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The Living Church

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VOL. LXX

MILWAUKEE, WISCONSIN, MARCH 1, 1924

NO. 18

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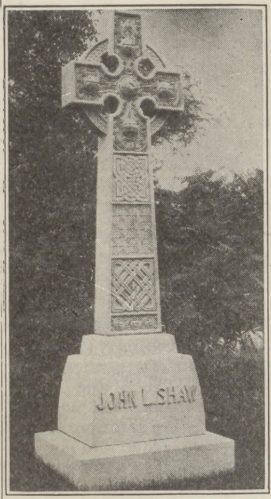
WANTED, A NEW MODERNISM

Editorial

THE NEW PRESIDING BISHOP

THE TESTIMONY OF A CHINESE

By Samuel V. S. Shen



1837

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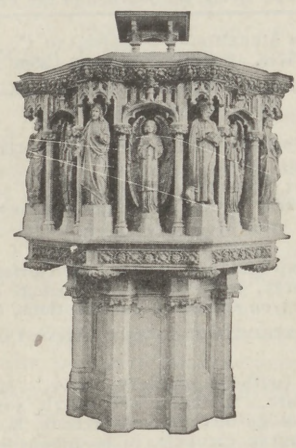
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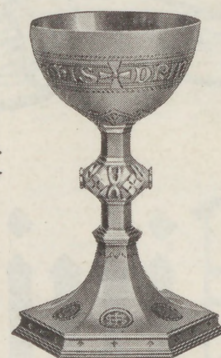
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It was the preëxistent and eternal Son of God who took upon Him human nature and submitted Himself to human conditions, emptying Himself of His glory, made in all points like as we are, yet without sin, who laid aside His supreme glory and took upon Him the form of a servant.—*Rev. Walter C. Whitaker, D.D.*

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EDITORIALS AND COMMENTS

Wanted—A New Modernism

JUST what is "Modernism"? And what is a "Modernist"? We have in the Church an organization known as the Modern Churchmen's Union. Its printed platform is so expressed that scarcely a sentence in it would be challenged by any thinking Churchman. Among its officers and members are men of as constructive thought as there are in the Church.

The title, too, is appealing. Most of us like to think of ourselves as "modern" thinkers. The obscurantism that has acquired the title of Fundamentalism is practically non-existent among Churchmen. Nowhere in recent literature is there a more "modern" form of treatment of religious problems—a truer "Modernism"—than in the Anglo-Catholic Congress booklets, in which the newest learning is invariably employed in the setting forth of the oldest Christian truths.

"Modernism" had its rise in the Roman communion a quarter century or more ago, and in the main—not necessarily in details—the most orthodox, the most Catholic Churchmen among Anglicans, applauded it. It seemed a reaction against the same obscurantism among Romans that had set the Church at loggerheads with science in the days of Galileo and was as indefensible today as it was then. Anglicans have many faults, but, on any considerable scale, obscurantism is not one of them. They realize, quite generally, that truth cannot contradict truth, that revelation can never contradict natural law, and that true science and true religion can never, under any possibility, deny each other. This is what the term *Modernism* ought to imply. If it did, most of us would be Modernists.

If present-day Modernism could first have stood enthusiastically for this truth, and then, second, for working out the correlation between religion and science, between truth and truth, it would have been one of the noblest "movements" in the successive waves of movements that the Church has ever had. It would have been the complement of the Oxford Movement; the correction of the mistaken views of the Bible that, undoubtedly, were accepted by the Oxford leaders as they were accepted by their contemporaries three quarters of a century ago. If the learning of Pusey and Liddon could have been correlated with the learning of Maurice and Kingsley, the "Modernism" that was carried into the beginning of the twentieth century would have been a correlation between the Oxford and the Broad Church movements that many have dreamed of since, but that somehow never has been realized.

Within recent years the opportunity has seemed to arise again. THE LIVING CHURCH had great hopes of the Modern Churchmen's Union. It was formed at a time when old-time prejudices had been lessened and old-time controversies had been cooled; when the Oxford Movement had thoroughly conquered and had revolutionized both the common conception of the Church and the outward appearance of Church func-

tions everywhere; when thoughtful men were seriously trying to correlate truth with truth; when Catholic-minded scholars, accepting the new perspective of the Bible, were re-setting the old and unchangeable theology into the frame of the newer scientific and biblical learning; when the inadequacy of the old apologetics was accepted by men of all schools of thought and a serious effort was being made to supply an apologetic that should really meet the issues of the Twentieth Century; when Paley and Butler, and even Pusey and Liddon, were being superseded by Gore and Waggett and Rawlinson and Bicknell and their associates of this generation; when the scholarship of the day, especially in England, was largely among orthodox and Catholic Churchmen, as is testified by the names and repute of the writers for the Anglo-Catholic Congresses.

With all this new opportunity, for which Maurice and Kingsley, and William R. Huntington, and perhaps Phillips Brooks, would have given everything that they possessed if they might have entered into it, the Modern Churchmen's Union was formed. And what has it done?

It has been negative, when it ought to have been positive. It has aided and abetted the old-time breach between religion and science instead of correlating them and giving a new apologetic for the historic truths of the Church. By its chief spokesmen it has shown the most complete misunderstanding of current orthodox thought in the Church, and helped to promote religious differences of the day such as rest partly upon the personal idiosyncracies and incompatibilities of two or three absolute individualists among the New York clergy, and partly upon misunderstandings that reflect seriously upon the intelligence of the men who misunderstand. No wonder Dr. Leighton Parks deemed it useful to inform the public that he was not a member of the organization and questioned whether he cared to apply the title Modernist to his own position.

THE REPUDIATION of historic Christianity by Bishop William Montgomery Brown is pretty generally understood. We have recently quoted from the Presentment filed with the trial court a series of clauses taken from his preposterous book, in which that repudiation is made plain. The whole book is of a like character, and the use that has been made of it in Russia, where it was said to have been publicly commended by Lenin as giving the basis for the Soviet attitude toward Christianity, sufficiently indicates the result that its reading has had and, doubtless, was intended to have.

After Bishop Brown had been presented for trial, he was quoted as having said that he was a "Modernist," Whereupon Dr. Tyson, who, as a vice-president of the Modern Churchmen's Union, has seemed to be the recognized spokesman for that organization in recent months, was quoted as

saying, "Bishop Brown is in no sense a Modernist, and it would be ridiculous, in spite of his assertions that he is one, to so term him"; and also, "The matter of the Bishop's belief is a question of pathology rather than one of theology."

Whereupon, in a signed letter printed in the *New York Times* of February 18th, Bishop Brown, courteously referring to his critic as "the learned Dr. Tyson, Canon of the Cathedral of St. John the Divine" (an error, of course, Dr. Tyson having no connection with the Cathedral), says:

"There is one respect in which Canon Tyson is entirely right in this assertion and another in which he is equally wrong. I am with the Modernists, but not of them, and this anomalous status is no fault of mine.

"A blank application for membership was sent to me by the Secretary of the Modern Churchmen's Union. I wrote that because of my extreme radicalness, both as to religion and politics, I did not regard myself as eligible for membership in the union. I supported this opinion by sending a copy of my booklet, *Communism and Christianity*, with some supplementary literature, including the cartoon of the orthodox dogs and the heretical porcupine. The reply was in effect that no account was taken of the political views of members, and therefore I was eligible.

"My application was then sent, but to guard against its acceptance under a mistaken impression that I am less radical as to religion than politics, I enclosed with it one of the most radical pieces I have written, which was concerned with religion only. I was accepted and am a member."

So, unless it can be shown that the entire incident reported by Bishop Brown is untrue, in whole and in details, the idea that the Modern Churchmen's Union stands for anything whatever, other than pure negation toward a greater or less amount of the Christian religion, is utterly disproven. We can only suggest that such of its members as believe that there is *something* in the Christian religion, be it little or much, that is worth living for, if not dying for, will naturally resign their membership in such an organization—a union of negations. Apparently the Union also involves "a question of pathology rather than one of theology."

WANTED—A NEW MODERNISM!

We mean it seriously. If ever there has been a crisis in which certain of the men who are most confident that they represent "modern" thought have failed, this is the time. Their organizations clearly do not represent the best thought among Modernists.

And *why* the Modern Churchmen's Union was helpless and hopeless in the emergency that ought to have justified its existence, this latest incident regarding its own conception of what is its bond of membership, infallibly shows.

Wanted—a New Modernism!

The failure of the men calling themselves Modernists does not mean that the necessity for a real Modernism in the Church has ceased, but it means that it must be looked for in other places. The "silent Modernists," who have our sympathy, must listen to a call to new associations.

Science and theology are perfectly susceptible of correlation. The Virgin Birth, the Resurrection, are teachings that are in no sense inconsistent with the deepest scientific learning of the day. Because a noisy group of ultra-Protestants outside the Church, and a noisy group of ultra-Modernists partly outside and partly inside the Church, join voices in proclaiming that one must repudiate either our science or our faith, it does not follow that either group is worthy of our credence.

For a real Modernism, such as takes the scientific thought of the day and correlates it with our religion, neither ignoring the first nor devitalizing the second, we must turn now to Anglo-Catholics. We should be glad if the *Anglo-Catholic Congress Books**—a series of short, popular treatises rec-

*The *Anglo-Catholic Congress Books* are a series of fifty-two short treatises of sixteen or more pages, each on a separate topic of Christian faith, life, or practice, and together comprising the whole range of Christianity, as seen by the promoters of the Anglo-Catholic Congress of 1923. These are sold separately at ten cents each. They are also gathered into groups of related subjects and published in thirteen small volumes, paper-bound, at 40 cents each or \$5.20 for the set. The perusal of the entire series—which embraces certain highly controversial subjects as well as those that are fundamental to the Christian religion—will show how the strongest Anglo-Catholics are dealing with questions of the day, and that a Catholic Modernism, far better entitled to the latter term than the various expressions of doubt that pass for Modernism in this country, is entirely feasible. The series complete or the single booklets may be obtained from the Morehouse Publishing Co., Milwaukee, Wis.

onciling learning with faith—might be very widely circulated among Church people generally. We are frank to say that in connection with one or two of them we think Modernism has been carried too far, and we recognize that some of the subjects are highly controversial and that few Churchmen would wish, literally, to indorse every statement made, but in general we feel that the work covering the whole range of Christian doctrine and practice in fifty-two separate booklets, is well done. We are awaiting with much interest the publication of the papers actually read before the Congress, which will, no doubt, comprise the more precise Anglo-Catholic Modernism such as will be more especially useful for scholars.

There are splendid men in the Church who think of themselves as Modernists. We call them now to affirm a really constructive Modernism, in entire contrast to that which discredits the term.

But for the lamentable failure of the institutions that have prided themselves as being representative of "Modernism" in our American Church we have only regret. They had their opportunity. They threw it away, because of their inability to be positive and constructive.

THE election of Archdeacon John Chanler White to be Bishop of Springfield is one that ensures to the diocese the continuance of a policy of splendid missionary enterprise. A Bishop of Springfield has one of the most difficult missionary fields in this country. Nobody but a "born" missionary can fill the need. Archdeacon White has that characteristic. He probably knows the ground, and the people, and the missions, and the problem, as no other man does. He brings to his task, therefore, a fund of knowledge that would be available at the outset to no one else, and he is so well known, himself, as to require no introduction to his diocese.

Our congratulations go both to the diocese and to its bishop-elect.

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WHAT is fervor? It does not mean emotion. Fervor consists in these three things: regularity, punctuality, and exactness—that is, doing our duty to God by rule; doing it punctually at the right time; and exactly, that is, as perfectly as we can.—H. E. Manning.

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

March 2: *Quinquagesima Sunday*

READ I. Cor. 13.
Facts to be noted:

1. Charity, or love, is the greatest spiritual gift.
2. Love is an essential condition of true happiness.

People sometimes think that Christianity is a rather drab and melancholy affair, repressing with its somberness the joy of life, and quenching its enthusiasms and spontaneity. They identify religion with an unnatural gravity from which every vestige of light-heartedness has been stripped. But the religion of the New Testament is full of joy. St. Paul calls joy a fruit of the Spirit. Christian joy is more than mere happiness; it is the result of the inner peace and happiness which come to men when they have put their lives in confidence into the hands of God. It is the outcome of the life of love. Love carries us out of ourselves into the life of God and of our fellow men. Unhappiness usually springs from an undue emphasis of the self. Till we forget ourselves we are sensitive to all that interferes with our comfort, affects our well-being, or wounds our pride. It has come to many, with a sense of surprise, that the happiness they failed to find for themselves has come to them when they have forgotten their own happiness in creating happiness for others.

March 3

Read Jer. 31:7-14.

Facts to be noted:

1. Jeremiah foretells the restoration of Israel from exile.
2. He bids the nation rejoice in the goodness of God.

The thought of restoration runs through Scripture from beginning to end. No situation is so perilous that God cannot save man from it, no sin so deep that God cannot redeem him from it, if man only allows God to save him. The man who trusts God, and puts his life into His hands, has nothing to fear. Contrast this with the pessimism which is the logical consequence of unbelief. All irreligion is, at heart, pessimistic. It must be. If there is no God, or if God is of such a nature that He does not make it His personal concern to rescue men from the consequences of sin, or retrieve them from the misfortunes of life, life offers no hope. Pessimism is justified; men are bound hand and foot to a perishing order. It is this conviction that God will restore which gives to the religion of the Bible its peculiar quality of hopefulness and joyousness.

March 4

Read St. Luke 15:1-11.

Facts to be noted:

1. God's mercy is infinite.
2. It embraces the least individual.

Jesus gave to man the sense of his individual worth. In ancient religions God was thought of as dealing with men in groups, as members of a class or a nation; the individual did not stand out as an object of God's attention. The individual stood or fell with the society of which he was a part. Protests had been made by some of the prophets, especially by Jeremiah and Ezekiel (see Ezek. 18) against this grouping of men in their relations to God, but it remained for Jesus to establish the truth of man's separate personal worth. Jesus assured each man and woman that God cared for him. "Not a sparrow falleth to the ground without My Father." He brought the assurance that God's mercy is extended in all its depth and power to the one soul which repents.

March 5: *Ash Wednesday*

Read Joel 2:12-end.

Facts to be noted:

1. God demands repentance for sin.
2. He answers repentance with mercy and loving kindness.

"The modern man is not worrying about his sins." The quotation is typical of much that is being spoken and written about sin today. But the fact of sin is not to be dismissed so lightly. Sin is not an infraction of an arbitrary command by which God declares some things right and others wrong. It is an offence against life and nature. As such it is an offence against God whose will is that we should grow in

life. "I came that ye might have life, and that ye might have it more abundantly," Jesus said. Every sin weakens the life which God gives us. It begins a process of dissolution and decay. In the close interrelation of body and soul, a sin has disastrous consequences for both. So far there is just cause for worry over sin. But we need not worry that God will not forgive if we repent of our sins. God's willingness to forgive is the burden of half Christ spoke; it is the great fact assured to us by His atoning Death.

March 6

Read Deuteronomy 7:6-10.

Facts to be noted:

1. God will be faithful to His covenant promise.
2. He will be merciful to those who fear Him.

If our common experience that sin works disaster needs confirmation, that confirmation is being given us by science today. We are assured on every hand that a life misused reaps abundant penalties. There is something very grim in the reiteration that folly, and even ignorance, entail inevitable consequences. It is possible that God does not stay those consequences, but it is certain that He is ready to forgive the fault. Nature speaks little of forgiveness, the Bible is full of it from beginning to end. Its greatest passages deal with forgiveness. To how many souls have those passages spoken comfort and hope, and given courage to begin life anew! There are others, and among them people who are bravely bearing the consequences of their sins, who need the assurance of God's forgiveness. They need to learn God's character of faithfulness. He has promised mercy and forgiveness to those who turn to Him in repentance and faith. All God's character is back of His word.

March 7

Read Nehemiah 9:13-20.

Facts to be noted:

1. God is patient.
2. He spares when we deserve punishment.

The patience of God is a common theme of the writers both of the Old Testament and the New. "The basis of God's patience is His divine strength. Because of this He can be patient. To be impatient is to be doubtful of one's strength. The world may rage; but God holds it in the hollow of His hand. The world may set Him at naught; but the issue of all things according to His purpose is ever present with Him. The basis of God's patience is His divine love. Because of this He wills to be patient. Impatience is the exhaustion of love; the divine love is inexhaustible. The world may be indifferent, but, 'God so loved the world.' His own people may be inappreciative, but He loves them with an everlasting love. Sometimes His love will be severe, because His patience looks to the end of His discipline."—JENKS, in *The Face of Jesus Christ*.

March 8

Read Psalm 130.

Facts to be noted:

1. The Psalmist cries to God in his misery.
2. He is confident of the mercy of God.

The Psalm *De Profundis* voices the confidence which countless thousands of men and women have felt in the forgiveness and the mercy of God. It is one of the truest expressions of the character of God to be found in the Old Testament. God's mercy is available for all. There are no limits to it. It is God's great desire and longing to extend it. Why, then, do we not draw upon it? Often because we, in our self-sufficiency and our pride, will not go to God and ask Him for His mercy. The Psalmist in his penitence realizes the greatness of his fault; every vestige of self-deception has been torn from him; he sees himself as he is, with his life wasted and in misery. Then, out of his weakness, he becomes strong. Without excuse or defence he throws himself in penitence upon the love of God. He experiences, as we all may experience, the truth that God is merciful and of great kindness.

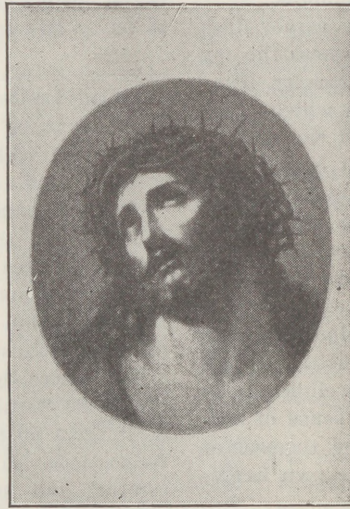
WITHOUT reflecting in any way upon the good will of the daily press towards the Church and Christianity, our readers must not put too much credence upon its sensational religious news, which generally exaggerates, and often distorts the facts, due, of course, to the lack of Theological training in their writers.—The (Los Angeles) *Churchman and Church Messenger*.

For Ash Wednesday

BY HARRIET STORER FISK

They give Thee rosaries of song,
 dear Lord,
 And I of tears;
 Their fingers, dropping golden word
 by word,
 Tell out the years,
 And I touch ashy things. I know
 not where
 To find those consecrated beads
 of prayer.

One wears upon his head an aureole
 Of quickening light,
 And one has lilies growing in his soul
 All lovely white;
 But I am blind, O Lord,—I cannot
 see
 Those luminous remembrances of
 Thee.



Between the altar and the porch
 I kneel,—
 But Lord, wherefore?
 Thy soul-refreshing dew I cannot
 feel;
 Thy Hand no more
 Plays in the broken octaves of my
 heart.
 Hid in a shrine, upon a Cross, Thou
 art.

O beaming Eyes, that once in Galilee
 Made morning bright,
 Dawn here; O vocal Lips, declare
 for me
 The Infinite;
 Hand, tortured by the nail, for my
 heart bleed,
 And to Thy Calvary me gently lead!

Upon Thy head a deeper mark of scorn,
 Branding to death;
 Oh, one point! oh, for one cruel thorn
 Out of Thy wreath!
 Take blood for ashes; pierce me, Lord. 'Tis sweet
 To find my consolation at Thy feet.

A PENITENTIAL PRAYER

Turn Thou us, Lord, and we shall turn:
 Be favourable, Lord, this day,
 To us who seek Thee whilst we weep,
 Or when we humbly fast and pray.

For Thou art merciful, O God,
 And of great pity for us all,
 Long-suffering, compassionate
 When into sin Thy children fall.

Thou sparest us when we deserve
 A punishment for our misdeeds,
 And even in Thy righteous wrath
 Thy mercy for us intercedes.

O spare Thy people, kindly Lord!
 Though they Thy ways have oft forgot;
 O spare Thine ancient heritage,
 Lest to confusion it be brought.

O hear us, Lord, forgive our sins,
 Have mercy on us once again,
 Through merits of Thy blessed Son,
 Through Jesus Christ our Lord. Amen.

CHARLES NEVERS HOLMES.

PER ANGUSTA AD AUGUSTA

Into the wilderness awhile He went,
 To find and fix for aye His soul's intent
 (He who, the God in man and Christ to be,
 Sought Godwise to achieve His destiny),
 And thence emerged to walk with steady feet
 Through hate and Calvary to heaven's seat.

Let me the turmoil of the world escape,
 And scorn to make of Lent a worldling's jape,
 But as a voluntary cenobite
 Enter the cell of penitence outright,
 And walk at length from this blest solitude
 Strong with the might of God in me renewed.

EDWARD HENRY ECKEL.

SAGADA SONGS

THE WANDERER SPEAKS

I will go
 Where the stark pines climb high,
 And streams of silver water
 Pierce through a tangled undergrowth
 Of flower and fern;
 Where pure white lilies
 Spring from the dark rocks
 And scent the air;
 And queenly tree-palms
 Wave languidly their fronds
 In the clear heat;
 Where pink azaleas paint the mountain side
 With color delicate
 Against the tall green cogon grass;
 Where clouds o'erhang the mountain top
 And trails wind
 Now up, now down,
 While far below the murmuring torrent
 Swirls downward to the sea;
 Where opal green rice terraces
 Rise all majestically
 Tier upon tier
 And, ere the night shall fall,
 Casting its long shadows 'cross my way,
 Some spot remote among the pines I'll find,
 And build me there a fire
 Such as wayfarers know,
 And sit among the silences,
 Lit by the stars magnificent,
 And dreams

Oh! streets of dust!
 Cities of clay!
 All filled with tumult and decay,
 Ne'er ending hurry
 To a ne'er found goal;
 Envy now me
 Who sit beneath the pines
 And dream!

A. E. FROST.

THE NEW PRESIDING BISHOP

THE lamented death of Bishop Garrett brings the Bishop of Bethlehem, the Rt. Rev. Ethelbert Talbot, D.D., LL.D., to the Presiding Bishopric of the Church by reason of seniority of consecration. In age, as compared with his two predecessors at the time that these passed from their earthly life, he is a mere child, being only a few months beyond seventy-five years of age. Bishop Talbot is also in active physical condition, and, until the consecration of a coadjutor last year, was able to perform the episcopal duties of his large diocese without assistance.

