

Price 10 Cents



# The Living Church

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

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

VOL. LXX

MILWAUKEE, WISCONSIN, MARCH 22, 1924

NO. 21

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

## THINKING BY FORMULA

Editorial

### THE CONSECRATION OF HOLY TRINITY CATHEDRAL, HAVANA, CUBA

By the Ven. W. W. Steel

### THE FAITH, AND KEEPING THE FAITH

By the Rt. Rev. Philip M. Rhineland, D.D.

## A NEW HUTCHINS HYMNAL

We Take Pleasure in Announcing the Publication and Sale on March 25, 1924, of a NEW MUSICAL EDITION of the New Hymnal

### CONTAINING

1. The Hymns, both in regard to exact text and same arrangement, as are now authorized and found in the New Hymnal.
2. The retention and inclusion of tunes in the Hutchins Hymnal of 1892.
3. The typography and appearance of page, as used by the Hutchins Hymnals during the last 30 years.
4. A new feature is a complete Plainsong setting for the more frequently used Morning and Evening Canticles, and for the Christmas, Easter, and Burial Psalms.
5. The inclusion of Single and Double Anglican Chants, and a generous variety of settings for the Communion Service.

We are confident that an inspection of this book by yourself or your organist will convince you that this New Edition is:

- (a) A singing Hymnal.
- (b) A Book bound and finished for long-life and hard wear.

### PRICES:

Blue or Red Cloth.....\$1.40 postpaid  
 Blue or Red Buckram..... 1.70 "  
 (An especially strong reinforced cloth binding for Choir use)

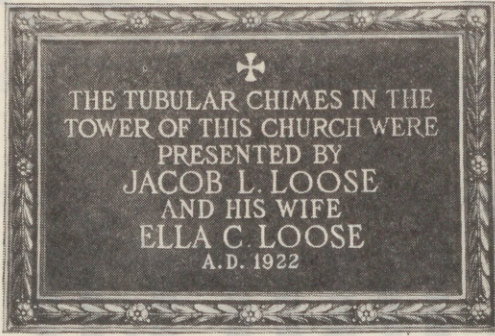
*Special Prices for Orders in Quantity for Choir or Congregational Uses*

All remittances should be *in Boston funds, at par*, and payable by Check, Post-Office, or Express Orders.

PARISH CHOIR

Box 1923

Boston, Mass.



## BRONZE Memorial Tablets

The impressive yet unostentatious appearance and the permanence of the Bronze Tablet make it appropriate for Memorials

*A Tablet 12x18 inches of the same general style as the one illustrated costs approximately \$75*

We shall appreciate the opportunity to consult with Vestries, Altar Guilds and the Laity relative to special Memorials to be used in Church Services

### SPAULDING & COMPANY

Representing The Gorham Co.'s Ecclesiastical Department  
Michigan Avenue at Van Buren Street  
CHICAGO

## THE TREATISE TO THEOPHILUS

Notes on the Gospel According to St. Luke

By the REV. T. L. ABORN, B.A., B.Sc., London; B.D. Trinity College, Toronto. In two volumes, 8vo. xvi + 748 pages, \$6.00. Postage about 25 cts. per set.

This work is something entirely new in religious literature. The writer of the third Gospel, as it is called, set it forth "in order"—in other words, with its several topics arranged, connected, and developed according to a definite plan—so as to give Christian teachers of his day the certainty which all such teachers need. The plan, according to this author, was soon lost, and with it much of the value of the Gospel as Christian evidence. Labelled "Synoptic," it came to be treated as a kind of collection of anecdotes. Now, for the first time in the history of Christendom, as the author believes, St. Luke's own plan is given and followed: opening up for Bible students a new field of knowledge, for preachers a new mine of wealth; and, above all, enabling men like Theophilus to know the certainty of those things in which they ought to have been instructed. It is a work which should be in the hands of all truth-seekers, whether Fundamentalists, Modernists, or others.

PUBLISHED BY

### MOREHOUSE PUBLISHING CO.

1801 - 1811 Fond du Lac Ave.

MILWAUKEE, WIS.

## THE LIVING CHURCH

*A Weekly Record of the News, the Work, and the Thought of the Church*

Published by the MOREHOUSE PUBLISHING CO., 1801 Fond du Lac Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

### OFFICES

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and publication office).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

### SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE, WISCONSIN.

DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. CLASSIFIED ADS., replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the Milwaukee office, and reach there not later than Monday for the issue of following week.

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter pages 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11¼ inches, \$72.00 each insertion. No discounts on time or space contracts. Not responsible for key numbers unless complete electro containing such number is supplied. All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

Address advertising business to C. A. Goodwin, Mgr. Advertising Department, 1801 Fond du Lac Ave., Milwaukee, Wis.

### OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE YOUNG CHURCHMAN. Weekly, \$1.00 per year, including THE MISSIONARY MAGAZINE, monthly, 30 cts. per year.

THE SHEPHERD'S ARMS. Weekly, 50 cts. per year. Monthly, 15 cts. per year.

Special rates on both in quantities to Sunday schools or others.

THE LIVING CHURCH ANNUAL. A Church Cyclopaedia and Almanac. Annually. Paper, \$1.00. Cloth, \$1.25. Postage 10 to 20 cts.

Agents also for (London) Church Times, weekly, \$3.50, and The Church in Japan, quarterly, 50 cts. per year.

## PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	699
Thinking By Formula—Relief of Russian Clergy—Answers to Correspondents.	
ACKNOWLEDGMENTS	701
CHRIST STILLING THE TEMPEST (Poetry). By William Edgar Enman	701
THE INCARNATION THE FOUNDATION OF FREEDOM, PROGRESS, AND UNITY. By the Bishop of Rhode Island	701
DAILY BIBLE STUDIES	702
BLUE MONDAY MUSINGS. By Presbyter Ignotus	703
THE ANNUNCIATION (Poetry). By Katherine W. Crowe	703
THE BROWN TRIAL. By the Bishop of Vermont	704
DAN MYERS AND ST. JOHN LAND	704
"WHAT DO YOU THINK OF AMERICA?" By the Rev. G. A. Studert-Kennedy, D.D.	704
THE CONSECRATION OF HOLY TRINITY CATHEDRAL, HAVANA, CUBA. By the Ven. W. W. Steel	705
THE FAITH, AND KEEPING THE FAITH. By the Rt. Rev. Philip M. Rhinelander, D.D.	707
CORRESPONDENCE	709
"Misinformation in History" (Rev. William H. Haupt)	
—Life and the Manifestation of Life (Rev. Edward G. Maxted)—Disclaimer from the Rev. Dr. Tyson (Rev. Stuart L. Tyson, D.D.)—Preparedness as a Preventive (S. F. Houston)—The Modernist Campaign (Rev. Shirley C. Hughson, O.H.C.)—Bishop Chase's Memoirs (Rev. J. M. D. Davidson, D.D.)	
LITERARY	712
THE PROGRAM OF THE ANGLO-CATHOLIC YEAR OF PRAYER (London Letter)	716
A RUSSIAN ORTHODOX CHURCH OPENED IN TORONTO, CANADA (Canadian Letter)	717
ORDER OF FLEUR DE LIS SPREADS FROM BOSTON TO AMERICAN CHURCH GIRLHOOD (Boston Letter)	718
LENT SPREADING GOSPEL OF UNITY AMONG NEW YORK RELIGIOUS BODIES (New York Letter)	718
PHILADELPHIA CLERGY AND LAITY STRONGLY ENDORSE ADMINISTRATION (Philadelphia Letter)	719
BISHOP ROWE'S PERSONALITY ENGAGES ATTENTION OF CHICAGO CHURCHMEN (Chicago Letter)	720
ANGLO-CATHOLIC SERMONS ATTRACT ATTENTION IN WASHINGTON CITY (Washington Letter)	721

It is my belief that a great deal of skepticism is due, not really to the absence of adequate grounds for conviction, but to confusion of mind, to an excessive deference to current intellectual fashions, and to the fact that man has never thoroughly and systematically faced the problems.—GORE, *Belief in God*.

# The Living Church

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

VOL. LXX

MILWAUKEE, WISCONSIN, MARCH 22, 1924

NO. 21

## EDITORIALS <sup>AND</sup> COMMENTS

### Thinking By Formula

PART of our Lenten regime ought to consist in a little mental discipline. In view especially of the theological discussions in the newspapers, and the many pronouncements emanating from different sources, affirming and denying this and that, and the pamphleteering campaign into which we seem to be plunged, it would seem wise to practise a bit of Christian asceticism. Self-denial should extend not only to our food and our drink, our amusements and our pleasures, but also to a certain type of mental exercise which we call by the euphonious name of "thinking." Of course, by *thinking*, in this sense, it is not meant to cast any reflections upon real and genuine mental processes, but upon that facile and altogether easy disposition to solve all difficulties by the application of a ready-made formula. It is precisely in this luxurious and invigorating sport of "thinking by formula" that it would be well for all of us to exercise some discreet reticence and self-abnegating charity.

One is reminded of the way in which an aggravatingly large number of high school students solve their problems in mathematics: most of the text books in geometry and algebra indulgently supply the student with a sample problem of a given class, and kindly furnish a brief formula by which to deal with problems of the same type. For perhaps a large number of high school boys and girls, solution of problems by formula has become an easy and simple method of dodging the task of *thinking through* the meaning of the problem. Some years ago a friend of the present writer had purchased a new automobile, and was showing it off by taking his friend for a ride. He was quite competent to start, stop, and reverse his machine, but he had not the vaguest notion *why* he did what he did; he had simply been instructed in certain formulae which were short cuts to produce certain results. Now, that method works quite well until something goes wrong with the machinery. Then the application of a formula to a new condition not foreseen becomes both hazardous and futile. When something goes wrong, it becomes a vital matter not only to know the formulae which guide ordinary reactions, but the reasons *why* things act as they do. Solving problems in school by formula and running automobiles by formula are both as hazardous pursuits as meeting intellectual problems, presenting themselves in new guise, with a ready-made formula. For, after all, formulae may be excellent guides to action; they do not deal with the underlying principles of fact.

TAKING THE ARTICLES of our Creeds as formulae, we can easily, if not flippantly, dispose of variations from the normal and unusual phraseology. It is so fatally easy that one might well suspect that there is something wrong with it. Life, generally speaking, cannot be exhaustively dealt with in terms of tight little formulae; the tighter the formula the more exclusive it is, and the more exclusive a judgment, the less likelihood there be of its dealing competently with all the

facts in the case. What may for the time being serve as substitutes for thought and props for our mental functioning, must give way, in times of new emergency, to rigorous and disciplined thinking.

The tendency to call things by names is as old as the beginnings of human thought. We are born with an instinct for giving labels and for pasting names. We have a natural propensity to docket and tag our experience, sorting out and filing the results in ready-made mental compartments. That it is such a natural, nay inevitable, pursuit, should not blind us to its dangers. It is one thing to hang a label on a new specimen, which means that we assign it to a given class about which our experience can tell us something; it is quite another thing to say of this new specimen that it conforms entirely to all that we know of the class: we are treating our verdict in labelling it *as final*, and we act as if it must fit the label. Now, the thing must not necessarily fit the label, but the label must fit the thing. In our mental sloth we are too prone to resent the process of re-examination; we defend the labels we have put on things with the pugnacity of a person fighting with his back to the wall. In this course of action we are surrendering a privilege and duty, rather than defending a principle; for the only principle involved is that of a past verdict which we would like to consider irreformable.

Just because Doctor So-and-so says a certain thing (and we know Doctor So-and-so, and have already assigned him to a certain niche in our mental filing cabinet), our natural tendency is to judge *what* Doctor So-and-so says according to the terms of our ready-made decision as to *who* Doctor So-and-so is. Due to our lack of mental discipline, we slip the more easily into judging what people say, think, and do, not on the basis of these various acts, so much as on that of our previous verdict on the person. If we are over-enthusiastic about Doctor A, because we have the comfortable assurance that we know where to put him, and we approve of his kind, then nearly anything that Doctor A says will be right and conclusive. If, on the other hand, we have come to distrust Doctor B, then pretty nearly anything Doctor B says or does will be prejudged adversely, not because it is necessarily wrong or right, but just because Doctor B says or does it. In short, to make up his mind as to the truth or falsity of things on the basis of the person who says or does them, is a lazy man's substitute for real thinking. It is one more instance of "thinking by formula."

When we call people names, we do just that. When we call a person a "fundamentalist" or a "modernist," we assign him to a certain class. That is comfortable and easy. It makes sharp distinctions, and the process is consoling because we are able to label people and place them. When we have made our verdict, we treat it as final. There is scarcely any more uncomfortable feeling than the uneasy suspicion that people and issues do not "stay put" in the little pigeon hole into which we have placed them. We feel aggrieved if Doctor A should

suddenly slip out of the pigeon hole into which we have filed him, and show by his actions that he does not quite belong under the heading beneath which we have entered him. The universe would be a very comfortable and easy place in which to live, and its problems very simple indeed, if all things could be classified so neatly. When we assign a given name to a person, or a set of ideas, or a point of view, we feel that we can mentally rest on our oars. In other words, we have become prejudiced, because we tacitly assume in advance that no more evidence can be forthcoming, and that whatever other evidence may come in the future, is already predestined to fall into the category we have previously assigned. That this is a vicious process needs no proof.

NOW THIS WHOLE VIEW of the universe which would make possible the classification of its human data, according to mechanical rules, implicitly denies any living quality to the material we are dealing with. We commit the fundamental disloyalty—yes, crime—of treating *people* as if they were *things*. The very essence of human life and its achievements is that they can grow, and that they are subject to change, variation, and development. The minute we irrevocably rivet on a label, that minute we reverse our method of judging human affairs as living and vital, and make them dead.

Furthermore, putting a tag on people means inevitably that, as we have made a mental judgment about them, we are going to act in relation to them in accordance with that judgment. As larger groups of people come to accept a designated label, or to fix on others a definite designation, distinctively *human* relations begin to cease. Because a man has once stolen, we might with a certain show of justice call him a thief. But we have our Lord's own example to warn us of the precarious nature of such a condemnation: "Judge not." The whole danger is that our label may become common currency, as well as a tacit assumption guiding our own conduct, so that the more securely it becomes clamped to a person, the more certainly does that person find it difficult to live it down or escape from its rigorous and condemnatory finality. A man who has stolen, and by that fact has been named "thief," may be forced to become a thief in fact to fit into the environment that public opinion has created for him. A certain lack of finality is a Christian's duty in passing judgment, a certain allowance and "give," and a certain mental and spiritual self-abnegation, must be exercised by every follower of our Lord, if we would escape the condemnation of those who condemn.

A man's convictions of today, no matter how wrong they may seem to us, may not be final. We still have to credit him with the power of outgrowing and surmounting partial or inadequate or even wrong opinions and convictions. The minute we label him we assign him to a certain class, and do all in our power to commit him to the company of those with whom we identify him. When we have done this, we give him a flag to fight for. It may not be a flag of his own choosing, but nevertheless we have made it his flag. We assign him a loyalty which may not be his by a voluntary choice, and then go on to condemn him if he does not keep the terms of that allegiance with which we have invested him. How many "fundamentalists," do you suppose, would really admit the implications of that term in the way their opponents conceive it? How many "modernists" would feel happy and satisfied with the designation, with all the connotations that that name implies in the minds of those who do not think as they do? There is a larger patience and a stricter self-denial which is needed on both sides.

Lent is a good time to practise this self-denial, and to abstain from the ready deductions which so easily spring to mind. Charges of "disloyalty," "dishonesty," "mental blindness," "lack of charity," and "irreverence," are mental verdicts which are the more easy to pass as one's own lack of charity and mental laziness prompt his reply. "Thou hast set my feet in a large room." Abstinence from judgments which seem to us justifiable—yes, inevitable—would be not only a good Lenten discipline but an excellent method of promoting the cause of truth. When we forget that people can grow, we are in grave spiritual danger. If we forget that *we* can grow, we are on the way to spiritual death. Just as certainly as we repel the suggestion that our own short-sightedness, our own mistakes, our own sins, are the essential characteristics

of our real selves, just so certainly are we bound to leave room for others to change and grow, to deepen and develop. We *must not* try to foreclose these possibilities by the exercise of a too ready condemnation or the final pronouncement of a premature verdict.

There is honesty and sincerity in the mind of many a man who does not see and believe as we do; we can precipitate and crystallize his fluid opinions and tentative beliefs by our own condemnatory attitude. If we have grown to the fuller perception of the meaning of the Faith through the years of our past experience, it is incumbent upon us to exercise those qualities of patience, loving sympathy, and kindly understanding, which would promote the same growth in others.

Disposing of difficulties by a formula, applying a ready-made test, will not meet the exigencies of a *human* situation: true breadth and deepened conviction require no attitude of rigorous condemnation to justify themselves.

SOME inquiries have been received in regard to a proper instrumentality for extending relief to such of the Russian clergy as are in distress under present conditions in their country. There is a committee in the English Church seeking funds for that purpose, the president and the honorary treasurer of which is the Bishop of Birmingham, while the chairman of the committee is the Rev. G. Napier Whittingham, who is well known in this country. The fund was opened in February, 1923, since which time we understand about £1,000 has been collected in England and has been distributed for the purpose. The committee has asked for assistance from this country, and we understand that through the instrumentality of the Foreign-born Americans Division at the Church Missions House some small amounts have been transmitted. Heart-rending details as to the suffering of the Russian clergy, including many of the bishops and other high ecclesiastics, are related in the literature of the committee.

One of these stories tells of twenty-two of the clergy, including five bishops, exiled on an island north of Siberia near the Arctic circle, with which communication can be had only with the greatest difficulty, by boat in summer or by reindeer in winter, and requiring many weeks in transit. The island is said to be at a distance of from two to three thousand kilometers from the nearest station. Of the five bishops numbered with the other clergy on that island, two are working as stable men and two as shepherds, while the fifth is past seventy years of age and unable to do work. Their sufferings are intense and their supplies very scant and inadequate, both as to quality and to quantity.

THE LIVING CHURCH would gladly receive and transmit contributions from this country, or beyond, to the English committee.

REFERRING to the fact that, according to his order, the donations of our readers for relief through Archdeacon Nies, in Munich, are now sent to him chiefly in the form of flour rather than in cash, the Archdeacon has sent the following expression of thanks:

"American Church,  
"Salvatorplatz, Munich,  
"February 23d, 1924.

"Dear Mr. Morehouse:

"At last the flour is arriving. Eight sacks of finest wheat flour, 140 lbs. each, came yesterday as well as a letter from Hamburg, notifying me that 127 more sacks were on the way from Hamburg to Munich.

"It is hard to overstate my grateful appreciation of this help to my children's relief work here, both by yourself and your generous readers. Especially is it a great comfort to me personally that so many churches and Sunday schools are generously helping to uphold the hands of the Church here.

"We have had an efficiently organized Relief Work for children since January, 1920, and have accomplished a great deal, through God's blessing; but the need was always so much greater than anything we could meet, and our funds came so much from outside, that this Church and Churchmen's help, as well as its large measure, particularly helps and encourages me.

"I will write you further about the distribution in a short time.

"Very sincerely yours,  
"WILLIAM E. NIES."

ANSWERS TO CORRESPONDENTS

G. K.—(1) The Church discourages marriage during Lent but it is not formally forbidden and is legitimate for very urgent cause, when not followed with social festivities.—(2) Your extract is from a book dealing with English, not American, law. Publication of banns in a church does not usually take the place of a license in this country, though it does in some few states.—(3) The letters I. H. S. are the first three letters in the Greek word, *Jesus*, and are used as standing for the sacred Name.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

St. James' Church School, Painesville, Ohio.....	\$ 5.00
Mrs. E. S. Grauel's class, St. James' Church School, Painesville, Ohio .....	5.00
Mrs. E. Murphy's class, St. James' Church School, Painesville, Ohio .....	5.00
M. E. and M. Payne, Springfield, Mass. ....	15.00
Master Hamilton Brown, Irvington, N. Y. (for orphans)....	7.00
In loving memory of H. E. ....	10.00
M. J. M. ....	1.00
"J. Bull," St. Paul, Minn. (for Armenian and Syrian children)	10.00
Christ Church, Norfolk, Va. ....	25.00
Frances B. Ansley, Chicago, Ill. ....	5.00
M. W. Brinckerhoff, Philadelphia, Pa. ....	10.00
Rev. Jos. Jameson, Jacksonport, Wis. ....	5.82
A member of St. Matthew's Church, Kenosha, Wis. ....	25.00
Parish of St. Paul, San Diego, Calif. ....	19.18
A Virginia Churchwoman.....	5.00
Schenectady, N. Y.* .....	2.00
St. Paul's Church, Chicago, Ill. ....	15.00
	\$170.00

\*For Armenian Christians

RELIEF OF STARVING GERMAN CHILDREN THROUGH ARCHDEACON NIES

Church of the Ascension, Montgomery, Ala. ....	\$ 5.00
Vineyard Haven, Mass. ....	5.00
M. L. C. ....	10.00
In loving memory of H. E. ....	10.00
A member of St. Mary's Church, West Philadelphia, Pa. ....	5.00
In loving memory of Archie.....	5.00
	\$40.00

FOR NEEDS OF RUSSIAN REFUGEES IN PARIS

A friend of Russia .....	\$ 50.00
From a member of St. Paul's Church, Steubenville, Ohio (for children) .....	5.00
Mrs. R. T. Auchmuty, New York City .....	250.00
	\$305.00

CHURCH FUND FOR JAPAN RELIEF

A friend in West Haven, Conn. ....	\$ 5.00
------------------------------------	---------

CHRIST STILLING THE TEMPEST

The surging waves were rolling high  
 And fierce the gale,  
 When on the deep in quiet sleep  
 Thou, Lord, didst sail.

