Tokyo takes place on February 12th, with Bishop McKim as one of the consecrators. The event is one of marked interest, so well known and so highly esteemed has the Suffragan-elect become throughout the Church since the disastrous days of the earthquake.

A week after the consecration, the next meeting of the National Council occurs, in New York, on February 20th, delayed in order that thorough study of the situation in Japan might be made and complete information brought back by Bishop McKim, Bishop Gailor, and Dr. Wood. Their report to the people of the Church through the Council will naturally be of great importance. With the \$500,000 Emergency Fund a finished achievement behind us, and with the exact needs and the best ways and means of meeting them thus clearly brought before us, the permanent rehabilitation of the Japanese Church should not be an over-powering piece of work.



## The Archdeacon of Canterbury Appointed to Bishopric of Ely

### Rome's Coming Jubilee—The Diocese of Hereford—Fees at Chester Cathedral

The Living Church News Bureau }  
London, Feb. 1, 1924 }

THE Ven. L. J. White-Thomson, Archdeacon of Canterbury, has been appointed to the Bishopric of Ely in succession to Dr. F. H. Chase, whose resignation takes effect on February 5th.

The new Bishop has been Archdeacon and Canon of Canterbury since 1918. Born in 1863, he was educated at Eton and King's College, Cambridge. He acted as Domestic Chaplain to Archbishop Benson from 1891 to 1894, when he was appointed rector of St. Martin's and St. Paul's, Canterbury, leaving six years later to become vicar of Ramsgate. Subsequently he held the livings of St. Peter's in Thanet (1907-'09), and Croydon (1909-'19).

Commenting on the appointment, the *Yorkshire Post* says: "The selection of Archdeacon White-Thomson as the new Bishop of Ely will cause some surprise, for his name has never been associated with episcopal office. Moreover, it was expected that, following what is supposed to be a tradition of the see, the appointment would go to a distinguished Cambridge scholar. If the new Bishop cannot lay claim to the learning of Dr. Chase, the retiring Bishop, or of Harold Browne, of sixty years ago, he will certainly bring to bear upon the administration of the diocese a remarkable business-like capacity and a strong aptitude for organization. He has a most charming personality, with a real genius for friendship, and he is possessed with a rare gift of humor, as those who have heard him speak in the Church Assembly well know. He will do well at Ely, where his quiet, thoughtful, and persuasive manner will be appreciated."

It may be added that Archdeacon White-Thomson was one of Dean Vaughan's "doves," the nickname bestowed on the men whom the Dean trained for Holy Orders from 1861 to 1896. They numbered altogether 461, of whom more than half are still living, including two other men who have recently been appointed to responsible positions, namely, Canon H. L. Goudge, the new Regius Professor of Divinity at Oxford, and Dr. J. C. Hill, the new Bishop of Hulme.

#### ROME'S COMING JUBILEE

The close of 1924 will mark the opening of the *Anno Santo*, or Jubilee year, and the great gate of St. Peter's, Rome, which was walled up twenty-five years ago after the memorable Jubilee of Leo XIII, will again be thrown open, while a Committee of Cardinals is already engaged in making arrangements for the reception of the thousands of pilgrims who are expected.

Close on the footsteps of the Holy Year will follow the great Ecumenical Council, which has been approximately fixed for the middle of 1926. The last Council of the Church took place in 1870, and the overthrow of the temporal power in that year prevented it from bringing its work to a conclusion. The 1870 Council, it will be recalled, pronounced upon the

dogma of Papal Infallibility. Very important theological questions will be discussed in 1926, and it is rumored that Pius XI intends to raise to a dogma the general Roman Catholic belief in the Assumption of the Blessed Virgin.

While it may not be difficult to gather unanimous votes on a doctrine like the Assumption of our Lady, it will prove an arduous task for the Roman Catholic bishops to come to a speedy agreement about certain controversial questions of theory and practice, which must, however, be faced and disposed of. Among these the Roman Question looms large, and there is also the question of the reunion of the Churches. A Papal Bull of 1898 invited the Eastern and Anglican Churches to return to Catholic unity, an act which astonished the diplomatic world of that day. It is considered not improbable that this invitation may be renewed by Pius XI. The "conversations" at Malines may pave the way to reconciliation, but there has also to be considered the unswerving attitude of the Vatican regarding the validity of Anglican orders.

#### THE DIOCESE OF HEREFORD

During the episcopates of Dr. Percival (1895-1918) and Dr. Hensley Henson (1918-'20), the Diocese of Hereford passed through a kind of "glacial period," in which all effort had to be directed to the difficult maintenance of bare life. With the end of the Ice Age has come expansion, the present Bishop's (Dr. Linton Smith's) New Year letter to his diocese records remarkable advance. There is, he writes, a marked, almost startling, increase in the number of communicants, not merely last Easter, but throughout the year. There is the maintenance of the high level of numbers who come forward for Confirmation, and not only the numbers but the evident earnestness and sincerity of the candidates. There is an increase of some twenty per cent in the contribution to the Church's work overseas, and a similar increase in the support given to the work of the diocese through the parochial quota. Moreover, there is a wonderful spirit and temper shown in the discussion of matters on which men feel deeply, but who speak their minds in love, and the baneful spirit of controversy is wholly absent in the diocesan conference.

#### FEES AT CHESTER CATHEDRAL

The abolition of the fee formerly demanded from all visitors to Chester Cathedral has passed beyond the experimental stage, and it is possible now to say that, from every point of view, the result has been highly satisfactory. In 1919, the exacted sixpences produced less than £150. In 1921, the first year in which the Cathedral was wholly free, the offerings of visitors produced more than four times that sum; last year (1923) the offerings amounted to £1,050. The authorities of the Cathedral were not, however, mainly concerned with the financial aspect; what they aimed at was to make the Cathedral a place of devotion, to change interested sight-seers into devout pilgrims. That has been effected by the freeing of the church, and by the furnishing of those chapels which had been for so long unused. Today, every chapel and every part of the Cathedral

suggests devotion, and it is what every church should be—a house of prayer. It is no longer a monument of a dead past; the past *lives* in it, and inspires those who come to it, so that never during the day is it without kneeling worshippers. During these three years and a-half no damage of any kind has been done by the unwatched visitors, for they have realized that the great church has been entrusted to their own care. The Dean and Chapter are to be congratulated on so happy a result of their wise decision.

#### FR. MATURIN'S CHURCH DAMAGED

A disastrous fire occurred early on Friday morning last at St. Augustine's Church, Highgate, a suburb of North London. This fine church, designed by Mr. Harold Gibbings, was the scene of the devoted labors of Fr. C. G. T. Maturin from 1907 to 1919. The fire seems to have been caused by the fusing of an electric wire, somewhere near the pitch-pine roof, and practically the whole of the sanctuary and chancel, the nave, and vestry are destroyed. All the vestments, some of which were very valuable, were destroyed, and also the banners, altar furniture, and other ornaments. The organ, too, which was considered one of the finest in London, was completely burnt. As far as can be ascertained at present, the war memorial chapel, the Lady-chapel, the font, and an altar in the north aisle are intact, but a "Crib," which had been arranged in a recess in the west end, was destroyed, except the figure of the Blessed Virgin.

Directly Fr. Bridge, the vicar, was called up, he went to the church to try to remove the ciborium containing the Blessed Sacrament, which was on the high altar, but the flames and smoke made it impossible for him to get beyond the font. The high altar was completely burnt, but the next morning one of the firemen found the tabernacle on the floor amidst the debris. It was charred almost beyond recognition, but on forcing the door open Fr. Bridge found that the ciborium was quite undamaged, although hot—and the Blessed Sacrament itself was absolutely unharmed.

St. Augustine's Church, which was consecrated only twenty years ago, cost £26,000 to build, and had accommodation for seven hundred people. It has always maintained the full Catholic faith and practice, and was the spiritual home of a large and devout congregation. Catholics will surely remember priest and people in their prayers, and will doubtless lend a helping hand towards a speedy restoration of this beautiful church.

#### CENTRAL BOARD OF FINANCE

At a meeting of the Central Board of Finance, which was held at the Church House, Westminster, last week, grants amounting to £49,351 in respect of training ex-service civilian candidates for Holy Orders during 1924 were approved.

It was stated that the receipts to date, which included a legacy of £5,500 on account of pensions, amounted to £107,500. Payments from the dioceses had reached £73,996, but it was anticipated that between £12,000 and £15,000 more would be received before the books of the Board were closed at the end of January. It was thought probable that the deficiency on the year's working would not exceed between £7,000 and £8,000, which was a considerably smaller deficit than had been anticipated.

GEORGE PARSONS.



## Massachusetts Develops Work among its Young People

### Trinity Establishes Bookstall—General News Notes

The Living Church News Bureau }  
Boston, Feb. 4, 1924 }

ALREADY the outstanding development within the Diocese of Massachusetts this coming year seems to be among the young people. The signs from unexpected sources are too conclusive for one to fail to make this encouraging prediction. In a recent address before one of the archdeaconry meetings, Bishop Lawrence urged the rectors of parishes to consider more the point of view of the children, as sermons are prepared. The Young People's Fellowship is rapidly growing. The latest influential parish to organize a Fellowship is that of St. John's Church, Jamaica Plain. A diocesan committee of the young people is now at work on some larger diocesan plans. An enthusiastic diocesan meeting of the young people is planned for late this spring.

The Rev. P. M. Wood, secretary of the diocesan commission of the Young People's Work, has for the past three years wisely refused to think of the young people in the Church exclusively in terms of the Young People's Fellowship. The result is that he has helped the diocese to be more conscious of all the activities in which the young people are engaged. For several years the young people of the Cathedral have been very active with their classes and organizations. St. James' Church, Cambridge, has done some exceptional work with its young people, through its parish clubs in connection with the two large Church school classes. And now Trinity Church, Boston, which while always effective in special lines of service, such as its work for students, has perhaps the best organized work for young people among all the churches of Boston.