Bishop Talbot was born in Fayette, Mo., October 9, 1848. From the table of one hundred and forty-four bishops printed in the last *Living Church Annual* it appears that Bishop Tal-



THE MOST REV. ETHELBERT TALBOT, D.D., LL.D.
Presiding Bishop of the American Church.

bot is one of only seven of these to have been born west of the Mississippi River. This does not mean that the Church has been prejudiced against permitting her bishops to be born in that extensive region, but rather that the Church west of the Mississippi is so new that the opportunity to raise native bishops has scarcely arisen. With the succession of one of the western-born bishops to the Presiding Bishopric, however, the great West beyond the Mississippi River may be said to have come of age.

After receiving his earlier education in his native state, Bishop Talbot was sent to Dartmouth College, from which he was graduated with the degrees of A.B. and A.M., and to the General Theological Seminary, from which he was graduated in 1873. Ordained both as deacon and as priest by Bishop Robertson, of Missouri, in 1873, he proceeded at once to open an educational work which grew into St. James' Military Academy, at Macon, Mo., and was rector of St. James' Church in the same city. There he continued to perform an excellent work throughout his priesthood, and from that parish and school he was called in 1887, by election of the House of Bishops, to be Missionary Bishop of Wyoming and Idaho. Consecrated on May 27th of that year by Bishop Whipple, assisted by a number of others, he began his active missionary work in what were then scarcely more than frontier territories. In a volume of reminiscences published in 1907, *My People of the Plains*, Bishop Talbot has told in his inimitable style the thrilling story of the work of a missionary bishop in frontier regions such as have practically disappeared in this

more prosaic day. Few volumes of missionary annals can compare with this in interest.

In 1898 Bishop Talbot became Bishop of Central Pennsylvania, now known as Bethlehem, but at that time including also the territory embraced within the present Diocese of Harrisburg. For more than twenty-five years, therefore, his episcopate has been cast among less unique scenes, but has been at least equal to the earlier one in the amount of vigor required for the successful administration of the diocese. A second volume of episcopal experiences, *A Bishop among his Flock*, published in 1914, tells the story of his later episcopal adventures among the people of his present work. A year later he found time to write in an entirely different vein a most interesting story, *Tim: The Autobiography of a Dog*.

Bishop Talbot's enthusiasm has especially been directed toward the restoration of Christian unity. For many years he has been chairman of the Joint Commission of General Convention on Christian Unity and has frequently written and spoken on that subject.

He received the degree of S.T.D. in 1887 from the General Theological Seminary, of LL.D. in the same year from the University of Missouri, and of D.D. from Dartmouth College in 1888.

THE TRYST

From Paradise the longed-for mother came
To meet her child on earth,
To help her joy's rebirth.

Beside the chancel-rail she knelt, unseen,
Yet felt, in warming light,
As one with love most bright.

Within the hallowed place her charm was felt,
The comfort of a saint
Beloved, to cheer the faint.

"Sweetheart," the gracious spirit cried, "the same,
Yet greater, is my love,
Full-blown in fields above.

"Dear child, this day three years in light I've been,
Baptized with purity,
Refreshed with charity.

"And now, what time the Mass is said, deep-felt,
With thee I bow before
The King we two adore.

"And so, dear heart, with thee I sing the song,
The *sanctus* of glad souls,
The joy of both our souls."

The tryst was kept
Before the throne.
The tryst was kept
And love was known,
The love that burns
Before the throne.

GRACE LOUISE ROBINSON.

A WORD of reassurance to those who are distressed and scandalized by questionings concerning the most holy things of the Faith. There is nothing new in that; always the enemies of the truth have found unconscious allies among a few of those who professed to hold the Truth. Nor have they any new things to offer; only old errors, long ago rejected by the Church but now revamped. The Deity of our dear Lord is the stumbling-block; and you know who called Himself, "A Stone of Stumbling and a Rock of Offence," and how all weapons forged against Him shall be turned against those who use them. "So stand fast, my dearly beloved," is the best advice I can give you. And do not suppose because we have a few heretics, or condoners of heresy, in high places that *therefore* the Bishop of Rome becomes infallible and by divine right the absolute lord spiritual of all Christian folk. Every Christian body, Rome no less than England and America, has its false brethren, and has need of prayers from all Christians, that it be strengthened and kept pure. It is only the Church Triumphant that is without spot or wrinkle or any such thing.—*William Harman van Allen*.

The Testimony of a Chinese

BY SAMUEL V. S. SHEN

[Concluded from last week]

IN the spring of 1913 I was appointed by the Ministry of Communications to survey and construct telegraph lines in Inner Mongolia from Ichow, Shenking, to Fooshing, Suitong, and Kailu, part of the way being desert. The poles were to be transported from Hankow in the autumn. But just at that time the country all around Ichow was flooded; the water stood a foot or two feet high, which rendered any construction work impossible. I might have been ruined, for it would have been impossible to have finished the undertaking within the sum of money estimated. But it so happened that the Peking-Hankow Railway line was damaged for two months (longer than in other years), consequently the poles were delivered later than had been expected. By this time the flood had subsided and I could do my work.

I met a magistrate whose birthday was near to mine. On this basis he made friends and feigned an eagerness to help me, but in reality he and the Mongolian Lama tried to charge very high rates for hiring me Mongolian ox-carts to transport the materials over the desert. This would have been sufficient to have ruined my reputation and the undertaking in hand, but the Lord had blessed me with wisdom sufficient to avoid falling a victim to their wicked plan.

Again one day I was travelling to a place some thirteen miles away without my usual escort furnished by the local police, when two *hun-hoo-tse* (robbers) on horseback caught sight of me and started to dart down upon my mule-cart from the top of some hills nearby. It happened that one of the local gentry was riding a donkey just behind my cart, and he was accompanied by a servant on horseback with a rifle. This man noticed the *hun-hoo-tse* and galloped his horse up to a hill beside the road to protect the master, and so I was protected too. I did not know of the danger till it was all over, so I can claim no credit for escaping it; it was God who had prepared my protection.

Toward the end of 1913 I was appointed to open telegraph offices in the interior of Fukien Province, viz., at Lung-Yen, Shang-Hang, and Ting-Chow, connecting with Chang-Chow which is near Amoy. I was unable to understand the four or five different dialects spoken in this region, because every twenty-five or thirty miles the spoken language changes completely. I had great difficulty in arranging for the transportation of materials overland and in purchasing the poles. One of the gentry tried to ensnare me in this business, but with the help of the Lord I escaped him. When we got to Ting-Chow, we tried to rent a house but could not secure any. I wired to the Tuchun at Foochow, the capital of the province, to let me have the use of an old yamen (official house) as the office of the former occupant had been abolished. In reply, we were given an old yamen formerly belonging to a military official, so the house and land, together with some furniture, were handed over without any expense to us. Among the furniture of the house there were two idols, which now became the property of the Telegraph Administration and came under my control. When the long unoccupied yamen was opened, the neighbors crowded in after me and saw the idols. On one hand, I could not leave them there to be worshipped by the people, for that would be sinful neglect on my part. On the other hand, if I showed any disrespect toward the idols, the neighbors might attack me, believing that the offended deities would bring calamity on the neighborhood. So I explained the matter to them and said, "These idols are useless and helpless. You see if they had been real gods, they would have helped the former inmate of this yamen, the military officer who worshipped them and burned incense to them on the first and fifteenth of every month. The result of worshipping was not only that the official received no blessing but that he was even dismissed from office and his family removed. More than that the very good office has been abolished. This proves that idols do more harm than good. If we keep them, of course bad luck will befall us; we will go bankrupt and the yamen will be closed up again." Everyone seemed to listen very carefully

and to approve of my ideas, so at once I called for some one to come forward and destroy the idols. But no one dared touch them, so I stretched forth my hand to destroy one of them, while the other was carried away by the neighbors. After this the Lord removed many difficulties from my path and made my work easier.

In June, 1919, my only brother, Joseph Kung-yu, manager of the telegraph office at Fukoching, Kirin, died in Harbin. I went to bring his coffin and that of his deceased daughter back to Shanghai and also at the same time to escort his widow and only surviving daughter, Paoyu, to the same place. I tried for many days, and tried very hard, to get a car from the Russian station master at Harbin, for during the civil war cars were very scarce. At last I succeeded. We travelled on the Russian railway from Harbin to Changchun and took the Japanese train from Changchun to Newchwang. A few days after we left Harbin an epidemic broke out and the local authorities stopped all transportation of coffins. In Changchun the soldiers of Tuchun Mung of Kirin fought a skirmish with the soldiers of General Chang Cho-lin of Mukden a few hours after we had left on the train. At Newchwang we removed the coffins from the railway station on board the SS. *Tunan* of the China Merchants' Steam Navigation Co., and went on board ourselves. This was the only ship running on that line at the time; it had been running up and down the China coast for more than twenty years. Every thing was going well so far and we had a beautiful day on which to leave Newchwang. But after passing Chefoo we ran into a terrible typhoon; for twenty hours the waves were many feet higher than the ship. Every Chinese and foreigner on board knew that there was little chance of surviving and that at any minute the ship might go down.

At this same time my sister in Shanghai, in a dream, saw my deceased brother, who handed her a letter written in big characters. In the dream she began reading it and when she awoke she was still reading. It read: "On a certain day of a certain month a calamity is coming from heaven, but in three days' time it will all be finished." It seems likely that the Lord sent this vision to her. At any rate, it was not long before the fearful typhoon had passed over and the ship came safely into the port of Shanghai. Again the Lord had saved us. If it were only for this one deliverance, I should bear witness wherever I could of "how great things the Lord hath done for me, and how He had mercy on me."

In 1918 I had been appointed engineer-in-chief of telegraph lines on the Peking-Mukden section. I and my assistant engineers served faithfully, with the result that better service was maintained on our lines than on other sections. I felt that as Christians could not please their superiors by gambling or inviting them to immoral social entertainments, they must at least do better work than usual for their government, just because they are Christians.

I had made my home in Peking for ten years now and had come to like it better than my native town. I had more friends there than anywhere else and so should hate to leave it. But I frequently thought of my mother lying in Shanghai for two years with half her body paralyzed on account of her grief over the death of my brother. Whenever she felt ill she wept, imagined that she would not see her son, her daughter-in-law, and her grandchildren before she expired, because they were so far away. And so I considered moving to Shanghai. After turning this matter over in my mind for half a year, I decided to do so. Many dear friends, for my own good, advised me strongly to stay in Peking. Some suggested having my mother come up to Peking and stay with me there but she was not willing to come. I knew that I should have to face the loss of friends and money and influence. But if my mother suddenly expired, it would be impossible to be with her at the last; the chance to comfort her would never return to me, and all my life I should regret being too late. This feeling was the voice of God; the fifth commandment obliges us to honor our parents. Confucianists ridicule us Christians for not honoring our

parents because we do not offer sacrifices and worship them after death. Yet very few of those who profess to be Confucius' disciples would resign important positions in Peking and willingly suffer pecuniary loss in order to return home and stay with their aged parents in their last days. I wanted the non-Christians to see that we Christians, besides being patriots, are truly filial to our parents. My superiors tried and tried to keep me in Peking; they loved me because of my faithful service. Yet I determined by all means to go south and take a lower position at a smaller salary.

We all started for Shanghai on the 20th of January, 1921. My mother was ever so delighted at our return, which she had long hoped for and had given up as an impossibility. Our appearance seemed to her a vision which she could hardly believe to be true. She said, "I do not know how to thank God enough for His mercies. If I thought that He wished me to bump my head on the ground, I would do so many times for this."

It turned out that I was appointed Associate Director of the Materials Department of the Ministry of Communications in Shanghai. Mr. Gow En-hung was the Director. When he was promoted to be Minister of Communications, he offered me a high position in his ministry, but for my mother's sake I did not accept it. So he appointed me District Director of Telegraph Offices in the province of Kiangsu and gave me several other important positions in Shanghai.

In this office I had the opportunity and satisfaction of revenging myself on three of the chief enemies who had conspired against me years ago and procured my removal from Suchowfu. I did this by rendering friendly aid to one of them when he was in trouble, by promoting another, and by leaving the third unharmed when I had the power to crush him.

WHAT IS SOCIETY'S DUTY TO RELEASED PRISONERS?

WHAT IS society's duty towards released prisoners?

The rehabilitation of these is every whit as important, if not more so, than their correction. The individual should be given every opportunity by society to become a successful member and thus complete his regeneration.

Under present existing conditions a man is returned to society penniless and jobless unless he is one of the few more fortunate ones who have some resources left, and friends or relations to give a helping hand. The great majority, however, face conditions worse than they were when forcibly taken from society. They are branded as "ex-convicts," shunned by everyone, with no means of support or employment.

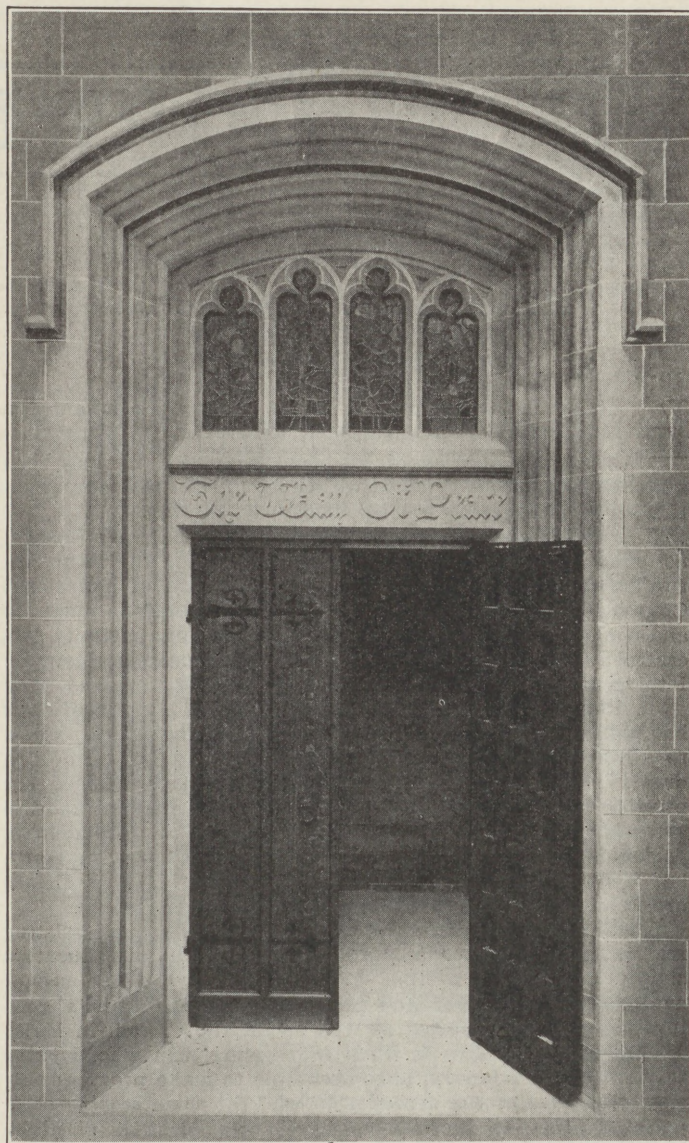
Under these conditions, the line of least resistance is to commit another act against man-made laws in order to subsist. If the man is honest enough to seek employment stating that he has previously erred, and asking for faith in his resolutions to do right, the prospective employer will, ninety-nine cases out of a hundred, say "Nothing doing!" draw in his skirts, and figure that he has been contaminated by contact with such a person, forgetting that he is as much subject to error as his neighbor.

And yet most of society call themselves Christians. Are they not more like the Pharisee who prayed aloud on the street corner thanking God that he was not as other men? Are they not greater offenders themselves, inasmuch as they forget the greatest commandment of the religion they profess, to "love their neighbors," and that all excepting themselves are their neighbors?

If society takes upon itself the responsibility of correcting an individual, then it must also take upon itself the responsibility of restoration. In order to be restored to useful citizenship, the individual must be handled as a human being, as an equal. Self-respect must be confidently restored. There must be a general coöperation by society in rehabilitation. It must not be done under the cloak of "charity," or as alms bestowed gratuitously as a benefaction. Independence is to some extent man's idea of success. Make him feel dependent and he will not do justice to himself or others. He must be trusted. If trusted, he will realize his responsibilities, take cognizance of his importance in that respect and accordingly prove trustworthy.

The employer should recognize such an individual as being as much a man as he himself is, and offer every inducement and moral support towards success, allowing no stigma of past errors to be existent or interfere with progress.

Society is its brother's keeper.—ERNEST A. MITCHELL, in (Atlanta) *Diocesan Record*.



THE DOORWAY OF THE CRYPT OF THE NATIONAL CATHEDRAL, WASHINGTON, D. C., WHERE WOODROW WILSON'S BODY LIES.

WILSON

Three dreams he had as President, all with the same intent:

From Europe, red with flame and war, our nation should keep free,
He thought, and to this end of peace all means he bent,
All plans and purposes, that here at least God's peace should be.

It was in vain; our protests slighted and our ships destroyed;

A stricken world aghast called for our instant aid.
He dreamt of war to end all war; and heart and mind employed
Until the conflict over, peace was won, the invader stayed.

With treaty signed and soldiers back,—it seemed his task was done:

He dreamt this time of Nations in a league as friend with friend,
To anticipate and stop all wars before they were begun,
That amity and good will might prevail till time should end.

The first dream failed, the next came true; for this he had to wait.

His own land would not follow him, and his vision could not see.
Then illness sore beset him by some strange decree of fate,
While he prayed God soon to bring the day when all he hoped should be.

Then came God's call. "I am ready," was the answer brave and strong.

There was no fear in him who strove to win the world to love.
Will we carry on the cause of peace, by votes and prayer and song?
War's utter rout you'll see, dear friend, from Paradise above.

Bishopscourt, Harrisburg, Pa.
February 4, 1924.

JAMES HENRY DARLINGTON,

THE HOLY SPIRIT dwells in our bodies; therefore we must keep our bodies clean, as well as pure from every spot of sin. Cleanliness of person is a splendid antidote to certain social sins.—*Rev. Henry Lowndes Drew.*



CORRESPONDENCE

BISHOP CARSON APPEALS FOR FOUR SCHOLARSHIPS

To the Editor of The Living Church:

EVERY Missionary Bishop labors under the constant disadvantage of an insufficient supply of clergy to meet the opportunities of the field to which he has been sent by the Church. Perhaps we would all describe our situation as peculiar; such is mine, obviously, in Haiti.

I am dependent almost entirely upon a native ministry; not alone because of the language—French, or the local corruption of French—but because the conception of a national Church is so deeply rooted; and, justly, it should be nurtured and not uprooted. A foreign ministry will be only partially successful; a well trained native ministry eminently so. How am I to secure it?

A Philadelphia parish of wonderful missionary traditions has undertaken to give a full collegiate and theological course to a young Haitien. He is already at his studies. After five or six years he will return to his native land trained for possible leadership, calling forth respect for himself and respect for the Church of which he is a priest. That Philadelphia parish is not only helping the Bishop and Church in Haiti, but it has made a good investment for itself. The traditions are being used as a motive for present-day service.

Another parish, in the Diocese of New Jersey, is assisting me in the support of another young man, in an education simply in English, so that his services may be the sooner available as translator and interpreter. This, too, is a good investment for the parish as well as for the Church in Haiti.

Right now, I have in mind four young men who, looking forward to the ministry, have been able to make progress only slowly because of the necessity to work at some secular occupation during the day, attempting theological study at night. Two are engaged in teaching, another occupies a clerical position in the City Hospital. Bodies and minds are alike tired at the end of the afternoon, for this is a tropical and not a temperate climate, and the progress is very slow; so slow that, if the rate should continue, there is a vista of long months before ordination to the diaconate can take place.

After I shall have advanced three deacons to the priesthood,—these are the only men I have to count upon for the increase of the ministry in Haiti within the next five years—I must look to them and not to volunteers in the United States for the building up of this national Church of Haiti.

My discretionary funds are limited, and so I cannot say to these young men what I want to say: "Give up your jobs; I shall see to your board and clothing; report to Archdeacon Lloyd on September 1st and give all your time, thought, and prayer to preparation for the ministry to which you feel you have been called. And God bless you!"

I can, however, appeal to four parishes in the United States, or to four individuals, to let me say it in their name.

So, concretely, I ask for this help: the support of four young men of Haiti looking forward to the ministry, for one year, beginning with September 1st: \$30 a month; \$360 for each man.

It is another good investment.

I shall be happy to give additional particulars, to send photographs if desired, to any who may be interested or who wish further assurance as to the worthiness of these young men. All of them I have known intimately, I think, since I came to Haiti a year ago.

Port au Prince, Haiti,
February 4.

HARRY ROBERTS CARSON,
Bishop of Haiti.

INCARNATION AND HUMAN FATHERHOOD

To the Editor of The Living Church:

POSITIVE Christianity, "from the Apostles' time," has believed in, and been wont to confess, our Lord's Virgin-Birth no less than the perpetual virginity of His Mother. On what grounds? Simply on the ground of the historical facts and testimonies, facts and testimonies that no amount of agnostic and pantheistic pseudo-criticism can invalidate, but not as though the Incarnation, as such, had made

departure from the natural law of generation necessary. To talk and write as though human fatherhood would have been a disparagement of the eternal Fatherhood is utterly unwarranted, and suggests ideas of pagan theogony.

Nothing but the redemptive purpose of the Incarnation serves to render plausible such a severance from the trunk of the race tainted with original sin, as would not cancel the connection with this race altogether. It is false and misleading to argue that the natural origination were unworthy of the God-man, as though this was not wholly of God's contriving, and was incapable of being completely made fit, by means of supernatural cleansing, for God's specific purpose. The congruity of the virginal conception and birth does not require the presupposition that the natural generative function was of itself impure and unworthy of the God-man, quite unsusceptible of being purified and transfigured by the Holy Spirit's supernatural operation.