The hearts of Thy disciples there  
 Were wrapt in fear;  
 Tossed on the tide to Thee they cried,  
 And Thou didst hear.

At Thy rebuke the billows ceased  
 And all was still;  
 The winds obeyed, the storm was stayed  
 At Thy blest will.

Dear Saviour, hear us when our sins  
 Roll o'er the soul;  
 One word from Thee can set us free  
 And make us whole.

And when we pass through death's dark sea,  
 Be with us, Lord,  
 And may Thy grace all fear efface  
 And peace afford.

With Thee before to lead the way  
 To heaven's calm shore,  
 Grant us to share Thy glories there  
 For evermore.

WILLIAM EDGAR ENMAN.

THE INCARNATION, THE FOUNDATION OF FREEDOM, PROGRESS, AND UNITY

THE question which most vitally affects the thought of men today is whether life at its highest and best is a human achievement or the manifestation of divine purpose. Man's experiment or God's?

Through every sphere of intellectual and practical activity that question cuts its way; in the arts dividing between ingenuity and inspiration; in science, between the theory of relative knowledge and the assertion of absolute truth; in ethics, between a moral code evolved from human experience and the law of God as it is written in the word of God. Beyond all other inquiries in the field of religion the answer must be made whether faith is the supreme effort of the human mind to apprehend the truth, or is the response of mankind to God's self-revelation.

Once that question was put into clear terms which cannot be evaded, "What think ye of Christ?" "Whom do men say that I am?" All the differences in Christian thought, in Christian worship, and in Christian institutions are gathered up in two answers to that question. Either it is He whose life marks the final result of man's moral and spiritual energies or it is He, "who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary and, was made man."

The answer to our question thus stated in the creed and recorded in the gospel secures the freedom, the progress, and the unity of Christian faith.

It is the charter, first, of freedom. It removes the barriers which confine men's thought of God to the limits of their individual experience. It is a poor, halting faith which ventures only so far as the eye can see; a narrow faith which includes so much of truth as the mind can prove. A perverted use of the word "liberal" has recently been made by those who reduce their creed to a minimum. In its rightful sense a liberal belief is the faith which reaches out for the whole range of truth contained in God's revelation. Liberal belief is free to follow the light wherever it leads, in science, in religion, and in life; from the known to the unknown, from the natural to the supernatural.

This attitude insures progress also. Nothing so tends to self-satisfaction as the possession of half truth. The man who persuades himself that the position he holds is the utmost of which human will or the human mind is capable, fixes an arbitrary goal of faith. Let the same man have before him the miracle of God's entrance into human life as recorded by St. Luke; let him catch the vision which St. John describes of the glory as of the only begotten of the Father full of grace and truth; let him press toward the mark of a complete faith, "born, not of the will of the flesh, nor of the will of man, but of God," and then there becomes revealed a realm of truth which the human mind for endless ages can explore with increasing progress, forgetting those things which are behind and ever reaching forward.

Finally on such faith in the Incarnation rests the hope of Unity. If it were true that Christ represented only the highest mark of human effort, then all the paths of moral and spiritual aspiration would invite division. Men would pursue their several ways to attain the goal. But let the answer of the gospel stand—it proclaims a fact in which the problem of unity is solved. In just so far as the faith of Christians bears witness to the Incarnation, they are already one.—THE RT. REV. JAMES DEWOLF PERRY, JR., D.D., in the (Rhode Island) *Diocesan Herald*.

BEWARE OF CATCH-PHRASES

IN HIS weekly letter to his parish, the Rev. John Moore McGann, of Christ Church, Springfield, Mass., makes the following pertinent remarks:

"Nothing is harder to dislodge than a descriptive popular word which appears generally in the pages of newspapers. Its specific original meaning may be lost but the word remains and does duty in place of argument or interpretation. Bishop Manning is at the opposite pole from a Fundamentalist as this term was first adopted by a group of Baptists. Yet, now, he is commonly described as a member of this group, and presently every one who accepts the Creeds as statements of the Christian faith will be so designated. The word has entered politics and is well on its way to acquire definite partisan connections.

"On Saturday evening at a dinner of Republican men and women of Massachusetts the speaker said, 'All of us here this evening, are Fundamentalists. We shall nominate and elect Calvin Coolidge.' I wonder if he forgot that the leading Fundamentalist is a former candidate for the presidency on the Democratic ticket. The moral of the story is: 'Beware of catch-phrases.'"

## DAILY BIBLE STUDIES

*March 23: Third Sunday in Lent*

READ Eph. 5:1-15.

Facts to be noted:

1. Christ has given Himself a Sacrifice for us.
2. In return we must offer the sacrifice of a pure life.

The Incarnation has usually been presented as the crowning act of God's self-revelation. But the Incarnation does more than reveal God to man; it reveals man to himself; it shows man what his manhood ideally is, and what its possibilities are. Christ is the true man; He sets the standard of all right living. Nowhere has the appeal to the life of Christ effected such a revolution as in the conception of personal purity which the Christian Church offered to the world. Ancient literature, and the remains of classic cities like Pompeii, show that impurity was not only tolerated, but that it was publicly exploited. The Church demanded a standard of purity which seemed to the old world extreme and almost fantastic. It backed its demand by reference to the life and character of Jesus Christ, to His blameless living, and to the offering of His spotless body upon the Cross. Impurity today menaces the life of the individual and of society at large. We are drifting back to something like the pagan attitude. That is a natural consequence of irreligion. The power and danger of impurity lie in the fact that it rests back upon a natural impulse; it is the exaggeration and perversion of the normal. There is the greater need, therefore, that we bring to combat it a power greater than our own will. We need the example and the power of Christ.

*March 24*

Read St. Matt. 5:27-33.

Facts to be noted:

1. Impurity is not a matter of the act alone.
2. It begins with the thought and the intention.

Our Lord's Jewish contemporaries regarded righteousness as obedience to the Law. Their morality was legalistic. The failure of law to secure a real righteousness lies in the fact that the law takes cognizance of the act; it is normally invoked when the law itself is broken. Law can seldom deal with the inner faults of thinking and of judging which end in the transgression. Jesus transferred the accent from the overt action to the thought and temper which produced it. A man is what God sees his thoughts and intentions to be. Character is fashioned out of more subtle elements than actions. As a man thinketh so is he. Jesus made it essential to be pure in spirit. By that test our modern world stands heavily condemned. Christian society is still largely legalistic in its attitude to vice. It condemns the vicious act, but it plays with the consideration of impurity. We have but to recall the constant flood of salacious novels, of poetry which gives us the slime of life in the name of realism, to realize how far away we are from the inner standard of cleanliness of thought and imagination which Jesus demanded. Such literature is always the sign of an age morally and spiritually decadent. It points the need of a return to the religion and ethics of Jesus.

*March 25: The Feast of the Annunciation*

Read Isaiah 7:1-10.

Facts to be noted:

1. Isaiah predicts the birth of Immanuel.
2. The passage is taken in Christian thought as foreshadowing the birth of Jesus.

It is undoubtedly a loss to Anglican Christianity that the fear of unwarranted doctrines and speculations regarding the person and office of the Blessed Virgin have lessened the esteem and reverence in which the Mother of our Lord is held. The instinct which delights to honor St. Mary is a true instinct. The fact that Jesus "was born of a woman," and of one whose only claim to that signal honor lay in her true womanliness, has given to woman a dignity and place in society which were never hers, and are not today, outside of Christian society. Woman has truly been blessed through her. Reverence for the Blessed Virgin lies at the basis of the attitude of Christian chivalry toward women. There was, perhaps, no force so potent in subduing the untrained desires of men, as the rough hordes swept into the early Church, as the spell which the Mother of our Lord exercised upon the

imagination. It is significant that the Gospel, which sets before us the perfect life of the Son of Man, presents us also with the picture of the loveliness of simple, pure, God-fearing maidenhood and motherhood. It is a lesson to be learned and pondered over with the rest of the Gospel.

*March 26*

Read I Cor. 6:15-end.

Facts to be noted:

1. Our bodies are members of Christ.
2. They are temples of the Holy Ghost.

The religion of Christ consecrates all of life; it puts a new value upon every part of life. There is always a tendency in eastern religions to despise the body. The spirit must grow; the body must be thrust down, degraded, subjected to disciplines and punishments as something which hampers and defiles the spirit. The honor which Christianity gives to the body is the consequence of the Incarnation. The Word was made flesh; the eternal Son dwelt in a human body. The instrument of the Incarnation was, therefore, sanctified and honored; the human body was made the tabernacle of the divine. St. Paul is here thinking of Christ as again incarnate in the Church, uniting every man in his whole nature, body, soul, and spirit, to Himself as the living Head, and filling each least part with His spiritual energy and power. All dishonor to the body, every misuse of it, and every action that weakens or defiles it, is a sin against Christ and His Holy Spirit. We do well to remind ourselves that sin is not limited to the consequences for the individual; it has consequences for the society also of which we are a part. The life of the Christian affects for good or ill the Church of Christ of which he is a member.

*March 27*

Read Phil. 4:5-10.

Facts to be noted:

1. A man's thoughts are the true index of his character.
2. We must take heed what we think.

We are largely what we think. Our judgments are shaped by the current of our thoughts. We come to place our affections upon the matters which engage our minds. Our actions in the end reflect the tenor of our thoughts. It becomes then supremely important that we learn to govern our thoughts. It was just here that Jesus made His great contribution to the conception of moral life. He made character begin with the musings and intentions of the heart. There, more than in what we do or say, is written what we are. We are pure so far as we think of pure things, and love purity; impurity begins when we have given hospitality to the impure thought. The best preventive of evil thinking is sedulously to give our attention to good and beautiful things. Overcome evil with good. St. Paul has given us few greater rules than this: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

*March 28*

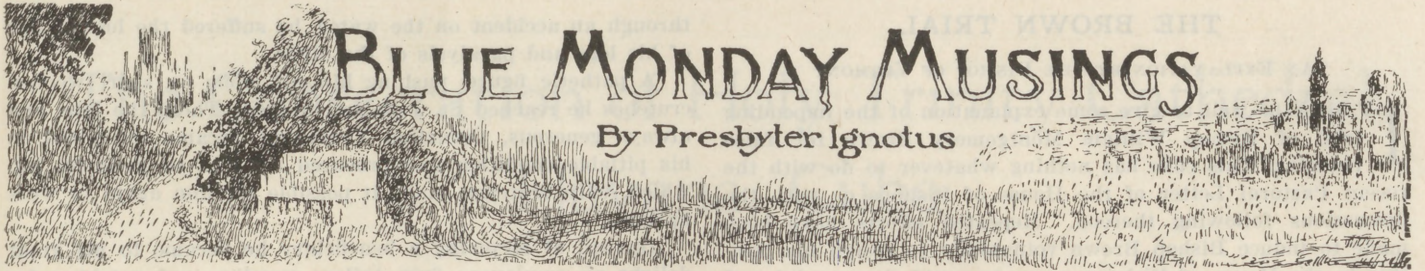
Read I St. John 3:1-6.

Facts to be noted:

1. We are the sons of God.
2. The hope of closer sonship will keep us pure.

The Apostle is here making an appeal for purity of life which has a power which every one will recognize—the appeal to loyalty and love. For one who has kept his life clean on the strength of moral principle, there are probably ten who have made their clean living the response to a trust imposed or a love given by one whom they love. We fear to shame or to hurt those to whom we are dear. We know that our sin or folly will endanger some relationship which we value most in life, that some barrier will be placed in the way of intimate, trusting companionship. "We are the sons of God," says St. John. "Over us our Father watches with infinite tenderness and anxiety. Let your answering love and loyalty be the inspiration of your purity of life. You value your sonship to God now, but you are just entering upon its meaning. Sonship to God holds more in store than you imagine now. Live

*(Continued on page 713)*



# BLUE MONDAY MUSINGS

By Presbyter Ignotus

IT WOULD be good mental discipline for some of the half-baked "scientific theologians" to read *From Immigrant to Inventor*, by Michael Pupin, Professor of Electro-Mechanics in Columbia University. "One of the greatest scientists in an age of great scientists," he is called, and deserves the title. Yet he continues to be the simple Orthodox Christian that he was when a boy herding cattle in Hungary—not "near the Bulgarian border," though the publishers' "blurb" makes that extraordinary blunder! It is a fascinating story of adventure, from Idvor, the little village near the Serbian frontier, to New York, with animadversions upon farm life, study in Prague, in Cambridge, and in Berlin, and with a quite extraordinary sense of the symbolic permeating all. I don't know when I have read a book of that kind with so much enjoyment. But curiously enough I find nothing in it about "the warfare between Science and Religion," and I fancy the learned professor continues to say the prayers he learned from his very wise Serbian peasant-mother, although she could neither read nor write!

I HAVE BEEN READING an extraordinary book; extraordinary in its subject, its style, and its point of view. *The Diary of an Outlaw*, it is called; and the author is Cécile Tournay, a well-known Hungarian writer. The translation (in two volumes) is published by Philip Allen & Co., of London. It is the story of the downfall of the Hapsburg monarchy in Hungary, the brief regime of Count Michael Karolyi, and the bloody Bolshevik despotism of the Jew, Bela Kun, or Cohen. The author does not profess to be a cold and impartial observer. She is a Magyar of the Magyars, and every blow to Hungarian prestige or Hungarian honor she feels as if it were a personal wound. (Sometimes she fails to distinguish between honor and prestige!) Karolyi is her pet abomination, a great noble—malformed, jealous, ambitious—who sees his opportunity for rising in the downfall of his country, and even sells himself into the ranks of the pacifists, the internationalists, the Bolsheviks, only to find himself cheated at the end. One is startled to read of "the barbarous Serbs, the cruel Czech hordes, the semi-civilized Roumanians," and will suppose (if he believed all he read) that the Hungarian government has been the very model of wide-minded liberality for the thousand years of its existence.

But her pictures, drawn day by day, of the atheist Jews who "ran" the revolution, are most vividly convincing. Drawn *e facie populi*, with no sense of loyalty to country to give them patriotism, and no religious principles to hold them steady, and with a frightful blood-lust dominating them, in constant communication with Lenine and Trotsky, and making havoc altogether of everything fine and good and old in all Hungary, they are hardly models to be imitated; and one rejoices at their speedy overthrow by Admiral Horthy—though the White Terror has its seamy side as well as the Red!

ANOTHER GOOD BOOK, quite the best novel of the twelve-month, I think, is *The Last of the House of Alard*, by Sheila Kaye-Smith. It is a study of post-war conditions among the "county families" of Sussex, that region which the author has made so peculiarly her own; and what gives it special interest for us is that it is written from our own point of view. Very few novels try to get the Church atmosphere now-a-days, particularly when treating of present-day times. I remember one of W. M. Letts' books, *The Only Way*, which succeeded admirably.

FROM A LETTER just received, I must quote something about the falling asleep of dear Princess Marie Adelaide. "She was taken ill two months ago, and, throughout her illness, was all angelic patience and sweetness. One saw how willing she was to die: but the only thought that troubled her was that her

dear mother might be sad. Towards the last, her mind sometimes wandered; yet, whenever the Blessed Sacrament was brought to her, she looked up, and her thoughts were at once quite clear. After having received Holy Communion on the morning of the day she died, she said to her beloved mother, 'Do not mourn; rejoice!' Then she asked her mother's permission to go to the other world, adding, 'You know, mamma, I want to obey you in everything, to the very end.'

"Her resting-place is in the crypt, under the high altar of the castle chapel. The little saint is now happy with Him to whom she desired to devote her life and love and talents."

HOW DELIGHTFULLY expressed this, from Portland, Oregon, is. Note its child-like faith!

"Protestants awake! The ritualistic Episcopal Oxford Movement' is a Romeward Movement. Plan to see and hear the grand lantern lecture to be delivered in Third Baptist Church.

"Subject: 'The Ritualistic Episcopal Conspiracy to undo the work of the Protestant Reformation.'

"Speaker: Rev. W. Arnold Bennett, B.D., pastor of Third Baptist Church.

"Come and be informed concerning the Sham-Romanism of the Ritualistic Episcopalians.

"Pastor Bennett has up-to-the-minute facts and pictures of revived Popery taught and practised by Ritualists.

"You must see his magnificent collection of slides showing Faces blacked with soot for Remission of Sins; Creeping to and kissing the Crucifix; Mary Worship; Making New Fire; Blessing and Distribution of Palms; Blessing of the Sea; with the Priest in the Confessional; Nunneries and 'Monkeries' and High, Low, and Purgatorial Masses.

"Canon Melville said: 'Make peace if you will with Popery . . . but be ye certain . . . that the Popery thus honored and embraced is the very Popery that was loathed and degraded by the holiest of your fathers; the same in haughtiness, the same in intolerance, which lorded it over kings, assumed the prerogative of Deity, crushed human liberty, and slew the saints of God.'

"Protestantism maintains: no priest but Christ; no sacrifice but Calvary; no confessional but the throne of grace.

"Admission free. Offering to defray expenses."

## THE ANNUNCIATION

A softer, holier light falls all around;  
For Innocence and Love and Faith have been called forth  
To meet the shining presence of an angel,  
The chosen messenger of God,  
To bring salvation unto all the world.

That Holy Spirit which, from earliest infancy,  
Had shed the fulness of His grace upon her life,  
Preparing, teaching, guiding, hour by hour,  
With seven-fold gifts to make it most complete,  
Would now o'er-shadow her, with all His power.

The cruel pains of travail might be hers;  
The jeers and scoffing of an unbelieving world;  
And yet resigned and sweet and pure she stands,  
Holding the hope of ages in her hands,  
"The handmaid of the Lord, submissive to His word."

KATHERINE W. CROWE.

A GOLDEN-HAIRED CHERUB sallied forth last year to sell *The Spirit of Missions* for his Easter offering. Equipped with a pencil and a pad and his sample copies, he made his first call just before lunch, and returned a little depressed because the lady said there were too many pictures in that magazine.

It was suggested that he explain to the next lady that the paper did not always have so many pictures. He did, and the lady said, "Oh, I think the pictures are the best part!"

Undismayed, the infant persevered all afternoon, sold all his samples, got three subscriptions, and returning to tea, summed up the situation with, "They know they ought to read it, and if they ought to, why don't they?"

## THE BROWN TRIAL

AN EXPLANATION BY THE BISHOP OF VERMONT

IT MAY be well to give some explanation of the impending trial of Bishop William Montgomery Brown for false teaching. This case has nothing whatever to do with the recent Pastoral Letter of the House of Bishops or with the discussions following thereon. Repeated efforts have been made to induce Bishop Brown voluntarily to resign his position in the House of Bishops, so as to avoid the scandal and trouble of a trial. No one wants to prosecute an old (only 68) and sick man. But he has persistently refused to resign, and describes himself at the beginning of his book *Communism and Christianity* (with a picture in Bishop's robes) as "Member House of Bishops Protestant Episcopal Church," thereby throwing some sort of responsibility on the Church for his publication, for which he claims a circulation of 125,000 copies in the English editions, besides foreign editions—"Italian, Bohemian, Swedish, Greek, Hungarian, and Finnish." The Church, it seemed, was bound to clear itself of complicity in this anti-Christian and anti-Theistic propaganda. The only course open to test Bishop Brown's status was for three diocesan Bishops to make formal presentment of him according to provisions of the canons, as holding and teaching doctrine contrary to that of this Church. The following, taken from page 81 of his book, can hardly be regarded otherwise: "Gods in the skies (Jesus, Jehovah, Allah, Buddha) are all right as subjective symbols of human potentialities and attributes and of natural laws, even as the Stars and Stripes on a pole, Uncle Sam in the capitol, and Santa Claus in a sleigh are all right as such symbols; but such gods are all wrong, if regarded as objective realities existing independently of those who created them as divinities and placed them in celestial habitations."

Having spoken strongly about the necessity of the Church clearing itself from toleration of this sort of teaching given by one still claiming a position in her House of Bishops (there was nothing to prevent Bishop Brown from attending a meeting of the House and taking part in the election of a Missionary Bishop), the Bishop of Vermont felt he ought to be ready to take a lead in the procedure and asked the Bishops of Indianapolis (Dr. Francis) and of West Virginia (Dr. Gravatt) to join with him. The formal papers were sent to the Presiding Bishop by February 2d, and by him to the president of the Court for the Trial of a Bishop, who is the Bishop of Maryland. He must summon the Court to meet at a date not less than two months nor more than six from the issuing of his notice. This would be after Easter. Nine Bishops elected at the General Convention form the Court, of whom six must be present for a quorum. Provision is made for a Court of Review composed of nine other Bishops; and before a final sentence can be pronounced on a Bishop for false doctrine the House of Bishops, sitting as a final Court of Appeal, must by a two-thirds vote of all its members approve the findings. So ample provision is made for guarding the interests of the accused. It has been thought worthwhile to make all this plain, as we must be prepared for misunderstanding and misrepresentation of the facts. It would be much pleasanter and easier to go on quietly teaching and practising the Christian religion than to be involved in controversy and prosecution: but what would remain of the Christian Religion in belief or practice if such denials were allowed to go unchallenged? Bishop Brown retains his seat and vote in the House of Bishops though he resigned the Diocese of Arkansas in 1912, this privilege being granted by the canons to a Bishop who resigns his jurisdiction on the ground of advanced age or bodily infirmity.—*Mountain Echo*.