The Rev. Henry K. Sherrill, the new rector of Trinity, in speaking of this recent development in his annual parish report said:

"To me the outstanding event of the autumn has been the development of the work for young people, under Mr. Phinney's leadership. Chapters of the Order of Sir Galahad for boys and young men, and of the Order of the Fleur de Lis for girls and young women have been established. On Sunday evenings a young people's fellowship has been meeting in the parish house with a splendid attendance. Any parish which is to live must have a program for young people."

#### TRINITY ESTABLISHES BOOK STALL

Following the example of the Cathedral, Trinity Church has established, under the auspices of the Church Service League, a book stall in the main vestibule of the church. Here may be purchased the most recent and best literature of the Church.

Another Greater Boston rector tells me that he has placed a shelf of books in his church vestibule, containing some of the best books relating to Church history and studies of the Old and New Testament, so that people can take such books home for study. One of the unexpected by-products of the recent national controversy within our Church seems to be a new desire of our people to know more about the

Church, its faith and order. Already more rectors than usual are announcing special classes in Lent for the study of the Bible and Prayer Book.

#### GENERAL NEWS NOTES

Last week, the Rev. Edward T. Sullivan, rector of Trinity Church, Newton Center, was honored by being invited to give a daily address at the annual Bangor Convocation, under the auspices of Bangor Theological School, Bangor, Maine. Each winter Bangor plans this great gathering of ministers and students, mainly Congregational, but many other Communions are generously represented.

Charles Townsend Copeland, associate professor of English at Harvard, will give two readings from the Bible, on

## New York Women Affirm their Loyalty to Standards of Church

### Recreation as a Means of Grace— Church Club Dinner—A Message of Friendliness

The Living Church News Bureau }  
New York, Feb. 1, 1924 }

WE BELIEVE the Divine truth of the first chapter of the Gospel of St. Mark, and the divine truth of the first chapter of the Gospel of St. Luke. We pay no attention to the sinister interpretations and suggestions of the self-styled intellectuals."

In these words did Mrs. Hamilton Fairfax, national president of the Churchwomen's League for Patriotic Service, reassure Bishop Manning of their loyalty at the complimentary luncheon tendered him by the diocesan branch at the Plaza last Tuesday. Mrs. Fairfax's remarks drew prolonged applause from the 1,000 women gathered together in the grand ball room.

In his reply, Bishop Manning praised the women for their "loyalty to the Gospel, to the Creed, and to the Lord Jesus Christ."

"We say what we mean and we mean what we say," seems now to be the slogan of the Conservatives, and it is asserted upon every appropriate occasion with great emphasis and always brings forth great applause. Father Hughson repeats it in his recent pamphlet on the Virgin Birth, just published, only he varies it by using the word "believe" for "say," which gives it more significance.

In his address the Bishop referred to the Cathedral campaign and urged the active coöperation of the League in helping to raise the \$15,000,000 necessary to complete it. He spoke of the Cathedral as a "great temple of art and architecture as well as of religion." It was destined to be, he said, the largest Cathedral in the English-speaking world, twice as large as St. Paul's in London. The cost of the nave would be about \$5,000,000. When there was \$3,000,000 in hand or in sight, building would begin. The Bishop hoped for some large gifts to begin with, but trusted that many small ones would be forthcoming, so that the Cathedral would

Thursdays, February 7th and February 14th, from 12:30 to 1:15 P.M., in the crypt of the Cathedral. In announcing the readings, Dean Rousmaniere said, "This is a remarkable opportunity for those who love and appreciate the Bible."

At the thirty-sixth annual meeting of the Episcopalian Club held at the Copley-Plaza Hotel, Boston, January 28th, Edward B. Richardson, of the Church of Our Saviour, Longwood, was elected president and Irving P. Fox, of the Church of Our Redeemer, Lexington, was elected secretary.

Dr. van Allen announced yesterday that a gift of \$5,000 has been received by the Church of the Advent, in memory of Miss Helen F. Collins, lately deceased, from her sister, Miss Dora A. Collins, to be invested with the funds of the parish.

Today Dr. van Allen is addressing the Massachusetts Clerical Association, meeting at the Church of the Epiphany, upon England and the Anglo-Catholic Congress.

RALPH M. HARPER.

be in reality "a House of Prayer for all people."

Mrs. Henry Gansevoort Sanford, president of the diocesan branch, made a report of the general work of the League, and other reports were read by the following ladies: Miss Warren, for Greer House and Greer Court; by Miss E. S. Day, for the Welfare Committee; by Mrs. Howard Martin, for the Church League Club. Mrs. James B. Van Woert read the report of the Nominating Committee and the following ladies were elected to office for the ensuing year: President, Mrs. Sanford; First Vice-president, Miss Warren; Second Vice-president, Mrs. Richard Aldrich; Secretary, Mrs. E. DeP. Hosmer; Treasurer, Mrs. Malcolm Stuart.

#### RECREATION AS A MEANS OF GRACE

A group of fifty clergymen and laymen were the dinner guests of the Rev. Dr. Henry Mottet, rector of the Church of the Holy Communion, on Tuesday evening, January 29th, in the parish house. The gathering was called to consider the feasibility of inaugurating a movement to interest the young people of the Church in the systematic exercise of varied forms of healthy recreation, in the hope of helping them physically and spiritually. After some discussion it was decided to appoint a committee to consider ways and means of getting the movement under way. It was very wisely determined to have the committee confer with the Young People's Service League, so as to prevent unnecessary duplication of effort in this direction. The Young People's Service League already has a tentative provision for a Recreation Department in its Constitution, and it was thought that this could be invoked to meet the objects sought for. The committee is to report in two weeks, after the results of its conference with the Young People's Service League are considered and a questionnaire is replied to by the various parishes.

Dr. Mottet has a vision of a diocesan-wide organization which shall stage a sort of ecclesiastical Olympiad each year in a stadium that is to equal the one contemplated by Columbia University, given to it through the generosity of Mr. George F. Baker, and which will be erected just



where the Harlem flows into the Hudson at Spuyten Duyvil.

#### CHURCH CLUB DINNER

The Church Club's annual dinner will be held at the Waldorf Astoria on the evening of Thursday, February 7th. The speakers will be Bishop Manning, the Rev. G. A. Studdert Kennedy, and Dean Robbins. The subject of Mr. Kennedy's address is announced to be on the topic The Church of God and the American Christ.

Mr. Kennedy is the national messenger of the Industrial Christian Fellowship, under the patronage of the three Archbishops of England and Wales. Members of the Fellowship believe that the modern industrial structure has been built up rapidly without recourse to Christianity, and will menace the Church unless it becomes Christian. The Fellowship sends a hundred agents, workmen, over England to preach Christianity to employers and workmen in the great industrial centers. Crusades are launched in the large cities and the greater mass meetings are addressed in person by Mr. Kennedy himself. During the last half year, Mr. Kennedy has been a visiting lecturer at the Berkeley Divinity College at Middletown, Connecticut.

#### A MESSAGE OF FRIENDLINESS

In the rush of life of New York City, many people are stopping daily and reading the message of friendliness portrayed by a series of charts being exhibited in the windows of the Church Missions House at Fourth Avenue and 22d Street. These twenty charts illustrate, through photographs, diagrams, and posters, how the New York Episcopal City Mission Society in its work at Ellis Island, cooperates with the Home Missions Council and the Council of Women for Home Missions (which are composed of 61 Protestant Boards representing over 30 denominations) in referring immigrants to parishes at their destinations. Names of Protestant immigrants are sent to local churches for visitation by the clergy or Church worker, who welcome them to the church and community, and minister to them in case of special need. Through this system, also, many immigrants arrive at Ellis Island with letters from their home parishes, which plan has proven not only helpful in the reference and follow-up work but a practical way of having the Church form a link between their old and their new homes.

In the year 1923 the lives of over 21,000 individual immigrants were thus touched by this work. Because of the increased immigration from England, and the active part of the City Mission Society in this work, a large number of the cases referred were of Churchmen. The Rev. Thomas Burgess, of the National Council of the Church, in charge of the Foreign-born Division, is chairman of the New Americans Committee of the Home Missions Council and the Council of Women for Home Missions.

The exhibit of charts shows the pressing need for this follow-up work, how the present quota law favors immigration from the Northern countries of Europe so that the greater proportion of our immigration is Protestant. The pictures and diagrams illustrate the method of procedure and show how the work itself is being conducted in a cooperative way both nationally and internationally.

#### ST. CHRYSOSTOM'S DISCONTINUED

After fifty-six years of continuous service to the people of Times Square—the Theater district of New York—St. Chry-

sostom's Chapel, of Trinity Parish, will be closed on Sunday, February 10th. It is the last church in the immediate amusement center, and will be much missed there. It has had at last to give way to the demands of business. By March a wrecking crew will begin the work of demolition and a huge skyscraper, to house a dressmaking establishment, will be erected on the site. The parishioners have been scattered and now attend other churches. Trinity Parish will receive, it is said, an aggregate revenue of about \$8,500,000 for 84 years from the disposition of the property. The farewell service will be conducted by the Rev. Dr. Caleb R. Stetson and one of the Bishops on February 10th.

#### NEWSPAPERS SUPPLANTING BIBLE

The Rev. Mr. Studdert Kennedy addressed the Men's Bible Class of the Park Avenue Baptist Church at its annual dinner at the Astor last week. In the course of his speech he said that "the newspaper has supplanted the Bible; that the Church does not now concern itself with men ground down, impoverished, in rags, but talks only of men's souls." He said that "warfare is a hideous mockery and there is no victory in it." "I see the world," he continued, "as a man clothed in rags, with his face turned from his own house. The Book has been cast away, and in its place are thousands of newspapers, but none shows the way.

"Business men are the apostles of Jesus Christ among the nations, and commerce is either a holy communion or a damnation. The leadership of the world has passed across the ocean and is with you. Were you lead, my country and all Europe must follow. May you lead us aright!"