A. A. MUELLER.

SUPERNATURAL TRUTH AND A DIVINE REVELATION

To the Editor of The Living Church:

YOU are to be commended for the publication in full of Bishop Manning's courageous sermon, *The Present Situation in the Church*. The thinking world is listening very intently in our day to the advocates of an "interpretation" that would explain away the facts of the Creed, some of whom make short shift of Christianity by practically demanding a new religion. There are Christian evolutionists as there are Christian Platonists and Christian Aristotelians, but the evolutionists of the left wing would sweep away supernaturalism and agnostice the race of mankind.

While Christianity is a religion and not a philosophy, it has been the mistress of learning, and the foster-mother of intellectual research, giving cordial welcome to any products of scientific truth; but it has suffered much from vain attempts to unify religion and philosophy.

Every union of philosophy and religion is the marriage of a mortal with an immortal; the religion lives, the philosophy grows old and dies. When the philosophic element of a theological system becomes antiquated, its explanations, which contented one age, become unsatisfactory to the next, and there ensues what is spoken of as a conflict between religion and science; whereas, in reality, it is but a conflict between the science of one generation and that of a succeeding one.

While Christianity never has condemned speculative thought nor refused to profit by its contributions, it has steadily, resolutely refused to subordinate the Gospel clustering around the imperial event of the Incarnation.

There can be no Christian Spencerians because in Spencer's system God is unknowable, and the supernatural is impossible. It is evident, however, that there are some who, while unwilling to accept his agnosticism, accept his naturalism; and what is left to them of Christianity? Only a beautiful human life and heroic death, and, after that a baleful growth of Scriptures and Creeds, a tangle of superstition and ecclesiasticism, nineteen centuries of Christianity, without the Christ who died, was buried, and rose again.

It is easy to surrender such a Christianity. We might as well preach the beautiful dead Buddha as the beautiful dead Christ. But this is not the Faith of the Church; emphatically, is not the Christianity of Christ.

Surely the hour has arrived for rejecting with scorn the imputation of bigotry because we will not surrender nineteen centuries of Christian history, and the charge of superstition because we worship an incarnate God; surely the hour has more than come for a mighty, aggressive shout of protest to rise from the whole Church of God against the infatuated minds who have accepted theories which will eventually compel them to disown Jesus Christ for the forthcoming "greater than He" to whom their theories point.

There is a feature of the present revolt against supernatural Truth which cannot be contemplated without alarm. The modern arena of the conflict is the page of ephemeral literature circulated everywhere. Every error has its organ, and some organs advocate every error. The pulpit gets a hearing in the world at large only through the columns of the daily press, which usually shows habitual preference for the ser-

mon that is revolutionary and destructive. The publication of doubts in the pulpit creates doubt in the pews. Our great and crying need is a campaign of religious education, and a new vision of God. What Neander said of Germany many years ago is true of us—the controversy is one of life and death. No man should preach his "doubts": congregations have enough of their own.

Our little questions about services are trifles as thin as air compared with the issue of the truth of the Creeds. It makes a real man sick at heart to see so-called Christian soldiers fighting about uniforms when common enemies are plotting to scatter the whole army. This Church and nation is in crying need of courageous Christian men and women who, by virtue of active study and a holy life, know the Truth so well that they can distinguish it from error at sight, and who can furnish intelligent reasons for the Faith that will one day rock the world and revolutionize society. ALBERT EDWARD BENTLEY.

Bronx, New York City. Organizer Bronx Churchmen's League.

THINKS SCIENCE CONTRADICTS THE FAITH

To the Editor of *The Living Church*:

I HAVE just read, with unqualified amazement, your reply to *The Faith and the Creeds*.

You touch therein on certain matters of natural science. Permit me to point out that:

1. All the essential facts concerning human reproduction have been known since about 1840.

2. These facts are set forth in every general cyclopedia and in all the textbooks concerned with the matter, even those of high school grade.

3. *These facts actually are precisely opposite to your own presuppositions.*

Yours in sorrow, E. T. BREWSTER.

Andover, Mass.,
February 17, 1924.

[A correspondent directly contradicting a statement made by another, will naturally wish to corroborate his statement by reference to specific pages of particular books. We ask, therefore, that our present correspondent will be good enough to refer us specifically to the pages in cyclopedias and text books referred to above which (a) record a case since 1840 in which a Being who has consciously lived through all eternity has become man by method of human reproduction; or (b) express an opinion that natural human reproduction has ever produced a Being whose conscious life antedated the act of reproduction. Since these are the "facts" that are "precisely opposite to [our] own pre-suppositions," our correspondent will, no doubt, be prepared to cite his authorities, since otherwise he will wish to withdraw his statement as being entirely unfounded.—EDITOR L. C.]

TRANSFERENCES OF OBSERVANCES

To the Editor of *The Living Church*:

SO many of our churches are so situated that services can be held only on Sundays, and in others, where there is a resident priest, practically no congregation can be secured for weekday services. Because of these conditions, many of our Epistles and Gospels are heard but once in every five or six years, and perhaps not then. These holy days, such as the Transfiguration and the feasts of the various apostles, etc., might well be used to good advantage, if a rubric were inserted in the Prayer Book, permitting the observance of any feast on the Sunday following its occurrence, unless the Sunday following such feast were in Advent or Lent, or was itself a feast day of greater importance than the one occurring in the week previous. Of course, large churches, or those able to observe festivals on weekdays as they occur, should not make such transfer. This suggested practice would help to take away some of the sameness in the services, which we all experience especially during the long Trinity season.

Ridgefield Park, N. J., February 18. F. C. MORRELL.

TWO GOOD BOOKS

To the Editor of *The Living Church*:

APROPOS of your editorial in the issue of THE LIVING CHURCH for February 9th, entitled, *The Cambridge Manifesto*, and of your query, "What have they been taught in the seminary?" may I humbly suggest two books that every theological student, in seminary or divinity school, would do well to own, "read, mark, learn, and inwardly digest," and to keep by him through his priestly life? They are the Rev. H. P. Denison's *True Religion* and his *Prayer Book Ideals*. The one enlarges on the fact that the eternal divine purpose is that the Incarnation shall be supernatural throughout. The other declares the acceptance of, and the teaching to her children on the part of mother Church, of that fact.

Facts are unchangeable. The modes of expressing the eternal facts of the Christian religion may change with the passing of the years; the *facts* remain.

Glen Ridge, N. J., February 12. S. RUNYON MARTIN.

A NOTE OF GRATITUDE

To the Editor of *The Living Church*:

WILL you please allow me the use of your columns to thank those of the clergy and laity who helped us stop the deportation from the United States of two of our townspeople? Their letters and petition were successful as witnessed by the following telegram:

"Delighted to advise you that Department of Labor has cancelled deportation proceedings in case of Joseph and Sybilla Meyers."

THOMAS JENKINS.

Portland, Ore., February 14.

A NOTE OF THANKS

To the Editor of *The Living Church*:

MAY I again use your columns to thank those who so kindly responded to my recent letter asking for anecdotes or incidents of interest in the life of Father Durlin. If any others can help me in this way with the Life of Father Durlin that I am writing, I should greatly appreciate such items as they can send.

Ripon, Wis.

KARL TIEDEMANN, O.H.C.

THE CATHOLIC FAITH

To the Editor of *The Living Church*:

IN these days of assault upon the Christian faith as the Christian Church has held it for centuries, it is especially important for Christian people who hold that faith to do what the Provinces of Canterbury and York have just been urging—unite more closely in Christian fellowship.

To accomplish this it is necessary to emphasize those fundamental principles upon which we are agreed. I therefore call attention to an address made by Charles Joseph Bonaparte before a Roman Catholic Council and quoted in Bishop's *Life of Bonaparte* (page 238). In reading these words we should remember that Bonaparte was not only an able and learned lawyer and a man of large experience in public affairs; he was also a sincere patriot, absolutely devoted to the truth and a devout member of his own Communion. We may justly apply to every branch of the True Vine what he himself applied to his own Communion.

"The creed of the Catholic Church is founded on no theory in physics or psychology, and she makes no treaty with such theories; she teaches not what she *thinks* from reasoning, but what she *knows* from an ever-present, unceasing revelation. With her *facts*, hypotheses, however plausible or ingenious, must square themselves as best they may; it is not her business to point out their inconsistencies or to correct their errors. She does not so much condemn them as disregard them: she believes, not indeed *because*, but *although* what she believes may be, humanly speaking, impossible. And she has no fear of the future; as all the speculations of idealist metaphysicians have never made one man doubt for one moment the reality of his own existence or that of the visible universe, so no proof, however conclusive in seeming, that our spiritual life is a dream, eternity a blank, the gospel a myth or a forgery, can touch her, who lives and breathes and has her being in the reality and truth of all these things. Sure of her mission, she shrinks from none of its responsibilities."

New York, February 20.

EVERETT P. WHEELER.

AN EXACT TRANSLATION

To the Editor of *The Living Church*:

THE time has come when an attempt should be made to place in the hands of the student a correct translation of the New Testament. Exactness here is just as essential as it is in a chemical formula. Wranglings from mistranslations only pile up confusions.

But in order to get at the exact meaning of the text, we must first get at the exact meaning of the words in that text. The work necessary to accomplish this is enormous, and more than any one man can do. If, however, we could get about one hundred men to undertake to trace just one word each, and pool the results, we could easily accomplish definite results of lasting value. The work must be done by going through the entire New Testament; lexicons and commentaries will not do. Each word must be traced out in Greek wherever it appears, and its meaning given.

If there are a few students who would like to undertake this work, I shall be glad to hear from them. Financial considerations are barred from the start.

W. J. BARRETT.

Conneaut, Ohio.

It is impossible to calculate the effects which may be produced by mistrust or suspicion. They make the heart collapse, and wither the character. I believe universal distress would ruin any character.—F. W. Robertson.

Church Calendar



MARCH

1. Saturday.
2. Quinquagesima Sunday.
9. First Sunday in Lent.
16. Second Sunday in Lent.
23. Third Sunday in Lent.
25. Annunciation B. V. M.
30. Fourth Sunday in Lent.
31. Monday.

APPOINTMENTS ACCEPTED

BENTON, Rev. DWIGHT, of Port Allegheny, Pa.; to be rector of St. James' Church, Boardman, Ohio, with St. Paul's Church, Struthers.

CLATTENBURG, Rev. A. E., rector of St. Peter's Church, Hazleton, Pa.; to be rector of St. John's Church, Cynwyd, Pa.

DONNELL, Rev. JOHN C., of St. Thomas' Church, Newark, N. J.; to be rector of the Church of the Redeemer, Okmulgee, Okla., with residence at 1231 E. Ninth St.

HARKINS, Rev. R. J., rector of Christ Church, Kent, Ohio; to be curate at St. John's Church, Sharon, Pa., March 1st.

HARTMAN, Rev. POMEROY H., of Galena, Ill.; to be rector of St. Peter's Church, Williston, North Dakota, and adjacent points.

MACKENZIE, Rev. JAMES N., rector of St. John's Church, Cedar Rapids, Iowa; to be rector of St. Stephen's Church, Grand Island, Nebraska, March 2d.

MARTIN, Rev. HERBERT E., of Springfield Center, N. Y.; to be priest in charge of St. Elizabeth's Church, Floral Park, L. I., N. Y.

PFEIFFER, Rev. CHARLES THATCHER, rector of St. John's Church, Somerville, N. J.; to be rector of the Church of St. John the Baptist, San Juan, Porto Rico. Address, P. O. Box 1115.

PHILLIPS, Rev. WILLIAM L., of St. Peter's Church, Spotswood, N. J.; to be assistant at the Church of the Transfiguration, 1 E. 29th St., New York City.

RADCLIFFE, Rev. R. S., D.D., rector of Grace Church, Ridgeway, Pa.; to be rector of the Church of the Holy Trinity, Brookville, Pa., with St. Peter's Church, Conifer, after Easter.

ROTH, Rev. C. A., of Marcellus, N. Y.; to be rector of the Church of Our Saviour, Salem, and of Trinity Church, Lisbon, Ohio.

WARD, Rev. L. E., rector of Immanuel Church, Elmira, N. Y.; to be rector of St. Thomas' Church, Bath, N. Y.

ORDINATIONS

DEACONS

DULUTH—On Friday, February 22, 1924, the Rt. Rev. G. G. Bennett, D.D., Bishop of the Diocese, ordained to the diaconate MANFRED LILLIEFORS, Ph.D., formerly a Unitarian minister, and WALTER G. GRIGGS, in the chapel of Trinity Cathedral, Duluth. The sermon was preached by the Rev. H. J. Wolner, and the candidates presented by the Rev. James Mills.

SOUTHERN OHIO—The Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of the Diocese, ordained to the diaconate in Christ Church, Dayton, Sunday, February 17th, RALPH LEWIS LEE. The sermon was preached by the Bishop, and the candidate was presented by the Rev. Philip Porter, rector of the parish.

DIED

BENTON—ELIZABETH TERRY BENTON, wife of the Rev. M. M. BENTON, departed this life February 18, 1924, "in the communion of the Catholic Church, in the confidence of a certain faith, and in the comfort of a reasonable, religious, and holy hope."

The funeral service was held in the Church of the Advent, followed by interment in Cave Hill Cemetery, Louisville, Ky.

Grant her eternal rest, O Lord, and may perpetual light shine upon her.

HOAR—Entered into rest at Kingston, N. Y., September 23, 1923, MARY K. HOAR.

May light perpetual shine upon her.

LARMOUR—Died, at the residence of his daughter, Mrs. Cabell Y. Peyton, Kingsville, Md., January 2, 1924, the Rev. JOHN WORRALL LARMOUR, in his eighty-second year. The funeral and interment were at St. John's Church, Kingsville, of which he has been rector for thirty-three years, and of which he was rector emeritus at the time of his death.

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

MACDONALD—Died February 14, 1924, at Waddington, New York, FLORA McLEOD, wife of the late Rev. A. C. MACDONALD, aged seventy-nine years.

TROWBRIDGE—Died, on Septuagesima Sunday afternoon, February 17, 1924, CHARLOTTE FRANCES, late wife of the Rev. Walter S. TROWBRIDGE, rector of the Church of the Holy Faith, Santa Fe, New Mexico. Fourteen years of suffering from incurable cancer, bravely borne, and no task neglected till exhaustion took her through the veil. "Such honor have all His saints."

TROWBRIDGE—Entered into rest on Sunday, February 17, 1924, CHARLOTTE FRANCES TROWBRIDGE, wife of the Rev. Walter S. Trowbridge, rector of Holy Faith Parish, Santa Fe, New Mexico.

Born at Oconomowoc, Wis., in 1867, Mrs. Trowbridge, was in early life, a communicant of the Church of the Redeemer, Elgin, Ill., where she was a teacher in the Sunday school and president of the Young Ladies' Society. Coming to Santa Fe with her husband in 1918, Mrs. Trowbridge at once began to work for the founding of a Church Diocesan School for girls, and the valuable Church property, consisting of several buildings, and capacious grounds, which at present constitutes the Santa Fe school, with its day department in successful operation, is largely the product of her efforts. Mrs. Trowbridge was a woman of rare charm of personality, great energy, devoted to good works, and much beloved throughout the community.

The funeral service was conducted by Bishop Howden on Tuesday, February 19th, in Holy Faith Church, with a congregation that overflowed the building. The interment was in Elgin, Ill.

"Such honor have all His saints."

TUCKERMAN—In loving memory of ANNA TUCKERMAN, who died in Boston, Mass., February 1, 1924.

Grant unto her, O Lord, eternal rest, and may light perpetual shine upon her.

MEMORIALS

The Most Rev. Alexander Charles Garrett, D.D., LL.D., Bishop of Dallas, and Presiding Bishop of the American Church

The Bishops present in Dallas to perform the last offices of the Church over all that is mortal of our beloved brother and father in God, the Rt. Rev. ALEXANDER CHARLES GARRETT, D.D., LL.D., Bishop of Dallas and Presiding Bishop of the Protestant Episcopal Church in the United States of America, desire to place on record our high appreciation of the service rendered the Church by our departed father in God, during a period of nearly half a century in this portion of the Church's vineyard.

Therefore, BE IT RESOLVED:

FIRST, we extend to the family of Bishop Garrett our loving sympathy, in this hour of their sad bereavement;

SECOND, we congratulate the clergy and laity of the Diocese of Dallas that God had blessed them through so many years with the wise and faithful leadership of such a noble man of God;

THIRD, we bear witness to the whole Church in the United States that, in the death of Bishop Garrett, the Church has lost one of its most loyal, eloquent, and accomplished members of the House of Bishops.

After a ministry extending far beyond the limits of life allotted to man on earth, the day with him is now spent, his work is done, and he has entered into that rest which remaineth for the people of God. We thank God for the good examples of all those His servants, who having finished their course in faith, do now rest from their labors.

G. H. KINSOLVING,

Bishop of Texas,

S. C. PARTRIDGE,

Bishop of West Missouri,

J. R. WINCHESTER,

Bishop of Arkansas,

DAVIS SESSUMS,

Bishop of Louisiana,

F. B. HOWDEN,

Bishop of New Mexico and

Southwest Texas,

W. T. CAPERS,

Bishop of West Texas,

HARRY T. MOORE,

Bishop of Dallas.

Dallas, Texas,
February 22, 1924.

MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

OF

THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

PRIEST ASSISTANT WANTED IN CATHOLIC Parish in New Jersey. One capable of acting as Choirmaster and Organist, boy choir, full Catholic service. Single man. Stipend to start, \$1,200. Address S-138, LIVING CHURCH Milwaukee, Wis.

WANTED: PRIEST FOR SUMMER DUTY. Can combine pleasant vacation with interesting work. Golf and swimming available. Apply Rev. HENRY DANIELS, Thermopolis, Wyoming.

WANTED IMMEDIATELY, YOUNG ASSISTANT priest in large down town parish. Must be good Churchman, read service well, have a pleasant personality, and be fond of hard work. Send picture with letter. Salary from \$1,800 to \$2,400 a year. Address F-144, care LIVING CHURCH, Milwaukee, Wis.

WANTED YOUNG DEACON OR PRIEST for three mission churches in South Ohio, one University town, two, rural, three, farming community. Must be single, no rectory. Stipend, \$2,000 and traveling expenses. Apply ARCHDEACON DODSHON, Zanesville, Ohio.

MISCELLANEOUS

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

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

WANTED: LADY, CAPABLE OF TAKING charge of growing mail order business, during owner's occasional absence. One handy with needle and with some business experience preferred. Fine opportunity for right party. (Chicago suburb.) Address CHANCE-135, care LIVING CHURCH, Milwaukee, Wis.

LADY PRINCIPAL WANTED FOR SMALL Church boarding school for girls. Graduate. Must be prepared to teach and control home and social life of school. Salary \$1,200 for school year of about nine months. Board and room furnished. Apply, giving names of references and details of training and experience to A. Z-145, care of THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

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

RECTOR DESIRES CHANGE; CITY AND town experience; energetic, reliable; good reader, preacher, and organizer; musical, organist and choir-trainer; indefatigable parish visitor; best references. Address S-914, care LIVING CHURCH, Milwaukee, Wis.

RECTOR, AGE 32, MARRIED, PERFECT health, Seminary graduate, desires change of parish for valid reasons, June 1st. Sound, conservative Churchman, considered good preacher, specialized in Church school and young people's work. Testimonials and recommendations from entire vestry and congregation, and Bishops. Minimum salary \$2,500 and rectory. Prefer Eastern states. Address G-142, care LIVING CHURCH, Milwaukee, Wis.

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

MISCELLANEOUS

ORGANIST-CHOIRMASTER DESIRES change from present position. Expert. Unsurpassed credentials. Address CHURCHMAN-134, care LIVING CHURCH, Milwaukee, Wis.

PARISH VISITOR AND CHURCH WORKER desires position. Considered good organizer. References furnished. Address M-137, care LIVING CHURCH, Milwaukee, Wis.

WELFARE OR CHURCH WORK. HAVE had experience Asst. Superintendent Fresh Air Home. Enrolled National Council and State Welfare Dept. Widow without children willing to go anywhere. Box 783, Columbus, Ga.

WANTED: BY A GRADUATE CHURCH worker, position in a Church institution or institutional parish. Experienced in working among children, preëminently successful in music. Practical nurse and dietician. Highest references. Address Q. A.-143, care of THE LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

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

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

ALTAR FURNISHINGS

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

VESTMENTS

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

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

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

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

LINENS FOR COTTAS 85 CTS. PER YD. Special offer of a new pure linen cloth just received from Ireland. 36 in. wide, 85 cts., 40 in. wide, \$1.00 per yard. Ask for sample No. 205. MARY FAWCETT, 115 Franklin St., New York.

SISTERS OF THE HOLY NATIVITY

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

UNLEAVENED BREAD AND INCENSE

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

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

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

SCHOOL FOR ORGANISTS

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

APPEAL

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

EASTER CARDS

RELIGIOUS EASTER CARDS AND LEAFLETS may be obtained from the GREER CLUB ASSOCIATION, GREER HOUSE, 123 East 28 St., New York. Cards \$1.10 per dozen; leaflets \$1.50 per dozen.

CALENDAR

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

THE WAY OF PEACE

MANUAL FOR CATHOLIC CHRISTIANS of the Anglican Communion. Daily and occasional Prayers; Assisting at Mass; Penance; Communion; Unction. Black cloth, 3 x 4 1/2 in. 60 pp., 25 cents net. Address HOLY CROSS HOUSE, 300 East 4th St., 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.

MISCELLANEOUS

EARN MONEY SERVING THE CHURCH. Guilds, and Church Schools. BANNER OF FAITH, Stoughton, Mass.

WANT TO BUY AN OLD FASHIONED Cathedral (linen) Surplice, must be in good condition. Write and tell price to REV. A. F. RANDALL, 2932 Wilshire Blvd., Los Angeles, Calif.

HOSPITALS

New Mexico

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

New York

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

BOARDING

Atlantic City

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

Los Angeles

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

New York

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

REAL ESTATE

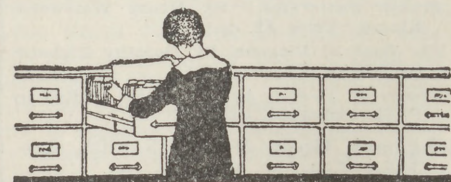
Essex-on-Lake-Champlain

A DIRONDACK CAMP-COTTAGE, WITH teahouse on shore, 2 acres, with 100 ft. waterfront, very exceptional location, wide views of lake and mountains. Five bedrooms, living room with large stone fire-place, dining room, kitchen, and laundry, wide porch; fully furnished for housekeeping, except bedding and silver. Price \$4,000. Miss LADD, 20 Park Drive, Brookline, Mass.