## DAN MYERS AND ST. JOHNLAND

FUNDS from the estate of Dan Myers are just being turned over to the Society of St. Johnland, which maintains homes for children and the aged in a little community on the north shore of Long Island near Kings Park. This bequest, though small, is such an unusual and interesting one that some mention should be made of it.

Dan, as a youth, followed the fascinating trade of logger in the north woods of New York State. He loved the open spaces and the free life, and it was a tremendous blow when,

through an accident on the water, he suffered the loss of one of his legs and paralysis of the other.

A pathetic figure, pushing himself along on short wooden crutches he reached St. Johnland in 1886. There the late, and always generous, Cornelius Vanderbilt became interested in his pitiable condition and procured for him an artificial leg, which, with crutches, made it possible for him again to walk upright.

Instead of becoming a beneficiary he became to his great delight an employee: first, tailor—mending and patching for the boys and old men—then, barber too—a job which did not add to his popularity with the boys, who were always threatening him with dire punishment, when they grew up, for his bad hair cuts—and last, to the end of his life, a wonderfully faithful and efficient storekeeper.

For thirty-seven years he lived at the institution, loved and respected by all. It was a sad day when he was laid away in the little cemetery in the woods after a service in the beautiful St. Johnland chapel that was dedicated last May. He made many friends both in and out of the community, but it was for the support of the home that he loved that he left his little savings. The trustees of the Society have thought it but fitting that the amount be used to renovate, in his memory, one of the cottages occupied by the men workers, for he was devoted to his fellow employees and was loved and honored by them.

Although the story of Dan Myers is a unique one, yet this splendid institution has done as much for hundreds of boys and girls, making them into self-reliant and useful members of society. The community shelters about two hundred persons, of whom one hundred are children. The balance is made up of contented aged men, women, and couples. Altogether it is a most interesting and cheerful place to visit, and one which it should be a privilege and a joy to help. The New York office of the Society is located at 49 West Twentieth Street, where information is cheerfully given and contributions are gratefully received.

## "WHAT DO YOU THINK OF AMERICA?"

BY THE REV. G. A. STUDDERT-KENNEDY, D.D.

THERE is a question which almost everybody has asked me since I came among you, and which I have never been able to answer. But as I am now drawing near to the end of my time, perhaps I ought to attempt to answer it. The question is, "Well, what do you think of America?" I imagine if that question were put to any one of you, you might find it difficult to answer. When I shut my eyes now and think of America, there comes before my eyes a series of pictures: bright yellow electric trams, millions of automobiles, sleeping cars heated up to the temperature of the infernal regions, porters with dark faces and red hats, crowds and crowds of people, enormous buildings that go up into heaven, and a general feeling of being able to get anything or do anything by putting a nickel in a slot. And forming an atmosphere for all the pictures, a kind of spirit through them all, a feeling of inexhaustible human kindness, and a sense of hearty welcome. But, after all, a composite panorama of that description does not amount to much.

When I begin to ask myself is there any great lesson that America has taught me that I can carry back to my own land to aid in the solution of the many problems that press me, I am inclined to answer "No," because I feel that to your land, as it is, the problems have not yet come. There are many respects in which we beat you hollow. We beat you, for instance, in the matter of slums. I do not think I have seen the worst of what you have to show, but I am sure you are not in it with us. We beat you in the dirt and ugliness that the Industrial Revolution has spread over the world. But you are coming on fast. That ought not to vex you, ought it? It is not a great claim to make for my own land that it is further than you on the road to trouble, and perhaps it is not a great message. It is the message, you say, of a pessimist. Well, I once heard in the British army the difference between a pessimist and an optimist expressed thus: a pessimist is a man who says the Germans are coming over when they are not; an optimist is a man who says they are not coming over when they are. The pessimist prepares, and perhaps the pessimist is right.



# The Consecration of Holy Trinity Cathedral, Havana, Cuba

BY THE VEN. W. W. STEEL,

Archdeacon of Havana

**H**AVANA is the noisiest city in the world. The corner of Neptuno and Aguila streets, the location of Holy Trinity Cathedral, is one of the busiest and noisiest corners of the city. It is the place of intersection of two lines of street cars, and a natural outlet from the heart of the city to the westward.

In Cuba the carnival begins on Quinquagesima Sunday and continues through Mid-Lent Sunday. On Quinquagesima Sunday, a beautiful clear day, slightly overcast, amid the rattle of the street cars in the narrow streets in front and at the side of the building, the honk and roar of the automobiles rushing westward to the casino or the Country Club, on pleasure bent, and the universal racket of the preparations for the carnival beginning on that afternoon, with such an accompaniment the beautiful service of consecration of Holy Trinity Cathedral, Havana, was performed by the Rt. Rev. Hiram R. Hulse, D.D., Bishop of Cuba, assisted by the Rt. Rev. Albion W. Knight, D.D., the first Bishop of Cuba, and now the Bishop Coadjutor of New Jersey, together with various clergy of the city and the neighborhood.

During the administration of Bishop Knight, the building was erected, and a considerable amount of the funds for its erection were raised. It was therefore a great pleasure to his friends of the former days that he had accepted an invitation from Bishop Hulse, and had come to Havana to rejoice with the members of the congregation, and to deliver to them words of congratulation and counsel and admonition.

The procession formed in the *patio* at the side entrance to the Cathedral in the following order: first, some members of the Havana Commandery No. 1, of the Knights Templar, as a vanguard; then, the crucifer, the vested choir of men and women, Cuban clergy of Havana, Marianao, and Matanzas, two Archdeacons, the Dean, and the two Bishops, with other members of the Commandery as a rear guard of honor.

Passing through the side gate to the street, the procession turned the corner, and arrived at the main entrance of the Cathedral. There it was met by the two wardens and the other members of the chapter, who delivered to Bishop Hulse, the consecrator, the keys of the building.

Arrived at the sanctuary entrance, the Instrument of Donation was read by Mr. H. A. Himely, the senior warden, as representing the members of the chapter and the congregation, and the Sentence of Consecration was read by Mr. E. G. Harris, in the name of the Bishop.

The mahogany wainscoting of the sanctuary, and the Bishop's chair, or throne, were specially consecrated to the memory of Verna Henderson Myers, the first wife of the Very Rev. George B. Myers, who was the Dean of the Cathedral at the time of her death, in the year 1919.

The sermon by Bishop Knight was an eloquent and force-

ful presentation of the idea that the building just consecrated was of the nature of a sacrament; its outer form and materials being an outward and visible sign of that inner and spiritual grace and benediction that would be bestowed upon those who worshipped devoutly within; also that each and every member of the congregation, in himself, was a sacrament, his outer acts and words being outward and visible signs of that inner and spiritual grace that should characterize the children of the King.

The church was beautifully decorated with roses, gladioli, cannas, and a forest of the out-spreading fronds of the indigenous palms.

\* \* \* \* \*

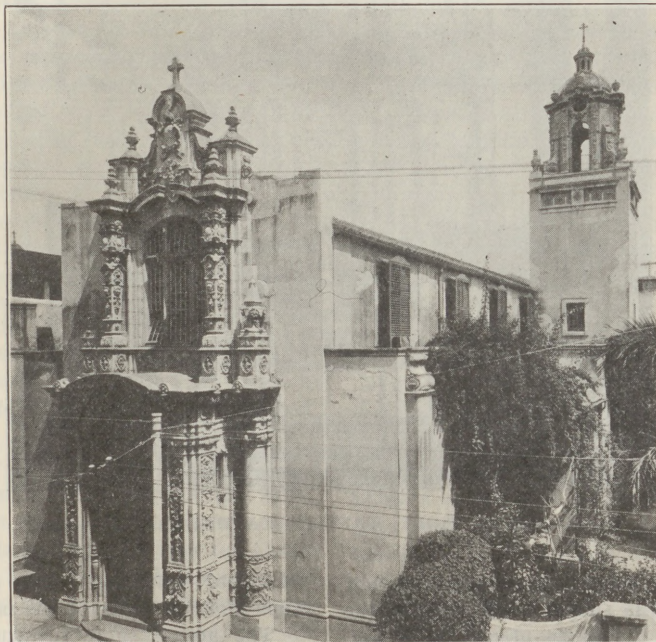
Previous to the year 1871 all non-Roman services were forbidden in Cuba. They were punishable by fine or imprisonment, or by both, and, indeed, one of our clergy was actually imprisoned for holding such services. For the space of at least a year, all the services of the Church in this island were held on board of a United States war vessel in the harbor. For a number of years after that year, they were held in a private house behind closed doors, in the greatest secrecy, with no sound of music, the hymns and canticles being read. There was no permission for any ministrations beside the beds of the sick and dying, nor any opportunity for giving Christian burial to the dead. The

Church was worshipping, as it were, underground, as in the days of the Roman persecutions, when the services were held in the catacombs.

However, by the year 1880, the Church was allowed to minister to the sick and dying in one hospital, and ground had been purchased for a non-Roman cemetery, in which Churchmen were allowed to bury their dead with the rites of their holy religion.

At that time, the Ark of the Lord had come to a temporary period of rest in a hall in the Hotel Pasaje, on the Prado. Its wanderings were many; now it rested in a private house, now in a Masonic hall, now in a building furnished by the officials of the United States Army of Occupation, during the first intervention, until finally, in the year of the arrival of Bishop Knight, the first Bishop of Cuba, it was to be found in a building on the Prado, that is now used as a shoe store.

One of the very earliest undertakings of Bishop Knight was the erection of a dignified and beautiful building which should have the architectural possibilities of a Cathedral, although it would bear the name of the pro-Cathedral. Owing to the size of the city and the scattered condition of the congregation of English-speaking people, together with the exorbitant values of real estate within the city limits, it was very difficult to determine upon, and to obtain, a good situation for the building. However, largely through the generosity of the late Mr. George C. Thomas, of Philadelphia, a lot was finally purchased at the intersection of Neptuno and



HOLY TRINITY CATHEDRAL, HAVANA, CUBA

Aguila streets, and the corner-stone of the new edifice was laid on the afternoon of Thursday, January 10, 1907, at the time of the meeting of the annual Convocation of the District.

A vast multitude of people was present; all of our clergy in Cuba and the Isle of Pines; lay representatives from most of the mission stations in the District; officials of the United States Army and Navy, then engaged in the second occupation of Cuba; together with great numbers of Spaniards and Cubans. The music was rendered by a large choir of men and women, accompanied by the Cuban Artillery Band, whose services were tendered gratuitously. Bishop Knight laid the corner-stone, and delivered an address, which was followed by addresses in Spanish by the Rev. Messrs. M. F. Moreno, at that time the Nestor of the Church in Cuba, and Esteban Morrell, an ex-Roman priest, who had been received into the ministry of the Church. Governor Magoon, who was at the time the Provisional Governor of the Island of Cuba, also delivered an address in English.

For the building the architects, Messrs. Cram, Goodhue, and Ferguson, selected, very wisely, the Spanish Colonial style of architecture. The city of Havana is already rich in this style of architecture, of which the old Roman Cathedral is a very excellent example. It was felt that all good taste demanded that no break should be made with such an architectural tradition, and that our new temple of worship should harmonize with its beautiful and time-hallowed environment, and yet stand out so conspicuously that it should command the interest and admiration of every passer-by.

The front and sides of the entrance, a shallow porch or vestibule, are richly decorated in stucco work, in high relief, in the same Churrigueresque style as the reredos and altar piece. However, the vestibule decorations are of the natural concrete, grey at first, but darkened with time and dust; while those of the reredos are of softer material, now tinted in a pinkish cream color, but, when completed, to be adorned in the rich, dark reds, blacks, blues, and gold, of the style of architecture above mentioned.

Above the flattened arch of the façade of the vestibule, just above the rounded arch of the doorway, and above the top of the entire façade, are Latin crosses; and immediately below the upper cross, and crowning the whole façade, is the coat of arms of the District of Cuba, on which the English Church is represented by a lion rampant, the Spanish Church, or that of Spain, by the three castles, the Church in the American colonies by the thirteen stripes, and the Apostolic Ministry by a key, two pastoral staves, and a mitre.

The vaulted interior of the building, and the flat surfaces of the walls and pillars, offer ample opportunity for future mural decorations of the most imposing designs. At present the windows are filled with square panes of amber colored glass. The high pulpit, the low choir screen and lectern, and the memorial wainscoting of the sanctuary, with the Bishop's chair or throne, are all of dark Cuban mahogany, highly polished.

In addition to this latter, a memorial, are the choir screen, the hymn tablets, the altar cross and candlesticks, and a pair of vases, and especially the notable reredos. This latter is a memorial to Bishop Whipple, to whose determined efforts was largely due the arousing of the American Church to the needs and opportunities of the Cuba mission. It is in the highly raised Churrigueresque style, the name being derived from a Spanish architect of the Seventeenth Century, who made great use of this style, especially in the construction of his notable work, the Cathedral of Santiago de Compostela.

About the central panel, and as if guarding it, appear two pairs of figures, representing, on the gospel side, doctors of the Eastern Church, and, on the epistle side, those of the Western Church. On the gospel side appears St. Gregory Nazianzen wearing a rectangular mitre, and bearing in his hand a small book, possibly a copy of the Holy Scriptures, but, more likely, a copy of his own Greek poems.

He is just above a figure of St. Athanasius, the great defender of the faith in the doctrine of the Holy Trinity, and therefore a very fitting figure to be placed in this Cathedral that is dedicated to the Most Holy Trinity. He also represents the Eastern Church. He bears a pastoral staff in his hand.

On the epistle side the two figures are those of two of the fathers, or doctors, of the Western Church; St. Augustine above, with a mitre, and holding an open book in his two hands; and St. Ambrose below, with a mitre and a cross-tipped staff.

In the small central group between the two panels, is a representation of the Blessed Trinity; THE ANCIENT OF DAYS appears as an aged man, seated beneath a canopy. In front of Him is a figure of the Christ Crucified, the Second Person of the Holy Trinity; and beneath all is represented the Holy Spirit as a dove descending, symbolizing the procession of the Holy Spirit from the Father and the Son.

The reredos is not yet decorated as it will finally appear; only the glory at the top of all, which consists of three intertwined circles in the midst of a blaze of gold and blue, a symbol of the Trinity, having been completed. When done, this reredos will be exceedingly rich and gorgeous in its many colors, and gold.

The dark marble altar is surmounted by a tabernacle and mahogany gradines. It is approached by a series of seven steps from the floor of the nave.

The actual choir furniture is temporary; the plans provide for very ornate stalls and sedilia.

The semi-transept on the epistle side is intended to be developed into a small chapel. It is now sometimes used for daily Lenten services.

To one side there is a well appointed choir room, a completely furnished sacristy, and, near the sanctuary, a vestry room for the clergy. In the high tower also are two rooms, access to which is by a winding stairway, after the medieval manner.

The side porch gives into a small yard or *patio*, of which the ever-blooming flowers furnish most of the altar decorations for the Sunday services. The three royal palms over-topping the roof, symbolize the Trinity.

Into the cement of the cross-tipped, rounded dome of the tower are set a number of colored tiles, or *azulejos*, as they are called in Latin countries. These are very commonly used here on the fronts of house walls, and on porches, but they appear rarely, if ever, in the churches. Those on the tower of our cathedral greatly enhance its richness and brilliant beauty.

The notice board near the entrance announcing the Sunday services calls this, in Spanish, *La Catedral de la Santisima Trinidad*; and mentions it in English as Episcopal-Anglican. In contrast with the Roman churches in Havana, which close their doors after the late Mass, the doors of our Cathedral are always open, and many there are who enter it for private worship irrespective of creed or religion. Possibly more Roman Catholics make use of it than any others.

LIFE has but one problem to solve, how self may be driven from the throne, and love placed there in its stead.



HIGH ALTAR, HOLY TRINITY CATHEDRAL, HAVANA

# The Faith, and Keeping the Faith

A Sermon Preached at the Annual Service of the Sons of the American Revolution, in Epiphany Church, Washington, D. C., on Sunday, February 17, 1924

BY THE RT. REV. PHILIP M. RHINELANDER, D.D.

I have fought the good fight, I have finished the course, I have kept the faith.—II St. Tim. 4:7.

**S**O WROTE St. Paul—and our Blessed Lord Himself, the night before He suffered, as He prayed, used words with the same meaning: "I have finished the work which Thou gavest Me to do." That was His ideal of human life, which He perfectly fulfilled.

To be true to a trust; to endure to the end; to count life itself not dear if only he held his course unflinching, in all this the disciple does but follow and emulate his Lord. "I have kept the faith."

So the great tradition of true Christian manhood had its birth and so it has continued through the centuries.

It is, of course, true that Christianity has borne extraordinarily rich and diverse fruits. It has proved its virtue in an infinite variety of forms. If you enrich the soil, each separate seed you plant will feel the new fertilizing impulse; will come to fuller beauty and more complete development. In like manner what Christians call the Grace of God has wonderfully enriched the common soil of human nature. Out of the common stock, so enriched by grace, have come new energies, new possibilities for each separate member of the human family. Every instinct, every activity of human nature, has taken on new meaning, new reach and scope and power. Artists and artisans, soldiers and sailors, doctors and lawyers, poets and prophets, statesmen and rulers, by becoming Christians, lose nothing, give up nothing save their sins and weaknesses. On the contrary, they gain the one thing needful for effective service. There is no levelling down into a dull indistinguishable mass. There is rather a quickening and an intensifying of each man's power to be himself, to do his part, to fill his place.

And yet through all diversity of gifts and operations, the Christian type of character persists. It is always the same. It can always be identified. You will find it no more clear and unmistakable in those first days, when witness for Christ meant the laying down of life, than in the latest converts brought to Him today, perhaps as we sit here. Its hall-mark is a life lived with its center in God and not in self; a will surrendered to the constraining love of Christ; a controlling purpose not to be ministered unto, but to minister; a stewardship humbly received, loyally held, devotedly discharged. Christians are men under authority: men who are not their own; who belong to, who depend upon, Another. For them, all worldly goods, equally with light and air and sunshine, are gifts, not gains. For them truth is God's revelation, not their own discovery; righteousness means personal obedience to Him; peace, a conscience void of offence in His sight; success, something accomplished for the coming of His Kingdom. The Christian's chief ambition and most intimate desire is that he may have grace to say, when the time comes, and the account is called for: "I have kept the faith."

Now this Christian ideal is very deeply and very broadly human. Here, as in all else, Christianity, so far from contradicting human nature, reinforces and fulfills it. The Christian tradition carries on to its complete development the tradition of the race. For, all through history, by an intuitive and unerring judgment, men have exalted this virtue of fidelity. They have given their highest honor to those who have kept faith. They, and they only, have power to stir the hearts and hold the reverence of a whole people, yes, of a whole race.

Lesser excellencies and virtues have been duly and generally recognized. The names of poets, artists, soldiers, sailors, musicians, and inventors—all high and bright spirits who have adorned their age and country—have their devotees and votaries; their riches in the nation's Hall of Fame. But our real heroes, enshrined in our hearts, kept in undying memory, are the men of faith and faithfulness. In them deep calls to

deep. In them manhood, our common manhood, reaches its purest, noblest, strongest point. Therefore we acclaim them as benefactors, saviours of society, builders of the nation, whose very names have power to thrill and move us to better life and stronger service.

Here is the secret and the significance of this day's ceremony, of the nation's observance of the birthday of George Washington. He had all the gifts and graces which come by birth and natural endowment. He was a rare type of fully furnished and well-rounded manhood, worthy to hold his place with the best and greatest men in history. But the elemental, dominating thing which draws us to him, the thing which leaps instantly to mind at the mere mention of his name, is his fidelity to trust. He kept the faith. That is what we say of him. His people trusted him to save them from their enemies; to vindicate their independence; to win victory in battle. And he did it with a patience, a courage, a resolution, a resourcefulness worthy, yes, more than worthy, of their trust.

But that was not all the trust committed to him. That was only a small part of it. Indeed, his military campaigns, critical and brilliant as they were, were really incidental. The fighting did but clear the ground. When it was over, then the true work began, the work of establishing a nation. And the people made him guardian and trustee, as of their safety and security, so of their social and political ideals. He, with them, was heir of a great political tradition: of a high faith in law-abiding liberty, in equality of opportunity, in peaceful industry, in the sanctity of home, in the authority of moral law. This was the inheritance which we fell heir to when we were born a nation. This was the faith given us to keep. And we were bent on keeping it. The Revolution was, in literal fact, conservative: we fought to preserve what we possessed. In that struggle against Englishmen we, not they, were the upholders of the true English faith: for we were fighting to defend and to perpetuate what English history, and English literature, and English institutions, had wrought into our moral and spiritual fiber. Having made good our title, then we turned to the work of administering our estate. And again we chose Washington as chief administrator. He was to do it for us, he was to help us do it for ourselves.

Ideals, to become effective, must be brought to earth and naturalized. They must be embodied. They must express themselves in life, in living character. In Washington the national ideal found its embodiment. Never, I think, in history has so high and exacting a political and social faith found such a faithful keeper. He became its instrument and representative. It flowed into him and took possession of him. It flowed out from him to shape and mould our permanent, characteristic institutions. So he became the Father of his Country. So we revere and honor him as the first great American, because he kept the faith.