#### AN EAST RIVER MISSION

For eight years Deaconess Virginia Young has been in charge of a special work for the reclamation of erring and delinquent girls at 17 Beekman Place, near the East River at 50th St., just the place where a discouraged girl might decide to "end it all," but, with this house of hope and faith nearby, where she will be tempted to stop and look and listen. Deaconess Young's House offers shelter, friendship, and work to those in need, irrespective of race and creed. Out of a budget of only \$10,000, the total of salaries and wages is but \$2,280. Food, repairs, taxes, interest on loans and legal services, make up most of the balance. Deaconess Young usually spends her brief vacations visiting many reformatories for women in other states. During the last three years she has visited fifty such places. She is a member of the National Committee on Prisons and Prison Labor. The need for closer relations between local institutions and the local clergy is stressed in her annual report. Bishop Manning is one of three Counselors of the House.

#### GENERAL NEWS NOTES

At St. Margaret's Church, the Bronx, on Sunday night last, there was given *The Epiphany*, a service in the form of a Mystery Play, compiled by Deaconess Anna Rebecca Armstrong, of St. Peter's, Morristown, N. J. The service was under the active direction of Deaconess Clara H. Simpson, of St. Margaret's Parish. About thirty persons were in the cast, in addition to the regular choir, and the service was rendered in a most dignified and devotional spirit before a large and interested congregation.

The American Board of Applied Chris-

tianity will hold its annual meeting at the Yale Club on Tuesday night, February 5th. President Bell, of St. Stephen's College, will speak on the subject of the Board's Work, at the Cathedral, on Sunday, February 10th, as will the Rev. Dr. Stires at St. Thomas' Church, on the same date. The Board has definite plans to reveal at its meeting and hopes to establish Service Training Bureaus in many parishes during the coming year.

The Rev. Arthur T. Reasoner will be minister in charge of old St. Peter's until the General Theological Seminary and the vestry, jointly, call a new rector, who will be also Professor of Pastoral Theology, and Director of the Training School to be established in the parish.

The future of the Ascension Memorial Church in the Times Square district, is still unsettled. The Rev. J. J. D. Hall, of the Galilee Mission, Philadelphia, is in charge for the present and is conducting evangelistic services, which are well attended. **FREDERIC B. HODGINS.**

#### BISHOP MANNING'S MESSAGE

TELEGRAPHIC ADVICES received by THE LIVING CHURCH February 4th (and which required six hours for transmission on account of the storm) indicate that the Churchmen of New York are vitally interested in Bishop Manning and his position. It was announced that he was to deliver his message to the Church, concerning the present controversy, at the Cathedral of St. John the Divine on Sunday, February 3d. Although it was mid-winter, the following dispatch tells the story:

"Great demonstration at the Cathedral yesterday, one of the largest outpourings in our history. Many unable to get into the building."

Bishop Manning's message is printed in full in this issue of THE LIVING CHURCH.

#### A BUILDING EVERY FOUR DAYS

A BUILDING every four days is the record for 1923 as shown in the reports presented at the annual meeting of the American Church Building Fund Commission. To forty-three Dioceses and Districts loans amounting to \$162,300, gifts amounting to \$29,975, and grants amounting to \$3,700, were paid out by the Commission, which stands ready to pay further promised loans of \$90,100, gifts of \$13,100, and grants of \$7,500, whenever covering papers are presented.

The Permanent Fund has been increased during the year by \$27,864.85, of which \$25,000 was the gift of an individual for the purpose. Such an increase is most gratifying, but only because it enables the organization to handle a larger share of the requests for help that are presented. This is the basis of the desire and effort of the Trustees for the increase of the Permanent Fund. The Commission is functioning in one hundred per cent usefulness since its present resources are fully utilized. When the Church really desires it to fill the larger role which her requests call for, gifts of individuals, offerings of parishes and missions, and remembrances in legacies, will flow in to afford the necessary equipment. The Year Book of 1923 will set forth what this department of the Church at work has done, is doing, and yet can do to lengthen the cords and strengthen the stakes in the way of physical Church extension. Copies of this booklet may be had on application to the Corresponding Secretary at 281 Fourth Avenue, New York City.



## Pennsylvania Sacrifice Week Brings to the Diocese \$54,228

Galilee Mission's Anniversary—  
Movie Misrepresentations—General News Notes

The Living Church News Bureau }  
Philadelphia, Jan. 31, 1924 }

**S**ACRIFICE Week culminated in a rally meeting in Holy Trinity Church on Thursday evening, January 31st, when the results of the efforts were made known.

The Church was filled to overflowing with people from all parts of the Diocese who came to hear the reports which were read by the Rev. Percy R. Stockman, who served as vice president of the Diocesan effort.

The brief service was conducted by the Rev. Dr. Tomkins, the Rev. Dr. Caley, and the Rev. J. R. Huggins.

While the offering was being counted, Dr. Mary L. James, head of the Women's Hospital in Wuchang, China, gave a most interesting account of the medical work which is being done in China. Dr. James is widely known throughout Pennsylvania, being a missionary from this Diocese.

Intense interest was manifested while Mr. Stockman made the report of money already received, the total amount, to date being \$54,228.

While this amount falls short of the total expectation, it is an encouragement both to the people of the Diocese and to the National Council.

Following this announcement, a powerful sermon was preached by the Rev. G. A. Studdert Kennedy, who spoke on Ascension to Glory through Sacrifice.

Bishop Garland spoke a few words of thanks and encouragement, and dismissed the congregation with a Blessing.

It was a great meeting, from which the Diocese will receive increasing inspiration to face the task laid before it by the National Council for 1924.

### GALILEE MISSION'S ANNIVERSARY

Last Saturday, Sunday, and Monday were observed in the celebration of the Twenty-seventh anniversary of the Galilee Mission. The speakers on Saturday night were Bishop Garland, the Rev. Dr. Caley, the Rev. Dr. Washburn, and Mr. William A. Lippincott, Jr. The choir of the Church of the Resurrection furnished the musical part of the program.

The Rev. George G. Matchett, chaplain of the Mission, Mr. George W. Wilkins, Superintendent, and Messrs. Samuel Smeltz and George H. Seymour, were the speakers on Sunday evening, at which St. Mary's choir, Ardmore, took part.

On Monday evening, the Rev. Dr. Tomkins, Dr. William H. Jeffreys, Superintendent of the City Mission, and Mr. Edward H. Bonsall, made addresses, and the choir of St. Matthew's Church, Philadelphia led the singing.

### MOVIE MISREPRESENTATIONS

"American women are dance hall girls who smoke cigarettes, drink heavily, and sell themselves for a coin or a smile," is the Oriental conception, according to reports from American missionaries submitted at a meeting of the Department of Christian Social Service and Institutions of the Diocese of Pennsylvania held last

Tuesday, at which its sub-committee on Public Morals submitted a report on the subject of Motion Pictures.

The American missionaries' reports referred specifically to the "movies" depicting alleged American life to the natives of Canton, Shanghai, Calcutta, Bombay, Tokio, and Jerusalem. In addition to the viewpoint which these natives get of American women, the report says "American men are looked upon as barbaric savages who drink whiskey like water, gamble for a living, carry two guns and a bowie knife, and kill their fellow man as a pastime."

Mrs. Thomas Potter, Jr., of Montgomery Avenue, Chestnut Hill, was elected, at the meeting, to represent the Diocese of Pennsylvania at the National Motion Picture Conference to be held in Washington on February 13th and 14th, at which Federal action is to be urged to prevent the manufacture and exporting of motion picture films which misrepresent Christian America to heathen countries. Mr. Clinton Rogers Woodruff presided at this meeting.

The Department also unanimously recommended that the Diocese of Pennsylvania ally itself with other coöperating bodies already endeavoring to remedy the evil resulting from shipment of films misrepresenting Christian America.

## Death of Mrs. J. L. Houghteling Saddens the Church in Chicago

Characteristic Dinner at St. Luke's  
—The Diocesan Convention—  
General News Notes

The Living Church News Bureau }  
Chicago, Feb. 1, 1924 }

**M**RS. J. L. HOUGHTELING, the widow of the founder of the Brotherhood of St. Andrew, and a noble Churchwoman of the Diocese of Chicago, died unexpectedly at Warm Springs, Va., January 29th. When the news reached this city, it caused great sorrow, for few women had been more active in good works and philanthropies than she, or of a more pleasing and sympathetic personality.

It was only last week that THE LIVING CHURCH announced her gift of a camp site in Michigan to the Chicago Brotherhood of St. Andrew. For a number of years she was president of The Visiting Nurses' Association and the Grove Home for Convalescents. She was a director of The Anti-Tuberculosis Institute, The Y. W. C. A., and the Infants' Welfare League. Besides, she was a member of many clubs and welfare bodies, including the Fortnightly, the Friday, the Woman's, the City, the Onwentsia, and the Indian Hill Country Clubs.

Mrs. Houghteling was sixty-six years of age at the time of her death. She was the daughter of the late Francis B. Peabody, who, with her husband, founded the firm of Peabody & Houghteling of Chicago. She has lived in Chicago and Winnetka ever since childhood. She leaves five children, James L. Houghteling, Jr., Miss

### GENERAL NEWS NOTES

The Associate Alumni of the Philadelphia Divinity School held their mid-winter banquet in the library of the school on Tuesday evening, January 29th.

The speakers were the Rt. Rev. Frank W. Sterrett, Bishop Coadjutor of Bethlehem, an alumnus of the School, Bishop Talbot, of Bethlehem, Bishop Garland, the Rev. Dr. Foley, and Dean Bartlett, who read an admirable paper on the function of theological thought and study in view of the confusion and disturbance now existing.

The chairman of the meeting was the Rev. George Copeland, president of the Alumni Association.

The Rt. Rev. H. St. George Tucker, former Bishop of Kyoto, was the preacher at the annual missionary service of the Girls' Friendly Associates, at the Church of the Incarnation, last Sunday evening.

The two hundred and twenty-first anniversary of St. Paul's Church, Chester, was observed last Sunday, January 27th, with special services.

The rector, the Rev. Francis M. Taitt, D. D. preached an historical sermon in the morning, and in the evening the Rev. H. St. Clair Hathaway, rector of St. John's Church, Norristown was the preacher. A special musical program was rendered by the choir of the Russian church in Chester.