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

FOR SALE—IN BURLINGTON, NEW JERSEY, on the Delaware River between Philadelphia and Trenton; river front property, 12 rooms, 2 baths, about 67,000 square feet of land. Price reasonable, enquire of R. FISKE, P. O. Box 1121 Providence, R. I. or A. W. DRESSER, 328 High St., Burlington, N. J.

INFORMATION BUREAU



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

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

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these

articles at reasonable prices, and we would be glad to assist in such purchases upon request.

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

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

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

CHURCH SERVICES

Cathedral of St. John the Divine, New York

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

Church of the Incarnation, New York

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

St. James' Church, New York

Madison Ave. and 71st Street
REV. FRANK WARFIELD CROWDER, D.D., Rector.
Service and Address each weekday, except
Saturdays, at 5:15 P.M.
Speaker Thursday and Friday, March 6th and
7th, FATHER WAGGETT.
Children's Service Mondays at 5:15 P.M.

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

BOOKS RECEIVED

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

Association Press. 347 Madison Ave., New York, N. Y.

The Teaching Work of the Church. The Committee on the War and the Religious Outlook (appointed by the Federal Council of the Churches of Christ in America). Price \$2.

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

The Parson's Progress. By Compton Mackenzie, author of *The Altar Steps*, etc.
Jesus, Lover of Men. An Interpretation of the Records. By Wilton Rix. Price \$1.50 net.

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

Housing Progress in Western Europe. By Edith Elmer Wood.

Little, Brown, and Company. 34 Beacon St., Boston, Mass.

Broken Butterflies. By Henry Walsworth Kinney. Price \$2. net.

The Book of Blanche. By Dorothy Richardson. Price \$2. net.

Essays of To-day. An Anthology. Edited by F. H. Pritchard. Price \$2. net.

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International Problems and the Christian Way of Life. Prepared by the Commission on International Relations of the National Conference on the Christian Way of Life.

From the Author.

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Woodrow Wilson. A Memorial Address by the Very Reverend Howard Chandler Robbins, Cathedral of St. John the Divine, New York, February 6, 1924.

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YEAR BOOKS

The Very Rev. C. Stanley Long, D.D.
P. O. Box 470, Orlando, Florida.
St. Luke's Cathedral, Orlando, Florida. 1924.

SPECIAL SERVICES IN ST. LOUIS

PROBABLY one of the most unique announcements ever made of a Cathedral service was that of Christ Church Cathedral, St. Louis, when the vesper service of February 17th was announced at the Daughters of Confederacy ball a few days previous to the service. The service was one of a series of community services arranged by Canon Reese with famous men and women as the subjects of addresses. Robert E. Lee was the subject of the February 17th service, with the address given by the Rev. F. B. Bartlett, rector of St. Philip's Church. Invitation to attend the services was sent to Chapters of the Daughters of the Confederacy and the Confederate Veterans' Camp. At the ball, which was a fashionable event with about a thousand people attending, a trumpet was sounded after one of the dances, a member of the Floor Committee stepped to the center of the ballroom, and announced the Cathedral service.

Eight of the veterans, with their flags and a trumpeter marched in the opening processional at the service with the clergy and choir. Many members of the Confederate organizations attended the service. On Sunday, February 24th, Florence Nightingale was the subject of the vesper service address, the Rev. Rufus D. S. Putney, superintendent of St. Luke's Hospital, speaking, and making an appeal to young women to consider nursing as profession. Nurses in uniform from St. Luke's Hospital Training School, and girls of a number of organizations were in the processional, and many other young women from schools received special invitations to the service.

Conferences on Church Reunion Occur Regularly at Lambeth

Cardinal Mercier's Pastoral—Two Bishops Consecrated—To Discuss Revision—Ex-President Wilson

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

ADDRESSING the Convocation of Canterbury, at Westminster, on Wednesday, regarding Church Reunion, the Archbishop of Canterbury said that conferences were regularly taking place at Lambeth between certain bishops and clergy and prominent representatives of non-Episcopal Churches in this country. He was hoping for the publication of results before very long—results, not merely joint conclusions.

Referring to the "conversations" with Roman Catholics at Malines, his Grace said:

"Nothing of the nature of negotiations such as those with the Churches of the East or with non-Episcopal Churches in England or America has taken place. We are not even, so far as I can see, within measurable distance of such negotiations. There is therefore nothing to publish. The controversy and even clamor which has arisen about these conversations is due, I suppose, to the rarity of such incidents.

"As regards secrecy—an allegation upon which much has been made to turn—I took the first available opportunity for publicly stating in the simplest way what had happened. I told the story with absolute simplicity and straightforwardness. Comments and criticisms from outside have been abundant. There are first those (and they are very many) who have expressed complete satisfaction with what I have tried to do. I have abundant letters to that effect from Anglicans at home and overseas, and from leading Scotch Presbyterians, from leading English Non-conformists, and from public men whose denominational position I do not know.

"The second group of criticisms comes from men and women expressing a fear or an indignation, based apparently upon some complete misrepresentation of the facts. These denounce me as having 'betrayed the Church,' or 'sold the pass,' or 'bowed down to idolatry,' or 'headed a secret conspiracy against the truth of God.' The best answer to these controversialists is silence, for it is impossible to deal with arguments based not on facts but on imaginations.

"There is a third group, consisting of more or less thoughtful men and women whose loyalty to Protestant principles makes them fearful of anything which looks to them like an approach towards friendship with the Church of Rome, and who believe me to have harmed by my action the Church of England which they love. I find it difficult to understand how so mistaken a view of the facts has come about."

The Archbishop repeated in outline what he had stated in his Christmas letter, and concluded as follows:

"Let me repeat that there have been no negotiations whatever. Cardinal Mercier emphasizes this as strongly as I do. There were private conversations about our respective history and doctrines, and nothing more.

"The critics of our action urge that before any such conversations can be rightly allowed to take place we ought to insist that the Church of Rome must confess the error of its doctrines and repudiate the Declaration about Anglican Orders. Where should we be if, in all matters of controversy, conversations were to be pronounced useless or hurtful unless the

conclusion or even conversion which on either side is hoped for has been already secured?

"Were we in this matter to reach at some future time a stage in which the word 'negotiations' would be appropriate, I should certainly feel it to be essential that those who would then be going out as in some sense delegates or representatives of the Church of England should be men who represent the different points of view which have a legitimate place in the Church of England.

"While holding for dear life to what we solemnly believe to be true in regard to the presentation of the Gospel of Jesus Christ to mankind, we must beware lest we turn a deaf ear or a blind eye to even the slightest movement in the direction of a truer understanding of the different aspects of the Divine message."

No discussion followed the Archbishop's frank statement, but a very favorable impression was manifest, and there is no doubt that the air has cleared considerably. At York Convocation, however, the Bishops of Durham, who, of course, had not heard the Primate's explanation, and probably had not seen the full text of Cardinal Mercier's pastoral letter, proposed a resolution which was in effect a vote of censure on Dr. Davidson. Dr. Hensley Henson's methods are familiar to all. He delights in sweeping assertions, such as the statement that Bishop Gore and Dr. Kidd are disqualified from representing the Anglican mind. His speech brought down on his head a dignified rebuke from the Archbishop of York, who incidentally paid a fine tribute to the work and character of Lord Halifax. When the motion was ultimately put to the assembly, his lordship of Durham met with no support, and was the only one to vote for his resolution!

CARDINAL MERCIER'S PASTORAL

The pastoral letter to his clergy issued by Cardinal Mercier concerning the Malines "conversations" is a complete recapitulation of the events which have led to so much discussion, and was evidently called forth by pressure from leading Roman Catholics in England. The venerable Cardinal, for all that, does not seek to disguise the affection which he feels for his separated English brethren, and throughout his letter shines forth the spirit of a saintly man who has acted generously and has now to justify his action to others who view things from a different angle to his own.

He points out, as was remarked by the Archbishop of Canterbury in Convocation, that nothing in the way of "negotiations" was thought of. In concluding a remarkable letter, Cardinal Mercier says:

"I have spoken because some of our brothers in England, misled by fanciful news and chance comment in the press, misinterpreted my line of action and were offended by it; I have spoken lest, distorted as my doings have been in your sight, I be deprived of the pious help which I expect from you in this matter as in all I undertake for God's glory, and lest the spiritually unselfish idea you should have your apostolate warped. I trust I have been able to dispel the slight cloud of dust which for a moment drifted between us and our friends in England. I hope, too, that I have quickened your sympathy for the holy cause of the Church's unity, in answer to the supreme wish of the Pastor of all pastors, our Lord Jesus: 'That

they all may be one.' Our Lord adds, 'Other sheep I have'—not 'will have' or 'would fain have' but—*habeo*. 'Them also I must bring; and they shall hear My voice; and there shall be one fold and one shepherd.'"

TWO BISHOPS CONSECRATED

On the Feast of the Purification, in Westminster Abbey, the Rev. C. C. B. Bardsley, D.D., was consecrated to the see of Peterborough, and the Rev. J. O. Aglionby, D.D., to that of Accra. The Archbishop of Canterbury was the celebrant at the Holy Communion, which was sung to Merbecke's setting, and no fewer than twenty-four bishops were present. Dr. Bardsley was presented to the Archbishop by the Bishops of Winchester and Salisbury, Dr. Aglionby by the Bishops of Durham and Dover. The Epistle was read by the Bishop of Durham, the Gospel by the Bishop of London. The sermon was preached by the Rev. E. F. E. Wigram, who has done a great deal of missionary and secretarial work in and for India, Ceylon, and Persia.

TO DISCUSS REVISION

The greater portion of the Spring session of the Church Assembly, which will be held from Monday to Saturday, next week, at the Church House, Westminster, will be devoted to the consideration of the Revised Prayer Book (Permissive Use) Measure on the Revision Stage, by the Houses of Clergy and Laity separately.

Apart from Prayer Book Revision the business of the Assembly will not be heavy. It will meet in full session on Monday afternoon, when the Interpretation Measure, 1923, will be considered for revision.

There are several notices of motion, including one in the name of the Bishop of St. Albans for dealing more effectually with the cases of incumbents who are guilty of negligence in the performance of their duties. Other motions on the paper deal with The Supply of Ordinands, Tithe Rent Charge, Religious Education, The League of Nations, and the Upkeep of Parsonage Houses.

ANTHONY OF KIEV ON RECOGNITION

The Metropolitan Anthony of Kiev, who is the canonical deputy of the Patriarch Tikhon, and also the presiding Bishop of the Russian Synod at Karlowicz, in the course of an article in the Belgrad *Novoye Vremya*, significantly asks:

"Would it be possible, in the event of their reunion with the Church, to refuse to the Anglican Episcopate that which was conceded to the Nestorians and the Donatists by the Council of Carthage and by Basil the Great,—that is to say, reception into unity by the Third Rite and Recognition in their existing Order?"

The Third Rite and Recognition here referred to relates to the reception of members of Heterodox Churches which have the Apostolic Succession. Such members it receives by a simple penitential act of renunciation of errors; and members of such Churches are received in their Orders.

No Synodical opinion as to the validity of Anglican Orders can of course be given by the Russian Patriarchate until its present distress is ended, and it is once more in free communication with the other Orthodox Churches. But the Metropolitan's opinion may be taken as an endorsement of the favorable reply to the Constantinople Encyclical already given by the Churches of Jerusalem and Cyprus. In effect, it means that, on reunion with the East, the Anglican priest-

hood could and would be recognized as altogether valid.

MEMORIAL TO EX-PRESIDENT WILSON

A simple but impressive tribute to the memory of ex-President Wilson was paid by a distinguished congregation at St. Margaret's, Westminster, yesterday, (February 7th). The memorial service was conducted by Canon Carnegie, who, in an eloquent address, extolled the virtues of the dead statesman, and declared that if Woodrow Wilson's dream could be realized the world would be much happier, nobler, and better than it had hitherto been. The ex-President had "seen the glory of the coming of the Lord," and he proclaimed what he saw in words of unsurpassed eloquence, dignity, and power.

All phases of British public life, headed by members of the Royal Family, were represented at the service, and there was a large attendance of the American colony in London.

THE ENGLISH CHURCH ARMY

The Church Army is developing, on new lines, the valuable work of overseas settlement, in which it has been engaged for years. The principal feature of the new development is the formation in different Dominions of representative committees, under the auspices of the Governments, to welcome the emigrants, find them positions on the land, and look after their future.

The Dominion Governments, for the first time in the history of Australia, have called in the aid of the Churches in the promotion of overseas settlement, and, as by far the largest number of emigrants to Australia belong to the Church of England, that Church was invited, as a beginning, to take up the work of organization. Lieut-Col. J. H. Stanley accepted the invitation, and, during a nine months' tour in Australia and New Zealand, he received every possible assistance from the respective Governments in his investigations. Before leaving Australia he laid down the lines of the work in the different Dominions.

In each Dominion a committee of representative citizens has been formed, with a paid organizer and secretary. The duties of the committee are to receive the emigrants, to settle them on the land, and to look after them until their positions are secured. Each of these committees is allotted a certain number of emigrants for whom they will be responsible in the next twelve months. It is hoped to emigrate 10,000 individuals under the scheme during the present year. Boys will be housed and trained for a few months on training farms in Western Australia, Victoria, and Queensland, before being placed in permanent billets. That both Australia and New Zealand are badly in need of an increased population to develop their natural resources is an accepted fact.

Meetings will be held throughout England, at which the scheme will be explained in detail by speakers from London. The Church Army will receive locally the names of persons who desire to emigrate, and will be in a position to settle with them immediately and finally, subject to the condition that they pass the medical test and the examination as to character at Australia House, London.

It is hoped that all the Churches will start their own separate movements, or nominate their own members for emigration. Should anyone not a member of the Church of England emigrate under the scheme of the Church Army, immedi-

ately on landing he will be placed in communication with clergymen of his denomination.

ASK RELEASE OF CIEPLAK

The Rome correspondent of the *Times* states, on the highest authority, that the Vatican, on learning of the imminence

of the recognition of the Soviet Government by Great Britain, requested the British Delegation to the Holy See to transmit to the British Government a request that one of the conditions of recognition should be the release of Archbishop Cieplak and other priests who are still in prison. GEORGE PARSONS.

Dr. Studdert-Kennedy in Toronto: The Canadian School of Missions

Religious Instruction in Public Schools—Miscellaneous News Items

The Living Church News Bureau (Toronto, Feb. 21, 1924)

LAST Sunday morning all roads in Toronto seemed to lead to Convocation Hall, where the Rev. G. A. Studdert-Kennedy, D.D., of St. Edmund's Church, London, Eng., was the preacher. Long before eleven o'clock the doors were closed, and hundreds were unable to obtain admission, though every effort had been made to accommodate as many as possible. Scintillating with epigram, lit by flashes of humor, and pointed with an occasional phrase from the trenches, the address of the famous preacher held the audience enthralled for the forty minutes that it took to deliver.

A man, small in stature, with a voice that was heard with ease in the farthest corner of the large hall, he announced no text, but simply stated in his opening words that nothing more profound than the prologue to St. John's Gospel had ever been written. The truth that it enshrined was that behind all things and at the back of all was Divine reason. Back of all the sin and the horror, the mystery and the suffering of the human life was the fundamental truth that the world was not mad. It was this that formed the fundamental faith on which the Christian creed was based—that at the heart of God's great universe there was reason. It was an easy faith to hold when things went smoothly, when seed-time and harvest returned in their appointed seasons, but it was not always an easy faith to hold mid the storm and stress of human life and the buffetings of fate.

A man who held any faith that was worth holding would have to fight for it. "If a man comes to me and says he has had no doubts, I wonder if he has ever had any faith." People seemed to think that when a man became a preacher and turned his collar the wrong way, his doubts were at an end. "I tell you parsons have to believe out of the depths of hell. I have had to do it often."

As he beheld the beauty of the world, the speaker said he could not help believing in God.

On Sunday evening the Rev. Dr. Studdert-Kennedy preached at the Church of the Ascension, Hamilton. Returning to Toronto on Monday, he had another full day, giving a devotional address to University students at noon, speaking again to a vast audience that filled Convocation Hall at five, and speaking at St. Paul's, which was crowded, at eight, on Money, and its Use and Abuse.

All join in the hope that the efforts to secure him for the Conference of Anglican Social Workers to be held June 21st to 25th, at Haverger College, Toronto, under the joint auspices of the Department

of Christian Social Service of the American Church and the Council for Social Service of the Church of England in Canada, will be successful.

THE CANADIAN SCHOOL OF MISSIONS

The Canadian School of Missions at Toronto has entered upon a six weeks' session, which is being attended by upwards of sixty furloughed missionaries and missionary candidates, representing eight Canadian Foreign Mission Boards. Evidently the success of this session in the past two years has become widely known, as several missionaries and candidates have come to Toronto to attend it from British Columbia, Manitoba, Quebec, New Brunswick, Nova Scotia, and Kentucky, as well as from various points in Ontario.

The courses being given include Public Health, Personal Hygiene, Nursing (for women missionaries), Present Conditions in Mission Fields, Theory and Practice of Missions, Moral Hygiene, Buddhism, Hinduism, and Chinese Religions. In addition to these, Knox and Victoria Colleges arranged theological courses on Religion and Biblical Criticism, and The Heart of the Christian Message, while Trinity and Wycliffe Colleges, of the Anglican Church, offered courses in Old and New Testament. The subjects of the courses were decided by vote of the missionaries and candidates themselves. The staff consists of a score of instructors drawn from the faculties of the University of Toronto, the theological colleges of the city, the Toronto General Hospital, city physicians, board secretaries, and missionaries on furlough.

The gathering at Toronto of our missionaries on furlough to attend the School of Missions, was marked by a Day of Devotional Lectures, arranged by the M. S. C. C. Candidates and Furloughs Committee of the Church of England in Canada, and conducted by the Very Rev. D. T. Owen, D.D., of Hamilton. It was held, by kind invitation of the rector, in St. Peter's Church, and there was a short preparatory service the evening before. The first service on the day itself was the Holy Communion at 7:30 A.M., followed after breakfast by four lectures—or perhaps one might better say, talks—speaking of something so simply informal and yet of such deep spiritual insight and practical suggestion and admonition.

These were given with occasional devotional periods at intervals, in the morning and afternoon, luncheon intervening. The subjects dealt with were, Ourselves, Our Work, Prayer, Our Adjustments.

RELIGIOUS INSTRUCTION IN SCHOOLS

Religious instruction of children in the public schools of North Sydney, Cape Breton, has been commenced. The first classes will be held for a half hour following regular study, and will continue each Monday until further arrangements are made.

The proposal to teach religious subjects in the public schools of North Sydney originated about a year ago and was put forward by the Rev. Kenneth Munro, minister of St. Matthew's Presbyterian Church. The proposal met with the complete approval of the clergymen of all Churches, and the meeting of the school board at which it was first discussed was attended by the Rev. John Hackerley, rector of the Church of St. John the Baptist, Church of England; the Rev. W. F. Kiely, parish priest of St. Joseph's (Roman) Church; the Rev. Mr. Munro of St. Matthew's; the Rev. B. J. Warr, pastor of Wesley Methodist Church, and the Rev. G. S. Vincent, pastor of Calvary Baptist Church, the Superior of St. Joseph's convent schools, Principal Spencer, and representatives of the teachers in the Regent and Central schools.

The classes are purely voluntary; but the clergy have issued an appeal to the parents to allow no excuse to keep their children from attendance. It is pointed out that the instruction, which the Churches are enabled to give in the single hour at Sunday school, is insufficient and out of all proportion to the time given to secular education.

The course for the classes to be held during the weekdays will be according to text books, which have been furnished at the expense of the Churches, and, for the present, the teachers of the school will give the instruction. Commenting on the course, the Rev. John Hackerley said that he had studied the text books very carefully, and they contained that which every child of any Christian faith should know.

For the present the classes are in an experimental stage; but, should they prove the success anticipated, it is expected that the course will be extended to other days, and, if necessary, will form the basis of an appeal to the Council of Public Instruction to have non-denominational religious subjects made a part of the compulsory education of the province.

MISCELLANEOUS NEWS ITEMS

The Rev. C. H. Buckland, former Conservative member in the Ontario Legislature for Guelph, Ont., who retired prior to the last general election, has been appointed inspector of the Children's Aid by the Hon. Lincoln Goldie, Provincial Secretary. The new inspector served overseas during the war, and is a well-known padre.

A most successful men's banquet was held in the parish hall of Trinity Church, Galt, when about two hundred men of the Church were present and listened to an inspiring address on *The Challenge of the Church*, by Dean Carlisle of Montreal. The banquet was under the auspices of the Senior Chapter of the Brotherhood of St. Andrew.

The year has been marked by a development of the work of All Saints' Cottage Hospital, Springhill, Nova Scotia, The maternity wing, authorized by the Corporation in 1921, has been built, and was formally opened in memory of the founder, Canon William Charles Wilson, and of his wife, who was his co-worker and inspiration in all that he accomplished.

Mr. W. H. Henderson, of Quebec, has been appointed Secretary of the Joint Central and Diocesan Boards of the Church Society of the Diocese of Quebec in succession to the late Ven. Archdeacon Balfour.

At a recent reception given to Dr. Augustus Robinson, a well known Churchman, and for many years a vestryman of

St. Luke's Church, on his eighty-eighth birthday in the Town Hall, Annapolis Royal, N. S., an address with a purse of \$250 was presented to him. Dr. Robinson is the oldest physician in active work in the Province of Nova Scotia, having graduated sixty-seven years ago, and is still "going strong." He is the father of the Rev. R. A. Robinson.

St. John's (Garrison) Church, Toronto, report that a children's welfare plan was established during the year under the direction of Dr. Pirie and Dr. Kilgour; that work being carried on in addition to the regular medical mission conducted by the parish. Over \$1,000 was spent in relief work, and the Summer Home at Whitby cared for 200 persons last year.