And what comes out from this for us today? What is its bearing and its application? First, I think it gives us warning. It points to danger threatening our national integrity. For men of faith seem to be rare among us. Loyalty and fidelity are losing ground. The voices that dominate and deafen us strike a very different note. They tell us there is no faith anywhere worth keeping: that modern men have outgrown and outworn all that men of old held dear and precious. The past is to be broken up and thrown away; traditions, however sacred, scorned and discarded; authority, of whatever sort, disowned; moral sanctions disallowed. The individual, in unbridled self-assertion, holds the field. Each is to do what is right in his own eyes. Liberty is to be complete in license; democracy in anarchy. That seems the program of an increasing number in every country, and among all classes. It is said that the masses of the people are still sound and true. It may be so. But, at least, they are doubtful and perplexed, not knowing where to turn, or whom to trust. They need, as

perhaps they have never needed it before, courageous, disinterested, and devoted leadership: the kind of leadership our fathers gave them in former crises of our history. Where shall they find it if not in those who claim direct descent from the makers and founders of the commonwealth, those who are the living representatives of these men? Surely the members of a society like this should be the first to rally to the support of American ideals and of him who, as Chief Magistrate, is so faithfully and courageously representing and upholding them. Surely they should be foremost in showing the nation what the true faith is and how to keep it.

And, secondly, this means an individual responsibility. It is a call to personal service. This Society of yours is an admirable thing, and, I doubt not, has helped promote patriotism and stabilize society beyond your knowledge. But you must not lose your sense of personal responsibility in a gratifying sense of membership. The Society is but the body: the living members are the soul. If your sonship is traced only in records of descent, it is altogether worthless. True sonship means spiritual kinship. We may not trade with borrowed capital. We may not boast of others' virtue as though it were our own. We must make it ours ere we claim it. We best honor our dead, not by building their tombs or garnishing their sepulchres, but by drawing inspiration from their bright examples. It is easy enough to rail at unworthy politicians, to denounce corruption and dishonesty, to raise an outcry against destructive radicalism. But words are cheap, and, by themselves, quite useless. They will pay no debt of patriotic service. They will right no wrong, and break no yoke. And remember also that what we call the little things are, in reality, the big things. Your homes, your business, your use of leisure, your rule of life, your books, your recreations, your daily habits, your personal ideals, these are the raw material ready to hand, through which you make your contribution to the nation's life, by which you exalt or debase the moral currency, by which you raise or depress the spiritual level. Each, then, to his task, loyal to his trust, keeping the faith in all things.

And, finally, there is a call to religious consecration. Let me quote here words which most of you will recognize: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. Reason and experience both forbid us to expect that national morality can prevail in exclusion of the religious principle." So run the familiar sentences of Washington's farewell address. Never were words more timely: for the need is great and pressing.

Strangely and wilfully have we misrepresented and misinterpreted the message of the Gospel. It is not a new burden of moral obligation laid on our shoulders: it is no mere scheme of difficult and mysterious doctrine requiring our intellectual assent. It is rather a helping hand stretched out to us: a light in our darkness, a medicine for our wounds, a new strength in our weakness. Its true name is the Gospel of the Grace of God. And the Church is on earth to show the way: to give us the opportunity of contact, to keep us in the communion and fellowship of God Himself. That God should care to do all this for us, is the great mystery and miracle. That so few of us should care to take and use His gifts, is the great tragedy.

For there can be no question that the Christian Faith is our chief heritage, the chief treasure of all the ages gone before. In it has lain the greatness of our past. In it lies the promise of our future. It has been our chart and compass. It has inspired our ideals, upheld our institutions, secured our rights and liberties, illumined our patriotism, consecrated our homes. By it, because of it, we have come safely hitherto. To revive it, to live by it, to maintain it, to increase the mass and momentum of it through the whole commonwealth: that is the supreme duty of this hour. That is the very heart and center of our loyalty: of the faith we are to keep.

May we stand fast, as true men, as true Americans, as true sons of our fathers, by the grace and in the faith of Jesus Christ.

---

THE WORLD is either a welter of alternate combinations and dispersion, or a unity of order and providence. If the former, why do I care about anything else than how I shall at last become earth? But on the other alternative I feel reverence, I stand steadfast, I find heart in the power that disposes all.—MARCUS AURELIUS, *Meditations*.



HIS HOLINESS GREGORY VII, ECUMENICAL PATRIARCH  
(Elected November 23, 1923.)

### THE RUINS OF FOUNTAINS ABBEY

STUDLEY ROYAL, the estate of the Marquis of Ripon, upon which the historic ruins of Fountains Abbey stand, has lately been sold to Mr. Clare Vyner, a second cousin of the late Marquis; and it is understood that he will continue to allow the public to visit the ruins on the same conditions as before.

Fountains Abbey lies in the sequestered valley of the little river Skell, about three miles south-west of Ripon, Yorkshire. Most beautifully situated, it is also one of the finest abbeys in England. Not only the church but many of the other monastic buildings are preserved, and some of these are actually supported on arches built over the stream.

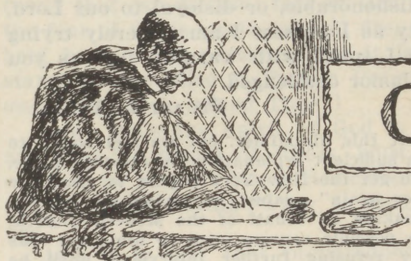
The abbey is a typical Cistercian house, bearing no trace in its original characteristics of unnecessary ornament. A prominent feature of the ruin now is a huge tower nearly 170 feet high, but this was added just before the dissolution of the monasteries in the sixteenth century. The nave is in the true transition-Norman style. It has eleven bays divided from the aisles by ten massive circular piers, with slightly pointed arches on each side. The windows of the aisles and of the clerestory are of the round headed Norman type.

Most beautiful of all is the Chapel of the Nine Altars, which is an exquisite example of Early English architecture, and perhaps has no equal among British monastic ruins, though it has a splendid counterpart, similarly named, at Durham.

The story of the abbey began in 1132, when the prior and twelve monks of St. Mary's Abbey, York, settled on the site and were assisted to establish a Cistercian house by Thurstan, Archbishop of York. From 1135 to the middle of the thirteenth century building work proceeded. After the completion of the abbey the only notable addition to its structure was Abbot Hubert's tower, in the sixteenth century. Soon afterwards came the dissolution of the monasteries, and Henry VIII sold the manor and with it the site of the abbey. This, after passing into the possession of several families, was acquired last century by the first Marquis of Ripon.

---

THOSE who travel on the road to paradise will meet with many occasions of joy and suffering, hopes and sorrows.—*Orient Leaves*.



# CORRESPONDENCE

## "MISINFORMATION IN HISTORY"

[CONDENSED]

To the Editor of *The Living Church*:

I WOULD add my endorsement of the article of the Rev. A. A. Hughes, which I hope gets a careful reading. To this I would add the following criticism of West's *Modern Progress*, a text book used in our high schools . . . . That the reader may follow the text, I take the objectionable passages in the order in which they appear.

Page 57 asserts that "Christianity [in Great Britain] vanished," was "driven out or enslaved." Not a thing about the Church in Wales and Cornwall, which, after converting the Irish and the Scotch, converted the greater part of England.

Page 59. He quotes King Alfred in part only, making what he says of the Roman Mission to mean the whole of Christianity in the Island. One short paragraph he deems sufficient for this great king and his work.

Page 73 is commended for its clear statement of the rights of the clergy, but it is completely forgotten, when he reaches Henry VIII and his supremacy, which is really the whole question.

Page 74 states that "Christendom was organized with the Pope as the Supreme Lawgiver, Supreme Judge, and Supreme Executive." This is a thousand years before it was true in the Roman Church, and I question if this would be accepted by a majority of Roman Catholics. An absolute monarchy of this character certainly finds no place in early Christendom. It is the idea of certain popes who aspired to such power as did other monarchs of the world, but Romanism still goes through the form, at least, of Councils.

Page 115. He is compelled to admit the defiance of certain kings to these aspirations, particularly Edward I of England, but he omits all mention of the statutes of *Praemunire* and Provisors, for that would spoil the theory on which his history is based.

Page 117. He is compelled to tell about the Council of Constance, and how it deposed two popes and made another claimant resign, and tried to exercise the rights which "Christendom" had given to Councils, and not to popes . . . . He entirely omits the Council of Basle and its long fight with the popes on this very ground.

On page 153, we start in the middle of the story of Henry VIII. Nothing is said of how Henry's father secured a setting aside of a law of "Christendom" in order to continue the alliance with Spain: how that, by this act, the Pope permitted a boy of fifteen to be married to his sister-in-law, a woman of twenty-nine. . . . If I am not in error, the term "divorce" was not used in asking the Pope to set aside this unlawful, and ungodly, marriage. If a brother had married a sister, the court does not divorce them; it simply annuls the relationship, and this annulment was what Henry asked for, and what the Archbishop of Canterbury did, after the Universities had declared that the Pope had not the power to set aside such a law of Universal Church.

Page 154 should have called attention to the rights of the clergy, the statutes of *Praemunire* and Provisors, which had become dead letters during the War of Roses, but which were now revived. He wishes to make it appear as entirely new legislation, so that it may appear that the original "supreme lawgiver, supreme judge, and supreme executive" of Christendom was at this time set aside, and Henry VIII took his place. . . . "The King" means the State, and not a person. The long fight had been over which was supreme, the Church or the State. The rights of the clergy, making all professions independent of the officers of the State, could no longer be tolerated, and, at the time, the clergy of all descriptions were made to acknowledge themselves subject to the State. This had nothing to do with the spiritualities, but with the temporal affairs of the Church. The bishops, being members of the House of Lords, because of their baronial holdings, must come under the direction of the State just as any heir to any other barony.

Page 158. "Articles of Faith" is the title he gives to the "Articles of Religion," which, every Churchman knows, were never required of the laity, as in the various Protestant bodies which adopted "Confessions of Faith." "The Articles

of the Christian Faith," which are professed by all members of this Church, are specified "as contained in the Apostles' Creed." No other "Creed" was ever required of persons desiring to come into this Church, nor could a member of this Church be brought to trial because he would not accept the "Articles of Religion." They occupy merely the position of a treaty of peace between the leaders of parties in the Church of England.

With such history, is it any wonder that an editor of a local paper wrote of the Church of England, "if it can be called a church—with its meaningless forms,—which *no one* believes—an ecclesiastical mockery"? I loaned the editor *Blunt's Annotated Prayer Book* and told him I was surprised at his ignorance on such an important subject. Is he to blame when brought up under such teaching as the above?

WM. H. HAUPT.

## LIFE AND THE MANIFESTATION OF LIFE

To the Editor of *The Living Church*:

YOUR correspondent, the Rev. R. M. Beach, quoting my own words, suggests that I have not thought my position out on the question of the Virgin Birth, because my reasoning is based upon the fallacy, so he says, of supposing that preëxisting life and incarnation mean the same thing.

But, sir, I simply accepted the phraseology of the Editor of *THE LIVING CHURCH*, and was commenting on a leading article. So, if there is any fallacy in using those terms interchangeably, it is the fallacy of the Editor.

But really it would get us further if your correspondent would consider what is meant, rather than argue about precise terms. It was perfectly plain to me what the Editor intended to convey. And I think the Editor is right, and wrote to say so, and to carry the argument a step further.

I think the matter is important. We are discussing, I think, the philosophy of the Virgin Birth, and how God became man. And we naturally have to consider the nature of man, and what is involved in the process by which human beings are produced. Now the Church has always believed that our Lord is an eternal Being who took upon Himself man's nature from the Virgin Mary, that God thus became man. The Editor used the expression, the "second Person of the Blessed Trinity," thus expressing the Church's belief that our Lord's personality existed from all eternity, and was Divine. By preëxisting life, the Editor meant a preëxisting personality. Now the Church has always believed that this preëxisting personality of Christ took all that pertains to human nature from the Virgin Mary. But if, on the other hand, our Lord was born of two human parents, then the natural process was used to bring our Lord into the world, and if, in ordinary cases, a human being with a human personality is the result of the natural process, then is our Lord two *persons*, the Christ, who existed before His birth into the world, and a man? Or if not that, if our Lord is one person and His personality Divine, and still He was born of two parents, then the human process is used to bring into the world a preëxisting person, and it must be so in every case. It is a dilemma which I feel sure your correspondent has not thought out, but which was faced and thought out by the Fathers, and the result of their thinking was expressed in the decrees of the Councils of the early centuries.

We know by experience that the human process brings into existence in this world human persons, and therefore, if our Lord had two human parents, He must be a human person. Do the deniers of the Virgin Birth contend that He is two persons, the eternal Christ, and the human Jesus?

For the life of me, I cannot see how they can believe in any real incarnation of the eternal Christ without the Virgin Birth, unless they also say that we are all incarnations. Do they mean that He existed in eternity as God, and that we have existed in eternity also, and that we all are born into this world, our Lord as well, from two human parents? What then is the essential difference between our Lord and us, or why are we not all incarnations of God, and can then the terms God and man be used interchangeably?

Certainly I prefer the old belief of the Church: it is simpler and more readily understood, and agrees with the Bible.

Most Christians are willing to go on with the old belief,

which gave their souls satisfaction, and are rather puzzled by all this controversy. I think I am one of them, but I can understand an argument if it is clearly expressed, and if I have not thought the matter out clearly and am full of fallacies, I shall be glad if Mr. Beach can explain things to me. So I hope that the Editor will let this discussion continue.

St. Mary's Rectory,  
Madisonville, Ky.

EDWARD G. MAXTED.

#### DISCLAIMER FROM THE REV. DR. TYSON

To the Editor of *The Living Church*:

**I**N VIEW of certain statements about me in your editorial of March 15th, I am sure that, as a matter of justice, you will publish this letter.

I have at no time given interviews to the press on behalf of the Modern Churchmen's Union. Such action on my part, without authorization from the executive council, would have been both unwarranted and impertinent.

The facts of the matter are as follows: A large number of clergy in New York and its environs last fall formed themselves into a temporary organization called "The Heaton Defense Committee," which had no relation, direct or indirect, to the Modern Churchmen's Union. After a number of meetings, in which, with the aid of Mr. Heaton and his senior warden (who was also a member of the Dallas standing committee) every scrap of documentary evidence was minutely scrutinized, I was appointed by the committee to meet the representatives of all the New York papers, and make such statement on behalf of the committee as I saw fit, and to continue thereafter to make such statements as I deemed proper.

A few days prior to my first meeting with the press, a telegraphic report from Boston was published in the *Times*, giving a list of officers in the Union, with my own name as vice-president. I was asked as to this at the press meeting, but I informed the entire group that what I had to say was in no way related to the Union, but was solely in behalf of the Heaton Defense Committee. To my disgust next morning all papers made me speak as vice-president of the Modern Churchmen's Union, and some as vicar of the Cathedral of Saint John the Divine. The various press agencies rewrote the story from the metropolitan papers, with comical additions and emendations of their own, and in spite of protests made over and over again, whenever my name appeared it was as vice-president of the Union. Practically the whole Church thinks it was the Modern Churchmen's Union which saved Mr. Heaton from trial, whereas in fact as an organization it had nothing whatever to do with it, for the simple reason that the Union was in Boston. Mr. Heaton was in New York, and time was precious.

You charge me with speaking invariably "in party terms." If I have done so, I ought to be exposed and condemned, and you will perform a service to the Church if you will show wherein I have done this. I ask only two things: that you will omit headlines, and confine yourself to New York papers. In the hundreds of rewritten articles (one from your own city was perhaps the most false) sent me from all parts of the United States, I did not find a single statement that I had made, and in every single one were statements that I repudiate absolutely.

But you instance my use of the word "fundamentalist" as partisan. It is curious how quickly a tradition becomes stereotyped. One prominent man makes a statement, and a great number of lesser men immediately accept without verification its accuracy. Now if you will look up the history of this term you will see that it was coined to include five doctrines, of which belief in the inerrancy of the Scriptures is only one, and neither more nor less important than the other four. Probably today there are no fundamentalists in our Church with reference to this doctrine. That battle was fought out and won in England a generation ago, although in my own preparation for the ministry I was taught that it was *de fide* that "The Church has never defined any theory of inspiration, but she has ever held with absolute unanimity that in the Holy Writings, as originally delivered, there is no error of any kind" (italics mine—Percival, *Digest of Theology*, p. 27).

Now, there are four other points, on any one of which one may be a fundamentalist within the historic meaning of the term. Two of them are belief in the Virgin Birth and the reanimation of our Lord's dead body, as cardinal doctrines of the Christian religion. Was I in error, therefore, in describing the Bishops' Pastoral as a fundamentalist publication? If I was, and you will produce the evidence for it, I assure you I will have great pleasure in publicly apologizing. I do wish it were possible to convince you and your friends that I have no "case" to make out, and that I know nothing and care nothing about Church politics. I am human, as I suppose you are. The Bishops' Pastoral directly challenged my honor. As I know in

my heart that I am not dishonorable, or disloyal to our Lord, but that with such honesty as I possess I am sincerely trying to follow Him, I imagine I spoke with warmth, just as you would do, were your own honor challenged.

STUART L. TYSON.

[We are very glad to print this disclaimer, but we feel bound to add that it seems to us not a sufficient explanation. In the first place, if it was really impossible to get the New York papers to recognize "protests made over and over again" against conveying the impression that Dr. Tyson was speaking on behalf of the Modern Churchmen's Union, there were two possible courses open to him: one was to emphasize his protest by refusing further interviews until he could obtain correction and reasonable accuracy from the papers, the other was to address a disclaimer to THE LIVING CHURCH, which would at least have reached the constituency of the Church. So also, neither the president of the Modern Churchmen's Union, nor the body itself, made the smallest attempt, so far as we can discover, to disclaim responsibility, on behalf of the organization, for those interviews that purported to speak on their behalf. We cannot, therefore, absolve the organization for responsibility. It is perhaps not important who "saved Mr. Heaton from trial," nor have we raised that question, but as THE LIVING CHURCH also exercised any small influence that it might have to prevent the trial, it may as reasonably claim credit (or blame) for the result as Dr. Tyson's committee, and we agree that if "practically the whole Church thinks it was the Modern Churchmen's Union which saved Mr. Heaton from trial," that is decidedly an error. As a matter of fact the present Bishop of Dallas alone is entitled to credit for quashing the proceedings, though there may be a presumption that he chose his own advisers and may have been guided, to some extent, by their advice. We doubt whether he was guided by advice gratuitously submitted by others. Indeed an organized public clamor seeking to influence judicial proceedings by means of publicity in the daily papers can be only an embarrassment and in no sense an aid in producing the desired result. As to the word *Fundamentalist*, its current use is distinctly a partisan use. If "it was coined to include five doctrines," then Dr. Tyson was not justified in applying it to men who do not hold those five doctrines. Its use for the most part, implies a violent disbelief in evolution, and it is not competent for Dr. Tyson to use it in any other than its ordinary sense, just because it is simply a party term such as has grown out of the issue raised with science in certain Protestant denominations. On any proper understanding of the current use of the word, Dr. Tyson was undoubtedly *not* justified in "describing the Bishops' Pastoral as a fundamentalist publication." If one becomes a "Fundamentalist" by holding that there are fundamentals in the Christian Faith that cannot with impunity be denied, then we do Dr. Tyson the honor to believe that he is himself a Fundamentalist, but Dr. Tyson will not maintain that the word conveys that connotation. He will surely also not maintain seriously that the term would be intelligently used when applied to one who holds "any one" of five certain points, nor is he justified, in any sense, in applying it to men who repudiate it. When he does that, we believe it must inevitably follow that he is speaking "in party terms."—EDITOR L. C.]

#### PREPAREDNESS A PREVENTIVE

To the Editor of *The Living Church*:

**I**N your issues of the 12th and 19th of January, there appeared the very interesting and instructive Christmas sermon of the Rt. Rev. Dr. Oldham, Bishop Coadjutor of Albany. The preacher makes an earnest plea for that consummation devoutly to be wished: On Earth Peace. He reminded his hearers that the last war was a war to end war. The good Bishop fears that, perhaps in that respect, the last war was a failure. This statement is worthy of attention. His picture of the next war is indeed terrible. It is to prevent that next war that the Bishop and his hearers, and your readers are determined.

Bishop Oldham does not offer any cure-all. But he suggests that a World Court might be the preventive.

Now, may I ask a question of Bishop Oldham? And another of you, Mr. Editor? Does the Bishop think there was one person in his congregation who wishes war? Do you think that there is one of your readers who would not do all that lay in his power to prevent future wars?

The answers to these questions are so obvious that it seems a waste of time to ask them. But should we not get the true perspective? Everyone will admit that America is a peace-loving nation. Yet, in our 158 years of national life, we have engaged in six wars. In these six wars we were admittedly aggressors in one only. Some may question the beginning of the Mexican War, but President Polk, in whose administration it began, said that it was to defend invaded territory. Surely not even a pacifist regrets, or is ashamed of, our aggression, or the results we achieved, in the War of 1898. And very many peaceful means to clean up Cuba were tried before we began the war!

America wants peace. We want world peace. And in common with Bishop Oldham, we want to find how.

Burke somewhere speaks of those "who either would sign no convention, or whom no treaty or no signature would bind." Unfortunately there may be in the world today men, and perhaps nations, as avaricious and as unprincipled as in the India of Warren Hastings. We know there were such in 1914. If there may be such in the future, it is they who must be restrained. How?

Fear seems to be the only means that has, as yet, been

found that can do this; fear of God, or fear of man. It is not the fear of God's wrath, of hell fire, or of purgatory, that will hold back men's passions. But it is the fear so beautifully stated in our office of Family Prayer, "Make us both afraid and ashamed to offend Thee"!

Now, while the Spirit of God is working into our hearts and into the hearts of others, must we not employ the fear of man to prevent war? Remember, General Washington is credited with saying "Pray to God, and keep your powder dry."