The first service in old St. Paul's was held on January 24, 1703. The present church building was first occupied on Easter Day, 1900.

FREDERICK E. SEYMOUR.

Harriott P., and Miss Lelia Houghteling, of Winnetka, William Houghteling, of San Francisco, and Mrs. Arthur F. Tuttle, of Winnetka. Mrs. Hermon Butler, of Chicago, is a sister.

Mrs. Houghteling was buried on Friday afternoon, February 1st, from the old church of St. James, Chicago, so dear to the family for many years and the scene of her husband's Church work, and the first home of the Brotherhood of St. Andrew. Members of the Chicago Brotherhood attended in a body. The Rev. E. Ashley Gerhard, rector of Christ Church, Winnetka, officiated. Burial was at Grace-land Cemetery.

### CHARACTERISTIC DINNER AT ST. LUKE'S

Four hundred and fifty men and women dined together in the parish house of St. Luke's Church, Evanston, last Monday on the night of January 28th, and before they left they recorded pledges of \$116,000 towards the quarter of a million which the parish has set out to raise as a thank offering for the twentieth anniversary of the rector, Dr. George Craig Stewart.

The dinner which is an annual event, a complimentary dinner given by the vestry, was served by members of various guilds of the parish. In the dining room, Dr. Stewart presided while in the auditorium, where tables were also set, the Rt. Rev. S. M. Griswold, D.D., Suffragan Bishop of the Diocese, the Rev. E. J. Randall, Executive Secretary of the Diocese, and the assistant clergy of the parish, Frs. Nitchie and Kennedy, were in charge. A special table was set for zone captains and lieutenants.



A pleasant surprise came to the rector and his family when, at the conclusion of the dinner, a great cake, alight with twenty candles, was borne in by the former verger, who was followed by a photographer to flash-light the astonishment of the rector.

Immediately after the dinner, the parishioners, seated in zones, crowded the auditorium and took a lively part in the nominating of wardens and vestrymen.

Following the brief reports by the rector and treasurer, Dr. Stewart spoke of the anniversary celebration, announced the gifts already made, and called on any others who wished to subscribe to announce their offering. At this juncture, Fr. Nitchie, the senior assistant, mounted the stage, drew back the curtain, thereby revealing a great board which he had prepared and, putting on overalls, he proceeded to paint out thousand dollar blocks as quickly as they were subscribed.

#### THE DIOCESAN CONVENTION

Practically the whole of next week will be given over to the diocesan convention, and many conferences and meetings of general interest. The Convention dinner, under the auspices of the Church Club, will be at the Auditorium Hotel on Monday evening at six o'clock. The speakers are Bishop Anderson, who will have as his subject The Diocese of Chicago, and Bishop Moulton of Utah, who will speak of Missionary Work in the West. The dinner will be over by nine o'clock to enable the clergy and lay delegates to attend the corporate communion on Tuesday morning, early at the Church of the Epiphany.

The Convention will assemble for business at 10:15 A.M. and continue until Wednesday afternoon. On both these days will be held a series of interesting conferences on the Church's work. On Thursday the Woman's Auxiliary will meet at Washington Hall, when the chief speaker will be Dr. Paul Wakefield of Boone University, China.

#### GENERAL NEWS NOTES

The campaign for the Western Theological Seminary was practically finished on Sunday, January 27th, which day, at the wish of the Bishop, was observed by the parishes and missions of the diocese as Seminary Sunday. The results of this Campaign will be announced later.

Mr. H. A. Pardue, a candidate for Holy Orders from the Diocese of Chicago, and at present completing his theological studies at the General Seminary, New York, has been appointed a secretary for young people's work in the national Church. He is giving part of his time to this important branch of the Church's work.

The Rev. Dr. Hopkins has announced that he is unable to accept the office of auxiliary secretary of the National Council. Dr. Hopkins will, however, do occasional work in giving addresses in this region on the missionary work of the Church. On January 16th he spoke on The Church's Program at the diocesan convention of Quincy.

St. Peter's Church, Chicago, is the latest to announce its intention of building a new parish house. The old house has long since been inadequate, and at the annual parish meeting the plan for the new house was enthusiastically endorsed. The vestry are now formulating methods and plans for the raising of a building fund.

The size and extent of some of the parishes of the Diocese is realized when one

reads their annual reports. For example Grace Church, Oak Park, the Rev. F. R. Godolphin, rector, has 1,148 communicants, and, during the past year, two missions have been organized, both of them offshoots of Grace Church, the mission of Christ Church, River Forest, to the west, and the mission of the Good Samaritan to the northeast. Both of these are in a flourishing condition. The total receipts for Grace Church for the past year were \$86,311. All the organizations reported the best year in their history, a total of \$20,000 having been raised by them.

The new rectory recently bought by the congregation of Trinity Church, Highland Park, for \$30,000, was damaged by fire and water to the extent of \$1,000 on Sunday afternoon, January 27th. The roof

and the ceilings were badly burned. The Rev. Dr. Wolcott and his family have occupied the new rectory only a short time.

Mr. Herbert A. Mowat, General Secretary of the Brotherhood of St. Andrew in Canada, was a visitor in Chicago from January 26th to the 28th, the personal guest of Mr. Alfred Hoyt Granger, of Lake Forest. He delivered, on Sunday morning, an address at the Church of the Holy Spirit. Monday noon, Mr. Mowat was the guest of the officers of the Chicago Assembly of the Brotherhood. On Monday evening he addressed a large gathering of men at the Church of the Holy Spirit, which resulted in the formation of a probationary Chapter of the Brotherhood of St. Andrew.

H. B. GWYN.

## Devoted Washington Churchwoman Gives Orphanage an Infirmary

### An Epiphanytide Pageant—Churchman's League—The Diocesan Convention

The Living Church News Bureau {  
Washington, Jan. 25, 1924 }

ONLY the oldest Church people in Washington can remember the Misses McKean who, two generations ago, were among the most devoted worshippers in St. John's Church. They were seven sisters, all unmarried, and it used to be said that the rector of St. John's was never without a congregation on any occasion, for the McKean family was sure to be present.

Recently a bequest from the last member of the family made possible the erection of an addition to St. John's Orphanage, a parochial institution of many years' standing. This addition is a modern structure containing two large dormitories and other rooms. The plans were drawn by Lynch Luquer, a well known local architect, and a prominent member of the Parish of the Incarnation, of this city. The new building was dedicated last Saturday by the Bishop of Washington, in the presence of the clergy of the parish, the Board of Lady Managers, and a group of friends. The Sisters of St. Margaret are in charge of the work at the Orphanage.

The new building will permit the segregation of children having contagious diseases. Every year in the past, the house has been quarantined during part of the winter, and the children kept from school and church, because of a case or two of mumps or some of the other ills which growing children seem fated to catch at inopportune moments. Although the new building is not to be known as the infirmary, nor used exclusively for the sick, it is fitted with all the necessary conveniences for the care of those who are stricken with contagion. This addition makes St. John's Orphanage a complete and well equipped plant for the care of the considerable number of children who find shelter under its hospitable roof.

#### AN EPIPHANY-TIDE PAGEANT

Commander Jewell, director of the Church School Service League of St. Margaret's Parish, and chairman of the Diocesan Pageant and Drama Council, who, last fall, managed a school for Church

drama, at which lectures were given in every phase of Church pageantry, has just produced, with the aid of two students of the school, an Epiphany-tide pageant of rather unusual excellence. The parts were taken by the members of St. Margaret's Sunday school. While neither the theme, the traditional visit of the Wise Men, nor its literary treatment were at all out of the ordinary, the use of draperies and lights was along modern, or "New Theater" lines. The junior choir of eighteen children, under the direction of W. Percy Van Ness, sang an arrangement of well known hymns and carols, and to the accompaniment of their voices the performers enacted the stories of the Nativity and of the Epiphany. At the next Diocesan meeting of the Church School Service League, this same group will enact a missionary pageant with the scene laid in Japan.

#### CHURCHMAN'S LEAGUE

The Churchman's League of the District of Columbia, one of the earliest Church Clubs, will hold its midwinter meeting next week. The speaker will be the Rev. J. M. B. Gill, canonically attached to the Missionary District of Shanghai, but at present located at the Church Missions House in New York, who will tell of missionary work in China. The Churchman's League is composed of both clergy and laymen. It holds three meetings each year for fellowship and the dissemination of information concerning the Church, and is an important connecting link between the Bishop and his flock.

#### THE DIOCESAN CONVENTION

The speakers at the missionary mass-meeting on the first evening of the Diocesan Convention, which meets February 6th, will be Dr. William C. Sturgis, Secretary of the Educational Division of the Department of Missions and the Rev. Robert Johnston of St. John's Church, Washington. Both are most interesting and persuasive speakers, and both are popular speakers in this city.

In the latest issue of the diocesan periodical, Bishop Freeman has made the recommendation that hereafter the mass meeting be held on the evening before the Convention meets, and that the Bishop's address be read at that time. The evening of the first day is to be devoted to a meeting of delegates for social fellowship. Such a meeting will be held this year on the evening of February 5th.



## TO MEET BISHOP

The Bishop of Washington has invited the clerical and lay delegates to the Diocesan Convention to meet him at his house in the Cathedral Close the evening before the opening of the Convention, on February 6th. The Bishop says, "I feel very strongly that it is most desirable for the clerical and lay deputies to meet together in fraternal intercourse. Our contacts are certainly infrequent enough, and to meet in an annual convention for the sole purpose of transacting business without emphasizing our Diocesan fellowship, is a great mistake. I am confident that an evening of fellowship will do much to strengthen the tie that binds us together in a common ministry, and I covet the privilege of having my brethren, clerical and lay, as my guests at the Bishop's House."

## PRESIDING BISHOP CONDUCTS BIBLE CLASS

THE PRESIDING BISHOP, the Most Rev. A. C. Garrett, D.D., Bishop of Dallas, has been conducting a Bible class every Sunday morning since October in St. Matthew's Cathedral, Dallas, Texas. The members are a group of well known business men who are very regular in their attendance. The class meets every Sunday at ten o'clock.