St. John's Church, Peterborough, Ont., was the center of an interesting event when Mayor J. J. Turner and the Council, which has just entered upon the government of the city, attended in a body, the second lesson being read by his worship the Mayor. The Rev. Dr. R. C. Blagrove, the rector, preached the sermon, taking as his subject for this special occasion, *Render unto Cæsar*.

Ground has been purchased on which to erect a new Teachers' Hostel under the auspices of the Church on the west side of the City of Saskatoon. It is situated between the Normal School and the new Collegiate. Plans are being considered, and it is hoped a start can be made on

the building this spring. A building of this character is very much required, and will meet a real need, particularly for those attending the above institutions. Miss Bashford, the superintendent, and her helpers are to be congratulated on the prospect of a great development both as regards opportunities for greater service and more room for the workers.

A striking example of the intermingling of Christianity and patriotism was forcefully brought to the minds of the people of the district when, at St. James' Church, Dundas, Ont., a handsome brass tablet in memory of Major Charles Campbell Gwyn, youngest son of Lieut. Col. and Mrs. H. C. Gwyn; Lieut. Ralph Featherstone Lake Osler, only son of Mr. and Mrs. Francis Llewellyn Osler, and Lieut. Edward Revere Osler, only son of Sir William and Lady Osler, was unveiled and dedicated. All three young officers, who served with the Canadian expeditionary forces overseas, and laid down their lives in Flanders' fields, were grandsons of the late Rev. Featherstone Lake Osler, rector of St. James' Parish from 1857 to 1895, known as one of the pioneers of the church and who was beloved and honored as a man, a citizen and a Christian. The service was conducted by the rector, the Ven. Archdeacon McIntosh, the Rev. C. J. Stuart, M.C., a son-in-law of Lieut. Col. Gwyn, said the dedicatory prayer and preached the sermon.

Massachusetts Young People's Fellowship Welcomed into Church Service League

The Church and the Unchurched— General News Notes

The Living Church News Bureau {
Boston, Feb. 25, 1924 }

BISHOP SLATTERY has given official recognition of the Young People's Fellowship of the diocese by welcoming it into the Church Service League. Nearly fifty Fellowships are actively at work in the diocese. And now the Fellowship has been officially received into the Church Service League of the diocese.

In welcoming the Fellowship, Bishop Slattery said:

"As President of the Church Service League, I welcome the Young People's Fellowship to the organized work of the Diocese of Massachusetts. The diocese not only needs you, but is enthusiastic about the work which we are sure you are going to do.

"The emphasis which you have placed on personal religion gives us all great hope for the future, for personal religion is the one sound foundation for all work in the name of our Master.

"Again, you are making a most important contribution to the life of the diocese by your insistence on fellowship. The friendship which you cultivate with one another will, we are sure, go forward in widening circles till it includes the whole community of young people in the Church. You will not be satisfied until you have drawn in the last one who has hitherto been indifferent or forgotten.

"Personal religion and fellowship, to be thoroughly generous, must lead to serious work for others. The Young People's Fellowship is now represented on the Council of the Church Service League of the diocese, and we shall be asking you constantly to take your full share in the work of the Church in your parishes, communities, the diocese, the nation, and

the world. You are, as I said, our great hope for the future, and we know that you will be an inspiration to us all."

THE CHURCH AND THE UNCHURCHED

Seldom is the relation between those within and those without the Church more strikingly presented than it was recently in St. Paul's Cathedral by the Rev. Edward S. Woods, of Cambridge, England. Mr. Woods began his address by asking the four following questions: "Do they need us? Do we want them? How can we win them? How can we keep them?" He declared that everything else depended upon the answer to the second question.

As Mr. Woods has not hesitated to use any or all means available to find definite answers to all the questions, his opinions are entitled to serious consideration. He says that in many cases, it is not so much a matter of reaching the unchurched as of the unchurched reaching us. Our attitude should make it plain and clear that there is always a welcome and a place for anyone who wishes to enter the Church of which we are a part. Hospitality is a pleasing and attractive human quality. It is also a ready and effective means to enlarge and strengthen the life of the Church.

GENERAL NEWS NOTES

Bishop Babcock presided last Wednesday at the annual meeting of the archdeaconry of Boston and the Episcopal City Mission. The speakers were the Rev. LeRoy D. Ferguson, of St. Cyprian's Church; Mrs. Wallace Leonard, head of the Sailor's Haven Aid. Mrs. Frank B. Tracy spoke on *An Old Enterprise* and a *New Ally*, and Miss Helen N. Mower, the newly appointed Girls' Work Counsellor, on *A New Enterprise*.

Last year the budget of the Episcopal

City Mission was \$55,000, and the coming year calls for even greater outlay.

The Rev. William C. Robertson, rector of Christ Church, Chattanooga, Tenn.,

and now associated with the Church of the Advent, will conduct a Quiet Morning February 26th, at St. John's Church, Jamaica Plain.

RALPH M. HARPER.

Obscurantist Attack on Bishop Manning Made by Roman Catholic Newspaper

Jury to Pass on Plays—A Radio Referendum—Symposium on Religious Education

The Living Church News Bureau }
New York, Feb. 22, 1924 }

THOSE who cherish the illusion that the free air of America has had a liberalizing effect upon the Roman Church received a rude shock this week in reading a stupid, ill-natured, and obscurantist attack upon Bishop Manning in the editorial columns of *America*, an official Roman Catholic weekly published in New York. The editorial asserts that Bishop Manning cannot speak "with authority," or even "in the name of the Church," because he is "cut off from the Church which proclaims that hers alone is the office of Infallible Teacher." All he can do is to "speak only for himself or, at best, for the theological school which accepts him as its spokesman." We are also informed that, "Without the seal of the Roman Church, the Apostles' Creed has no more authority than a printed thesis paper in a theological seminary. The Creed does not make the Church; the Infallible Church formulates the Creed. But Dr. Manning is not an Infallible Church; he is not an infallible Vicar of Christ; he has no personal attribute of infallibility, and he is not even an officer in an organization that has authorized him to speak in its name. Dr. Manning's appeal to the Apostles' Creed carried such conviction as may be engendered by Dr. Manning's ability as a theologian." The editor is good enough to admit that Bishop Manning has some right to assert that "a Protestant Episcopal clergyman is not at liberty to teach, in public, doctrines which destroy the doctrines he is under vow to defend," but adds: "But beyond this Dr. Manning cannot go. He cannot speak even for his own ecclesiastical organization. He can speak only for himself." *Semper idem!*

JURY TO PASS ON PLAYS

The Diocesan Social Service Commission has been investigating the question of how best to deal with objectionable plays. It has made a report to the Bishop, in which it expresses its appreciation of the drama "as a means of increasing men's understanding of life and giving them greater spiritual power in proportion as they gain larger insight into truth." The Commission recognizes that there is need for "sympathetic understanding of the freedom which art requires for its best development" and that "arbitrary or unsympathetic interference with dramatic performances is fraught with great danger. We believe that an official censorship established by law is a last resort and is to be recommended only if voluntary cooperation on the part of the part of the theatrical producers and the public manifestly should prove unworkable." The Commission recommends that, if the Commissioner of Licenses is not sympathetic, as he does not seem to be, that the present representa-

tive groups be constituted a responsible body to whom complaints might be sent, and that the voluntary jury of review be given power to act upon and adjust them.

DIOCESAN CHOIR ASSOCIATION

A service in connection with the reorganization of the Diocesan Choir Association of Chicago was held Thursday evening, February 21st, in St. James' Church. The Church was filled to the doors; and the service was rendered by 228 men and boys, vested, from the choirs of St. James' Church, St. Mark's (Evans-ton), the Ascension, Christ Church, the Redeemer, and St. Peter's.

Dean Peter C. Lutkin gave an admirable historical sketch of the early days of the Diocesan Choir Association; and Bishop Anderson made an eloquent and instructive address on the place of the Choir in Divine Worship. He also expressed his hearty approval of the reorganization of the Choir Association, and declared himself ready in every way to further its purposes. "It could do much to raise the standard of music in the churches, to create ideals, and to accustom the congregations to the wonderful works of the masters of sacred song." The united choirs showed the results of their training, and the warmth of their enthusiasm, to perfection. They sang Tschaikowsky's "Hymn to the Trinity," and Matthews' "Blessed be Thou," without a flaw.

The choirmasters uniting in this splendid service were Messrs. John W. Norton, Stanley Martin, Lester W. Groom, Mason Slade, Robert R. Birch, and Willard L. Groom. Mr. Norton conducted and Mr. Birch accompanied. Mr. Herbert E. Hyde, of St. Luke's Church, Evanston, and Miss Tina Mae Haines, of St. James' Methodist Church, also played the organ. Among the clergy present in the sanctuary, besides the Bishop, were Dean Edwards, the Rev. Dr. James S. Stone, and the Rev. Messrs. H. M. Babin, W. S. Pond, H. L. Bowen, R. Holmes, and Howard Lepper. Steps will be taken as soon as possible to elect officers and to perfect the organization.

A RADIO REFERENDUM

The New York Federation of Churches has been conducting a referendum on the subject of hymns versus anthems in public worship. The Federation broadcasted a series of services in which there were a variety of old-time hymns and another series in which anthems were sung. They asked for opinions on the two series. The result was an overwhelming verdict in favor of hymns as against anthems. In fact, no one went on record as favoring anthems at all.

The Federation is planning Lenten services, to be held at the Palace Theater and perhaps at four other places.

SYMPOSIUM ON RELIGIOUS EDUCATION

Judge Talley, of the Court of General Sessions, presided over a meeting sponsored by the Roman Catholic Teachers' Association, at which Archbishop Hayes

was the guest of honor. Representatives of the Protestant and Jewish teachers were present and spoke. Justice T. C. T. Crain, of the Supreme Court, and a member of the Diocesan Board of Religious Education, represented our Church, and Rabbi D. de Sola Pool spoke for the Jewish educators. Judge Talley urged the use of radio for the purpose of imparting religious instruction in place of the wishy-washy, so-called "Bed-time Stories" now told by a sad-voiced gentleman at an hour when no self-respecting child is thinking of bed, unless as a punishment. Judge Crain said that the physical mortality of children was a serious matter, but that their spiritual mortality was much more serious. He counselled a "resort to the Bible as the anchorage of the soul."

LENTEN SERVICES AT ST. PAUL'S

During Lent there will be midday preaching at one o'clock in Saint Paul's Chapel, as last year. This hour has been found helpful as Saint Paul's Chapel and Trinity Church are within a few blocks of one another; and those who can not attend such a service at twelve o'clock find it possible to come at one; also the regular midday services (at twelve or twelve-fifteen) are held in St. Paul's Chapel in Lent, as during the remainder of the year. The preachers for this year are:

March 5, 6, and 7, the Rt. Rev. George Ashton Oldham, D.D., Bishop Coadjutor of Albany; March 10, 11, 12, 13, and 14, the Rt. Rev. Chauncey Bunce Brewster, D.D., Bishop of Connecticut; March 17, 18, 19, 20, and 21, the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, President of the National Council of the Church; March 24, 25, 26, 27, and 28, the Rev. Shirley Carter Hughson, Order of the Holy Cross, West Park, N. Y.; March 31, April 1, 2, 3, and 4, the Rev. P. N. Waggett, Society of St. John the Evangelist, Oxford, England; March 7, 8, 9, 10, and 11, the Very Rev. Cecil S. Quainton, D.D., Dean, Christ Church Cathedral, Victoria, B. C.; April 14, 15, 16, and 17, the Rev. Frank Gavin, Th.D., General Theological Seminary, New York; April 18 (Good Friday), 12 M. to 3 P.M. the Vicar.

MR. MORGAN'S GREAT GIFT

Mr. J. Pierpont Morgan has just made public the announcement of the munificent gift to New York City of his library and its priceless contents, valued at \$8,500,000, together with an endowment for its maintenance of \$1,500,000, making a total of \$10,000,000. The collection of books, manuscripts, and rare objects was made by the elder Mr. Morgan, who built a magnificent Renaissance marble palace in which to house them, at 33 East 36th St. The building and its contents have been transferred to a Board of six Trustees, of whom Mr. Morgan is president. The others are: Junius Spencer Morgan and Henry Sturges Morgan, his two sons; Lewis Cass Ledyard, president of the New York Public Library, and trustee of the Metropolitan Museum of Art, and Mr. James Gore King, a lawyer, of 80 Broadway. The library will be for the use of scholars and others, but will not be for the indiscriminate use of the general public. In many of its treasures, it is surpassed only by the British Museum. There are at least 25,000 rare volumes, a multitude of autographed manuscripts, illuminated vellums, Egyptian and Greek papyri, and many versions of the Bible, including the oldest printed copy in the world. There is the original script of "Vanity Fair" letters to and from Wash-

ington, including one from Cornwallis, asking terms for the surrender of Yorktown, and letters from Marie Antoinette, Lady Hamilton, and James Boswell. Ten thousand books are unique and all are rare.

GENERAL NEWS NOTES

Father Waggett, S.S.J.E. of Cowley St. John, Oxford, has been lecturing at the General Theological Seminary, and last Monday delivered a brilliantly illuminat-

ing address on conditions in the so-called Eastern Orthodox Churches of Palestine and Syria, before the New York Churchman's Association.

Respite the Roman Catholic attack on Bishop Manning, as to his authority to speak for anyone but himself on behalf of the Creed, the Rev. Dr. Grant, in last Sunday's sermon, admitted that, when he does speak, "you always know just what he means." **FREDERIC B. HODGINS.**

Philadelphia City Mission Occupies Old St. Paul's Church

Missions in Two Parishes—Student Work at Center—Women's Aid to Convocation

The Living Church News Bureau }
Philadelphia, Feb. 21, 1924 }

ON Thursday, February 21st, a reception and "house warming" was held in the new office of the City Mission, under the joint auspices of the City Mission and the Church Mission of Help. The hostesses were committees from the friends of both organizations, and the hosts consisted of the Board of Council, and a few friends.

For about twenty years the City Mission officers have been located in the basement of old St. Paul's Church on South Third Street. During the early part of those years the auditorium of the church was frequently used for services, and the accommodations below were ample for the City Mission's needs of that date. Gradually the Society has developed; the staff has grown; the activities have increased until the offices have reached the bursting point.

When the church was no longer used for services, there was a period during which it was not used for anything. It was gradually realized by the Board of Counsel, the suggestion being made by the superintendent, that the logical thing to do was to expand upwards, taking in the auditorium of the church for office purposes, and making available its larger supply of fresh air and light and other advantages. Last spring it was finally decided to make this move and the Board of Council has, under the able guidance of one of its own members, Mr. Allen Evans, adapted the auditorium of the church to office purposes, retaining in every respect the architecture as it was, and merely adding office partitions and other conveniences which, while in perfect keeping with the original, have produced the desired results. The chancel end of the church has been retained intact as St. Paul's Chapel of the City Mission. The remainder of the center of the auditorium is in the nature of a foyer adapted for large meetings or informal discussions of various kinds. The offices are situated under the two long side galleries. From now on, the main door of the church will be used as the door of entrance, and exit, and for purposes of convenience the building will henceforth be called Central Office of the City Mission. Old residents will always know it as "old St. Paul's Church." Historically, the building will remain intact and, as an old parishioner of the church said to the superintendent, "There could be no finer use made of old St. Paul's Church than to give it over, body and soul, to the use of the City Mission."

MISSIONS IN TWO PARISHES

The Very Rev. George T. Owen, D.D., Dean of Christ Church Cathedral, Ontario, and the Rev. P. H. Wase, of the Cathedral Staff, have been conducting an eight days' Preaching Mission in St. James' Church, Philadelphia. A Mission for Men was held on Sunday afternoon by Dean Owen, who also gave a Popular Mission for Everybody each evening, as well as a Mission for Women each morning. The Rev. Mr. Wase conducted a Mission for Children each afternoon.

This is the first Mission to be held in St. James' Church in many years.

The rector, the Rev. J. Mockridge, D.D., has gone abroad for a few weeks to recuperate his health.

At Phillips Brooks Memorial Chapel, a Preaching Mission has been given by the Rev. P. G. Moore-Brown, of Providence, Rhode Island. A mass meeting for men was held on Sunday, the subject of the address being The Real Purpose of Life. On Thursday, an address on The Interior Life was given to a meeting for women. The topics of the Mission services, held daily, except on Saturday, were A Call to Action, Our Lord's Purpose in Coming into the World, The Gracious Invitation, The Tender Compassion of Jesus, Putting our Lord out of our Lives, Christ the Mighty Healer and Great Consoler, The Magnetism of the Cross, Forgiveness, and Reality of the Spiritual Life.

The chapel, which is part of Holy Trinity Parish, is under the care of the Rev. Edgar C. Young.

STUDENT WORK AT CENTER

At the Community Center at the Church of the Transfiguration, a new worker, Mrs. Harriot M. Hall, has succeeded Miss Mary McLaughlin, who commenced the work in 1922. Miss McLaughlin exerted a strong influence on all the neighborhood. She resigned in November, and since then Mrs. Hart, with the assistance of eight women and five men students of the University, and several friends of the community, has maintained the activities.

The Church of the Transfiguration is in charge of the Rev. J. R. Hart, Jr., who is Student Chaplain at the University of Pennsylvania. It is planned to make the center a place where students can meet, understand, and deal with, people of less privilege, and have the scientific knowledge of the University personally applied to the pressing problem of the entire neighborhood. A library, play hours, hand work, sewing, and cooking classes, boys' and girls' clubs constitute the main features of the program.

WOMEN'S AID TO CONVOCATION

During 1923, the Women's Aid to the Convocation of North Philadelphia has

given assistance and encouragement to several missions in the Convocation, the principal object of its work being St. Nathanael's Church to which \$1,000 was given toward the cost of necessary improvements. In addition the organization contributed towards the installation of heat and water in the apartments of Miss Ormsbee, the worker at the Hebrew Christian Synagogue, and made gifts to Bishop Rhinelander at the time of his retirement, to the Dean of the Convocation, the Rev. Dr. Levis, on the occasion of his twenty-fifth anniversary, and to the Rev. Henry S. McDuffy, of St. Augustine's mission, when that church was consecrated, and its pastor, at the same time, celebrated the fortieth anniversary of his ordination.

SUNDAY SCHOOL ASSOCIATION

The winter meeting of the West Philadelphia Branch Sunday School Association of the Diocese was held on Thursday, in the Church of the Holy Comforter, of which the Rev. C. W. Schiffer, D.D., is rector.

The speaker was Mr. Charles H. Tuttle, Superintendent of St. Luke's Church School, New York City, whose paper on Practical Suggestions Leading to a Successful Church School elicited much interest and proved extremely helpful.

FREDERICK E. SEYMOUR.

NEW JERSEY WOMAN'S AUXILIARY

AT THE annual meeting of the Diocesan Branch of the Woman's Auxiliary, held in Trinity Church, Trenton, recently, 170 delegates, from fifty-four parishes answered to the roll call. The twenty-five cent membership dues were abolished and proportionate giving for the Central Expense Fund substituted. The apportionment plan for raising the annual pledges was also adopted. Archdeacon Shepherd brought to the Auxiliary the last message of Mrs. Shepherd, the faithful treasurer of the Diocesan U. T. O., whose death was expected at any moment, and a resolution of affection and love was adopted by a rising vote, and sent to her.

The following officers were unanimously elected to serve for three years: President, Mrs. C. P. Fitch; Vice-Presidents, Miss Mary F. Jones and Mrs. E. J. Perot; Chairman for Latin America, Miss Tappan; Educational Secretary, Mrs. A. S. Phelps; Supply Secretary, Mrs. A. T. Stretch.

Pledges were adopted aggregating \$1,550 for Domestic Missions, \$2,000 for Foreign Missions, \$720 for Latin America, and \$1,200 for Diocesan Missions.

CONNECTICUT'S NATION-WIDE CAMPAIGN REPORT

THE REPORT of the Nation-wide Campaign Department of the Executive Council of the Diocese of Connecticut shows that during 1923 there was sent to the National Church the sum of \$89,138.07, which is \$27,675.02 more than the year before, and the largest amount ever given by the Diocese to General Missions.

Of the remainder, Diocesan Missions received \$24,926.76, Better Support for the Clergy, \$45,567, and other work of the Diocese \$15,071.97.

Six parishes met the full program, and thirty paid the budget portion or more. The outlook for the coming year, according to the director of the department, is bright.

Bishop Freeman Arouses Desire for Cathedral Building in Chicago

Asks for College of Preaching—Dr.
Alice Brown's Work in Wuchang
—Miss Noyes to give Aid

The Living Church News-Bureau }
Chicago, Feb. 21, 1924 }

IN A folder just issued by the Cathedral League are two striking pictures. On the front is one of the ruins of the altar of the Cathedral of SS. Peter and Paul after the fire in March, 1921. On the back is another of the completed National Cathedral being built in Washington. This folder and the recent visit of the Bishop of Washington in the interest of the National Cathedral constitute a challenge to the Church people of this Diocese and city to build a fitting Cathedral in Chicago.

The League, which was organized in November 1922, has now nearly 300 members, whose object is, not to raise money to build the Cathedral, but to register the names of those who desire a Cathedral, and to create a Cathedral clientele, so that the Chapter may know to what extent a Cathedral is desired.

The lack of a Cathedral is pathetic, in such a big city as Chicago. The old Cathedral of SS. Peter and Paul was the first Cathedral of the Church in the United States. It was founded by Bishop Whitehouse in 1852, largely at his own expense. Today the Diocese of Chicago has no Cathedral. It has a bishop without a church, and a Cathedral Chapter without a Cathedral. Many of the large cities in this country have Cathedrals of the Church, but Chicago is an exception.

Today the most striking building within the Loop is the First Methodist Church, the beautiful spire of which overtops the highest buildings in the city. The cross on the top of this spire is seen everywhere by everybody. The church is a standing witness of the Christian religion in the heart of one of the largest cities in the world. Some day it is hoped that a Cathedral of the Church will be built near the city's center, as a corporate witness to Christ, an exponent of Christian democracy, a missionary agency, a civic and communal influence, a unifying agency in the life of the Church and the city.