And it is just that preparedness which Bishop Oldham seems to condemn, for in bold faced type and apparent consternation he tells of *nine telegrams* to be sent from Washington that will put two million men in motion, and will concentrate the material to equip them! Had Great Britain been able to put two million men in motion by means of nine telegrams, or by nine thousand telegrams, would the Belgian treaty have been a scrap of paper? Had we had those nine wonderful telegrams ready in 1915, would the *Lusitania* have been sunk?

Great Britain did not start the war in 1914, nor did we do so in 1917. But it was started. And before it ended there were 800,000 British graves in France, and about 100,000 of our young men were sacrificed. Why? For the lack of preparedness that now is planning to be ready, partly with those nine telegrams!

Mr. Editor, and my dear Bishop, and all others who hate war as I hate it, for the sake of those perpetual ambassadors who lie in France, showing Great Britain's and America's love of peace and truth and justice, I beg of you give your unstinted aid to those who can start two millions of men by nine telegrams. The tragic need for such preparedness was learned by the British in 1914, and by us in 1917.

Let us not forget that lesson; we hope real preparation will make war almost impossible.

And, finally, that day will dawn "when the Glory (and the Peace) of God will cover the earth as the waters cover the sea."

S. F. HOUSTON.

Philadelphia, March 6.

### THE MODERNIST CAMPAIGN

To the Editor of *The Living Church*:

PLEASE allow me a brief space to ask our brethren who have ordered the series of anti-Modernist Tracts, published by the Order of the Holy Cross, to be patient with us if their orders are delayed. The demand has been enormous and the printer has been unable to keep up with it. So far we have printed 320,000 copies and the report this morning showed us to be about 25,000 behind. The presses are humming, however, and we trust that the delay will not be for many days.

Incidentally I may say that we are making an act of faith regarding the printer's bills, and we should be grateful if God should put it into the hearts of any one to send us contributions for this work. The demand certainly shows that the hearts of the people are right. The requests have come from every part of the country, from both clergy and laity, and without regard to Churchmanship or theological opinion.

Holy Cross, SHIRLEY C. HUGHSON, O.H.C.  
West Park, New York.  
March 14, 1924.

### BISHOP CHASE'S MEMOIRS

To the Editor of *The Living Church*:

THE following letter from the Rev. Dr. Hodge, president of the Church Historical Society, will doubtless be of interest to many of our readers:

"Philadelphia, March 6, 1924.

"The Rev. J. M. D. Davidson, D.D.,

"My Dear Sir:

"This society has two bound copies of Bishop Chase's *Reminiscences* of the second edition, printed in Boston in 1848. The introduction states that they were first published quarterly [probably in the Bishop's paper, *The Motto*] in seven numbers. The Society has in pamphlet form six of these: Nos. 1 and 2, in 1841; Nos. 3 and 4, in 1842; and Nos. 5 and 6, in 1843. The Society also recently sent to the Church Historical Society of Minnesota duplicate copies of these *Reminiscences*, Nos. 1, 2, 3, and 4, in exchange for other pamphlets.

"Faithfully yours,

"G. WOOLSEY HODGE,

"President, etc."

To Dr. Hodge's letter, the following from the Rev. Dr. Smythe, of Cleveland, Ohio, will add interest:

"The Rev. J. M. D. Davidson,

"My Dear Sir:

At Kenyon College there is no copy of the first edition of Bishop Chase's *Reminiscences*, though they have several copies of the second edition of 1848. The first edition was published in parts, apparently. One of those parts—pp. 733-876, covering the same ground as pp. 94-233 of the edition of 1848.—differs widely from the later edition, and gives some information, and expresses some opinions, that were omitted in the later edition. May I inquire whether you have a complete copy of the earlier edition, or know where one may be found?

"Very truly yours,

"GEORGE F. SMYTHE."

The copy recently presented to the Diocese of Quincy by Mrs. Almira A. Grimshaw, wife of the late W. A. Grimshaw, of Pittsfield, Ill., sometime chancellor of the undivided diocese of Illinois, is the only known copy of the first edition of 1847 now extant; at least, inquiry has not elicited knowledge of any other copy.

J. M. D. DAVIDSON.

Macomb, Ill., March 11.

### DAILY BIBLE STUDIES

(Continued from page 702)

with that thought in mind. Let it be, also, your inspiration to pureness of living. Sonship with God means growing knowledge of God. Impurity dulls the spiritual sense. The pure in heart shall see God."

March 29

Read Rev. 21: 23-end.

Facts to be noted:

1. St. John sees in a vision the Heavenly City.
2. The unclean and the impure cannot enter it.

Is it possible that our right to enter heaven will be determined by our capacity for appreciating it? Our experience here suggests that this may be so. Introduce the superficial trifler to the society of great men or great books, and he is frankly bored. He is out of place. Put the ignorant and self-satisfied boor in the Louvre or the National Gallery, and he will soon be asking for the way out. The value of much in life is relative to what we bring to it. Place the self-indulgent, the sensualist, or the libertine in heaven, and he would probably cry out to escape. The tragic element in sensual living is the fact that it closes the doors to higher life. It is not only that the finer capacities die, but that the desire for finer things perishes also. On the other hand, the experience of those who keep themselves pure in heart and action is that they find life opening up new paths for enjoyment and appreciation. They possess a sensitiveness to facts of truth, and beauty, and goodness; to them alone life reveals its inner spiritual meanings.

### ARM CHAIR RELIGION

LAST WEEK a New York lawyer, who has worked many years, and most successfully to put on the map the Church in which he is an official, thus voiced his radio enthusiasm: "Year after year I have dressed up on Sunday mornings and hurried off to my church service where the music was fair, the prayers quite helpful, the preaching good, the pew cushioned.

"Now I enjoy an unhurried breakfast; in restful slippers and smoking jacket, tune up my radio; sink into my favorite chair, am lifted heavenward on the wings of melody by the finest of organs, the best trained of choirs. . . .

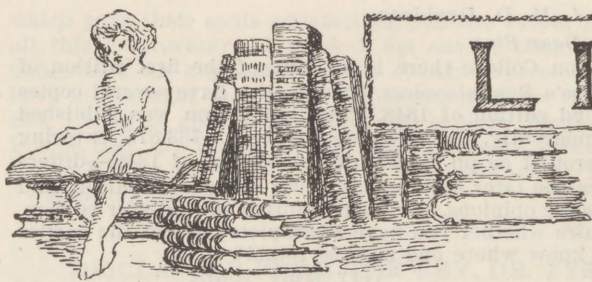
"The sermon of a preacher fervent in spirituality, up-to-date in expression, of faultless rhetoric, vivid imagination, practical common sense—interests, instructs, and inspires."

He did not add—he may not have been conscious that he thought—"and no collection plate is thrust under my nose."

The armchair religion this man now enjoys without expense is paid for by the increased outlay of others in time, talents, money.

FOR, as that which giveth life to the flesh is not from the flesh but above the flesh, so that which giveth spiritual life to man is not from man, but above man. Wherefore, as the life of the flesh is the soul, so the spiritual life of man is God.—*St. Augustine.*

IF THERE be a God, He is a God of laughter as well as of tears; Christianity has gone astray in worshiping its God solely as a Man of Sorrows. A universal God must enter at the door of grief, but He must also enter of the door of heart-easing mirth.—HENRY DWIGHT SEDGWICK, *Pro Vita Monastica.*



# LITERARY

## A ROW OF BOOKS

TRULY WE ARE in the midst of an avalanche of books. The most that a reviewer can do for the readers of a paper like THE LIVING CHURCH is to indicate the high spots and the worth-while books, and give a few words of evaluation to each. Of the row before us now Lord Charnwood's *Theodore Roosevelt* (The Atlantic Monthly Press, Boston) is easily chief, alike for the subject and the author. Charnwood's *Lincoln* has won a deservedly high place, and his new volume, although not nearly so ambitious or extensive (it is appropriately called a "fugitive study of a memorable figure"), is entitled to a foremost place among the many books written about our many-sided President. It is judicial and judicious, interesting and intelligent, balanced and, at times, brilliant. It is another significant illustration of England's real interest in America.

*Jefferson Davis* (The Macmillan Co., New York) is another American portrait, by an American (H. J. Eckenrode), from the new point of view—the anthropological or, as some call it, the Wellsian. At least, so he announces his intention and thereby handicaps his reader or, at least, this reader, who is by no means a follower of H. G. Wells. One soon forgets the handicap and reads on because interested in the style, the general subject, which is not really the Confederacy's President, but the "Nordic South," and the politico-military history of the Confederate States. One need not be an admirer of Jefferson Davis, or a supporter of "the lost cause," to enjoy this book or to profit by it.

*Building the American Nation* (Charles Scribner's Sons, New York) by the versatile President of Columbia University, Nicholas Murray Butler, represents, and most worthily, another school of thought and another method of approach. It is a real and serious contribution to an understanding of the American Nation and of the Federal Constitution, its adoption and development. It is a study of the perspectives, history, and personalities, and extremely well done. Americans can read it with advantage and Europeans with enlightenment.

Still another biography of value is E. T. Raymond's *The Life of Lord Rosebery* (George H. Doran Co., New York). It is a typical piece of English biographical writing, and gives the reader plenty to think about concerning one of the baffling characters of England's political life of the last generation. Mr. Raymond has not written a brief; he has served as a guide in opening up new and suggestive vistas, and incidentally in throwing an illuminating light on many interesting events of the late Gladstonian era.

*The Trend of History* (The Macmillan Co., New York), by Wm. Kay Wallace, is an attempt, and, on the whole, a fairly successful one, to give an average busy reader some intelligent insight into the origin of Twentieth Century Problems. Believing, as he announces at the very outset, that "we are standing on the threshold of an unpolitical age," he proceeds to a consideration of the origins and background of the present day. Without the literary touch of the three books just mentioned, he gives his views carefully and intelligently, and contributes not a little to an understanding of present-day problems. Little attention is given to America and her part, but perhaps he will cover that phase in his promised second volume.

*Social Problems and Social Policy* (Ginn & Co., Boston), by Prof. James Ford of Harvard, is designed to help men who are "faced with issues which demand immediate action on their part." . . . "Something must be done to help the poor," he says, "to educate the defective, to reform the criminal, and to prevent poverty, defectiveness, and crime. The program cannot wait for the findings of a new generation of scientists. The best of contemporary theory and practice must therefore in each generation be collated and rendered available for utilization . . ." This is what the present volume does. In short, it is a case book in ethics and social policy.

Professor Raymond Pearl concludes his *Biology of Death* (J. B. Lippincott Co., Philadelphia) with this statement: "For myself, I am content if I have succeeded, in even a small measure, in indicating that population growth presents a

problem fast becoming urgent; a problem that, in its overwhelming significance and almost infinite variations, touches upon virtually every present human activity and interest, and in particular upon the activities comprised in the terms public health and hygiene." His book, although described as a "monograph on experimental biology," is a challenge, a sharp challenge, to every one interested in the prolongation of life. It is helpful at times, however, to go over and reconsider the basis for our belief that we are making progress in the right direction.

Clark Wissler's *Man and Culture* (Thomas Y. Crowell Co., New York) is a thoughtful analysis of racial strains, viewing mankind with the same scientific and detached eye that would trace the evolution, for example, of the horse. Interesting diagrams and illustrations are scattered through the work, selected from the rich treasures of the American Museum of Natural History of which Dr. Wissler is Curator-in-Chief, and serving to point out interesting parallels in the evolution of civilization. It is appropriately described as a "convenient and attractive introduction to the dynamic of cultural history."

Readers of *Scribner's Magazine* will rejoice that Wm. Lyon Phelps has gathered his monthly contributions, which have delighted all who read them—even his gentle critic, Lawrence F. Abbott, of *The Outlook*—into a charming volume, *As I Like It* (Charles Scribner's Sons, New York). His gentle, wise, and witty advice is just as interesting and helpful in this permanent form as in the ephemeral magazine page. To those who desire a sane guide to publications of the past two years, this book is wholeheartedly and unreservedly recommended.

In *Truth O' Women* (D. Appleton & Co., New York), Josephine Daskam Bacon, after the manner of *The Spoon River Anthology*, reveals the woman's point of view of the various ages, with a frankness we have not been accustomed to see in women. What they say in this volume is frank as no words could have been in their lifetime; each one tells the essential fact that life meant for them. Of the men they have loved they speak, of the men who loved them, of the lonely things that perhaps filled their existence, of the care, the fret of the tide of days that brought them drudgery and children. Some of them were happy; some of them are happy. Some are named—such as Caesar's wife, Lincoln's mother, Judas' wife, Adam's wife, Milton's daughters, Dante's wife; some are unnamed.

CLINTON ROGERS WOODRUFF.

## MISCELLANEOUS

*Tutankhamen and Egyptology*. (Biblical and Oriental Series:)

By Samuel A. B. Mercer, Ph.D., D.D. With illustrations by Orville E. Watson, D.D. Milwaukee: Morehouse Publishing Co. \$1.50.

Dr. Mercer's books have always a great claim upon the attention of Churchmen. The wide reading of the author, his conspicuous achievements in so many fields of scholarship, and the gift of clear exposition, constitute a rare claim upon the interests of a reading public. In this small volume he has given, succinctly and lucidly, a very brief epitome of the reign of King Tutankhamen, and its significance. The last two chapters are of great value in a book of this brief compass, for they include a lexicon of technical Egyptian terms, and a compressed chronology and bibliography. The book is timely, in view of the present interest in the excavations. One of its charms, by the way, is the work of the illustrator, who has signed every picture in characteristic fashion.

*The Birth and Growth of Religion*. By George Foot Moore. New York: Charles Scribner's Sons. \$1.50.

By the Morse Lectures for 1922 Dr. Moore, of Harvard, has put us greatly into his debt. Giving us in brief and clear form the results of his many years of study in comparative religions, he has opened out the vast perspective of the religious history of mankind, interpreting it and evaluating it for the reader who has no technical acquaintance with the general subject. If a brief characterization might be made of Dr. Moore's work in this, as well as other fields, it might be summed up in the word *sanity*: no vagary of partial knowledge, and no pet theory of antecedent assumptions, have been allowed to warp his view of his data. It is a book of great value, particularly to those who would like a brief and intelligible introduction to the subject, together with an interpretation of its chief phenomena.



# Church Kalendar



## MARCH

- 23. Third Sunday in Lent.
- 25. Annunciation B. V. M.
- 30. Fourth Sunday in Lent.
- 31. Monday.

### APPOINTMENTS ACCEPTED

BABCOCK, Rev. GEORGE M., chaplain to Church students at Bucknell University; to be rector of St. Margaret's Church, Brighton, Mass.

ERICSSON, Rev. JOHN MARK, rector of St. John's Church, Yonkers, N. Y.; to be rector of St. Paul's Church, Stockbridge, Mass.

GERSTENBERG, Rev. JOHN E., of St. Michael's Church, Brooklyn, N. Y.; to be rector of the Church of the Redeemer, Merrick, L. I., N. Y., April 1st.

GRIME, Rev. WILLIAM, curate, Christ Church Cathedral, Hartford, Conn.; to be assistant in All Saints' Parish, Great Neck, L. I., with charge of All Saints' Chapel at Great Neck Estates.

MCLAUGHLIN, Rev. A. M., of Fort Atkinson, Wis.; to Emmanuel Church, Lancaster, Wis., immediately after Easter.

PUGH, Rev. ERNEST, of Chicopee, Mass.; to be rector of St. John's Church, Somerville, New Jersey, April 23d.

WEBB, Rev. CHARLES T., assistant at St. Andrew's Church, Ann Arbor, Mich.; to be rector of St. James' Church, Grosse Isle, Mich., May 1st.

### BORN

TALBOT—Born to Rev. and Mrs. Richard Colgate Talbot, Jr., on February 14, 1924, a son, RICHARD COLGATE TALBOT, Third, at Gonzales, Texas.

### DIED

LACEY—Died at his home in Mapleton, Iowa, March 1, 1924, after a month's illness, VINCENT CORBETT LACEY, priest. May he rest in peace.

OLD—Died at her home in Norfolk, Va., on February 28, 1924, ALICE HERBERT OLD, widow of William W. Old, in the seventy-eighth year of her age. As a wife, she was faithful and loving; as a mother, devoted and unselfish; as a sister, true and sympathetic, and as a friend, generous and sincere.

### MEMORIAL

#### The Rt. Rev. Edwin Gardner Weed, D.D.

At a meeting of the Standing Committee of the Diocese of Florida, held in the evening of January 21st, 1924, the following memorial was adopted:

"We, members of the Standing Committee of the Diocese of Florida, just returned from the burial of our beloved and revered Bishop, the Rt. Rev. EDWIN GARDNER WEED, Doctor in Divinity, third Bishop of Florida, here place in the records of this Diocese the expression of our sorrow, and great sense of loss, to the Diocese, and the whole Church, occasioned by the death of our Bishop.

"Few men in the history of the American Church have so wholly, and with such self-denying devotion, given themselves to the Master's service and the advancement of His Kingdom. In every quarter of the Diocese, especially in the feeble places, where his presence at the festival seasons cheered them, and at the penitential seasons encouraged and comforted them, men were accustomed to look for his coming.

"During his long episcopate the greater part of his days has been spent in traveling from place to place, chiefly among the missions and weaker parishes. He gave the most of his time, and the best of his life, to the care of the poorer members of his wide-spread flock, and was, indeed, a good shepherd to them.

"Furthermore, his wise and able administration, his judgment in counsel and conference, his fatherly consideration and gentleness toward his clergy, and his friendliness and kindness to all men, so kindled the spirit of unity, confidence, and brotherly love among his clergy and people, that complete harmony has marked the life of the Diocese throughout his entire episcopate.

"For generations to come, the memory of Bishop Weed's faithfulness to his sacred trust,

of his care for his clergy and people, of his loyalty to the Faith and the Church will remain as an example for those who shall follow him in the episcopate, and as an inspiration the Diocese of Florida."

VAN WINDER SHIELDS,  
GEORGE C. BENEDICT,  
LOUIS FITZ-JAMES HINDRY,  
GEORGE CHESTER BEDELL,  
S. D. CLARKE,  
HARRY E. OSBORNE.

#### The Rev. W. B. P. Harrison

WHEREAS it has pleased Almighty God to remove from us our dear friend and spiritual adviser, Father Harrison.

BE IT THEREFORE RESOLVED that we, the vestry of St. Luke's Church, Baltimore, Md., in session assembled, do hereby order spread upon the minutes, and copies of these resolutions forwarded to his family, and that it be published in THE LIVING CHURCH, our deep regret and sense of irreparable loss.

WILLIAM BYRD PAGE HARRISON came to St. Luke's Church very nearly a quarter of a century ago. Most of his life was spent within its walls, and his ministrations were felt by thousands. Many he baptized, was the means of bringing them to confirmation, advised in their first communion, and was father confessor and spiritual adviser and friend up to the time he was called from among us. To his friends he was true, to every one kind, to the poor and fallen, more than kind.

Humble of heart and mien, he was of the truly great. Friend of man, his charities were widespread and unknown to any except those who were befriended. Unselfish ever, his charity and good word knew no creed nor color, no bounds of sect nor religion, reached from one end of the city to the other and to outlying districts.

His funeral was the tribute of a city; a church thronged with those who came to bear witness to his work, his worth, and his great love bestowed freely over the full years of his short life, and freely given. One was amazed by the wide acquaintance he had, of the many who knew him for his love and kindness.

How many will rise to bless him for the kindly word, in the sickroom, in the hour of distress, in affliction and sore need! No road was too long, no distance too far, no hour of day nor night unsuitable for him, to rise and go to those who felt the need of his presence.

Kindly, cheery, fond of the odd, everyday occurrences that aid in bringing sunshine from the clouds of hardship, he always had the helpful little story with a point and a moral to strengthen one to struggle on against odds. In the short time he was absent from St. Luke's, he was not happy, thinking he could do more among us, his people.

He was paid the unusual tribute of being called as assistant of St. Luke's Church by the vestry. He was so unflinching in his regularity at all of the services and offices of the Church, that we at St. Luke's will always realize his loss as we miss him from his accustomed place.

Removed by a suddenness of which we little expected, he was, however, fully prepared to follow his Master's call, and his is now the rest and triumph, and ours the tears and sorrow.

We could not wish him back as we know his earthly road was a road to Calvary, we can but feebly express to those of his beloved family, the deep sense of loss we feel with them at parting from him.

C. H. FORREST,  
THOS. H. MOORE,  
J. W. VINTON CLIFT, M.D.,  
Committee on Resolutions.

#### Mrs. M. Bowden Shepherd

It is with deep regret that the Altar Guild of the Diocese of New Jersey records the death, on January 10, 1924, of Mrs. R. BOWDEN SHEPHERD, one time treasurer, and, at the time of her death, a member of the Executive Committee of the Altar Guild.

Mrs. Shepherd has given unsparingly of her time and interest in the furtherance of the work of the Guild and, in her death, it has lost a loyal and valued friend.

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

LUCIE C. JOHN,  
BERNARDINE R. THOMAS.

### GAMES

SHAKESPEARE—HOW MANY QUESTIONS could you answer on Shakespeare? Play the game "A Study of Shakespeare." Instructive, original, best game out. Price 50 cents. THE SHAKESPEARE CLUB, Camden, Maine.

## 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.

### POSITION OFFERED

#### CLERICAL

FOR JULY AND AUGUST AN EXPERIENCED Catholic Priest to assist. Daily Mass and Offices. One hundred per month and furnished apartments. Must be able to sing. Address F. S. PENFOLD, 114 George St., Providence, R. I.