## LARGE GIFT TO VIRGINIA SEMINARY

THE LIVING CHURCH is informed that its article, The Virginia Seminary Endowment Fund Campaign, in the issue of January 20th, had the result of attracting a gift of \$10,000 to the Fund. Another article, giving the status of campaign, appears in this issue.

## WHERE MISSIONS SUCCEED

RESULTS of missionary work are not always measurable in figures. Notwithstanding that, it is always a pleasure to find where the missions of the Church have really produced a marked impression upon a community.

Confirmation classes larger than those which many of our city parishes can present have recently been presented to the Bishop of the Philippine Islands from the large mission stations in the Mountain Province. In the *Diocesan Chronicle* Bishop Mosher relates that, accompanied by Mrs. Mosher, he made his visitation to the mission stations in that Province, leaving Manila on November 17th and returning on December 14th. He was delayed five days in Baguio by a typhoon and subsequent rains that made the trail impassible, and had to curtail his days in Bontoc and Sagada accordingly. This made it possible for him to give more attention to the work in Baguio and finally to baptize thirty-three Igorot children in the chapel of Easter School on the evening of November 23d. The number confirmed on this trip was 447 as follows:

Bontoc: Alab, 65; Tukukan, 16; Bontoc, 65; total, 146.

Sagada: Besao, 43; Sagada, 288; total, 331.

Another item showing the reality of the religion that is given to our converts in the Philippines is that offerings of over five hundred yen have been sent by the mission treasurer to Bishop McKim for his earthquake Emergency Fund.

## A CZECHO-SLOVAK CHURCH

FOR ABOUT ONE YEAR a group of Czecho-Slovaks have been worshipping in St. John's Church, Johnstown, N. Y., this privilege having been cordially extended them by the Rev. W. W. Ellsworth, rector of St. John's. Some seventy families of Czecho-Slovaks in the community separated from the Roman Church, and have incorporated under the name of the Church of SS. Cyril and Methode. A priest, formerly of the Roman Communion, has been saying Mass for these people in St. John's Church every Sunday. A hundred children of these families have become members of St. John's Church school.

## VISITS INDEPENDENT CATHOLIC PARISH

VERY SIGNIFICANT in connection with our Church's relations with Italians was the visit of the Rt. Rev. W. R. Stearly, D.D., Bishop Coadjutor of Newark, on the Third Sunday after the Epiphany, January 27th, to the Church of SS. Ciro and Rocco, in Garfield, New Jersey.

This parish, organized two years ago, independent of the Roman Diocese of Newark, has since then been without episcopal ministrations; on the invitation of the rector, the Rev. Attilio Bocache, and the trustees of the church, Bishop Stearly came to bless the new church and to administer Confirmation.

Headed by the trustees, the women's Guild of the Sacred Heart, and several children who were to make, then, their first Communion, the Bishop made the circuit of the church property, blessing the grounds. In the procession were the choir of Holy Innocents' Chapel, Garfield, and a boys' band from the two independent Italian parishes in the same city. The Bishop, in full episcopal vestments, was accompanied by Canon Wm. O. Leslie, Jr., who is in charge of work among the foreign-born of the Diocese of Newark, and the Rev. Theodore Andrews, priest-in-charge of St. George's, Passaic, N. J., who served as Bishop's chaplain. Entering the church, the Bishop blessed the church, the altar, the sacred vessels, the font, the statues, and the other memorials, the prayers being translated into Italian by the Rev. Joseph Anastasi, who is in charge of Italian work at Christ Church, Newark. Following the dedication, Mass was said by Fr. Anastasi, with Fr. Bocache as Epistoler, and Fr. Valentino Rovero (rector of the independent Italian Parish of Our Lady of Miracles, Garfield) as Gospeller. The Bishop's sermon, in which he spoke briefly of the Catholic character and the continuing life of the Church of which he came as representative, was interpreted by Fr. Anastasi.

As the Bishop left the church, throngs crowded him for his blessing; while the band burst forth, and the people's enthusiasm was shown in a very characteristic way by the setting off of rockets and cannon-crackers.

Following a luncheon to the Bishop, clergy, and other Church workers, in the parish hall, the Bishop returned to the church, where he confirmed some 180 children. According to custom, many very young children were among those receiving the Laying on of Hands. There were between five and six hundred people at the two services, in spite of the bitterly cold day.

This church is situated in the heart of a growing Italian colony of some 20,000 people. This assurance of the

willingness of a Bishop of the American Church to bring apostolic ministrations to the large body of Italians who have left the Roman obedience has had a wonderful effect on the Churchless people of the colony.

## THE CLERGYMEN'S RETIRING FUND SOCIETY

THE ANNUAL REPORT of the Trustees of the Clergymen's Retiring Fund Society, just published, shows a continued work of this organization. Its membership consists of 275 annuitants, and of 271 other members who have completed, or are continuing, their payments, a total of 546. To the annuitants of 1923 the sum of \$28,141 was distributed, being a return of twenty-five per cent of the gross payments which they had made in annual dues during the period of their active membership.

Inasmuch as new members are no longer received, and increases of holdings are no longer possible to present members, the Trustees are assured, on actuarial examination, that the Society has within itself the power annually to function along the lines of the past year, and to protect its last surviving member. The report shows annual dues received in the sum of \$4,056, gifts for the year of \$360.23, and invested funds amounting to \$376,472.04.

## CONVOCATION POSTPONED

THE CONVOCATION of the Missionary District of Spokane, which was to have met in Spokane January 22d, has been postponed until the end of February so that the new Bishop may conduct it.

The Bishop-elect, the Rev. E. M. Cross, is to be consecrated in the Church of St. John the Evangelist, St. Paul, Minn., February 20th.

## IOWA DIOCESAN SECRETARY

OWING to failing sight, the Rev. Felix H. Pickworth tendered his resignation as secretary of the Diocese of Iowa to take effect October 1, 1923, at which time the assistant secretary, the Rev. W. Ernest Stockley, assumed the duties of the office. He was elected secretary at the annual meeting of the Convention. His address is Lyons Station, Clinton, Iowa.

## SECOND PROVINCE YOUNG PEOPLE

A DINNER of four hundred young people is planned as the opening feature of the three day conference of the Young People's Societies of the Province of New York and New Jersey to be held at Christ Church, East Orange, N. J., over the week-end of February 22d to the 24th, under the auspices of the Young People's Fellowship of the Diocese of Newark. Members of societies in the metropolitan area are invited to attend to help greet the one hundred delegates expected for the conference. There will be two addresses, one by Bishop Burlison, of South Dakota, and the other by Bishop Stearly, of Newark.

This dinner is to be held on Friday evening, February 22d. Preceding the dinner will be a "get-together," when the aim of the conference will be stated and a survey of the movement throughout the country will be made. Because of the large number expected, it is planned to have the dinner in two sections. The first will be in the parish house of Christ



Church while the second will be in the guild rooms of Calvary Methodist Church which is next door to Christ Church, and which has been generously offered for this occasion. The speakers will appear at both places. After dinner the whole company will assemble at Christ Church for a social evening.

The conference of delegates will continue over the next two days. Saturday morning there will be reports on The Best Thing That We Have Done, by members of parish societies, followed by a question box. The afternoon session will be at Grace Church, and will be devoted to discussion of such subjects as Membership, Financing, Program Building, the Place of Worship, and Service Objectives. In the evening there will be another business session.

There will be a corporate communion Sunday morning at Christ Church, and in the afternoon there is to be a Fellowship Meeting, at which the Rev. Professor Ralph B. Pomeroy, of the General Theological Seminary, will speak on Youth in the Life of the Church.

This Conference has been planned by a Committee of the Provincial Commission of Religious Education, of which the Rev. Gabriel Farrell, Jr., of the Diocese of Newark, is chairman.

#### ORDINATION OF A DEAF-MUTE

AT TRINITY CATHEDRAL, Cleveland, Ohio, Sunday, January 27th, there was an ordination service, attended by a large number of deaf mutes, at which the Bishop of the Diocese, the Rt. Rev. W. A. Leonard, D.D., ordered Mr. Collins Stone Sawhill to the diaconate. The candidate is deaf, and has served St. Agnes' Mission for the Deaf as lay reader for several years. The Rev. C. W. Charles, Missionary to the Deaf in Ohio, Michigan, and Indiana, presented the candidate, and the Rev. Geo. F. Flick, pastor of All Angles' Church for the Deaf, Chicago, preached.

There have been twenty deaf men ordained into the Church's ministry since 1876. Four of them have since died and two have retired. Dr. Olaf Hanson, an architect of Seattle, Wash., is awaiting ordination at an early date. His field will be the northern Pacific dioceses.

St. Agnes' Mission for the Deaf, Cleveland, has a building fund of nearly four thousand dollars, and is endeavoring to raise more shortly, to secure a much-needed church home of its own. Cleveland has a large deaf mute population.

#### CINCINNATI CHURCH MISSION OF HELP

The CHURCH MISSION OF HELP of the Diocese functions mainly in the city of Cincinnati, though the character of that city makes any social service work done there also affect all Southern Ohio and parts of Indiana and Kentucky. A largely attended meeting at the Cathedral was addressed by Mrs. John M. Glenn, of New York. Bishop Vincent presided at the opening service and then Bishop Reese introduced the speaker. While engaged in war work the Bishop had met both Mr. and Mrs. Glenn and testified that he knew no husband and wife who were giving more to the cause of social service.

The Church Mission of Help seeks to cooperate with all the other agencies of the Church and the Community in the fight against evil. All the forces for good were to be a pool from which could be drawn streams of influence. Hospitals,

clinics, schools, homes were to be organized in a definite way. For a time the work is necessarily centered in one locality but the ideal is diocesan. The principal effort must be centered in the fight to preserve the home. Pure homes will be our greatest help as we try to reconstruct broken lives and wrecked homes.