ASKS FOR COLLEGE OF PREACHING

Bishop Freeman, who always has a large hearing when he comes to speak in Chicago, spoke to a meeting of laymen, held at the Blackstone Hotel this week, in the interest of the National Cathedral at Washington. Plans were made for another meeting in April, when representatives of other religious bodies will be invited to discuss more fully the relation of the Cathedral to the religious life of the nation.

The Bishop made a strong appeal for the establishment of a college of preaching, in connection with the National Cathedral, for the evangelization, particularly of congregations in college, in municipal stadiums, and in the open air. According to the *Tribune*, he said, "The greatest need of our time is a revival of great preaching. The Episcopal Church and the Roman Catholic Church devote so much time and effort to the ritual, and the other Churches are giving so much increasing stress to institutional work and to social service that preaching is falling

into decay. Ministers must not wait for people to come to church. They must go where the people are and preach to them in the open air and in the busy marts of trade. They must utilize the facilities offered for audiences such as the municipal stadium that is being built here. There is nothing so popular as preaching when the preacher has a message of common sense for the every day man. By the establishment of a college of preaching, we hope to bring about these results. We intend that the National Cathedral shall be democratic and fraternal, and shall



THE LATE MRS. J. L. HOUGHTELING

give sermons from eminent ministers of all denominations."

DR. ALICE BROWN'S WORK IN WUCHANG

Christ Church, Winnetka, has its own missionary in China. It will be recalled that, early last summer, Dr. Alice Barlow Brown, gave up a large practice in Winnetka, and volunteered to work in China. She went to the Church General Hospital at Wuchang, where she is now in charge of the Women's Department. Christ Church is giving Dr. Brown active support by guaranteeing the maintenance of a Winnetka bed in the Church Hospital. Dr. Brown has written some interesting letters of the work to her rector, the Rev. E. Ashley Gerhard. She is greatly impressed by the standing and efficiency of the hospital as conducted by Dr. James. "Besides caring for all the sick and wounded that apply for help, Dr. James has built up the hospital so that it can compare favorably with any at home and, in conjunction with it, there was begun eight years ago a training school for nurses.

There are always over sixty patients; and there are two clinics a week, in which we take care of from 110 to 150 patients.

Dr. Brown is surprised that most of the workers in the China field are either from England, Sweden, or New England, a few from the Middle West, with now and then one or two from the Pacific

coast. She asks why, for the need for workers is so insistent in all fields of work, in medicine, teaching, nursing social service. "Since I came, I marvel at the work that has been, and that is being, done by everyone in the mission field. Sometimes we think that the Church in China is far ahead of the Church at home. It certainly is very much alert to Christian unity, and then to Church unity. The light of the face of the Christian Chinese is different from the non-Christian. It is quite different when you have lived with them long enough to appreciate it. In the children's ward we have a boy of nine who cannot recover from tuberculosis. Twice I have expected him to die during the night. The last time I had his mother sent for. The next day he was better and his mother went home. That evening he asked all the children when at prayers to pray for his mother that she might know Christ. For she was not a Christian as he was." . . .

"I often wonder what any one at home would think if they had to work in a cold room (never over fifty-two degrees). Very few have continuous fires; only when eating and retiring. I gave half of my salary to buy coal and to put up stoves in the wards, just to relieve the awful chill and dampness. This is one of the finest hospital plants anywhere and could compare with any hospital of its size in the world. If only it had the full support of the people at home to keep it up, and not to forget it!"

MISS NOYES TO GIVE AID

Last week it was announced that the Bishop and Council had engaged Miss Vera Noyes as Supervisor of Religious Education for this diocese. Her services will be most helpful in this department particularly in organizing and stimulating the Church schools of the Diocese. The Department, in announcing the engagement of Miss Noyes, and in commending her to the clergy and their schools, says that any parish or mission may now call upon Miss Noyes for assistance in organizing training classes, for conferences with teachers, for counsel, in meeting problems of organization, and other phases of Church work. She is free to visit schools for part of a day or for several days, the only stipulation being that her travelling expenses be paid and entertainment be provided. Miss Noyes was for several years director of experimental work for the General Board of Religious Education. She did pioneer work in weekday religious education at Gary, Indiana, and recently has been engaged as parish director of religious education at St. Paul's Church, Chicago.

GENERAL NEWS NOTES

The Rt. Rev. Paul Jones will conduct a mission in Christ Church, Winnetka, from April 6th to the 13th.

Bishop McKim of Tokyo, was the preacher at the morning service at the Church of the Epiphany on Sunday, February 17th.

Several of the clergy had a Round Table conference at the Church Club rooms on February 18th, on the subject of Church Finances. The leader was the Rev. F. R. Godolphin, rector of Grace Church, Oak Park, whose parish recently raised a quarter of a million of dollars to finish their church building. This work was done by the parish with no outside aid. The employment of special financial agencies for the raising of large sums for Church purposes is not looked upon

with general favor by the clergy, judging from the discussion of this phase. It is felt that much enthusiasm, interest, and initiative is lost by the employment of professional outside service.

Another interesting fact brought out was that the use of the Duplex envelope is at all universal in this diocese, several of the leading parishes having adopted the single envelope system.

Mrs. Robert B. Gregory who has always been a leader in the Girls' Friendly

Society in this Diocese, is giving a monologue entitled *Dolly Madison's Reminiscences of Washington* at a series of entertainments at different parish centers on the three sides of the city to celebrate the opening of the G. F. S. National Headquarters in Washington. The first of these novel evenings was held at St. Timothy's parish house on Tuesday of this week, the second at Trinity, on Wednesday and the third at St. Chrysostom's on Thursday. H. B. GWYN.

Young People's Conference held in Washington during the week ending February 16th. Three other dioceses were represented by young men and women who were not affiliated with any diocesan society. The Episcopal Young People's Society of the Diocese of Washington was the host, although the meeting was called by the Commission on Religious Education of the Province of Washington.

The Bishop of Washington made a short talk to the gathering, after which there were reports from each diocese as to the status of the young people's work. Wherever the young people were organized, either by the parish or by the diocese, there was enthusiasm and progress. The Washington Society was commended for the form of its organization, which is a federation of parish societies, with vice-presidents to look after the different phases of the work.

Before luncheon, a committee was appointed to draw up a constitution for a Provincial Young People's Organization. After luncheon, this committee reported a form of constitution, and another committee brought in a list of nominees for office. Every point was fully discussed, and, in the end, the accredited representatives adopted a constitution and the officers were elected. Thus was born the Young People's Society of the Province of Washington.

Later, the delegates visited the National Cathedral.

G. F. S. ASSOCIATES CLASS

The Girls' Friendly Society in the Diocese of Washington is conducting a class for newly appointed associates. These are meeting in considerable number each Thursday afternoon and are receiving instruction from the older members of the Society who have become expert through long experience in the various phases of the work. Prominent among these are Mrs. R. B. Stevenson (formerly Miss Viney) once a National Extension Secretary of the G. F. S. A., and Mrs. Cunningham, president of the Girls' Friendly Society of Maryland, and Vice-Chairman of the Committee on the National Center. All branches of the work will be described to the associates' class.

Mrs. Cunningham will shortly address a large meeting of the Girls' Friendly Society, and will explain to the members and workers the plan for the erection in Washington of a National Center for the G. F. S. A.

CONNECTICUT EUCHARISTIC CONFERENCE

A EUCHARISTIC CONFERENCE under the auspices of the Priests' Fellowship of the Diocese of Connecticut was held in Christ Church, New Haven, January 22d.

In the morning there was a solemn High Mass, the celebrant being the Rev. Jerome Harris, of Christ Church; the deacon, the Rev. Harold Baxter Liebler, of St. Paul's Church, Riverside; the sub-deacon the Rev. Joseph A. Racioppi, of St. Michael's mission, Bridgeport; the Master of Ceremonies, the Rev. Francis B. Roseboro, Curate at Christ Church; and the Assistant Master of Ceremonies, the Rev. Arthur H. Kinney, of New Haven.

The large church was filled by a most reverent and attentive congregation. There were some thirty priests present, several of whom brought along their acolytes.

The sermon was by the Rev. J. G. H. Barry, D.D., rector of the Church of St. Mary the Virgin, New York. He gave a

Washington Plans Home for Aged: A Student Work Conference Meets

Provincial Young People's Society —G. F. S. Associates' Class

The Living Church News Bureau
Washington, Feb. 23, 1924

THE project of the erection in Washington of a home for aged and incapacitated Churchmen, both clerical and lay, was given a definite status by a resolution of the last Convention of the Diocese recognizing the Episcopal Church Home as an institution of the Diocese. Articles of incorporation have been drawn up and signed by 165 incorporators. The incorporators will meet in the near future to adopt by-laws and to elect a board of eleven governors.

Not a little money has already been received for the purpose of erecting the Home, and it is known that certain persons have added bequests to their wills in its favor. There is no intention on the part of those who are leading in this movement to rush work on a building. The next step contemplated is to awaken in each parish a sentiment in favor of the Home. The second Sunday in May, commonly known as Mothers' Day, is recommended as a time for sermons and for offerings.

The leaders have adopted a wise provision, which will probably become the policy of the Board of Governors. This is to place one half of all gifts in a permanent endowment fund, using only the other half for building and maintenance. Rectors of parishes report frequent applications from needy persons for a place in which to live within their slender incomes. The City Missionary reports a number of Church people now finding a home in the government institution for the aged. Contributions are being asked as memorials to mothers and fathers. As the situation is developed, the leaders feel confident that substantial gifts will be received.

This Diocesan Home should not be confused with a project also originating in the Diocese of Washington for the establishment in Washington of a national home for retired clergymen of the Church. This matter has received the attention of the General Convention and has been committed to the consideration of the Church Pension Fund.

A STUDENT WORK CONFERENCE MEETS

Plans are complete for a meeting in Washington on February 29th, and March 1st and 2d, of representatives of the students in the colleges in the state of Maryland and the District of Columbia. With a few exceptions these colleges are not now being reached in any adequate way by the Church.

Two delegates from the student body

are expected from each of the thirteen colleges within the area referred to. From coeducational institutions there will be a man and a woman; from institutions exclusively for the members of one sex, there will be two delegates. Rectors in college towns and others interested in work among students are also expected.

An atmosphere, congenial to the delegates, will be found in the Cathedral Close, where all the meetings are to be held. The conference will assemble in St. Alban's Guild hall, where the delegates will have supper and a get-together meeting. Luncheon on Saturday will be served in St. Alban's School for Boys. The group conference for men students will be held in the Boys' School, that for girl students in the Girls' School, and that for the clergy in the chapel known as "The Little Sanctuary." The automobile tour around the city is being arranged by students and recent graduates.

The students will conduct the conferences themselves and a number of students have been designated as speakers. There will also be addresses by the Rev. Paul Micou, Student Secretary of the Department of Religious Education, by the President of George Washington University, and by the Army Chaplain stationed at Fort Meyer, Va. At the close of the second day, an opportunity will be given for the students to decide what steps, if any, should be taken to secure greater interest in the colleges of Maryland and whether or not this conference should be perpetuated.

On Saturday evening, Canon DeVries, of the National Cathedral, will conduct a service in preparation for Holy Communion. The Holy Communion will be celebrated in the Cathedral at 7:30 on Sunday morning. At the eleven o'clock service in the Cathedral, Bishop Rhinelander, formerly of Pennsylvania, will preach a sermon intended especially for the students.

The arrangements for this conference have been made by the Board of Religious Education of the Diocese of Washington with the cooperation of the Student Secretary of the General Department and the Committee on Schools and Colleges of the Provincial Commission. The Rev. Ronald Taylor, student pastor at the University of Maryland, which is situated within the Diocese of Washington, who is also Student Inquirer for this District, is in charge of the details. Hospitality for the visitors is being arranged by the rector of St. Alban's Church.

PROVINCIAL YOUNG PEOPLE'S SOCIETY

Six diocesan young people's organizations were represented at the Provincial

fair statement of the Modernist position, and then a development of the Church's position, which is based upon the Creeds and the dogmas of the Catholic Church as these have been developed in the last 2,000 years. The preacher insisted that what is really needed is that laymen and priests alike should study the established doctrines of the Church so as to be able to defend their religion. The sermon was characterized by power of eloquence, and was not without humorous asides.

After the celebration, there was a procession of the Blessed Sacrament, whose participants numbered perhaps 150, with several processional crosses and banners. The canopy was carried by four college professors: Chauncey Brewster Tinker, of Yale; Chandler Rathfon Post, of Harvard; Charles Sears Baldwin, of Columbia, and Robert Root, of Princeton.

The service closed with the service of Benediction.

Luncheon was served in the parish house, at the conclusion of which there was a conference in the church addressed by Dr. Tinker, by Dr. Baldwin, and by Dr. Frank Gavin, of the General Theological Seminary. There was a large congregation in the Church during the delivery of these addresses.

Dr. Chauncey Brewster Tinker, Professor of English at Yale, whose subject was On Speaking Out, traced the history of the mystery of speech, and showed how imperfect in language as a means of expressing what is in the mind and heart. Ceremonial such as we had taken part in that morning, was a similar effort to utter our adoration to the Incarnate God. The great difficulty in setting forth the Catholic Faith among us, he said, was in getting people to understand what we are about, what we believe—even to get them to understand that we believe anything. People say that we are poetic and aesthetic, we love candles and incense and silk vestments, but they do not see that all these things are simply part of our language and that we are using them to say something that cannot be said in words spoken by the lips.

Professor Charles Sears Baldwin, of Columbia, speaking on The Eucharist as the Extension of the Incarnation, showed how the popular misconception of Christianity made the life of Christ to end with the Ascension, if not with the Crucifixion, whereas in truth He took human nature for all time, and uses that human nature now as then to come into contact with mankind. This He effects through the Sacraments. The speaker then took up the seven sacraments in order, bringing home his main point each time. In respect of Holy Order he said: "Holy Order is the Sacrament of Continuity. It links up what we do today with the Incarnation of God. Without it the service of this morning would be as empty and meaningless."

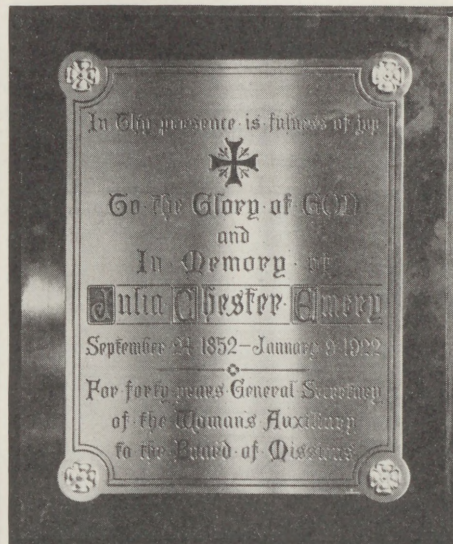
The third and last speaker, the Rev. Frank Gavin, Th.D., Professor of the New Testament Languages and Exegesis at the General Theological Seminary in New York, whose subject was The Mass, Magic, and Men, said, Superficially, men think they see in the rites of the Catholic Church not only relics but direct counterparts of the magic of primitive peoples. You pour some water; presto, you have regeneration. You take bread and wine, some verbal formula, the proper person to say the formula, and there is the Body of Christ. But the resemblance is only superficial, while the difference is fundamental. Magic pretends to act counter to the will of its victim. By magic you claim to "put something over on some-

body." The love-potion, the haunt—every type of magic is supposed to do something to some one, independent of that person's will. On the other hand, the rites of the Church do not and cannot change man's will. To communicate unworthily is to eat and drink judgment to oneself. Man's will can even shut God out; otherwise, sin would not be a fact in human life.

MEMORIAL SERVICE FOR MISS EMERY

THE UNVEILING and dedicating of a tablet commemorating Miss Julia Emery's long years of work as General Secretary of the Woman's Auxiliary took place at a simple service in Church Missions House Chapel, 281 Fourth Ave., New York City, on Monday morning, February 18th. The tablet has been erected by friends who were members of the Executive Board of the Auxiliary at the time of Miss Emery's death.

Bishop Gailor was the celebrant at the Holy Communion, and said the dedicatory



TABLET ERECTED IN CHURCH MISSIONS HOUSE TO JULIA CHESTER EMERY

prayers, and Bishop Lloyd made a brief address.

As Bishop Lloyd observed, if Miss Emery could have spoken it would have been to voice a vehement protest against the very thing they were doing. No one was ever more retiring, more self-effacing, than that gentle spirit, or more sensitive in the consideration of others. Any lack of harmony, any friction in the atmosphere, was for her a burden heavier than any burden of work. Bishop Lloyd reminded her friends of her unflinching insistence that all her work and all the work of the Auxiliary should reveal, and direct attention to, not the workers but their Master. Whoever now looks at the tablet may say, There was a mortal who knew that the greatest wrong a person could do was to let self come between work and "all that the Blessed One has said we might do on His behalf," and who knew that the intrusion of self can greatly hinder the accomplishment of His will.

Besides the Missions House staff, many Woman's Auxiliary officers, and other Church workers, were present.

FUNERAL OF BISHOP GARRETT

THE CHURCH, the State, and the community united to pay a great and memorable tribute to the Most Rev. Alexander Charles Garrett, D.D., LL.D., the late Presiding Bishop, at the time of his

funeral. From the time of his decease until the body was removed to the sanctuary of St. Matthew's Cathedral, Dallas, Tex., Friday, February 22d, at ten o'clock, it lay in state in St. Mary's College Chapel, guarded by relays of loving friends in the day time, while the clergy kept a vigil each night.

Requiem celebrations of the Holy Eucharist were said twice each day in St. Matthew's Cathedral, and each clergyman in the city was a celebrant at one of these services (with the exception of the Rev. John Wallace Ohl, who is ill in the hospital). In addition, there were two celebrations in St. Mary's College Chapel, one taken by Dean Chalmers, and the other by Bishop Moore.

On Friday, at ten o'clock, in the presence of a large congregation, the Rt. Rev. J. R. Winchester, D.D., Bishop of Arkansas, held a brief devotional service in St. Mary's College Chapel, and the body was brought to St. Matthew's Cathedral, where it was received by the clergy and escorted to the sanctuary. At 10:30 o'clock there was a solemn celebration of Holy Communion, with Bishop Moore as celebrant, the Rt. Rev. W. T. Capers, D.D., Bishop of West Texas, as gospeller, and the Very Rev. R. S. Chalmers, Dean of St. Matthew's Cathedral, as epistoler, Bishop Winchester pronouncing the benediction. The body remained in state in the Sanctuary, the clergy forming a guard of honor.

By proclamation of the Mayor of Dallas, all stores were closed from 3 to 3:30 o'clock.

At three o'clock, the burial office of the Church was said at St. Matthew's Cathedral. It was filled to the doors, and an immense crowd was unable to obtain admission. The service was rendered by the full choir of the Cathedral. There was a large number of vested clergy in the procession, including the Rev. Thaddeos Lekas, priest of the Greek Orthodox Church, and the following Bishops took part: the Bishops of Arkansas, Louisiana, West Missouri, West Texas, Texas, and New Mexico, with Bishop Moore, of Dallas.

Seated in the body of the Church were representatives of the Protestant Church, the Masonic bodies, and the faculty and student body of St. Mary's College.

The body was laid to rest in Oakland Cemetery, in a lot where Mrs. Garrett was buried almost fifteen years ago.

A UNITARIAN MINISTER ORDAINED

ON FRIDAY, February 22d, Manfred Lilliefors, Ph.D., and Mr. Walter G. Griggs were ordained to the diaconate by the Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth, in the chapel of Trinity Cathedral, Duluth, Minn.

The Rev. Dr. Lilliefors was born in Sweden in 1867, and secured his A.B. degree there. Coming to this country, he studied at Harvard University, where he gained the degree of M.A. in 1898, and B.D. in 1899. He then attended St. Ludwig's University, Giessen, Germany, for a year, majoring in Semitics, and secured the degree of Ph.D. Returning to this country, he was awarded the Williams Fellowship in Harvard University, and for a time lectured in research work in the Old Testament. He was connected with the Boston *Transcript* for some years, and has written many articles for the press on the Old and New Testaments, and on the History of Religion. He occu-

pied Unitarian pulpits in Davenport, Iowa, Omaha, Nebraska, and Great Falls, Montana, but left the Unitarian Church six years ago. He is now working as Field Secretary of Men's Clubs in the Diocese of Duluth.

The Rev. Walter G. Griggs is a Churchman from Maryland, who, while teaching at the High School at Brainerd, Minn., became a candidate for Holy Orders in the Diocese of Duluth. Mr. Griggs is a senior at Seabury Hall, Faribault, Minn., and, after graduation, will assume charge of Trinity Church, International Falls, Minn.

ARCHBISHOP OF CANTERBURY INVITED TO VISIT AMERICA

THE WORLD ALLIANCE for International Friendship Through the Churches, now representing twenty-seven different nations, announces that the next annual meeting of its American Branch will be held in Buffalo, November 11th, 12th, and 13th.

The Archbishop of Canterbury, world president of the organization, will be invited to attend this meeting as the principal speaker. The invitation will be presented to the Archbishop by Dr. Henry A. Atkinson, General Secretary of the Alliance, who sailed recently for England.

The Archbishop will be asked to speak in a number of large cities throughout the United States under the auspices of the Committee on Interchange of Preachers and Speakers, representing the World Alliance for International Friendship through the Churches, the Church Peace Union, and the Federal Council of the Churches of Christ in America.

The annual meeting in Buffalo will be under the auspices of the Buffalo Council of Churches.

WASHINGTON ANGLO-CATHOLIC MISSION

THE REV. C. ERNEST SMITH, D.D., Chairman of the Committee on Missions of the Anglo-Catholic Club in the Diocese of Washington and rector of St. Thomas' Church, Washington, D. C., has announced that the Rev. Dr. Barry's subjects, at the Mission to be held in St. Thomas' Church, March 16th to the 21st, will be: Sunday, Fundamentalism, Modernism, and Catholicism; Monday, Dogmatic Religion; Tuesday, Why We Insist on the Resurrection; Wednesday, The Question of Miracles; Thursday, The Necessity of the Church; and Friday, The Contribution of Experience.

Members of the Washington Anglo-Catholic Club will make a corporate communion, Ash Wednesday, at a Mass that will be said with intention for the success of the Mission.