PROSPEROUS MAINE PARISH WANTS permanent rector. Address S-149, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, THOROUGH CATHOLIC, WANTED to take charge of parish from May for one year. Furnished rectory, \$125.00. Hour from New York. Address AUSTIN-157, care LIVING CHURCH, Milwaukee, Wis.

WANTED, A PRIEST TO ASSIST IN A Catholic parish from Palm Sunday to Low Sunday inclusive. Address ALBERTUS-155, care of THE LIVING CHURCH, Milwaukee, Wis.

#### MISCELLANEOUS

ORGANIST AND CHOIR DIRECTOR wanted immediately. Mixed choir, 3 manual, pneumatic electric organ. State experience and salary expected. Single man preferred. 272 VICKSBURG, MISS.

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

WANTED FOR NEXT SEPTEMBER, capable teacher, lady preferably, with public school experience, for small boys' school. Write CHURCH SCHOOL-159, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED: WOMAN TO DO CHURCH EMBROIDERY and sewing in ecclesiastical establishment in New York. State qualifications in replying to AX, care E. S. GORHAM, 11 West 45th Street, New York City.

WANTED: A HOUSE-KEEPER FOR THE Julia Jones Home for Indigent Gentlewomen. There are at present nine (9) residents in the Home. Salary fifty dollars (\$50.00) a month. Give qualifications and recommendations. Address Rev. O. J. HART, Chaplain of the Home, 518 Walnut Street, Macon, Ga.

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.

## POSITION WANTED

## CLERICAL

**LOCUM TENENCY WANTED, PART OR** whole time for July and August, moderate Churchmanship. Address B-158, care of LIVING CHURCH, Milwaukee, Wis.

**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.

**PERMANENT OR TEMPORARY WORK** Required by a Priest of the P. E. Church. Elderly, good at Church music. Apply to Rev. PERCY DIX, Box 182, Latrobe, Pa.

**PRIEST, 35, MARRIED, LOYAL TO PRAYER** Book, ten years in present parish, desires change near Coast. East or Gulf preferred. Answer R-154, 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.

**THE REV. WYTHE LEIGH KINSOLVING,** M.A., B.D., Chaplain the Virginians, member Executive Committee Churchmen's Association, former employee of Y. M. C. A. at \$300 per month, former Field aid of N. W. C. for nothing, author of THOUGHTS ON RELIGION, desires Parish, salary \$3,500. Will teach French, German, Spanish, Italian, or the Ancient Tongues, at same figure. (Six times abroad.) Address: 136 East 16th St., New York City.

**WANTED: SMALLER PARISH AMONG** nice people, loyal to the Church. Preferably in the South. Stipend unimportant. Over eight years in present parish. Fifty years of age, but feel younger. H. Y. Z-160, care of LIVING CHURCH, Milwaukee, Wis.

## MISCELLANEOUS

**CATHEDRAL TRAINED ORGANIST CHOIR-**master desires change; thorough Churchman, splendid references. Address "VOLENS"-148, care LIVING CHURCH, Milwaukee, Wis.

**CHURCHWOMAN DESIRES POSITION** as companion to elderly lady, or semi-invalid. Best of references. Address MISS DENISON, 6 Webster St., Nashua, New Hampshire.

**DEACONESS WITH LARGE AND VARIED** experience in Church and Institutional work, desires position. Excellent references. Address M. Z-156, care LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED MANAGING HOUSE-**keeper wishes position in or near New York. Hospital or institution. Best references. Address W-150, care LIVING CHURCH, Milwaukee, Wis.

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

**WANTED, BY YOUNG CHURCHMAN,** position as companion; especially fitted for secretarial work. Travel if desired. Exceptional references. Address C-147, care of THE LIVING CHURCH, Milwaukee, Wis.

**YOUNG MAN, MASTER IN BOYS' SCHOOL,** desires position as secretary or companion. Refined, experienced traveler. Address H-146, care of LIVING CHURCH, Milwaukee, Wis.

## ALTAR FURNISHINGS

**THE WARHAM GUILD, LTD. THE SECRE-**tary will forward on application, free of charge, (1) a descriptive Catalogue containing drawings of Vestments, Surplices, etc. (2) Black and White Lists 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.

## PARISH AND CHURCH

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

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

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

## 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.

**ALTAR LINENS, ALBS, COTTAS, SUR-**plices, 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 HANG-**ings, 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, DIFFI-**cult 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.

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

## UNLEAVENED BREAD AND INCENSE

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

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

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

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

## RETREATS

**A DAY'S RETREAT FOR WOMEN WILL BE** given at St. Mary's Home, 2822 Jackson Blvd., Chicago, on Wednesday, March 26th, beginning with Mass at 10 A.M. and closing with Vespers at 4 P.M.

Conductor, the Rev. EDWARD A. LARRABEE, D.D. Those expecting to attend will kindly notify THE SISTER SUPERIOR.

**A RETREAT FOR WOMEN WILL BE HELD** at Holy Cross Church, Fourth Street and Avenue C, New York City, on Saturday, April 5th.

Conductor, the Rev. WM. PITT McCUNE, D.D. Apply to the MOTHER SUPERIOR, Community St. John Baptist, Holy Cross House, 300 East 4th Street, New York City.

**THE REV. F. L. VERNON, D.D., WILL** conduct a retreat for women at St. Margaret's Mission House, 1831 Pine St., Philadelphia, on Saturday, March 29th, beginning at 8 A.M. and ending at 5 P.M. Those desiring to attend are asked to notify the SISTER IN CHARGE.

**THE REV. THOMAS. W. ROBERTS OF ST.** Leonard's-on-Sea, England, will conduct the annual Retreat for the women of the Diocese of Long Island and Greater New York in St. Paul's Church, Clinton and Carroll Streets, Brooklyn, on Friday, April 11th, from 10 A.M. to 4 P.M. Tickets for luncheon will be forwarded free of charge upon application to the SECRETARY, St. Andrew's House, 199 Carroll Street, Brooklyn. The church may be reached by Court Street car from Brooklyn Bridge, Manhattan; or from Borough Hall subway station by Court Street car, and is one block west of Court Street on Carroll Street.

**THE REV. THOMAS W. ROBERTS OF ST.** Leonard's-on-Sea, England, will conduct the annual Retreat for Acolytes for Greater New York and vicinity, to be held under the auspices of St. Joseph's Sodality in St. Paul's Church, Clinton and Carroll Streets, Brooklyn, on Saturday, April 12th from 5 P.M. to 9 P.M. Those desiring to attend should notify the CHAPLAIN, St. Andrew's House, 199 Carroll Street, Brooklyn, New York.

## SISTERS OF THE HOLY NATIVITY

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

## 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.

## TRAVEL COMPANIONSHIP

**SOLITARY WOMEN AND MEN, YOUNG AT** heart, the signal is flying from the masthead—ADVENTUREWARD. Congenial companionship on three months' Summer Tour to Europe. A small private group, traveling inconspicuously, like one harmonious family. Grasp the glorious opportunity which awaits a few who apply promptly. Come with us and be happy. It is our sincere desire to bring sunshine into a few hearts responsive to the call of foreign lands and scenes, and longing for sympathetic, understanding companionship. Highest references required, highest standards maintained. (All charges amount to only \$1,650.) Write at once and in confidence to Dr. E-126, care of the LIVING CHURCH, Milwaukee, Wis.

## EASTER CARDS

**RELIGIOUS EASTER CARDS AND LEAF-**lets 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.

## 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 calendar 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

**ACTORS WANTED: GIRLS AND YOUTHS,** for Church Pageant, All Saints' Church, Henry and Scannel Sts., Manhattan, New York City. Come Sundays 6:30 P.M.

**DELICIOUS GEORGIA PAPER-SHELL PE-**cans, food for Lent; five pounds, postpaid, three dollars. Address M. LOVETT, 1915 Rittenhouse Street, Philadelphia, Pa.

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

**FOR SALE: ONE PAIR EUCHARISTIC** Candlesticks, 18 inches high, weight 4½ lbs. each. Once used in Edinburgh Cathedral. Hand wrought. Price \$300. Send for photograph. Address L-140, care LIVING CHURCH, Milwaukee, Wis.

**LOW MASS CEREMONIAL IN ACCOR-**dance with Rite in the Book of Common Prayer. By the Rev. C. P. A. Burnett. Black cloth. 8vo., 60 pp., 50 cents net. Address FR. BURNETT, 300 East 4th St., New York.

**HOSPITALS**

**New Mexico**

**S. T. JOHN'S SANATORIUM FOR THE** treatment of tuberculosis. "In the heart of the health country." **BISHOP HOWDEN**, President; **ARCHDEACON ZIEGLER**, Superintendent; Albuquerque, New Mexico. Send for our new booklet.

**New York**

**S. T. ANDREW'S CHURCH HOSPITAL**, 237 E. 17th St., New York. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Age limit 60. Private rooms \$10-\$15 per week.

**BOARDING**

**Atlantic City**

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

**THE AIMAN**, 20 SOUTH IOWA AVENUE. Attractive house, choice location, Chelsea section, near beach, enjoyable surroundings, quiet and restful, excellent accommodations. Fall and winter season.

**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**

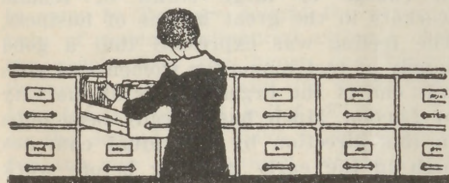
**TEN LOTS AT CANTERBURY PARK** (ON Big Star Lake), Michigan, for sale cheap to close an estate. These lots were conveyed by Will to a large Episcopal Church in Chicago, which benefits by their sale. Many Episcopal families spend their summers at this beautiful spot, which is reached by boat from Chicago, 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 OR RENT**

**Craigsmoor, N. Y.**

**FOR RENT FOR SUMMER**, FURNISHED Cottage, seven bedrooms, bath, Episcopal Church, daily celebration. Address, for particulars, **MISS C. H. MORGAN**, Chestnut Hill, Pa.

**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 instru-

ments, typewriters, stereopticians, 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 City**

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: 12:20

**St. James' Church, New York City**

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 Tuesday to Friday, March 25th to the 28th, President **BERNARD I. BELL**, of St. Stephen's College.  
Children's Service, Mondays, at 5:15 P.M.

**St. Luke's Chapel, Trinity Parish, New York City**

Hudson Street below Christopher Street  
Holy Communion: 8, 9:30, and 11:00 A.M.  
Evensong: 8:00 P.M.  
Preacher: 11:00 A.M. Rev. FRANK GAVIN, Th.D.  
Preacher: 8:00 P.M. Rev. Father WAGGETT, S.S.J.E.

**Cathedral of All Saints, Albany**

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

**Gethsemane Church, Minneapolis**

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

**BOOKS RECEIVED**

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

**Doubleday, Page & Co.** Garden City, N. Y.

*The Great Game of Politics.* By Frank R. Kent.

**Duffield & Company.** 211 East 19th St., New York, N. Y.

*My Life.* As Told by the Peasant Anissa to T. A. Kouzminskaya. Revised and Corrected by Leo Tolstoy. Translated with Notes and a Preface by Charles Salomon. Price \$1.50.

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

*The American Judge.* By Andrew A. Bruce.  
*Where Evolution and Religion Meet.* By John M. Coulter, professor and head of the Department of Botany at the University of Chicago, and Merle C. Coulter, assistant professor of Plant Genetics at the University of Chicago. Price \$1.25.

*The Ideals of Asceticism: An Essay in the Comparative Study of Religion.* By O. Hardman, M.A., D.D., chaplain of Alleyn's College of God's Gift at Dulwich and warden of the Rochester and Southwark Diocesan Deaconess Institution. Price \$2.

*Anglican Church Principles.* By F. J. Foakes-Jackson. Price \$2.25.

**Marshall Brothers, Limited.** London, England.

*For Us. Meditations on the Seven Words from the Cross.* By Archibald Lang Fleming, rector of St. John's Church, St. John, New Brunswick. With Introduction by the Bishop of Fredericton.

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

*The Friendship of God.* By A. Maude Royden, author of *Prayer as a Force, Beauty in Religion*, etc. Price \$1.25.

**Skeffington & Son, Ltd.** Paternoster House, St. Paul's, E. C. 4, London, England.

*Time and Eternity.* A Study in Eschatology. By Frederick Rothwell Dean, M.A., D.Litt., D.D., vicar of Edingley-w-Haleam, Notts, author of *The Virgin Conception and Virgin Birth of Our Blessed Lord*.

*Some Favorite Hymns.* A Course of Sermons. By the Rev. H. E. Langhorne, M.A., rector of St. John-sub-Castro, Lewes.

**PAPER-COVERED BOOKS**

**The Brotherhood of St. Andrew in the United States.** 202 So. 19th St., Philadelphia, Pa.

*Handbook of the Brotherhood of St. Andrew in the United States.* "For the Spread of Christ's Kingdom Among Men." Senior Department. Sixteenth Edition, 1924.

**PAMPHLETS**

**From the Author.**

*The Virgin Birth of Christ.* A Sermon preached in the Church of the Messiah, Detroit, by the rector, the Rev. E. J. M. Nutter, B.D., on the Sunday after Christmas Day, 1923, and now printed by order of the vestry of the parish.

**Office of the Indian Rights Association.** 995 Drexel Bldg., Philadelphia, Pa.

*Forty-first Annual Report of the Board of Directors of the Indian Rights Association (Incorporated) for the Year ending December 15, 1923.* Endorsed by the Philadelphia Chamber of Commerce and by the National Information Bureau (Inc.).

**BULLETINS**

**The Carnegie Foundation for the Advancement of Teaching.** 522 Fifth Ave., New York, N. Y.

*Eighteenth Annual Report of the President and of the Treasurer, 1923.*

**Union Theological Seminary.** 3041 Broadway, New York, N. Y.

*The McAlpin Collection of British History and Theology.* By Charles R. Gillett. Vol. VII, No. 2, January, 1924.

**SECRETARY FOR RURAL WORK**

AT THE February meeting of the National Council, the Rev. Frederick D. Goodwin of Warsaw, Virginia, rector of Cople, Lunenburg, and North Farnham Parishes, in the Diocese of Virginia, was elected Secretary for Rural Work under the Departments of Missions and of Christian Social Service. Mr. Goodwin has accepted this position for a period of two, or for not more than three years, and has received leave of absence from his parishes for this length of time, with the understanding that he will return to his parish work at the end of the period. He will enter upon his new duties on June 1, 1924.

Mr. Goodwin has been in charge of his present field since his ordination in 1917, and has done most valuable work in the organization and development of a purely rural cure; and he has become one of the leaders in the rural work of the Diocese. Mr. Goodwin was a member of the Diocesan Nation-wide Campaign Committee during the first triennium of the National Council, and, under his leadership, the Rappahannock Convocation, an almost entirely rural section, became the most efficiently organized Convocation in the Diocese, and had proportionately the largest number of parishes which pledge the quota in full.

## The Program of the British Anglo-Catholic Year of Prayer

Appointed Archdeacon of Canterbury—The Church Association and Bishop Frere—London Diocesan Lay Readers

The Living Church News Bureau }  
London, Feb. 29, 1924 }

MARCH, April, and October are the months allotted to London, and the South of England, in the area program of the Anglo-Catholic Year of Prayer. The months of January and February were allotted to the Midlands—Birmingham, Stafford, Derby, Shrewsbury, and Hereford, all participating in the crusade. Fasting and almsgiving are associated with the movement, which received the approval of the Anglo-Catholic Congress last July, and aims at "the revival of true religion among the English people."

The churches taking part are allotted "station days," divided into watches of half an hour each, and each member participating will be responsible for the continuance of the chain of prayer during his or her watch. The churches concerned will be linked up with their nearest neighbors by the passing on of a "fiery cross." A special form of service has been drawn up for the reception of the cross at the west door of the church, the clergy, choir and servers afterwards going in procession to the high altar. The cross will be received in London at St. Alban's, Holborn, tomorrow (Saturday). Several hundred churches in London and the South are taking part. The other areas for the year are as follows: May, Wales; June and July, the Northwest; August and September, the chief holiday resorts; November, the Midlands; December, the North. All money given in connection with the crusade is to be devoted to the training of candidates for the priesthood.

### APPOINTED ARCHDEACON OF CANTERBURY

The Rev. E. H. Hardcastle, Canon of Canterbury and Vicar of Maidstone, has been appointed to the Archdeaconry of Canterbury in the place of the Ven. L. J. White-Thomson, who, as will be remembered, has been preferred to the Bishopric of Ely. The appointment is one which will be welcomed, not only in Kent, but throughout the Province with which Canon Hardcastle is concerned.

It is the ancient duty of the Archdeacons of Canterbury to enthrone, install, and induct the archbishop and bishops of the Southern Province in their respective Cathedrals. In the case of a diocesan bishop he is empowered by a mandate from the Archbishop; in the case of a new archbishop, the Dean and Chapter of Canterbury, as guardians of the spiritualities, supply the mandate. The last enthronement carried out by Archdeacon White-Thomson, Bishop-elect of Ely, was that of the Bishop of Peterborough last week.

### THE CHURCH ASSOCIATION AND BISHOP FRERE

It was not to be expected that the Church Association would leave the new Bishop of Truro unmolested for very long. The elevation of a "Mirfield monk" to episcopal rank has seriously perturbed

the council of that august body, and they have just issued for publication copies of a resolution passed by them, maintaining that Dr. Frere is out of sympathy with the "reformed doctrine and worship of the Church," together with some correspondence that has passed between the Bishop and the Association. The Bishop acknowledged with thanks the receipt of the resolution. At the beginning of this month the Association wrote to enquire whether Dr. Frere had any objection to the publication of the correspondence, and, a week later, intimated in somewhat peremptory fashion that they meant to publish it unless he objected. They received the following reply: "I am directed by the Bishop of Truro to acknowledge the receipt of your letter, and to say that he hopes to institute your nominee on Saturday to the cure of souls of Fowey. It is much better to coöperate with you in such good work than to engage in an arid controversy for which the Bishop has neither time nor interest."

### LONDON DIOCESAN LAY READERS

The Board of the London Diocesan Lay Readers, formed in 1880, has, with the Bishop's consent, revised its regulations. Under the new regime a diocesan reader is allowed, in any consecrated building within the diocese, to conduct children's services; to conduct and give addresses at such extra-liturgical services as the incumbent may wish; to read Morning and Evening Prayer and the Litany; and to preach the sermon at either Mattins or Evensong, but not at the Holy Communion office at the position prescribed, namely, after the Nicene Creed. A proviso is made that, except in necessitous cases or with the Bishop's permission, readers shall not discharge the whole duties of a parochial clergyman at Morning or Evening Prayer, with sermon on Sunday, in any parish church.

### THE BROADCASTING OF THE SERVICES

There has been much correspondence in the Church newspapers during the last few weeks concerning the broadcasting of services on Sunday evenings—a correspondence both interesting and important. It appears to be the general opinion that it is a good thing that the old and the sick, as well as those persons who rarely go to church, should be able to "listen in" to sermons. There is no reason, of course, why attendance at Mass on Sunday morning should not be followed by the broadcasted sermon, heard in the comfortable surroundings of one's home, later in the day. At the same time, a "religion made easy" is not one to be either sought for or commended. It has to be borne in mind also that Evensong and sermon constitute one of the most important missionary efforts of the Church. As the *Church Times* remarks, more of the comparatively indifferent will go to Church in the evening than in the morning. It is then that the zealous priest strives to convert the unbeliever, to revive lost enthusiasm, to enlighten the ignorant. The fulfillment of religious duties may follow; but without Evensong the Mass would often be sparsely attended. The popularizing, therefore, of the broadcasted sermon which is unlikely to have the human appeal of words spoken by a preacher whom the hearers can see, and with whom they are in direct

relationship, is regarded by many of the clergy with reasonable apprehension.

### AN ANGLICAN ATTITUDE TO ROME

At a lecture on Reunion, held last week at the Church House, Westminster, the Rev. A. F. Hood, of Pusey House, Oxford, spoke at some length on a right Anglican attitude towards reunion with the Church of Rome.

Fr. Hood gave a most interesting survey of the facts concerning the disunion among Western Catholics. He was of the opinion that the ruthless methods which are used in order to acquire uniformity among Roman Catholics could not control thinking Anglicans. The desire for exactness is, he said, typical of the Latin mind, and has led to a one-sided development.

What, then, were the hopes of reunion, and what sort of reunion would it be? As to actual reunion with Rome, we had to be very patient, and there was no use in hiding the fact that it was far distant. We believed in it because we believed in the ultimate triumph of truth, and because there was nothing which the spirit of love, appreciation, and prayer could not do. With God nothing was impossible. The hopeful facts were that, in spite of the tragedy of 1870, Gallicanism persists, and the lamp lit by Fr. Döllinger and his friends is still burning. Groups of people and individuals are coming more and more towards some form of a non-Papal Catholicism. The official utterances from the Vatican have been sadly intransigent, a fact illustrated by the Pope's contempt of the telegram from the Anglo-Catholic Congress. "Yet," concluded Fr. Hood, "we may fairly claim before the world that our position is not contemptible. . . . As to the nature of reunion when that comes, there would be little, if any, difficulty about Communion in both kinds, a vernacular Liturgy, and a married priesthood. We could, with other bodies who practice these things in full communion with the Church of Rome, be Uniats."

### TO MEET WOMEN'S NEEDS

A well-attended meeting was recently held in the vestry of St. Vedast's, the church in Foster Lane just off Cheapside, to consider in what ways the City church could combine to meet the needs of the increasing multitude of women clerks. Many of those present were ladies in charge of large staffs of female workers in the great houses of business. The feeling was expressed that a good supply of rest rooms for women and girls was one of the urgent needs of the City of London. Much has already been done in this direction by individual churches both in the early morning before work begins, and during the luncheon hour, and a definite movement exists in the West City. An executive committee was appointed, consisting largely of the lady superintendents who had spoken.