Miss Ella Charls, the local worker, reported eighty-two new cases handled during the past year, with the aid of volunteer workers. Of these eight were Church girls, sixty-five from Protestant Churches, five Roman Catholic, and two of uncertain Church affiliation. Seventy-five were white and seven colored girls. As to the type of case, nineteen were preventive, thirty-three delinquent, twenty-two unmarried mothers, and eight were given information and aid. Fifty-six cases were at the time under her supervision.

#### MILWAUKEE CHURCH CLUB

THE CHURCH CLUB of the Diocese of Milwaukee held its annual meeting on Wednesday, January 30th, at which the following officers were elected: President, William C. McMahon; Vice-president, Oscar F. Stotzer; Secretary, Arthur v.D. Clarkson, and Treasurer, E. A. Luedke, Jr. Charles A. Granger, the retiring president, was made a director for three years.

#### NECESSITY OF CHURCH NEWSPAPERS

ON TUESDAY, January 29th, the Woman's Auxiliary of the Diocese of Pittsburgh, Pa., held a special meeting in the interest of Church publicity. The main address was made by Mr. J. Kingsley Burnett, president of the Tri-State News Bureau. Mr. Burnett said that, while the daily newspapers saw a certain amount of news value in religious activities, yet it was the almost universal practice of the newspapers to devote ninety-five per cent of their news space to secular affairs, and to crowd all religious items into the remaining five per cent. "The publication of Church papers is, therefore," he declared, "absolutely necessary in order to supply Church people with the information passed by in the daily newspaper. The devoted Church member, in the big city or in the smallest village, is hungry for knowledge of the progress being made in religion, and he also wishes news of the doings of other congregations, in order that he may compare their activities with those of the congregation of which he is himself a member."

Bishop Mann also made a short address emphasizing the value of Church

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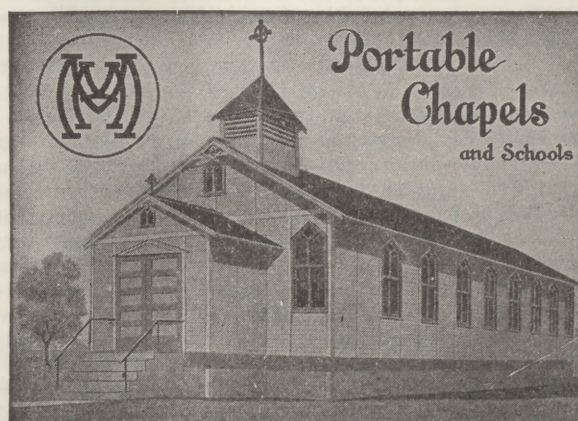
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publications, pointing out that their regular arrivals in the homes of parishioners was probably more effective than the widely spaced visits of bishops. He also advised against putting Church papers into the hands of people without making them pay something for them. "I imagine," said the Bishop, "that most people are like myself, and I can say for my part that I practically never read a periodical that I receive free of charge."

**TRINITY PARISH TRACTS**

TRINITY PARISH, New York, will soon begin issuing a series of Tracts dealing with fundamental matters of the faith. The Tracts will be from 2,500 to 3,000 words each, and will deal in an uncontroversial way with what Church people believe and why they believe it. The writers will be the ablest men who can be secured in the Church in this country and in the Church of England. Bishop Johnson of Colorado, Bishop Fiske, Bishop Hall, Bishop Rhinelander, Dean Fosbroke, Dean Burn of Salisbury, and the Rev. T. W. Pym of London, have all promised to help. The first two of the Tracts are now in the printer's hands, and will appear shortly. They are *Religion and the Supernatural* by the Bishop of Colorado, and the *Unveiling of Deity* by Bishop Fiske. The Tracts are to be sold at five cents each or \$4.25 a hundred. They may be ordered from the editor, the Rev. J. Wilson Sutton, D.D., 16 West 26th Street, New York.

**"FELLOWSHIP OF PRAYER" BOOKLET**

AN ADMIRABLE BOOKLET, issued on behalf of the Fellowship of Prayer League, with the endorsement of the Commission on Evangelism and Life Service, of the Federal Council of the Churches of Christ, contains suitable text, meditation, and prayer, all very brief, for use through every day in Lent. THE LIVING CHURCH is asked to say that any clergyman may receive a copy free of charge by request to the Rev. Charles L. Goodell, executive secretary, 105 E. 22nd St., New York City, while quantities may be obtained for circulation at a low price.

**TO EXTEND RELIGIOUS EDUCATION**

DESCRIBING the Church and the public school as the two great agencies for the moral uplift of the community, Mr. Edward B. Sargent, one of the secretaries of the Department of Religious Education of the National Council, addressed a conference of the joint committee of the Council of Churches and the Board of Education of the City of Wilmington, on Friday, January 25th, at the Y. M. C. A. building.

The meeting was arranged by the Rev. Richard W. Trapnell, rector of St. Andrew's, Wilmington, who is also chairman of the Department of Religious Education and Social Service of the Diocese of Delaware. Mr. Trapnell was instrumental in organizing the Wilmington Council of Churches, with the cooperation of Bishop Cook, and is now its first president.

Mr. Sargent, in his address, emphasized the point that, since the war, there has been a thirty-five per cent increase in juvenile delinquency; that one of the greatest arguments in favor of the establishment of religious centers is that none of the places where the plan of religious instruction has been adopted in conjunction with the regular school curriculum

has abandoned it, and that in 136 cities and towns there have been no cases of truancy from the established religious centers.

It is the intention of this committee, after several conferences, to present to the Wilmington Board of Education a definite plan for its consideration.

**BETHLEHEM N. W. C. SHOWS IMPROVEMENT**

THE EXECUTIVE COUNCIL of the Diocese of Bethlehem held its regular meeting in the Nativity parish house, Bethlehem, during the middle of January. The Chairman of the Nation-wide Campaign reported that the pledges to date amounted to \$80,250.79, as against \$77,913.31 for 1923. The final report will probably be about \$81,000. Thus at last the toboggan slide downward has been arrested. Every year since the first N. W. C., less and less was pledged.

A budget for the year was adopted. By practising certain economies, and by reducing the appropriations of some of the departments, it is hoped that the present missionary work can be continued, and that no special appeals to individuals nor to parishes need be made this year, as the Council has had to do for the last few years, in order to avoid a deficit.

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### AN OHIO CHURCH DEDICATED

ON SUNDAY, February 3d, the Right Rev. Wilson R. Stearly, D.D., Bishop Coadjutor of Newark, acting for the Bishop of Ohio, dedicated the new Church of the Incarnation, Cleveland, Ohio. This completes the plant started under the rectorship of the Ven. Gerard F. Patterson, now Archdeacon of Ohio, some twelve years ago.

At that time a very unique and compact parish house was erected, including a church auditorium and guild rooms, choir rooms, offices, and kitchens. The congregation of the Church of the Incarnation has used this building with general satisfaction, but a time came when the congregation exceeded the capacity of the parish house and it was necessary to erect the present new Church. The new building is of brick and stone, built along the lines of so-called English Gothic structures, and gives the Church of the Incarnation a plant worth well over \$100,000.

### GIFTS TO ST. LUKE'S, SEWANEE

A NEW ALTAR, with reredos, the gift of Mr. and Mrs. Telfair Hodgson, and of Mr. Hodgson's sister, Mrs. O. N. Torian, has recently been presented to St. Luke's, the chapel of the Theological Department of the University of the South, at Sewanee, Tenn. It is a memorial to Frances Glen Potter, the wife of the Rev. Telfair Hodgson, former dean of the Department, and to whom the chapel itself is a memorial.

The reredos contains a series of paintings of the twelve Apostles and our Lord, which was made by the late Dr. Johannes Oertel for this specific purpose. In addition to this gift the chapel has recently been equipped with Prayer Books and Hymnals, the gift of Mr. Henry J. Hobart, of New York and the New York Bible and Prayer Book Society. Two hundred volumes from the library of the late Prof. Jewett Williams, have also recently been placed in St. Luke's Library. Prof. Williams was killed in France during the War.

### C. L. I. D. GENERAL SECRETARY

THE administrative committee of the Church League for Industrial Democracy takes pleasure in informing the membership that the League now commands the services of a General Secretary. The Rev. William B. Spofford, who has been serving as Field Secretary for the West, has accepted the position. Mr. Spofford's remarkable success in reaching various groups of Church people and labor people with the League's message is a guarantee that a new and energetic development lies before it.

### A MEMORIAL WINDOW

A BEAUTIFUL WINDOW was unveiled on one of the Sundays in Epiphanytide at All Saints' Church, Ashmont, Mass., to the memory of Agnes Jane Gordon, mother of Mrs. Arthur E. Benson, a communicant of the parish, who is the donor of the window. The memorial was blessed by the Rev. Simon Blinn Blunt, D.D., rector of the parish, following the sermon, and he was assisted by the Rev. Donald H. Morse, curate.

The window occupies a place toward the rear of the church at the west side. In one lancet is a figure of St. Cecilia with her organ and the mystical crown of roses, and in the other lancet the figure of St. Agatha with her symbols, the

book and the martyr's palm. This figure is clothed in blue and the other in red. The window is a thirteenth century adaptation with a foliated background. In the general color scheme the blue note predominates. The window was designed by Charles J. Connick of Boston. The inscription which is in beautiful illuminated lettering reads as follows:

"To the Glorious Majesty of the Holy Trinity and in affectionate remembrance of Agnes Jane Gordon, by her daughter Gertrude Alice Benson. Epiphanytide, 1924. Pray for Me."

### ST. PAUL'S PARISH HOUSE, RICHMOND, VA.

THE NEW PARISH HOUSE of St. Paul's Church, Richmond, Va., which has been under construction for the past ten months, has come sufficiently near to completion to permit the use of some parts of it. The opening service was held on St. Paul's Day, the service being conducted by Rt. Rev. William Cabell Brown, D.D., Bishop of the Diocese, assisted by Rt. Rev. B. D. Tucker, D.D. Bishop of Southern Virginia, and the Rev. B. D. Tucker, Jr., D.D., rector of the church.