ELECTION OF ARCHDEACON WHITE

THE SPECIAL SYNOD of the Diocese of Springfield, called to elect a successor to the late Rt. Rev. Granville H. Sherwood, D.D., was held in St. Paul's Church, Springfield, Ill., on Tuesday, February 19, 1924. The Synod assembled in the parish house of St. Paul's Church, and was called to order by the Rev. Joseph G. Wright, President of the Standing Committee. The Rev. George P. Hoster, D.D., of Champaign, was elected President of the Synod. All of the clergy canonically resident in the Diocese to the number of twenty-seven priests were present, as were

seventy-four lay delegates, representing thirty-five parishes and missions.

After the organization and nominations the Synod went into the church, where there was a plain celebration, and a corporate communion of the Synod. The Ven. John C. White, at the request of the Standing Committee, delivered a short eulogy of the late Bishop.

Immediately after the benediction, the Synod proceeded to balloting for the Bishop with the following result:

| | Clerical ballots | | Lay ballots | |
|---------------------------------|------------------|----|-------------|----|
| | 1 | 2 | 1 | 2 |
| Rev. Robert Hall Atchison | 0 | 0 | 1 | 1 |
| Rev. Charles F. Blaisdell | 3 | 0 | 3 | 0 |
| Rev. Harold L. Bowen | 2 | 6 | 5 | 9 |
| Ven. Frederick D. Butler | 4 | 4 | 3 | 5 |
| Rev. Norman Hutton, D.D. | 0 | 0 | 1 | 0 |
| Rev. Benjamin F. P. Ivins, D.D. | 5 | 2 | 4 | 2 |
| Ven. John C. White | 12 | 15 | 18 | 18 |
| Rev. John Durham Wing, D.D. | 1 | 0 | 0 | 0 |

The Ven. John C. White received a majority of the votes of the laity on the first ballot, and, on the second ballot, was elected Bishop of the Diocese by a concurrent vote of both orders. On motion of Mr. Dan G. Swannell, treasurer of the diocese, the election was made unanimous. The Synod fixed the salary of the Bishop-elect at \$6,000 per annum without house, and \$600 per annum for traveling expenses.

After the signing of the testimonial of the Bishop-elect by the members of the Synod, it adjourned *sine die* with the blessing of the Bishop-elect.

The election was the quickest ever held in the Diocese of Springfield. It is hoped that the Bishop-elect will be consecrated in time to preside at the annual Synod which meets in Decatur on the third Wednesday in May.

The Synod received with sincere regret the announcement of the death of the Presiding Bishop, and sent a message of condolence to his diocese and family. The Synod was also saddened by the news of the death of the young son of Mr. H. E. Halliday, of Cairo, one of the delegates elected to the Synod.

Archdeacon White is the 148th priest in line, which the old parish of St. Helena, Beaufort, S. C., has given to the Church, and will be, when consecrated, the third of that number to be made bishop, those preceding him being the first Bishop Boone, of China, and Bishop Elliott, of Georgia.

THE NATIONAL COUNCIL MEETING

THE NATIONAL COUNCIL, at its meeting in New York, February 20th, announced its purpose not only to rebuild the property in Japan, that was destroyed by the September earthquake, but, in addition, to extend its work there in token of its faith in Japan and the Japanese people. With the additional work planned, the sum of \$3,000,000 will be needed, and the Council unanimously pledged the Church to create this fund. Among the properties to be restored, all located in Tokyo, are St. Luke's Hospital, St. Paul's Middle School, St. Margaret's School for Girls, St. Paul's University, and six churches, together with residences and offices for the Bishops and staff.

The new work, which will soon be inaugurated, will comprise a series of primary schools through which, and the existing institutions, the Church will be able to conduct in Japan a complete educational system from kindergarten to university instruction.

The following statement, addressed to the Church, embodies the action of the Council:

"The Church was thrilled by Bishop McKim's brave message after the earthquake in Japan last September, 'All gone but faith in God,' and the National Council proudly recalls the prompt and generous action of our people in providing emergency relief for the Japanese Church.

"Knowing that temporary relief must be followed by careful reconstruction, the Council sent its President and the Executive Secretary of the Department of Missions to Japan to study the facts, to confer with leaders, and to report a program.

"At its meeting on February 20th the Council received the report of Bishop Gailor and Dr. Wood. This contained a complete plan for reconstruction, based upon personal investigation and upon conferences with the clergy and leaders of the Japanese Church, with Dr. Teusler of St. Luke's Hospital, with architects and building experts, and with Japanese statesmen such as Viscounts Goto and Shibusawa.

"Transcending the need for physical restoration, they report that, following the disaster, there has developed the greatest opportunity ever presented for making Christ known to Japan. In this we must play our part and reap the rich fruitage of the consecrated effort of more than fifty years.

"They declare the experiences and conviction of the leaders of the Japanese Church to be that for successful evangelistic effort it is absolutely essential that, in addition to the churches, there be both a complete and balanced system of education for the development of Christian leaders, and of medical work as a practical demonstration of Christianity."

The Council at its meeting had the benefit of the advice of Bishop McKim, Bishop Reifsnider, and Bishop Tucker, all of whom unqualifiedly endorsed the report of Bishop Gailor and Dr. Wood, and the convictions upon which its recommendations were based.

The estimated cost of the restoration of buildings and equipment and for the necessary expansion to make the work more complete and efficient is \$3,000,000.

The Council has appointed a committee to lay the facts before the Church confident that the Church, in facing this larger task of permanent reconstruction will exhibit the same splendid spirit of devotion and sacrifice that responded so effectively to the emergency appeal. "Let us rise up and build."

ERIE DIOCESAN CONVENTION

THE ANNUAL convention of the Diocese of Erie, which met in St. John's Church, Sharon, Pa., the Rev. E. J. Owen, rector, February 19th and 20th, was preceded, the evening before, by a dinner given by the Men's Club of the Diocese, at which Bishop Mann, of Pittsburgh, gave an address on A Layman's Duty to the Church, and Brother G. P. Hance spoke on The Brotherhood of St. Barnabas, one of the homes of this institution being within the borders of the Diocese. The clergy of the Diocese were guests.

Bishop Ward, in his convention address, referred to the present ecclesiastical controversy, saying in part, as follows:

"First of all, we strongly protest against all heat and violence; against careless speech and party spirit. We object to being called either Fundamentalists or Modernists. To the ultra-conservatives and extreme radicals alike, we cry, 'A plague on both your houses.'

"As to the difficulty which some feel in repeating that clause of the creed, 'I believe in Jesus Christ . . . who was born

of the Virgin Mary' we plead for clear and direct thinking. First, we recognize that these words declare that a certain historical event did happen in the past. It was an event wonderful to be sure, but still on the level of human experience, even as to the crucifixion, death, burial and resurrection of Jesus Christ. Either it happened, or it did not happen. In clear language it can be accepted or rejected. To speak of 'Interpreting—as such vast ranges of truth suggested by some articles of the creed have been interpreted—is to ignore the plain meaning of words. We are forced to the conclusion that the real reason for the rejection of the miraculous birth is neither historical nor literary, but metaphysical."

Addresses were made before the convention by the Rev. Oscar Meyer, on Rural Work, Miss Newbold, on The Girls' Friendly Society, and Miss Dunn, on Work among the Foreign-born. A Church Unity service was held on the second evening, when Bishop Mann spoke to a crowded house on The Christian Church and World Peace.

A reception was held for the two Bishops after this meeting.

The Convention adjourned to meet in Christ Church, Meadville, about January 25, 1925, it being the time of the centennial anniversary of that parish.

SACRAMENTO DIOCESAN CONVENTION

THE CHIEF INTEREST of the Convention of the Diocese of Sacramento, which was held in Trinity Pro-Cathedral, Sacramento, February 6th, was the part played in the observance of the twenty-fifth anniversary of the episcopate of the Rt. Rev. W. H. Moreland, D.D., Bishop of the Diocese. In his address to the Convention, Bishop Moreland summed up the advance of the Church, first in the Missionary District of northern California and then in the Diocese of Sacramento, as it became fourteen years ago. Among other things he stated that the contributions to the Program of the Church in 1898 were \$81, and in 1923, \$6,500.

The observance of Bishop Moreland's twenty-fifth anniversary began with a celebration by the Sacramento Rotary Club on January 25th, when the Bishop was given a silver service, each piece of which was engraved with a miter, and the Bishop's initial. On the eve of the Convention, a dinner was given at which the Greeks of the city presented the Bishop, through their priest, with a pair of silver candlesticks, and the clergy and laity of the Diocese a sterling silver coffee service. At the Woman's Auxiliary luncheon, February 5th, there was a cake with twenty-five candles, and a handsome purse. At the special service of thanksgiving on February 6th, there were five bishops, and twenty-six priests, including the Rev. Matthew Paris, in the full vestments of the Orthodox Church, in the procession. The Rt. Rev. W. F. Nichols, D.D., Bishop of California, preached the anniversary sermon.

There were a number of other incidents, too many to tell almost, in honor of the Bishop.

CONVOCATION OF NEVADA

THE REPORT of the annual Convocation of the District of Nevada, held at Reno, January 27th to the 29th, is overshadowed by the death of the Bishop, the Rt. Rev. George Hunting, D.D., which occurred one week later. Apparently in his

usual health, he presided at the meetings of the Convocation, and, with Mrs. Hunting, entertained the clergy and their wives at the Bishop's House for dinner on the evening of the 28th.

The main work of Convocation centered around the methods of applying the suggestions contained in the Bishop's pastoral address, such as Bible Reading in the Public Schools, now made possible by a decision of the Supreme Court of the State; the establishment of a Home Department for Religious Education in the scattered homes of the State; ways of meeting the apportionments for the Church's Program; and how to attain obedience to the law of Church and State.

Devotion to the Bishop showed itself in these words adopted on the last day of the sessions:

"Amidst the difficulties that arise in shepherding a flock so small and widely scattered as that in Nevada; we, the members of Convocation, realize that many are the moments of utter loneliness that must come to you, our Chief Pastor and Father in God. We know of the places long vacant that cause you many a heartache; we are aware of the lethargy of people in the matter of law enforcement and the following of the higher ideals that you have tried most sincerely to lead us in accomplishing. Therefore in the spirit of loyal affection and good-will, we pledge you our co-operation and our prayers in all that you do for the strengthening of finer life in our State, and the upbuilding of the Kingdom of righteousness for the salvation of souls."

CONVOCATION OF NORTH TEXAS

THE ANNUAL CONVOCATION of the Missionary District of North Texas was held at Emmanuel Church, San Angelo, Texas, February 3d to the 5th.

The Rt. Rev. G. H. Kinsolving, D.D., Bishop of Texas, preached the convocation sermon, on the invitation extended to him by the late Bishop Temple. The sermon naturally took the form of a memorial address. Bishop Kinsolving had officiated at the marriage of Bishop Temple, and assisted at his consecration to the Episcopate, while the latter was rector of St. Paul's Church, Waco. He had, also, a few days before, committed the Bishop's body to the grave.

The outstanding act of convocation was its unanimous decision to make the endowment of the episcopate of North Texas the district's memorial to the late Bishop Temple, the first Bishop of the District of North Texas. A committee consisting of three members of convocation, and three members of the Woman's Auxiliary was commissioned to enter forthwith upon an active campaign looking to the raising, in the next five years, of \$50,000 towards such endowment. Mr. Will Stith, of Abilene, was elected treasurer of the fund.

The various reports and treasurers' statements showed that the district was in a flourishing condition, with all indebtedness paid, and the general Church quotas for both budget and priorities fully met for 1923.

Resolutions, expressing the sense of loss sustained to the District and the Church at large by the death of Bishop Temple, and of sympathy with Mrs. Temple and her sons, were adopted by both Convocation and the Woman's Auxiliary, which met at the same time.

A strong program, proposed by the Board of Religious Education, involving



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special field activities and a summer camp for young people, was endorsed.

The *Church at Work* was adopted as a supplement to the District paper, *The North Texas Adventure*.

MINISTRATIONS AMONG GREEKS AND SYRIANS

THE CLERGY of the parishes of Peoria, Ill., are frequently called on for ministrations by Greek and Syrian Orthodox Christians in that city. The rector of St. Paul's Church, the Rev. Campbell Gray, and his vestry, recently addressed a letter to representatives of these bodies, extending to them an invitation to "join in the worship and activities of St. Paul's Church, and in participation in the Sacraments of the Church, whenever their own Orthodox priest is not here." A cordial and favorable response has been received from both the Syrian and Greek Orthodox bodies.

ALABAMA EXECUTIVE COMMITTEE

THE EXECUTIVE COMMITTEE of the Diocese of Alabama, as created by the recent Council of the Diocese, held its inaugural meeting in Birmingham, February 15th. The Bishop Coadjutor of the Diocese, the Rt. Rev. W. G. McDowell, D.D., is chairman of the Committee, the secretary of the Diocese, the Rev. E. Cecil Seaman, is secretary of the Committee.

The Committee has departments of Missions, Finance, Religious Education, Christian Social Service, Church Pensions, Publicity, and a Field Department. It is to meet quarterly.

ANNUAL MEETING OF CHURCH MISSIONS PUBLISHING CO.

THE ANNUAL MEETING of the Church Missions Publishing Company was held at the office of the company, 45 Church St., Hartford, Conn., January 31st, the Chairman, the Very Rev. S. R. Colladay, presiding.

The company has published, during the year past, accounts of two of the Church institutions for the negroes, *The Story of a Hospital* (St. Agnes', Raleigh, N. C.), the last literary work of its late superintendent, Dr. M. V. Glenton, and *A Visit to St. Paul's Industrial School, Lawrenceville, Va.*, the latter a second edition brought up to date with the assistance of the founder and principal, Archdeacon Russell.

It has reissued two missionary plays that are steady sellers, *The Blue Cashmere Gown*, and *How the Light Came*, and brought out *The Whole Armor of God*, a Mystery Play of the Christian Year, by Alice C. Chase, Woman's Auxiliary Educational Secretary for the Diocese of Western Massachusetts.

In its fall number stress was laid on two subjects of special interest at the present time, the old glebe house at Woodbury, Conn., the birthplace of our American Episcopate, and a sketch of the life of Daniel Sylvester Tuttle, late Presiding Bishop of the American Church, and dear also to the Publishing Company as its second and actively interested president. This biography by the Rev. Melville K. Bailey was supplemented for the first quarterly issue of the present year by *The Bishop Tuttle Calendar*, with portraits of the Bishop and of twelve of his contemporaries of the House of Bishops,

accompanied by his words of appreciation of their lives and services. The attention of the Church throughout the country is called at this time to *The Old Glebe House and its Historic Background*, by the able committee of leading Churchmen, drawn from several dioceses, and under the chairmanship of Bishop Acheson engaged in raising the funds necessary to restore, endow, and open to the public this dignified early Connecticut homestead, to be a monument of the founding of the American Church in the early days of national Independence.

Resolutions of thanks were passed to the Rev. Geo. T. Linsley for contributing this sketch and to the authors mentioned above for their literary work for the company.

Mention was made of the January issue of *Our Lady of the Olives*, a drama by F. D. Graves, of Fresno, Calif., and the number at present in press is *Memories, Here and There*, of John Williams, Fourth Bishop of Connecticut, written for the company by the Bishop of California, Dr. Nichols, the rector, in former years, of Christ Church, Hartford.

On motion it was voted that, the Officers and Managers of the Church Missions Publishing Company desire to place on record that they heartily concur with the statement issued by the American Committee for the Independence of Armenia! "That the honor of America, no less every dictate of reason, demands that the Senate reject the Lausanne Treaty."

The Secretary was instructed to send a copy of this resolution to The American Committee for the Independence of Armenia, to the Connecticut Senators, to Senator Henry Cabot Lodge, and Senator J. T. Robinson.

KENYON COLLEGE CENTENNIAL

CHURCHMEN will be interested in the announcement from Dr. William F. Peirce, president of Kenyon College, of the plans for the celebration at Gambier, Ohio, on June 14th to the 17th, which will mark the one hundredth anniversary of the founding of Kenyon College and of Bexley Hall, the theological seminary.

Probably the most picturesque feature of the Centennial will be the historical pageant to be presented Saturday evening, June 14th, and to be repeated the following Tuesday evening. The wooded slope near Ascension Hall will be utilized as a natural amphitheater for the spectacle in which Philander Chase, first Bishop of Ohio and Kenyon's founder, will be the leading character.

The pageant has been written by Joseph Lindon Smith, and he will personally direct its preparation and presentation.

The pageant will introduce episodes dealing with Bishop Chase's successful mission to England to secure funds for a Church educational institution in "the West"; with the founding of the college; with the work of the Rt. Rev. Charles P. McIlvaine, D.D., the "second founder"; and that of Presidents Douglas, Andrews, Short, Stone, Tappan, and Bodine. Some of the distinguished sons of Kenyon who are to be characters in the pageant include President Rutherford B. Hayes, Edwin M. Stanton, and Salmon P. Chase, secretaries of war and of the treasury in Lincoln's cabinet; and Stanley Matthews and David Davis of the United States Supreme Court.

Lord Kenyon, Lord Gambier, Lord Bexley, the Dowager Countess of Rosse, Han-

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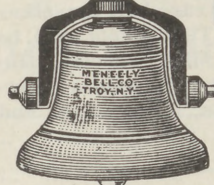
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nah More, and the other English churchmen, who provided Bishop Chase with approximately \$30,000 to start his college, will be represented at the Centennial by Lloyd Tyrrell-Kenyon, the present Lord Kenyon and great grandson of the first of these founders. Lord Kenyon is Pro-Chancellor of the University of Wales, of which King George is Chancellor and the Prince of Wales, Vice-Chancellor. Official guests of the college also will include members of the National Council of the Episcopal Church, the bishops of neighboring dioceses, and delegates representing church and educational foundations, colleges, universities, and theological seminaries.

The centennial sermon is to be preached by the Rt. Rev. T. F. Gailor, D.D., President of the National Council, on the Sunday included in the celebration, while the Monday will be occupied with commencement exercises.

Centennial Day, Tuesday, June 17th, will witness the centennial exercises proper, as well as exercises commemorating the centennial of theological education in the Mid-West.

Kenyon College: Its First Century, is the title of the official centennial history, which is written by a former dean of Bexley Hall, Dr. George F. Smythe, and is to be published by the Yale University Press.

CHURCH BUYS A GOVERNMENT SCHOOL

FOR MANY YEARS past the Church has owned sixty-seven acres of land on the shores of Cass Lake, in the Cass Lake Reservation, one of the four Indian Reservations in northern Minnesota. A notable step forward in the work among the Indians has been made possible by the purchase, recently consummated by Bishop Bennett, of the seventy-seven acres of land adjoining, and a government school building situated thereon, which was closed two or three years ago. The main buildings of the school were destroyed by fire last year, but the other buildings are intact. This school will be used as a Church boarding school for Indian boys in the winter, and as a meeting place for retreats, conferences, and similar gatherings in the summer.

VIRGINIA SEMINARY HISTORY

THE REV. W. A. R. GOODWIN, D.D., the general editor of the *History of the Theological Seminary in Virginia*, wishes THE LIVING CHURCH to say that it is confidently expected that the second volume of the *History* will be ready for distribution by Easter. The many duties incident to work in the College of William and Mary, where Dr. Goodwin is at the head of the Department of Sacred Literature and Social Ethics, has made it quite impossible to get the book out as early as had been hoped.

HOSPITAL BECOMES A DIVINITY SCHOOL

THE INDIAN HOSPITAL at White Earth, Minn., has been converted into a Divinity School for Indian youths who desire to study for the ministry. The school has been named the Parshall Divinity School, in memory of Archdeacon Parshall, who served faithfully for seventeen years as Superintendent of Indian Missions in the Diocese of Duluth. The Rev. E. C. Kaho-Sed, the devoted missionary to the In-

dians of the White Earth Reservation, is the head of the school, and is assisted by the Rev. W. K. Boyle. Five candidates for the ministry are at present in residence, and will take all their preparatory work there, concluding with one or two years' studies at Seabury Hall, Fairbault, Minn.

RETREAT FOR LAYMEN AT BERKELEY DIVINITY SCHOOL

ABOUT NINETY LAYMEN attended the week-end retreat for men conducted by the Rev. G. A. Studdert-Kennedy, D.D., at the Berkeley Divinity School, on Saturday and Sunday, February 9th and 10th. This is the third annual retreat for men to be held at Berkeley, and the success of these retreats seems to prove that the laity are beginning to discover the advantage of this spiritual agency, and that it meets a real need.

At the opening of the retreat each man received a slip with the following plea for silence which was signed by Dr. Kennedy:

"There is perhaps no respect in which the Church has failed its people so grievously in these latter days as in its failure to teach its people that religion is a thing of silence rather than of speech. The very essence of a truly religious life is the power to be still, to be still not only in body, but in mind, and it is this which makes the retreat so valuable. More than three-quarters of the value of a retreat will be lost if those who attend do not keep the silence, and so enable themselves to think and to pray. For your own sakes therefore, the conductor urges upon you the necessity of keeping the silence. You will be surprised after a little while at the immense relief and rest of not being obliged to talk and be talked to."

The Twenty-third Psalm was used as the basis for meditation. The rule of silence was observed throughout. Between the services and meditations many men remained in the chapel to read devotional books. *The Little Flowers of St. Francis* was read at meal time.

Delegations came from parishes in Waterbury, Hartford, New Haven, Wallingford, New Britain, and Stamford. Among those who came to the retreat were prominent leaders of the Y.M.C.A., the Student Volunteer Movement, and the Student Fellowship for Christian Service. On Monday morning these student representatives met with Dr. Kennedy to discuss some important problems which have to do with the student world. There were student representatives at the retreat from Yale University, Trinity College, and the University of Pennsylvania. Add New York Letter

BISHOP BRENT AT HOBART

THE RT. REV. CHARLES H. BRENT, D.D., Bishop of Western New York, gave, at Hobart College during the week of February 10th, a series of addresses on the Christian life entitled Foundations and Pillars. The Bishop, who is Chancellor

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of Hobart College, was highly pleased with the interest taken in his addresses, all of which were well attended by faculty, students, and the public.