### ALL SOULS', REGENT PARK

As all visitors to London are aware, most of the Regent Street designed by Nash in the early nineteenth century has either been pulled down and rebuilt or is in course of demolition. An effort is being made to save from falling into decay the finishing touch which the architect gave to the northern end of this fine thoroughfare. All Souls' Church, with its notable round porch and the quaint spire, which has been the subject of much comment (Nash was once caricatured spitting on its point), is already beginning to crumble. Nash did not build well this

last testimony to his art in Regent Street. The pillars, for example, instead of being put up in good hard stone were made of rubbishy materials that were lying ready to hand. And so it happens that the stonework of a church only a hundred years old has to be classed as dangerous, and the rector, the Rev. Arthur Buxton, and his churchwardens are appealing in this centenary year for £5,000 for the work of restoration.

"Will our friends," asks the rector, "regard it as an appeal to them to 'save All Souls', which is as urgent for the church in the West End as an S.O.S. to ships at sea." The centenary occurs on November 25th next.

#### THE GUILDHOUSE MISSION

It is stated in today's issue of the *Guardian* that Dr. Percy Dearmer has severed his connection with the Guildhouse Mission at Kensington (which was

started in collaboration with Miss Maude Royden some three years ago), on the ground that his work there is now done. The news is a reminder of the debt which that interesting experiment owes to the priest who chivalrously risked misrepresentation and even abuse in order to assist a project designed to bring the Christian message within the hearing of large sections of society usually apt to leave the public proclamations of that message unregarded. Miss Royden is herself a convinced Anglican, and welcomed the assistance of a priest who would help the enterprise from straying too far from Church lines, and at the same time see to it that a high standard was maintained in the matter of music and the other elements of worship. How far the experiment has been successful, it is as yet impossible to say. Miss Royden will, it is understood, continue to conduct an independent mission. GEORGE PARSONS.

The Archbishop of Algoma will spend May and June in England.

His Excellency, the Governor-General of Canada, Baron Byng of Vimy, has sent a generous subscription to the work of the Council for Social Service of the Church of England in Canada, accompanied by his best wishes for the success of the useful work carried on by the Council.

The Rev. J. D. Paterson, lately Canadian Secretary for the C. and C. C. S. of England, has been appointed rector of All Saints', Peterborough, Ont., succeeding the Rev. R. B. Grobb.

The will of Miss Knox, the late principal of Havergal College, contains many generous legacies to members of the staff, and the foundation of scholarships to be known as the "Ellen Knox Scholarships," to be awarded to daughters of clergymen who attend Havergal College.

#### CONVOCAION OF PORTO RICO

The Missionary Jurisdiction of Porto Rico held its annual Convocation on February 26th and 27th at St. Andrew's Church, Mayaguez, the Rev. Frank A. Saylor, rector. The new rector of the Church of St. John the Baptist, San Juan, the Rev. Charles Thacher Pfeiffer, was elected Secretary of the Convocation. This was the first Convocation attended by the new Suffragan Bishop, Dr. Ferrando, and the clergy of the former Church of Jesus, who have now been ordained as priests of the Church.

The outstanding features of the Convocation were, the adoption of a resolution favoring the consideration of some plan leading to the establishment of permanent peace in the world, the unanimous decision for all present to give one-tenth of their incomes for one month towards the deficit of the Jurisdiction in the 1923 apportionment for General Missions, and that the quota be considered as a "just debt and not a voluntary offering."

At noon on the 26th the corner-stone of the new St. Andrew's Church was laid with appropriate ceremonies by the Bishop, assisted by the Suffragan Bishop, the clergy, and a large congregation.

#### NOONDAY PREACHERS AT LOS ANGELES

THE CATHEDRAL HOUSE of the new St. Paul's Cathedral, Los Angeles, has been completed in time to allow its auditorium to be the scene of the Lenten Noonday Services for down-town Los Angeles. There will be no services on Saturdays. The following will be the special preachers:

March 5th to the 7th, the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles; March 10th to the 14th, the Rt. Rev. Nathaniel S. Thomas, D.D., Bishop of Wyoming; March 17th to the 21st, the Rev. Robert L. Windsor, rector of St. Luke's Church, Los Angeles; March 24th to the 28th, the Very Rev. William MacCormack, D.D., Dean of St. Paul's Cathedral, Los Angeles; March 31st to April 4th, the Rev. Robert B. Gooden, D.D., Headmaster of Harvard School, Los Angeles; April 7th to the 11th, the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah; April 14th to the 16th, the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles; April 17th, the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles; and April 18th, the Very Rev. William MacCormack, D.D., Dean of St. Paul's Cathedral, Los Angeles.

## A Russian Orthodox Church Opened in Toronto, Canada

### Passing of Log Church at White Horse, Yukon—Miscellaneous News Notes

The Living Church News Bureau  
Toronto, Mar. 14, 1924

ARCHBISHOP Theophile, of Chicago, opened and dedicated a little Russian Orthodox church in Clarence Square, Toronto, last Sunday.

More than 200 people, not including the score of babies in arms, attended the opening. From all over the city they came; sad-eyed little women carrying the youngest of their flock and pushing the others in the right direction; men with fierce moustaches and interesting profiles; pretty young girls whose tragic eyes proclaimed them refugees, and charming ladies of the Russian nobility who are making a new home in Toronto.

It was because of the interest and effort of these last that the Russian community will henceforth be privileged to worship the God of their fathers in a church of their own. Baroness de Huecke, who was one of the first refugees to come to Toronto, sought the practical help of several influential citizens, with the result that the house on Clarence Square was bought and its lower floor transformed beyond belief. Eight rooms on the second floor have been furnished for the use of penniless refugees, and the third story is the home of the Rev. Father Bodnarchuk, the pastor.

What was once a dining-room is now the Holy Sanctuary, partially separated from the body of the church by latticed gates painted green, and hung with pictures of the four evangelists. Behind the gates stands the altar, covered with gold-cloth. A beautiful embroidered panel, showing the burial of Christ, the work of the nuns at Moscow, hangs on the wall behind the altar.

The body of the church will hold about a hundred, but more than twice that number were present for the dedication ceremony. Vestibule, hall, stairs were overflowing, and in the church proper the crowd was dense to the point almost of discomfort. But no one thought of murmuring or complaining. For three solid hours, those earnest souls stood—

many of them burdened with restless babies, and their fervor never once waned.

The choir was the wonder of the morning. One soprano, one contralto, one tenor and five basses composed it, and their singing was pure, simple, and rich.

Archbishop Theophile was assisted by Archdeacon Ludohuvski and the Rev. Paul Lisok, both of Chicago.

In addition to the celebration of the Divine Liturgy in the morning, there were two weddings in the afternoon, a musical service at four at St. John's Anglican Church, and service at the Russian church again at six.

#### PASSING OF LOG CHURCH AT WHITE HORSE, YUKON

A new church is to be erected this summer at White Horse, Yukon, to replace the old log church of pioneer days. The log church at White Horse is essentially a Church of the Trail of '98. Before that wild stampede for gold there was not even the semblance of a native village on the river bank where White Horse now stands. The town is located immediately below the canyon and the White Horse Rapids, and from this point the river is navigable to St. Michael on the Behring Sea, a distance of two thousand miles.

When the White Pass and Yukon Railway decided to make this the northern terminus of the railroad, and the head of navigation on the river, a permanent town was assured; and the Church of England—already fully organized, by Bishop Bompas, for work among the Indians and Eskimo, long before the white men came in any considerable numbers—started to build a log church where the town was to be located. The church was completed and opened in the summer of 1900, the same year in which the railroad reached White Horse.

#### MISCELLANEOUS NEWS ITEMS

Lenten Services throughout the Canadian Church are being well attended. Possibly two causes are contributing factors, a late Lent when weather conditions are better than when the season comes earlier, and the undoubted effect of the many parochial Missions held during the closing months of 1923.

## Order of Fleur de Lis Spreads from Boston to American Church Girlhood

### A Conference on Vocation—The Emmanuel Health Work—General News Notes

The Living Church News Bureau }  
Boston, Mar. 17, 1924 }

**A** NEW movement for Church girls is developing in Massachusetts. It is the Order of the Fleur de Lis. At the meeting of the central council of the Order last week, at which were present fifteen past and reigning queens from nine chapters in the vicinity of Boston, it was decided to take steps toward incorporation. This year will mark the tenth anniversary of the founding of the organization. Plans were made last week for a special celebration, probably in June, at which it is hoped that representatives of all the chapters may be present.

The Fleur de Lis originated in St. Stephen's Church, Lynn, ten years ago. The growth at first was slow, but during the past few years the progress has been rapid. There are now chapters in many states, and since the publication of the manual, enquiries have been received from parishes in all sections of the country.

This is distinctly a Church organization, and appeals to young people of all ages, the orders being ladies, maidens, maids, as well as little sisters—girls under fourteen. The names of the national officers elected were as follows: Miss Helen N. Mower, Sovereign Queen, 1 Joy St., Boston; Miss Katherine Foster, Mistress of the Records, Saugus; Miss Marian Graves, Sovereign Mistress of Treasury, Marblehead; Miss Margaret Johnson, Chelsea, and Miss Elizabeth Willis, West Roxbury, Queen Counsellors; Miss Ruth Lang, Dorchester, and Miss Martha Abbott, Malden, Counsellors.

#### A CONFERENCE ON VOCATION

Forty young men recently gathered at the Church of the Advent, Boston, from parishes in and near the city for a conference on the vocation to the priesthood. The conference began in the afternoon with addresses and meditations by the Rev. W. C. Robertson. After supper the principal speakers were the Rev. Dr. W. H. van Allen, and the Rev. Spence Burton, S.S.J.E. Bishop Slattery, who was to have spoken, was unable to be present, on account of illness.

Although many present were not definitely considering the priesthood as a vocation, they came because of the opportunity to hear about the ministry of the Church. This conference was the second of a series which a group of young men of the Greater Boston parishes have planned. The third conference is to be held some time late this spring.

#### THE EMMANUEL HEALTH WORK

An interesting folder has just been issued, telling of the health work of Emmanuel Church, Boston. The undertaking, popularly known as the Emmanuel Movement, has now been in effective operation for eighteen years. It stands as the forerunner of the general healing work recently organized in England and America under the name of Guild of Health and Applied Religion. Its principles and methods have been recommended in the report of the Commission appointed by the Archbishop of Canter-

bury. The Emmanuel Psychotherapeutic Clinic is open from October 1st to June 1st, and is available, free of charge, to those who need its help. Appointments are made by writing to the members of the staff, or to the parish secretary, Miss F. G. Downey, Emmanuel Church, Boston.

#### GENERAL NEWS NOTES

The Rev. William E. Gardner, D.D., Educational Secretary of the National Council of the Church, is giving a course of lectures on Religious Education this term to selected graduate students of the Episcopal Theological School, and the Harvard School of Theology. He is making a deep impression on the candidates preparing for the ministry in Cambridge, regardless of particular affiliation. Dr. Gardner has the happy faculty of making religious education seem the greatest work of the Church. On Sundays he is speaking in many of the parish churches. As one rector expressed his impression of the visit, he said: "Dr. Gardner's message yesterday was the outstanding one on re-

ligious education that this parish has heard, or perhaps will hear."

The Church of the Advent on this Thursday will go back to the old Church of St. John the Evangelist for a service of reunion, at which Dr. van Allen will preach. In speaking of this service yesterday, the rector of the Advent said: "Sixty years ago that day, the first Catholic service was held in what had been a Congregational meeting-house before this; and the Church of the Advent worshipped there thenceforth until the new church was built. Let this be an evidence of how close are the bonds which unite the Mother Parish of the Advent and its offspring."

On Friday, March 21st, at eight o'clock, there will be a service of music in the Cathedral, given by the combined boy choirs of the Cathedral and of All Saints' Church, Ashmont.

Dr. Lewis O. Hartman, editor of *Zion's Herald*, and one of the leaders of the Methodist Church, gave an address yesterday evening at Trinity Church, Newton Center, on Russia: From the Inside. Dr. Hartman only recently returned from Russia, where he and other members of the Methodist Church had important conferences with the Soviets.

RALPH M. HARPER.

## Lent Spreading Gospel of Unity Among New York Religious Bodies

### Trinity's New Organ—A New Church in Yonkers—General News Notes

The Living Church News Bureau }  
New York, March 14, 1924 }

**L**ENT is being observed in New York churches as usual with many attractive programs and speakers of note. In other religious bodies also there are being held services of various kinds, for instance, in the Metropolitan auditorium, Madison Ave. and Twenty-fourth St., by the Lutherans, every Wednesday from 12:30 to 1:15. At All Souls' Unitarian Church, Fourth Ave. and Twenty-second St., the Rev. Dr. Simons will conduct services on Mondays and Wednesdays. Other preachers will fill in on other days of the week. The New York Federation of Churches plans special services at several Keith theaters in Manhattan and the Bronx, during the last two weeks of Lent. Lent is thus spreading the Gospel of unity at least.

#### TRINITY'S NEW ORGAN

Trinity Church inaugurated the use of its new organ last Monday night, March 10th, with a special service and recital. Bishop Manning said the dedicatory prayers and made a brief address. The choirs of the Cathedral and of Trinity joined in a sacred recital afterwards. Dr. Miles Farrow, of the Cathedral, conducted, and Mr. Channing Lefebvre, of Trinity, was at the organ. Trinity choir was in the chancel and the Cathedral choir in the gallery. At the close of the service the choirs were united and sang a solemn *Te Deum*. Other organists assisting in this week's recitals are, Dr. Noble, of St. Thomas' Church, David McK. Williams, of St. Bartholomew's Church, Ernest Mitchell, of Grace Church, and Lynwood Farnum, of the Church of the Holy Communion. The new

double organ, part in the chancel and part in the gallery, was built by the Skinner Organ Co., of Boston. Both organs are played from the same console. There are seventy-six speaking stops and forty couplers, besides many adjustable mechanical combinations. All recitals were broadcasted.

#### A NEW CHURCH IN YONKERS

St. Paul's Parish in Yonkers, the Rev. William Morris Gilbert, rector, is planning a new church. It will be erected on Palisade Avenue, and is expected to cost about \$250,000. The first building, on North Broadway, was erected in 1859, and cost about \$75,000. It was burned in March 1903. Work will probably be begun on the new (third) edifice this year, and the congregation hopes to be able to use the new church early in 1925.

St. Paul's was originally an outgrowth of St. John's, the oldest Episcopal church in Yonkers. Dr. Gilbert has been rector since 1896, and is the dean of the clergy in this flourishing city, in point of continuous service.

#### GENERAL NEWS NOTES

The Very Rev. Dean Fry, of Lincoln, arrived in New York last week to begin his second campaign for the raising of funds to restore Lincoln Cathedral over which he presides.

The Episcopal Actors' Guild has established headquarters at the Church of the Transfiguration, East Twenty-ninth St. The Guild Hall is open every afternoon from one to seven o'clock, and is in charge of Mr. Rexford Kendrick, executive secretary, with Deaconess Jane Hall as hostess. Many members of the theatrical profession and others have joined the Guild.

The Day of Intercession will be observed in the Chapel of the Church Missions House on Wednesday, March 26th. There will be special intercessions for God's blessing on the church and for the

extension of His Kingdom, with short meditations given by several of the clergy.

The annual service for the Church Mission of Help will be held in the Cathedral on Sunday evening, March 23d, at eight o'clock. The preacher will be the Rev. Dr. Ernest M. Stires, rector of St. Thomas'. The offering will be for the work of the society.

Miss Katherine Whitmarsh is exhibiting a series of symbolic paintings of Bible texts, during Lent, at Calvary Church. The artist attempts to show the inner spiritual meaning of the texts by the use of combinations of shapes and colors. One such painting is shown each week.

A concert was given at the Town Hall last Thursday night by Madame Maria Ivogun and Mr. Edwin Swain, in aid of the DuBose Divinity School.

About a hundred men sat down to a dinner at Luchow's restaurant in East Fourteenth St. last Friday night. Fifty were judges, lawyers, business and professional men. Fifty were former gunmen and bandits of every description. The occasion was a dinner given by the Marshall Stillman Movement, founded and managed by Mr. Alpheus Geer, who is devoting all his time and energy to its extension. Over 300 underworld gangsters have joined the Movement, and not one has fallen down on his pledge or double-crossed it. Mr. Geer is to speak at St. Margaret's Church, the Bronx, on Sunday night, March 23d, and two of his underworld converts will accompany him and speak also.

This coming Sunday afternoon, March 15th, Mr. Frank Gilmore, executive secretary of the Actors' Equity Association, will read the lesson at the Church of the Transfiguration. After the service the entire company of *Outward Bound* (a play with a pronounced ethical motif) will be entertained in the Guild Hall of the parish, as guests of the Episcopal Actors' Guild. Miss Margalo Gilmore will assist Deaconess Hall as hostess.

The Greater New York Section of the American Committee on Preservation of the Sacred Places in the Holy Land is planning a pageant and pilgrimage to the Cathedral some time around Easter, and is inviting parishes to send "pilgrims" to take part in both.

The Committee, formed at a recent meeting in the parish house of the Church of the Holy Communion to enquire into the possibilities of encouraging athletics among the young people of the Church, has sent out a questionnaire to the various parishes, and hopes to be able to arrive at a workable plan as soon as the answers are received. It is likely that the work will be coordinated with that of the Young People's Service League.

The funeral of Mr. Alfred H. Smith, president of the New York Central Railroad, who was killed by a fall from his horse last week, took place from St. Thomas' Church last Wednesday afternoon. The Rev. Drs. E. M. Stires and F. M. Clendenin officiated.

FREDERIC B. HODGINS.

#### TO VISIT IN SYRIA

THE REV. T. D. HARARI, of Hamilton, Va., is leaving shortly for a visit to relatives in Syria after an absence of nine and a half years, and will not return to America until August. He states that he is also seeking rest, and desires to be relieved of all kinds of mail matter during this time.

## Philadelphia Clergy and People Strongly Endorse Administration

### Death of Rev. G. J. Walenta—General News Notes

The Living Church News Bureau }  
Philadelphia, March 18, 1924 }

LAST Monday, March 10th, a notable demonstration was made by clergymen and people representing the Churches in Philadelphia in support of Mayor Kendrick and Director of Public Safety Butler, in their fight upon vice and crime. Some 500 clergymen attended a meeting in the Mayor's reception room in City Hall, and expressed the cordial endorsement by the people of the Churches in Philadelphia.

The Rev. Floyd W. Tomkins, D.D., was one of the speakers. In order to be seen and heard he climbed upon a table. "I don't like being up here," he said, "for I am not a high Churchman. Besides, I'd rather be on the level of the Mayor's constituents. This, Mr. Mayor, is not mere fireworks, a mere procession today. We are expressing not a passing support, but our firm belief in you and General Butler. We pledge our support. We represent thousands of Churchmen and Churchwomen who feel as we do, and who are praying for your great success. We are generally fighting-ministers. We don't believe in war, but we do believe in fighting the world, the flesh, and the devil. We believe in the strong methods of General Butler to enforce law, and to lift up the city of Philadelphia. Thank God for the earnest determination and consecration upon the part of one from outside the city to drive out evil, without the complication of politics or of politicians to hinder him. We know the work of the Marines, and are glad a General of Marines is here to be a citizen with us a while. General Butler is like an answer to that cry: 'God give us men.'"

#### DEATH OF REV. G. J. WALENTA

The Rev. George J. Walenta, who died at New China, Maine, was buried from St. Simeon's Church on Tuesday, March 11th, Bishop Garland officiating.

Mr. Walenta was a graduate of Haverford College and the General Seminary. He became rector of St. Simeon's Church in 1910, remaining there until 1922 when ill-health forced him to resign. Later he took up work in Duluth, but, last November, his health again forced him to resign.

Mr. Walenta was ordained to the priesthood in 1905 by Bishop Mackay-Smith. He was a Bible instructor for many years at the William Penn Charter School, and was also on the faculty of the Church Training and Deaconess House. His brother, the Rev. E. J. Walenta, is rector of Christ Church, Coxsackie, N. Y.

#### GENERAL NEWS NOTES

The Rt. Rev. William R. Stearly, D.D., Bishop Coadjutor of Newark, was the special preacher last Sunday morning at the annual service of the Sisterhood of St. Mary of Bethany, the Women's Service Club, and the Woman's Auxiliary of the Church of the Holy Apostles, of which parish Bishop Stearly was at one time rector.

The Rev. Fr. Fearn, of St. Peter's Church, Great Windmill Street, Picadilly Circus, London, preached at the morning

service last Sunday in the Church of the Good Shepherd, Rosemont. Father Fearn is the founder and warden of the Church Mystical Union of England, which has several branches in this country.

The Rev. William P. Ladd, D.D., Dean of Berkeley Divinity School, addressed the Church Club this week at its meeting in the Church House, his topic being Church History and Human Brotherhood.

FREDERICK E. SEYMOUR.

### THE SECOND ANNUAL RURAL CONFERENCE

THE SUCCESSFUL CONFERENCE of clergy engaged in rural work, the first national conference of its kind in the Church, held at Madison, Wis., last summer, will be repeated this year at the same place, from June 30th to July 11th.