Provision has been made for open-air services in a quadrangle between the church and the parish house, and Bishop Brown laid the corner-stone of the open-air pulpit, which is being erected in loving recognition of the twelve years rectorship of the Rev. Walter Russell Bowie, D.D., rector of Grace Church, New York, who was, until last year, the rector of St. Paul's Church.

In addition to the new parish house, St. Paul's is just completing extensive improvements to the old church build-

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ing. A crypt chapel has been constructed under the chancel, and new offices for the rector and his assistants are being built in the basement of the church.

**CHRISTMAS AT ST. JOHN'S UNIVERSITY, SHANGHAI**

CHRISTMAS means a great deal to the students at St. John's University, Shanghai, China. The festivities of the 1923 Christmastide began with a baptismal service, at which twenty-two young men avowed their faith in Christ in front of all their fellow students, and became members of His Church. It was a soul-inspiring service. Then followed a special Christmas dinner for all in the dining hall, after which the Christmas tree was illuminated on the lawn. The St. Mary's girls came over, each with a lantern, and joined in singing the good old carols. When this was finished, the men attended an entertainment in Alumni Hall. The Varsity Glee Club sang the *Gloria in excelsis*; appropriate solos were sung; the Foreign Orchestra rendered a selection called Christmas Chimes; and Santa Claus appeared and presented fifty gift parcels to the poor boys who live just outside the gate. On the next morning a choral celebration of the Holy Eucharist at eight o'clock was the great corporate act of worship and, after the service, the students went home to bring to many families something of the Christmas message and joy.

**DEATH OF REV. DR. MITMAN**

THE DEATH of the Rev. Stewart U. Mitman, Ph.D., warden of Leonard Hall, Bethlehem, Pa., occurred at his home in that city on January 17th at 8:30 A.M. Dr. Mitman was born in 1862, and after spending several years in the ministry of the Reformed Church was ordained deacon in 1896 and priest in 1897, both by the late Bishop Rulison. From 1896 to 1914 he was curate at the Pro-Cathedral of the Nativity in Bethlehem, and at the same time was chaplain of Lehigh University. From 1914 until 1919 he was field secretary of the Department of Religious Education in the Province of Washington, and was editor of the *American Church Sunday School Magazine* from 1917 to the time of his death. He was also lecturer in pedagogy at the Philadelphia Divinity School and was an examining chaplain in the Diocese of Bethlehem. Since 1919 he has been warden of Leonard Hall in connection with Lehigh University. He was a Mason and a member of the Rotary Club.

The burial service was conducted, January 19th, at the Pro-Cathedral, Bethlehem, by Bishop Talbot, assisted by Bishop Sterrett, Dean Gateson, Dean Diller, and the Rev. Arthur Glasier. The honorary pallbearers were selected from vestrymen of his mission, and the active pallbearers from the seniors living at Leonard Hall. Dr. Mitman is survived by his wife, two grown sons, and two married daughters.

**MAGAZINE**

"THE FINANCING OF CHARITIES" is the subject of a thought-provoking article contributed by Mr. Frederick G. D'Aeth to the December number of *The Contemporary Review*. Mr. D'Aeth suggests that, in all charitable organizations, there

should be some measure "not so much perhaps of public control, as of public evidence of satisfactory and efficient management." Something in this line has already been done in England; but here, as in England, certainly much remains to do. One question taken up by Mr. D'Aeth has already caused grave concern to many of us, especially in these days of spectacular commercialized "drives" for money. "Should any limit be placed upon the administrative cost of collecting money for charities?" The case is quoted of one charity in particular whose "committee thought it quite justifiable to spend fifty per cent of the amount raised on the cost of its appeal, and, as it has for some years raised \$100,000 annually, the amount given by the public and yet not spent on the object of the charity was very considerable." This seems to be a question of social ethics into which the Church might well enquire.

Mr. Austin Harrison, brilliant son of a brilliant father, is responsible, for a thoughtful little article, the fruit of acquaintance with first-hand conditions, on The Tragedy of Europe. "Europe is ready for reason," he says. "The neutrals are only waiting for a big gesture on the part of England or America; today, even the Succession States would support any government which issued the brave summons—*assez*. Even France would welcome a deflation in a situation which has run away with its instigators. If America declines to exert her matchless power of redress, she will forfeit the moral opinion of the world; and the same will apply to Britain."

Other articles follow on the Press, the Downfall of Socialism in Italy, the Drama of the German Revolution, Secondary Schools in Russia under the Bolsheviks, as well as a succinct report of the month's foreign news and some able reviewing.



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NEWS IN BRIEF

**ALBANY**—At the recent meeting of the Chapter of the Cathedral of All Saints, Albany, the Rev. H. W. Crydenwise, rector of the Church of the Holy Innocents, was elected an honorary canon of the Cathedral.—The Church of the Holy Cross, Troy, has a somewhat unique record in the succession of rectors, organists, and vergers. In its entire history of seventy-nine years, it has had but two rectors, the Rev. Dr. John Ireland Tucker, and the present rector, the Rev. Edward W. Babcock. In fifty-two years it has had only two organists, W. W. Rousseau, and his son, W. W. Rousseau, Jr. And in sixty-one years there have been only two vergers, also father and son, W. F. Wagstaff and J. W. Wagstaff.—The annual meetings of two great Church organizations are this year being held in Albany, namely, the Institute of the National Council of the Church Mission of Help, to be held the middle of February, and the National Convention of the Brotherhood of St. Andrew, which will meet next October.

**BETHLEHEM**—The Convocation of Reading held its winter session at the Church of the Holy Apostles, St. Clair, the Rev. John R. McGrory, rector, January 21st and 22d.

**DELAWARE**—The Church School Institute of the Diocese is now in the midst of the sessions of its second year, which are being held in St. John's parish house, Wilmington. The average attendance is seventy-three. The first eleven courses of the Christian Nurture Series are covered, and instruction is being given on other topics as well. The Institute is under the direction of the Department of Religious Education and Christian Social Service of the Diocese.—A Community Week of Prayer was observed in Delaware City by the Presbyterian and Methodist congregations, and that of the Church, from January 7th to 11th. This was the outgrowth of a series of community services started a year and a half ago by the Rev. Joseph H. Earp, in conjunction with the Presbyterian pastor.

**GEORGIA**—St. Paul's Church, Savannah, the Rev. S. B. McGlohon, rector, has donated the use of its kindergarten room one afternoon a week to the Public Health Center of the city for one of its district meetings. One trained nurse is always in attendance for consultation, to assist any mother in any of her perplexities, and to answer any questions about the feeding of the babies and their weight or measurement. A Better Baby contest was recently held by the Parish Aid Society and many young mothers carried their babies to be weighed, measured, and examined by the prominent baby specialists who gave their time and experience to assure the mothers of a perfect record. Two trained nurses assisted the doctors.

**LONG ISLAND**—The first annual service of the Church School Service League of the Diocese was held at St. Paul's Church, Flatbush, on Saturday, January 19th. The service was conducted by the rector, the Rev. Wallace J. Gardner, D.D., assisted by the Archdeacon of Brooklyn and other clergymen. The address was made by Mrs. Robert W. Andrews, of Tokyo.

**LOUISIANA**—Mt. Olivet Church, Algiers, New Orleans, has recently been put in possession of legacies left the parish by Mrs. E. Looschen-Schmidt. The will was contested by her husband, but the courts decided in favor of the parish, and now it comes into possession of several thousand dollars in cash and two valuable pieces of property. There is talk of making the present rectory into a parish house, and of purchasing a new rectory. The Rev. Nicholas Rightor is rector.

**MAINE**—The Rev. Floyd Tomkins, Jr., Executive Secretary of the Episcopal Commission of the World Conference on Faith and Order, visited Portland, in the interests of the movement, Sunday, January 20th. He preached in the Cathedral of St. Luke in the morning and at Trinity Church in the evening. On Monday, in the Cathedral Hall, Mr. Tomkins met representatives of all the religious bodies of the city, whose national organizations have accepted invitations to participate in the World Conference which is to meet in 1927. Mr. Tomkins spoke upon the underlying ideals of the World Conference, and suggested the formation of a discussion group in Portland. The formation of a local discussion group was left in the hands of the Rev. Morris H. Turk, D.D., pastor of the Wiltiston Congregational Church. There was a sympathetic desire on the part of all to try to understand what was needed as to the next step towards unity. Among those present was the pastor of the Eastern Orthodox Church of the Holy Trinity, which has been recently organized in this city, and Mr. F. J. P. Khapel, a leading Greek Orthodox layman from New York City.

**NEWARK**—The Rev. E. A. Lemoine, having come north, on a leave of absence from the Diocese of Alabama, to finish his thesis for the Doctor's degree at the General Theological Seminary, is now in charge of the Church of the Transfiguration, Woodcliffe-on-Hudson, N. J.

**NEW YORK**—Since the introduction of the duplex envelopes in the Sunday school of St. John's Church, Larchmont, the weekly offerings of the School have increased over thirty per cent.

**NORTH CAROLINA**—The mission Church of St. Paul, Monroe, is erecting a parish house at a cost of \$4,500. The mission has shown remarkable growth during the past year, especially in its Sunday school.

**NORTHERN INDIANA**—At a recent meeting of the Standing Committee of the Diocese of Northern Indiana, the vacancy caused by the departure of the Rev. E. W. Averill from Trinity Parish, Fort Wayne, was filled by the election of the Rev. Dr. F. J. Barwell-Walker, rector of St. Paul's Church, LaPorte.

**OHIO**—Two new missions received recognition at the recent Diocesan Convention: St. James' at Sheffield Lake, and All Saints' at Girard.

**OKLAHOMA**—The Rev. Louis G. Wood, of the Field Department of the National Council, is spending ten days in Oklahoma, visiting some of the centers of the Church life in the state. He addressed the Convocation at its session at Enid last week.