PITTSBURGH INSTITUTE SUCCESSFUL

THE SEVEN WEEKS' Institute conducted at Trinity Church, Pittsburgh, has come to a successful conclusion. The project, because of its newness to the community and also because of its unusual length, was entered upon with considerable trepidation. But the outcome has been so entirely satisfactory that a similar Institute is planned for next year. It was an inspiring sight to see the large church well filled day after day for seven weeks, especially during a season of the year when there is no special spiritual appeal, such as in the Lenten season. A particularly encouraging feature was the Friday night conference each week. This conference was largely attended by the professional social workers of Pittsburgh, and the attendance was so good that at times it would have been apropos to display a "standing room only" sign.

NEW ORGAN DEDICATED

ON SUNDAY, February 10th, the Rev. Frank A. Juhan, rector of Christ Church, Greenville, S. C., dedicated a three manual Skinner organ just completed, a gift from the congregation, at a cost of \$16,000. At the same time Mr. and Mrs. T. B. Huguenin presented a set of chimes as a memorial of their daughter, Gladys Inglesby Huguenin. In addition to these two gifts, the chancel chapter presented two sedilia for the sanctuary as a thank offering. All of these gifts were received and dedicated, and a new beautiful carved reredos and wainscoting for the whole chancel were installed.

This parish has had a very satisfactory year in all departments of its work, and is especially gratified that the Diocesan Treasurer's report shows that the parish overpaid its pledge of \$10,500 to the Nation-wide Campaign for 1923. This pledge was larger than that of any church in the Diocese of Upper South Carolina.

The Sunday School, which achieved a remarkable record last year in presenting in its mite boxes \$1,100 for an Easter Offering, is now preparing to make a new record this year.

FIVE TRUCK LOADS OF GOSPELS

FIVE TRUCK LOADS of Gospels printed in Japanese were shipped shortly after the earthquake by the American Bible Society to its representatives in Japan. More than 500,000 volumes of the Gospels have been printed in New York by photographic process to supply the unusual needs caused by the recent earthquake in Tokyo and Yokohama. Practically all of the Bible plate for twenty-five or more languages and dialects of the Far East were totally destroyed, together with the printing plant, at which Bibles for Japan, China, Siam, and the Philippine Islands were printed. The shipment made today is the first of a series of books to be printed in this country until the Society has secured funds for the replacement of its plates and the establishment of printing processes in Japan.

Mr. Gilbert Darlington, treasurer, declared it is the largest single shipment of scripture portions ever made by the Society.

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AMERICAN CHURCH MONTHLY

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EDITORIAL COMMENT

Condemnation, Controversy, and Conference—Bishop Gore on the Virgin Birth—An Exclusive Gospel—Pronouncement from the Cambridge School—Modernism in the Newspapers—The Church of England and Rome—The Case of Dr. Guthrie—The Newspaper Reading Public.

THE VIRGIN BIRTH
Frederick Sherman Arnold

THE ORTHODOX CHURCH IN THE NEAR EAST
C. H. Palmer

ARCHAEOLOGICAL DISCOVERIES AND THE BIBLE

George H. Richardson
CORRECT BELIEF OR RIGHTEOUS CONDUCT
Hamilton Schuyler

SHALL WE JOIN THE FEDERATION OF CHURCHES?
Marshall M. Day

PSYCHOLOGY AND THE DIVINE PERSONALITY
William S. Bishop

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LENTEN SERVICES IN ST. LOUIS

SIX BISHOPS are included in the list of speakers at the noonday Lenten services of the Missouri Brotherhood of St. Andrew, which will be held at Christ Church Cathedral, St. Louis, and the seventh speaker will be the Rev. George Craig Stewart, D.D., rector of St. Luke's Church, Evanston, Ill. The Rt. Rev. Frederick F. Johnson, D.D., Bishop of the Diocese, will speak on Ash Wednesday, on March 6th and 7th, according to the custom of the Bishops of Missouri in opening the services. Other bishops to speak at these services are Bishop Partridge, of Western Missouri, Bishop Thurston, of Oklahoma, Bishop Longley, Coadjutor of Iowa, Bishop Maxon, Coadjutor of Tennessee, and Bishop Harris, of Marquette.

LENTEN SERVICES IN RICHMOND

LENTEN SPEAKERS at the mid-day services at St. Paul's Church, Richmond, Va., have been announced as follows: March 6th and 7th, the Rt. Rev. William Cabell Brown, D.D., Bishop of Virginia; March 10th to 14th, the Rev. W. Russell Bowie, D.D., rector of Grace Church, New York; March 17th to the 21st, the Rev. Hugh Black, D.D., Union Theological Seminary, New York; March 24th to the 28th, the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky; March 31st to April 4th, the Rev. Z. B. T. Phillips, D.D., rector of the Church of Our Saviour, Philadelphia; and April 7th to 11th, to be supplied.

MEMORIAL CONSECRATED AT ROANOKE, VA

ON SUNDAY, February 10th, an impressive service was held in St. John's Church, Roanoke, Va., the Rev. Karl M. Block, rector. The feature of the service was the unveiling, and consecration, by the Rt. Rev. Robert Jett, D.D., Bishop of Southwestern Virginia, of a very handsome bronze mural tablet given in memory of Mrs. Alice Peyton Jamison. Mrs. Jamison was the organizer and director of the Roanoke County Chapter, American Red Cross, and was unflagging in her devotion to its ideals and activities.

While a memorial to Mrs. Jamison, the tablet is most appropriately intended also as a reminder of the noble service rendered by members of St. John's during the World War. It contains the names of eighty-one men and women of the congregation who served in the army and its allied organizations and opposite two of the names is the gold star to call attention to two soldiers who paid the supreme sacrifice for their country.

The tablet, three by five feet in size, was designed by Mr. Edward T. Boggs, of Philadelphia, and executed by the Gorham Company of New York.

ST. LOUIS CHURCH TO BE CONSECRATED

THE DEBT of St. George's Church, St. Louis, has been paid, and the church is to be consecrated in June by Bishop Johnson. The amount borrowed thirty-three years ago was \$25,000 to build the church, and it is estimated that about \$40,000 had been paid in interest alone on this.

St. George's Church, of which the Rev. Robert Hall Atchison is now rector, is one of the oldest parishes in the Diocese of Missouri, and from it have branched out a number of other St. Louis parishes.

The present church is the third building occupied by the parish, which began its work in what is now the heart of business St. Louis.

THE LATE BISHOP HUNTING

THE *Nevada State Journal*, a leading newspaper of Reno, prints the following characterization of the late Bishop Hunting, who died in Reno, February 6th:

"The sudden and unexpected death of Bishop George C. Hunting last night removes a sturdy figure from Nevada's group of Churchmen.

"Bishop Hunting was of the Church militant. Compromise was not in his philosophy. The right, as he saw it, was his end and aim, and there was no departure from the course he set in striking out for his objectives.

"Few ecclesiastics may claim to be so essentially of Nevada as he. Going as a young pastor to Virginia City thirty years ago, he won recognition and universal respect no less by the force and logic of his sermons and the energy of his pastoral and secular service than by his two-fisted, upstanding character as a man.

"They tell of a little band of gangsters who came to respect his cloth after a merited thrashing administered single handed by the young dominie, whose sense of duty brought him into conflict with them. In the cities and in the mining camps he fought what he conceived to be evil, and gave and asked no quarter in any fray.

"With no consideration of creed men throughout Nevada will mourn his passing as that of one who nobly 'bore the light upon his breast,' and moved ruggedly in every form of our diversified life, leaving some mark of betterment all along the way."

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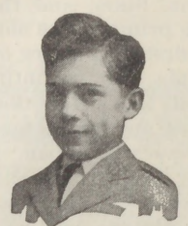
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DR. GUTHRIE'S POSITION

THE REV. WILLIAM NORMAN GUTHRIE, D.D., rector of St. Mark's in the Bowverie, New York City, was the speaker at the meeting of the Pittsburgh Clericus, February 18th. Dr. Guthrie's address was very fiery and extremely entertaining. Regarding the modernist-fundamentalist controversy, he declared that he was not on either side, but was more interested in the mystical phases of religion and their artistic expression. He refused to discuss any of the controversial aspects of his own work, maintaining that he is a good Catholic and asserting that his services have been grossly misrepresented by the newspapers, especially by the headline-writers. He scoffed at the idea that he was merely an entertainer or a purveyor of lubricity. "The gowns of the girls are always of ankle length," he said, "and the light is kept so dim that contours and faces are unrecognizable. Furthermore, it would be absurd to accuse me of competing in lubricity with the professional entertainers in a town so infested with theaters and cabarets."

Dr. Guthrie advised against any one's copying his methods. He said that his methods were peculiar because the situation of St. Mark's was peculiar, and that the services there were the outcome of long-extended experiment. It was necessary either to do something unusual or else to close up the church entirely.

ILLNESS OF ARCHDEACON BAMBACH

TO THE REGRET of all, clergy and laity alike, in the Diocese of Long Island, the Ven. George F. Bambach, Archdeacon of Brooklyn, has been obliged, owing to illness caused by overwork, to tender his resignation, both as Archdeacon and from the Board of Religious Education, to take effect immediately. It is hoped that a rest of several months will so far restore him, that he will be able to exercise his priesthood at least to some extent.

DR. TEUSLER DECORATED BY JAPANESE GOVERNMENT

DR. RUDOLPH B. TEUSLER, the head of St. Luke's Hospital, Tokyo, received the imperial decoration of the Japanese government at Tokyo, on February 11th, during the ceremonies incident to the observation there of Japanese Empire Day. Dr. Teusler was awarded the Order of the Sacred Treasure, fifth class; two other Americans being decorated at the same time.

LAST OFFICIAL ACT OF BISHOP GARRETT

THE RT. REV. ARTHUR W. MOULTON, D.D., Bishop of Utah, who is visiting the Diocese of Massachusetts in the interest of the missions of the Church, announced at a dinner at Milford, that he had been appointed to take charge of the District of Nevada, in addition to his own work in Utah. He received the formal notice of the appointment by the Presiding Bishop, Dr. Garrett, on Monday morning, and that afternoon wired his acceptance. His message could hardly have reached Dallas before Bishop Garrett himself died. Bishop Moulton spoke feelingly of the unusual loss the Church has met in the last six months in the death of no less than nine bishops.

PROMINENT LAYMEN SERVE DIOCESE

MR. GUY N. HITCHCOCK, a prominent banker of St. Louis, has been elected vice-chairman (Bishop Johnson, Chairman *ex-officio*) of the Ways and Means Department of the Diocese of Missouri. This committee, under the Diocesan Council, covers the finance, publicity, and field work of the Diocese, and is far-reaching in its authority and functions. Mr. Hitch-

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cock is a member of the Diocesan Council, and for several years has been Treasurer of the Church of the Holy Communion. His election is considered a tremendous gain for the work of the Church in Missouri.

Another prominent business man of St. Louis, Mr. Harry G. Hurd, was elected Treasurer of the Diocese at the annual Convention, succeeding Mr. James M. Bull, who resigned after thirteen years of devoted service, pleading press of personal business.

OHIO WOMAN'S AUXILIARY

THE ANNUAL MEETING of the Woman's Auxiliary of the Diocese of Ohio was held at the Church of the Ascension, Cleveland, January 24th.

A loving tribute to the memory of the late President, Mrs. H. P. Knapp, was paid by Mrs. Backus, the president. It was decided to raise a fund of \$15,000 to be used for the erection of a suitable memorial to Mrs. Knapp.

Among matters of interest brought out at the meeting were that the Ohio Auxiliary had sent \$5,000, that \$700 of the \$1,000 for the Bishop Tuttle Memorial Special had been raised, and that, in an address made by the National Box Secretary, Mrs. G. B. K. Wade, that boxes to the value of \$285,000 had been sent out through her office.

DEATH OF REV. CHARLES ADAMS MORRILL

IN THE RECENT death of the Rev. Charles Adams Morrill, in Portsmouth, N. H., February 7th, the Diocese of New Hampshire has again lost one of its oldest clergymen.

The Rev. Mr. Morrill was graduated from Harvard University in 1863, and was ordained to the priesthood by Bishop Niles in 1874. His longest work was as master in St. Paul's School, Concord, from 1868 to 1888, during three years of which time he was rector of St. Andrew's Church, Hopkinton, which is near the school. In 1891 he went to Portsmouth where he became, at first, assistant at, and later, rector of, Christ Church. He retired in 1895.

The funeral service was at St. John's Church, February 9th, and was conducted by the Rt. Rev. E. M. Parker, D.D., Bishop of the Diocese, assisted by the Rev. Nelson Kellogg, rector of the parish, and the Rev. C. LeV. Brine, D.D., rector of Christ Church.

DEATH OF REV. JOHN WORRALL LARMOUR

THE REV. JOHN WORRALL LARMOUR, rector emeritus of St. John's Church, Kingsville, Md., died at the home of his daughter, Mrs. Cabell Y. Peyton, Kingsville, Md., January 2, 1924.

The Rev. Mr. Larmour was born in Alexandria, Va., September 27, 1842, the son of Samuel B. and Anna Worrell Larmour. He was ordained to the diaconate in 1865, and to the priesthood in 1867, by Bishop Whittingham. The first years of his ministry were spent at the Hannah More Academy, and in and around Baltimore, Md. In 1869 he went to St. Stephen's Church, Goldsboro, N. C., where he remained until 1881. Then, after three years as assistant minister at Trinity Cathedral, Easton, Md., he accepted, in 1884, a call to St. John's Parish, Baltimore and

Harford Counties, Md., where he remained thirty-three years, becoming rector emeritus in 1916. He was Secretary of the Convention of the Diocese of North Carolina from 1875 to 1879, and Examining Chaplain to the Bishop of North Carolina from 1875 to 1881.

The funeral and interment were at St. John's Church, Kingsville, the church of which he had been for so long a time rector, and of which he was rector emeritus at the time of his death.

NEWS IN BRIEF

BETHLEHEM—Bishop Talbot attended the alumni banquet of Dartmouth College, recently held in Chicago. He reports that it was one of the biggest affairs in the interest of Dartmouth that he has been privileged to attend.

CENTRAL NEW YORK—A Diocesan Altar Society has been organized and the following officers elected: President, Mrs. W. B. Crouse; Secretary, Mrs. Earl B. Clark; and Treasurer, Mrs. Griffith Williams.—The children of St. Peter's Church school, Oriskany, are being dismissed from the public school each Thursday afternoon at three o'clock for religious instruction in the church.—St. Andrew's Church, East Onondaga is having an educational institute. The lecturers are Archdeacon Forman, the Rev. Drs. H. G. Coddington, H. H. Hadley, and Karl Schwartz, and the Rev. Messrs. F. C. Smith, C. A. Roth, and H. C. Staunton. Among the topics discussed will be Christian Archeology, the Sacraments, Creeds, Ceremonial, Church Administration and Organization, and Church Extension.

FLORIDA—The month's mind for the late Bishop Weed was kept in St. Agatha's Church, DeFuniak Springs, February 18th, at which time a requiem celebration was offered. It was on Friday, January 18th, that Bishop Weed departed this life, and not on the 19th, as THE LIVING CHURCH had stated.

GEORGIA—The Church in Georgia, the diocesan paper of the Diocese of Georgia, made its first appearance on February 15th. The editor is the Rev. G. Sherwood Whitney, rector of St. Paul's Church, Augusta. The paper is published by the Department of Publicity, and will have ten issues a year. Subscriptions were received on the pledge cards at the time of the Every-member Canvass, and the paper is sent to every Church family in the Diocese.—Christ Church and St. John's Church, Savannah, both have large Men's Clubs. The Men's Club of St. John's Church was organized last spring under the leadership of the assistant rector, the Rev. W. A. Jonnard. There is a membership of seventy-five, and the objects are to create and offer to the vestry an organized body of men to assist in all business transactions; to promote the acquaintance among, and a spirit of fellowship in, the male members of the parish; and to organize and maintain a class of men for the study of the history of the Church and the Bible. The meetings are monthly, and the Bible Class meets every Sunday before Morning Prayer. Social Service is part of the program.—Since the arrival of the new rector of Christ Church, Savannah, the Rev. David Cady Wright, a Men's Club has been organized, at a smoker held recently, when 140 men attended to hear the new plans of the rector. A Bible class, with a signed up membership of eighty-three began on Sunday, February 17th, and the previous Friday morning, the rector began a Bible class for women, to meet weekly after the Litany.—A Preaching

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Mission conducted by the Rev. Roger B. T. Anderson, of the Order of the Holy Cross, was held for two weeks in St. Paul's Church, Savannah, the Rev. S. B. McGlohon, rector. The last of January, Father Anderson held a week's Mission in St. Stephen's Church (colored), Savannah, the Rev. J. Stewart-Braithwaite, rector.

LONG ISLAND—The Bishop has appointed the Rev. John E. Gerstenberg, rector of St. Michael's Church, Brooklyn, as his secretary.—From the estate of Belle V. Schofield, the Church Charity Foundation of the Diocese of Long Island has received, for the endowment fund, the sum of \$29,320.91.—In memory of Mrs. Julia L. Wessels, a cross for the high altar, and in memory of Miss Clara J. Duncan, altar vases have been given to the Church of the Good Shepherd, Booklyn.—The annual pre-Lenten Quiet Day for the Daughters of the King and other Churchwomen of the Diocese of Long Island will be conducted at St. Ann's Church, Brooklyn Heights, on February 29th, by the Rev. John Whiting Crowell, substituting for Archdeacon Bambach.

LOS ANGELES—At the recent diocesan Convention the Rev. Milton C. Dotten, Ph.D., President of the Standing Committee since 1914, declined reelection because of advancing years. The Committee has reorganized with the election of the Rev. J. Arthur Evans, of Hollywood, as President. The Rev. Robert B. Gooden, D.D., continues as secretary.—Mrs. Louise Mercer, of Los Angeles, has given \$15,000 to St. James' and Barnabas' Church, Los Angeles. The sum has been added to the fund for the erection of the new church, soon to be built on a strategic corner in the Wilshire district.—Miss Velma Woods, on furlough from her missionary duty at Anking, China, spoke in her old home parish, St. Paul's, Pomona, on February 10th.—St. John's Church, Los Angeles, is providing a motion picture entertainment for the entire parish every Friday evening. A complete projection booth is part of the equipment of its new parish house.—On Sunday, February 17th, All Saints' Church, Riverside, observed the fifth anniversary of the rectorship of the Rev. R. A. Kirchoffer. During that period there has been a ninety per cent increase of communicants.

one hundred per cent of parish offerings, and two hundred per cent of gifts for work outside of the parish.—Deaconess Julia A. Clark, who has been spending the year of her second furlough with her family in Pasadena, has returned to her post at Ichang, China, sailing from San Francisco on the SS. *President Wilson* on February 19th.—The February meeting of the Diocesan Men's Club was held at the newly opened Girls' Friendly Lodge, Los Angeles, on the 21st. The speakers were Mrs. W. Bertrand Stevens, Diocesan President of the Girls' Friendly Society, and the Rev. C. Rankin Barnes, Chairman of the Diocesan Social Service Commission.

MILWAUKEE—Through the offering of one of the Church school classes of Christ Church, La Crosse, some eight or nine volumes of our best popular Church literature, together with a large Prayer Book, have been placed in the La Crosse Public Library. For some years the parish has maintained a library subscription to the *Spirit of Missions*, and it is interesting to find how widely that magazine is used, especially by members of other religious bodies.—At the request of the Field Department of the National Council, the Rev. Frank E. Wilson, of Eau Claire, has become one of the auxiliary secretaries of the Field Department of the National Council. The vestry passed a resolution releasing the rector to the Field Department for short periods during the year not to exceed one month all together.

NEW JERSEY—St. John's Church, Salem, has suffered a severe loss in the death of the junior warden, Mr. Henry W. Patterson, for many years a devoted member of the vestry, and delegate to the Diocesan Convention. The funeral was on February 4th, and the interment in the old churchyard.

OHIO—On Sunday, February 17th, Archdeacon Gerard F. Patterson, under appointment from Bishop Leonard, laid the cornerstone of a new parish house for Grace Church, Willoughby. The building is a commodious one, of two stories, with plenty of rooms for parish functions and also living apartments for the janitor. It is well under way and is expected to be ready for use shortly after Easter. This will be a fine improvement in

the work of this rapidly growing suburban parish, under the rectorship of the Rev. W. Guy Raines.—A modern parish house for Emmanuel Church, Cleveland, was dedicated Friday, February 1st, by the Rt. Rev. W. A. Leonard, Bishop of the Diocese, assisted by the Rt. Rev. W. R. Stearly, D.D., Bishop Coadjutor of Newark, a former rector. Many practical features are incorporated in the building. The Church school room on the second floor can be adjusted to the use of separate classes, or thrown into one large hall. There are, suitably located, a spacious choir room with lockers, a Girls' Friendly room, a rector's study, and a sacristy, all elaborately furnished. The culinary department quarters are a marvel of efficiency, capable of catering to six hundred guests. The total cost was \$100,000. The rector, the Rev. Kirk B. O'Ferrall is to be congratulated.

TENNESSEE—The Episcopal Laymen's League of Nashville is preparing for mid-day Lenten services to be held at the Fifth Avenue Theater. The list of speakers includes the following: March 10th to the 14th, the Rev. F. R. Godolphin; March 17th to the 21st, the Rt. Rev. K. G. Finlay, D.D.; March 24th to the 28th, the Rev. Karl M. Block; March 31st to April 4th, the Very Rev. E. L. McCready, D.D.; April 7th to the 11th, the Rt. Rev. E. A. Penick, D.D.; April 14th to the 17th, the Rt. Rev. Thomas F. Gallor, D.D. On Tuesday nights there will be united services held in each parish in succession, the mid-day speaker for the week being the preacher.—Messrs. Mercer and Hadley have completed a very successful Mission at Calvary Church, Memphis, and begin another on February 24th at St. Paul's Church, Chattanooga.—The rector of the Church of the Advent, Nashville, states that when he took charge of the church in 1916, it expended \$2,000 during the year. The outgo in 1923 was \$12,000. In 1916 there were 177 communicants; in 1923, 483.—Eight new members were admitted into the St. Vincent Acolytes' Guild of St. Mary's Cathedral, Memphis, recently, making a membership now of eighteen. One of the objects of this Guild is to bring the Acolyte's Guilds of the Province of Sevanee into closer relations with each other.

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