**PITTSBURGH**—Mainly through the efforts of the rector of Epiphany Church, Bellevue, Pittsburgh, and two of his energetic laymen, there has been successfully established a community school of weekday religious education in the boroughs of Bellevue and Avalon. More than eleven hundred children received careful instruction in a well-graded course during the first term just concluded, under a supervisor and twelve selected teachers.—The Church School of the Church of the Ascension, Pittsburgh, needs more room. The classes on Sundays are spread through the church and chapel, the sacristies, the offices, the kitchen, the furnace room, and even on the stair landings. Consequently the chief item on the church's

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program this year is the enlargement of the parish house.—At the Church of the Incarnation, Pittsburgh, the men of the parish were so pleased with the results of the every member canvass made in the late autumn that they have kept up the visitation ever since, with great benefit to the attendance and general life of the church. A similar plan has also been put into operation at St. Timothy's Church, McKees Rocks, with equally good results.—The largest men's Bible Class in the Diocese of Pittsburgh is that in the Western Penitentiary. The statement that the attendance is very regular is not always received with sufficient seriousness, for attendance at the class is entirely voluntary. The average attendance is well over three hundred.

RHODE ISLAND—Bishop Remington, of Eastern Oregon, is to spend from February 17th to the 24th in the Diocese to give publicity to what he is trying to do along the Oregon Trail.—Owing largely to the presence in the Diocese of Mr. John D. Alexander, field secretary for New England of the Brotherhood of St. Andrew, several dormant chapters of the Brotherhood have opened up, and some new chapters have been formed.—The Clerical Club profited by the Quiet Hour given in the Lady Chapel of St. Stephen's Church, Providence, by the Rev. E. S. Woods, of Trinity College, Cambridge, England, and the Conference with him after luncheon at the Bishop's House on January 9th.—The Rev. Irving A. Evans, recently ordained priest, has been presented with a silver service for the communion of the sick in remembrance of his ordination, by members of the Men's Club of Calvary Church, Pascoag, one of the missions under his care.—Christ Church, Lonsdale, the Rev. A. M. Hilliker, rector, will have a new organ, costing \$9,000, for use on Palm Sunday.—The Rev. R. A. Seilhamer, rector of St. Paul's Church, Pawtucket, has had the consent of his vestry to accept the appointment by the National Council as auxiliary secretary of the field department which will involve his absence from the parish for about a month each year.—The people of St. Paul's Parish, Portsmouth, have been improving their property by giving their church, parish house, new rectory, and old rectory a substantial coat of brown paint.—The new mission at Norwood, a rapidly developing suburb of Providence, is to be called the Church of the Resurrection, and will be under the care of the newly appointed curate of the Church of the Epiphany, Providence, the Rev. John H. Robinette, formerly connected with Grace Church, Providence.

SOUTHERN OHIO—About one hundred young people attended the first Diocesan Convention of young people's societies in Cincinnati recently. They were the guests of the local organizations, and the sessions were held in the Church of the Epiphany, Walnut Hills. A dance at Christ Church parish house was one of the popular features. The corporate communion was very well attended and serious interest shown in the program. The fine type of young folk present and the whole spirit of the gathering was most encouraging.—Grace Mission, Lebanon, which has been in the charge of the Rev. John J. Schaeffer, has recently paid off all its debt and has duly been consecrated by Bishop Reese.—Grace Church, Lebanon, was dedicated on January 6th by Bishop Reese in the presence of a large congregation. This property was bought ten years ago from the Lutherans, and has a seating capacity of about two hundred. The altar and chancel chairs were presented to the mission by the vestry of Trinity Church, Columbus.—The Rev. John J. Schaeffer, rector of St. Mary's Church, Waynesville, has been treated to a trip around the world by friends, and he and his wife left in January to be gone until April.—The Rev. Gilbert Pennock, rector of Trinity Church, Hamilton, Ohio, who was recently badly injured in an automobile accident, has returned home from the hospital and, although it will be many weeks before he is able to walk without crutches, yet his complete recovery is assured.—The vestry of All Saints' Church, Woodlawn, Pa., has presented the mission at Washington C. H., with an altar. This was given as a thank offering for a seven days' mission, which Archdeacon Dodshon conducted at Woodlawn last fall.

SOUTHWESTERN VIRGINIA—The annual meetings of the James River and the New River Convocation were held in Roanoke during the week beginning January 20th, for the purpose of allowing the clergy the privilege of attending a series of conferences led by the Rev. Dr. Loaring Clark on Parochial Missions. These conferences were endorsed and recommended to other dioceses by the New River Conference, which also endorsed the Bok Peace Plan.

VIRGINIA—By the will of the late Mrs. Virginia B. Patton, of Fredericksburg, a bequest of \$1,000 has been made to the trustees of St. George's Church, Fredericksburg, the Rev. Dud-

ley Boogher, rector, the income to be used for keeping the church in repair. Mrs. Patton bequeathed her pew in St. George's to the church, and \$500 to be expended in the care and upkeep of St. George's churchyard. \$1,000 was given to the Fredericksburg Female Charity School.

WESTERN MASSACHUSETTS — The third annual conference and corporate communion of All Saints' chapter of the Order of St. Vincent was held in All Saints' Church, Springfield, the Rev. F. C. Wheelock, rector, January 26th and 27th. Acolytes of all the parishes in Springfield and surrounding towns were invited, and in spite of a bitter cold night, some forty-five were present. Five members from St. Andrew's, Ludlow, were formally admitted to the order.—A great step forward has been taken by the Church in Westfield, the Rev. R. K. Smith, missionary in charge. It has been decided to sell the building of the Church of the Atonement, and a new property has been acquired. This consists of a three-story brick house on two acres of land, most advantageously located. For the present the lower part of the house will be remodeled as a chapel, and the upper floors will be used for a parish house. There have been services in Westfield ever since the time of the Revolution.

WYOMING—A healing Mission, under the direction of the Rev. R. B. H. Bell, of Denver, was held in St. Matthew's Cathedral, Laramie, January 13th to the 20th. Bishop Thomas was present and assisted, together with the Rev. Messrs. D. W. Thornberry and H. H. Daniels.

THE CHURCH has, enrolled in the Chaplains' Section of the Officers' Reserve Corps of the United States Army, one Lieutenant Colonel, ten Majors, twenty-nine Captains, and sixty-two First Lieutenants. The total number of 102 is surpassed only by the Roman and the Methodist Churches, and is equalled by the Presbyterian Church alone.

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### THE CHIEF RAG PICKER

NEVADA has a bishop who glories in the title of "Chief Rag Picker of Reno." He is the Rt. Rev. George Cooling Hunting D.D., Bishop of Nevada, historian and curator of its museum of history, carpenter, bricklayer, painter, and mechanic. It was he who a short time ago bought a defunct saloon and dance hall for \$23.75 and promptly converted it into a church. He harks back to the good old days of Nevada and is one of the staunch friends of Tex Rickard. It may have been from Rickard that the Bishop got the prowess which when twenty years ago a town bully announced that he was going to shoot Hunting on sight, enabled the future bishop, with no weapons but his bare hands, not only to beat the bully into subjection, but to make a lifelong friend of him.

But with regard to the Bishop as "Chief Rag Picker of Reno": A report has just been received from Eagle, Alaska, of the receipt there of 375 quilts made by 45 Indian women of the Pah-Ute tribe, who are located on the Pyramid Lake Reservation in the District of Nevada. The story about these quilts is simple. The Woman's Auxiliary is in charge at Pyramid Lake, Nevada, of forty-five Indian women. Word came from Bishop Rowe of Alaska that blankets were needed by the missionaries up in that country. Bishop Hunting was informed that the Pah-Ute women at Pyramid Lake had nothing to do and would make the quilts if he would provide the material. When this offer got to the Bishop he began scouring Reno for all sorts of odds and ends of dress goods, etc. which could be converted into quilt material. Disregarding racial, religious, and other ties, he made a house to house canvass, poking into all sorts of nooks and corners, and, in a short time had several automobile loads of assorted rags toiling up the trail to Pyramid Lake.

The 375 quilts made last year were the first result of the Bishop's activities, which brought to him the sobriquet of "Chief Rag Picker of Reno" that he now proudly carries. He is at work now to redouble the output.—Pasadena, Calif. *Star News.*

### ALL SHE HAD

IN THE FIRST CANVASS of the Nationwide Campaign for the Church's Mission, in a certain parish in one of our southern dioceses, a young woman pledged all that she had, herself. The result is that she has been for the past three years in charge of the children in one of our children's homes, receiving \$25 a month instead of \$150 a month which she relinquished.

### WHAT SHALL HE DO?

IF YOU WERE a bishop in Japan, what would you do about this? Here is a letter from the vestry of the Church at Otsu. Otsu is a growing town on Lake Biwa, near Kyoto.

"Our dear Bishop:

"Permit us to write a letter you again about the building of Otsu.

"In Japan there was heavy raining day by day recently and we are so sorry that we had very bad experience of the condition of our old building.

"The caretaker complained us very much for she had much trouble for the dropping of rain through the roof and wetting all rooms except one, even the chapel room also.

"After examination we knew that six places of the roof were damaged.

"If we want to repair them all piles must be rearranged.

"We humbly beg you to have your understanding about present poor condition of our old building and to help us to have new Church building as soon as possible, if you please.

"Very faithfully yours,  
 "(signed) H. YAMABE, Priest in charge,  
 J. SANO, Vestryman,  
 M. HARA, Vestryman,  
 K. OMATSU, Vestryman,"

### "HOWEVER LITTLE THE STRENGTH, ROUSE THAT LITTLE"

"IF I WERE ASKED," said an American Bishop recently, "how a parish, however small or poor, would be most likely to flourish, I would say: let it begin to exert itself in the great work of the propagation of the Faith. However meager its resources or little its strength, let it rouse that little, such as it is, and, zealous for souls, let it strive by fervent prayer for the missionaries and by methodical contributions to relieve the poverty of the missions; these very efforts will react upon the parish by unifying and enlarging it."

Many pastors are finding this out by experience. Living strictly to itself, a parish soon "goes to seed." It loses that sense of Catholicity and solidarity which belongs to it by right. Isolated, it ceases, in a sense, to be part of that Divine Body of Christ, each member of which is in the closest sympathy with every other member.—*Annals of the Propagation of the Faith.*

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