It is to be a part of the University of Wisconsin rural conference. In addition to our own group, the Roman Catholics, the Methodists, the Baptists, and ten other Christian bodies are represented. The program is a very carefully worked out one, offering subjects of general interest such as the economic problems of community life, rural sociology, community recreation, special interests such as boys' work, community surveys, health programs and agricultural subjects, and also providing for separate meetings of the different Church groups on their peculiar problems. It is interesting to note in the advance announcement of the Conference a paragraph headed, "Episcopal Group Sets High Standards," which reads as follows:

"Although with a relatively small rural constituency, the Episcopal group, under the leadership of Dean Lathrop, made a real contribution to the entire conference, as well as achieving particular success in their own special group which met daily. Eighteen men were present, representing eleven states. This group printed their own proceedings, made requirements of their men in the way of readings and studies, and made the following recommendation to the college with regard to future plans: "We are convinced that it is a real contribution to the equipment of a rural clergyman, and to the whole problem of the rural church and social life that can be performed by an institution of this character."

### ACTIVITIES OF THE SOCIETY OF THE NAZARENE

THE RECTOR of Holy Trinity Church, West Palm Beach, the Rev. L. A. Wye, reports that the Healing Mission which ended February 28th has been a very great spiritual benefit to all who attended.

Following the Mission at Holy Trinity, the Director of the Society will conduct Missions at Tallahassee, Fla., Aiken, S. C., White Plains, N. Y., Pawtucket, R. I., Oshkosh and Rhinelander, Wis., and Sault Ste. Marie, Mich.

On March 21st, Mr. John W. Lethaby, the General Field Secretary, begins a series of Missions in Indiana with Archdeacon White. These will extend to South Bend and Chicago. In order to advise friends and members of the Society, exact dates for the above Missions will be announced as soon as possible.

## Bishop Rowe's Personality Engages Attention of Chicago Churchmen

### Others Observe Lent—Chicago Junior Assembly—Cathedral League at Work

The Living Church News Bureau }  
Chicago, March 15, 1924 }

THE personality of Bishop Rowe, and the romance of his work are two factors that always bring out crowds to hear him. The Bishop is the preacher this week at the noonday services held at the Garrick Theater. Speaking the theme of conversion, he referred to St. Paul as one of the great God-moved and God-moving men. His was a conversion of quality. His complete submission to our Lord was seen in his question, "Lord what wilt thou have me to do?" It is this question which cuts at the root of the self-will and the self-pleasing spirit so evident among men and women today. It is hard to teach men to do what God likes when they show so much selfish individualism, reflected in the popular dictum, "I want what I want when I want it." The exceptional conversion of the Apostle has always had its counterparts. The Bishop cited one out of his own missionary experiences and ministry in the far north. In his journeys there many years ago he came upon a village controlled by a native, notorious for his unbelief, his antipathy to the Christian religion, and his evil life. He gave a low and loose moral tone to the community. The Bishop talked to this man frankly and told him "in broken Indian" the simple story of the Gospel. The man listened, accepted the story, confessed Christ, became a completely changed man, and the whole village was changed into a Christian believing, and Christian practising, community.

The Bishop was the guest of the Round Table at a luncheon held on Wednesday, March 12th, and spoke informally of his work. He referred to the difficulty which had arisen by the setting up of a rival hospital to St. John's, Ketchikan, by the Roman Catholics, and to the expense entailed in the removal of the Archdeacon Stuck Memorial Hospital to another site at Fort Yukon, the old site having been endangered by the river floods. Speaking of the success that he and his helpers had in eventually defeating the canning companies, and insuring the rights of the Indians to the salmon fisheries, the Bishop told of an interview that he had with one of the chief men of the guilty companies, who acknowledged their defeat, and said to the Bishop, "Why can't the Indians catch whitefish for food back in the lakes?" The Bishop replied by saying that the Indians required the oil in the salmon as an essential part of their food, and also asked the canning man if he had ever fished through the ice at forty degrees below zero as the Indians were compelled to do for whitefish. He asked too, if he might put a question to his interrogator, and, on his assenting, said, "Why don't you cannery men go off to Siberia and fish for suckers?"

The Bishop preached at several of the parishes in and around Chicago during his visit here. At midnight of Wednesday he spoke through a broadcasting station to Explorer McMillan in his headquarters in the Arctic.

#### OTHERS OBSERVE LENT

Other religious bodies, following the example of the Church in holding Lenten services, are again holding services in the Loop, under the auspices of the Chicago Church Federation. The services begin at Power's Theater, on March 24th, and will continue until Good Friday. Some of the ablest preachers in the country will speak, including the Rev. Daniel A. Polling, of the Marble Collegiate Church, New York City, the Rev. J. T. Wardle Stafford, of the Metropolitan Methodist Church, Toronto, and the Rev. Dr. John McDeill, of the Fort Washington Presbyterian Church, New York City. Last year thousands of people attended these services and, in the closing days, hundreds of people were turned away. The services last longer than the Church's, beginning at 12:10 and ending at 12:55 p.m. "Come when you can, slip out when you must,"—reads the invitation of the Federation.

A General Assembly meeting, with installation of officers, and the reading of the annual reports was held, Mr. Motten, who is the International Boy's Work Secretary for the Rotary clubs, presiding. He gave a talk on the vision of better things for the Brotherhood, and the value of foresight in chapter work. The Rev. H. O. Crosby, was installed as the Assembly's new chaplain. Mr. Kubitz and Carl Lundien acted as secretary and treasurer.

The reading of the reports showed a remarkable growth of the Junior Brotherhood in the Diocese. The Chicago Assembly is already the largest Junior Assembly in the United States, and has developed, from the ranks, a complete set of new officers for the new work.

At the supper Mr. J. L. Houghteling, Jr., presided. A very cordial invitation was given by the Rev. L. B. Hastings to the Assembly to hold its next meeting at St. Alban's School. Mr. Davies, a Scout Executive of Milwaukee, gave a splendid talk on leadership and the qualities of a leader. Mr. Butcher, of New York, a boys' worker, talked at length on the soundness of the country, based on the ideals of the Brotherhood.

The meeting closed with a short service in St. Paul's Church, the Rev. R. F. Philbrook, who is to be chaplain at Camp Houghteling this coming summer being the preacher.

#### CATHEDRAL LEAGUE AT WORK

People are asking, "When are we going to have a Cathedral in Chicago?" The answer is, "When enough of the people want one." The project depends largely upon the interest of the people of the Diocese. There must be a sympathetic atmosphere, an atmosphere of faith, before a Cathedral can be appreciated, loved, worked for. To create this interest and to encourage this faith is the prime work of the Cathedral League. The first effort which the League is making to popularize the Cathedral idea, and to advertise it to Church people at large in the diocese, is through a series of lectures entitled *The Glory of Old England. Her Cathedrals*; to be given by the Rev. Herbert W. Prince, rector of the Church of the Holy Spirit, Lake Forest. The lecture will be illustrated by colored lantern slides, and will be given at the parish house of St. Peter's Church, Chicago, March 20th, of St. Paul's Church, Chicago,

March 24th, and of Grace Church, Oak Park, March 31st.

#### DR. GRANT TO EDIT REVIEW

The Rev. Dr. F. C. Grant, rector of Trinity Church, Chicago, has been chosen editor in chief of the *Anglican Theological Review*, and he assumed his duties on March 1st. The *Review* is now in its seventh volume, having been founded by the Rev. Samuel A. B. Mercer, D.D., when he was a professor at the Western Theological Seminary. It is published four times a year by the Columbia University Press of New York.

#### GENERAL NEWS ITEMS

An active campaign for the new parish house at St. Peter's Church, Chicago will soon be initiated. Already the sum of \$25,000 has been pledged for it.

Whitsunday, June 8th, has been set as the date for completing the total of \$250,000 that is being raised as a memorial to the rector, Dr. Stewart, on his twentieth anniversary at St. Luke's Church, Evanston. St. Luke's has a property valued now at a half million dollars, and a communicant list of 1,340. When Dr. Stewart came to St. Luke's there was a small frame church west of the tracks at Main and Sherman avenues, valued at \$10,000, with a membership of 240. Dr. Stewart began the work alone and has now three clergy assisting him.

Here are a few items taken from the interesting report for 1923 of the City Missions:

The workers have held 129 services of Holy Communion, and 335 other services in the institutions; enabled 1,931 persons to receive the Holy Communion; made 22,749 calls in the institutions, and 746 on the people at their homes; arranged for 22 baptisms, 14 confirmations, and 24 burials; held 155 classes, with a total attendance of 510 children and young people; distributed more than a thousand books and magazines, Prayer Books, and Bibles. An important part of the City Mission work, as reported by the Rev. C. L. Street in his annual statement, is that done by volunteers. "The clergy and the deaconesses of the Staff could not work nearly so effectively if it were not for the time and service given by certain devoted Church people to the work." Most of these volunteers are women, some acting as organists at the services in the public institutions and some doing valued service as visitors to patients and inmates. Several of the choirs of the city churches have given regular and occasional service, much to the joy of the sick and unfortunate to whom they ministered.

#### CHICAGO JUNIOR ASSEMBLY

The Chicago Junior Assembly held the largest meeting of its history on Saturday, March 1st, at St. Paul's Church, Kenwood. There were 167 Juniors present, and twelve Seniors. Representatives came from Waukegan, Kankakee, Antioch, and Joliet, as well as from Chicago and the nearer suburbs.

The first part of the meeting, which included a basket-ball game, a swim, the conferences, and the General Assembly meeting, was held in the Hyde Park Y. M. C. A. In the game, St. Barnabas' team succeeded again in defeating the team from Kankakee. The conferences were held in three groups—one for Directors, Vice-directors, Counsellors, and Clergymen; one for Secretaries and Treasurers of Chapters, and one for the members of chapters and for others not included in one of the first two groups.

Mr. Brickman took care of the Leader's Conference. He outlined a minimum chapter program for the Lenten season, which,



he said, every chapter should try to live up to.

The Secretary's and Treasurer's conference was led by Mr. Hoag, who, for the past year, has been President of the Chicago Assembly.

Wesley Kingsbry, of Philadelphia, came to Chicago especially to take charge of the other conference. He spoke most effectively on the use of the new Manual for advanced Juniors.

H. B. Gwyn.

Bishop Lines and the former rector, Dr. H. V. B. Darlington, were present.

The new hall is well proportioned, with a seating capacity of over 300. The upper and lower halls of the old building open into it, thus making possible much larger gatherings.

The Church school, which, up to the present, was partially housed in the church, can now be wholly accommodated in the improved parish house.

The building is made possible because of a two year building fund campaign added to the efforts of several years past.

## Anglo-Catholic Sermons Attract Attention in Washington City

### Development of Social Service Work—To Speak on Mission Work

The Living Church News Bureau }  
Washington, March 14, 1924 }

CONSIDERABLE interest attaches to the series of instructions which the Rev. J. G. H. Barry, D.D., rector of the Church of St. Mary the Virgin, New York City, will deliver at St. Thomas' Church, Washington, beginning on Sunday, March 16th, and continuing through the following Friday. The announcement of these addresses issued by St. Thomas' Church bears the caption Anglo-Catholic Sermons, and it is evidently the intention of Dr. Barry to give the Catholic point of view on the questions now in controversy in the Church.

The subjects of Dr. Barry's instructions are the following: Fundamentalism, Modernism, and Catholicism; Dogmatic Religion; Why We Insist on the Resurrection; The Question of Miracles; The Necessity of the Church; The Contribution of Experience.

#### DEVELOPMENT OF SOCIAL SERVICE WORK

Development and progress in the field of Social Service in the Diocese of Washington is expected in the near future, in consequence of the action of the last annual Convention on the annual report of the Diocesan Board of Social Service. This report was prepared by the Rev. James Kirkpatrick, president of last year's Board. Mr. Kirkpatrick pointed out that the largest amount of Social Service work done in the Church is done through Diocesan and Parish Institutions, but that heretofore the Diocesan Board of Social Service has had no cognizance of diocesan institutions. The Convention adopted a resolution enlarging the scope of the Board's authority, so as to make it the body for coördinating the work of all social institutions in the Church within the Diocese.

Mr. Kirkpatrick also secured the passage of a resolution authorizing the Board to make a thorough survey of the social agencies of the Diocese. Having accomplished these two great forward steps, Mr. Kirkpatrick resigned from the Board, and, because there had been numerous other resignations during the year on account of members leaving Washington, the Board, as organized by the recent Convention, has quite a different personnel from the Board of 1923.

The same Convention reorganized the Social Service work that was being carried on at the Community House of Trinity Diocesan Church, and placed it under the Board of Managers of Diocesan Missions. This includes the work of the city missionaries in the correctional institutions of the city, the hospitals, and the alms house. Trinity House, under the leadership of the Rev. D. R. Covell, Executive Secretary of the Diocesan Board

of Social Service, had been carrying on a considerable work of community service, particularly among the boys and girls of the neighborhood, and among the foreign population which centers in the neighborhood of Trinity Church. It remains to be seen if this work will be continued by the Board of Missions, or whether it will be left to the Trinity Church Committee, which exercises the duties of a vestry for Trinity Diocesan Church. The committee has decided to maintain Trinity Church as a place of worship for the local congregation.

#### BISHOP TYLER PRESENTS MISSIONS WORK

The Rt. Rev. John Poyntz Tyler, D.D., Missionary Bishop of North Dakota, will visit Washington during the ten days of March 23d to the 31st, to speak in the interest of the missionary work of the Church, referring particularly to domestic missions. A program has been arranged by which Bishop Tyler will be able to visit all sections of the city. He will speak in the large and prosperous churches, and in the smaller and poorer chapels as well. He will address at least one congregation of colored people. One of his audiences will be composed entirely of men, and another of the members of the Woman's Auxiliary. One evening he will address the large Young People's Fellowship of Epiphany Church. On Thursday he will address the congregation of business men and women which assembles every day during Lent at Epiphany Church during the lunch hour. One evening he will visit the popular suburb of Chevy Chase, and, on another evening, the congregation of several churches in Prince George's County, Maryland, will meet at Hyattsville to hear the Bishop. The Diocesan Church Offices, which have arranged this program, believe that much progress will be made in awakening a general interest in the missions of the Church by the inspiration of Bishop Tyler's description of the work in the field.

#### ADDITION TO NEWARK PARISH HOUSE

A COMMODIOUS ADDITION which has been made to the parish house of St. Barnabas' Church, Newark, N. J., was opened on Saturday, March 1st, with a reception given by the rector, wardens, and vestry.

#### ARCHBISHOP PANTELEIMON SPEAKS IN PHILADELPHIA

HIS GRACE, the Most Rev. Archbishop Panteleimon of Neapolis, representing the Patriarch of Jerusalem, addressed a congregation that filled the Church of the Advocate, Philadelphia, March 9th. The Archbishop, speaking in Greek, was interpreted by a Greek layman, and made a very impressive address, asking help for the preservation of the Holy Places of Palestine. The Archbishop appeared in full vestments.

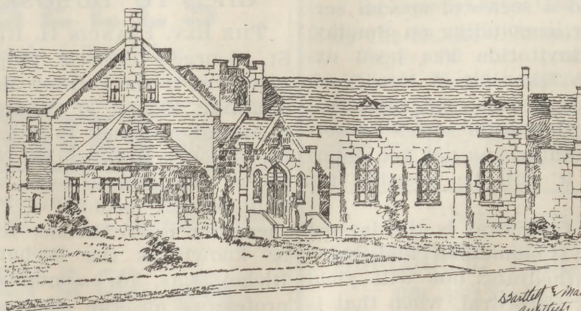
At the same time the congregation heard the magnificent singing of the choir from the Russian Church of the Holy Virgin. The choir sang in Russian, The Lord's Prayer, the Cherubimic Hymn, Many Years, Mercy, Peace, Sacrifice, Faith, and We Hymn Thee, We Pray Thee. This choir of forty-five ranks as a really great choir, and its music is described as inspiring.

The Archbishop was introduced by the Rev. J. H. Lever, rector of the church, who spoke of the close relations existing between the Orthodox Eastern Church and the American Church.

#### BISHOPS OF BETHLEHEM BANQUETED

ON THE OCCASION of the succession of the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, to the presiding bishopric of the American Church, and of the first official visitation to the city of the Rt. Rev. F. W. Sterrett, Bishop Coadjutor of Bethlehem, the four parishes of Reading, Pa., together with those of adjoining towns, tendered the Bishops a banquet at the Hotel Berkshire, March 3d, at which more than 500 Churchmen were present.

In reply to the addresses of felicitation, Bishop Talbot spoke of the democracy of the Church, and reminded the company that Bishop Sterrett was their bishop. Bishop Sterrett said that if such a body, as was that before him, should stand together it could accomplish almost anything for the Church. "In this trying hour," he said, "when there is danger of the old landmarks being swept away, a body like this could be a tremendous power in staying the hand of those who would destroy."



NEW PARISH HOUSE OF ST. BARNABAS' CHURCH, NEWARK, N. J.

### A NEW PARISH HOUSE

AT THE TIME of the celebration of the seventieth anniversary of the founding of the church, the Rt. Rev. Herman Page, D.D., Bishop of Michigan, dedicated a recently finished parish house for Trinity Church, Bay City, Mich., on March 3d.

The new building, which was erected at the cost of \$90,000, will be of great ser-

vice and value to this rapidly growing parish. Provision is made in the house for all sorts of parish activities. The Church school has been particularly well provided for, there being quarters for the kindergarten, and twenty-four separate class rooms on the second floor for the main school. The capacity is 400 children.

Work upon the Liverpool Cathedral started in 1904, so that within the short



THE NEW PARISH HOUSE OF TRINITY CHURCH, BAY CITY, MICH.

vice and value to this rapidly growing parish. Provision is made in the house for all sorts of parish activities. The Church school has been particularly well provided for, there being quarters for the kindergarten, and twenty-four separate class rooms on the second floor for the main school. The capacity is 400 children.

### DR. BOWIE RESIGNS AS EDITOR

THE RESIGNATION of the Rev. W. Russell Bowie, D.D., as editor of *The Southern Churchman*, was presented to the Board of Directors of the Southern Churchman Co., at a recent meeting, at which meeting, however, no action was taken. It is reported that Dr. Bowie's resignation came as a result of criticism of his attitude toward questions in the Church. It is also stated that the failure of the board to take any action indicates that there is no lack of harmony between Dr. Bowie and the board.

Dr. Bowie preached at the noonday services at St. Paul's Church, Richmond during the week of March 9th. The subjects of his sermons have to do with belief and the difficulties of the present day. The reports have it that increasingly large congregations went to hear him.

### LIVERPOOL CATHEDRAL COMPLETED

THE NEW Cathedral of Liverpool, the largest in England, is to be consecrated on July 19th, and a series of special services is to follow, concluding on Sunday, July 27th. An invitation has been extended to Bishop Manning of New York to preach on the morning of this final Sunday of the celebration series of services. Bishop Manning has not yet determined whether it will be possible for him to accept.

The Liverpool Cathedral is the largest in the Anglican Communion and third among world cathedrals, but will yield to the New York Cathedral, when that is completed, in both these respects. The latter will be the largest of Anglican

cathedrals and the third of world cathedrals, being exceeded in size only by those of St. Peter's at Rome and the Cathedral at Seville. Encouraging progress is reported from New York in the campaign for the building of the Cathedral.

Work upon the Liverpool Cathedral started in 1904, so that within the short

period of twenty years, including the years of the war, the entire work has been done and the edifice completed.

### CHURCH CONGRESS ARRANGEMENTS

ARRANGEMENTS are proceeding for the Church Congress, which is to be held in Boston from April 29th to May 2d inclusive. The local committee, of which the Rev. Henry K. Sherrill, rector of Trinity Church, Boston, is chairman, is going ahead with great energy. They have planned to hold the opening meeting on Tuesday evening in the crypt of St. Paul's Cathedral. The morning and afternoon meetings will also be held there, but, for the evening meetings on Wednesday and Thursday, Ford Hall has been secured.

### A NOTABLE CONFIRMATION

DURING THE WEEK ending March 8th, the Rt. Rev. Joseph B. Cheshire, D.D., Bishop of North Carolina, administered Confirmation to 104 persons in St. Philip's Parish, Durham, the Rev. S. S. Bost, rector. A large majority of the candidates were confirmed in St. Joseph's Church, a mission church located in the cotton-mill, suburban village of West Durham.

The number of communicants in the parish, as given by the latest issue of the *Living Church Annual*, is 541.

### GIFT TO DUBOSE SCHOOL

THE REV. FRANCIS H. RICHEY, rector of St. George's Church, Maplewood, N. J., has given to the DuBose Memorial Church Training School at Monteagle, Tenn., a thousand volumes to take the place of the school's library that was lost in the recent fire, and to form a foundation of a library in memory of Fr. Richey's father, the Rev. Thomas Richey, D.D., to be known as the Richey Library. Dr. Richey was, for a number of years, a professor at the General Theological Seminary, and one of the leading intellectuals of the Church.

## By Charles Gore, D.D.

Formerly Bishop of Oxford

Dr. Gore's series on "The Reconstruction of Belief" is particularly opportune, as the author discusses at length all of the most basic modern controversies. Dr. Gore is perhaps more widely known and deservedly respected than any other figure in English ecclesiastical circles. His attractive sincerity and amazing frankness appeal even to those not disposed to accept his conclusions.

### BELIEF IN GOD.

316 pages. \$2.25

This book lays a secure foundation for a rational belief in God. It discusses at length the credibility of miracles and all of the most fundamental modern controversies. The simplicity of its style makes it readily intelligible.

### BELIEF IN CHRIST

339 pages. \$2.25

This is a sequel to "Belief in God." It surveys the various views regarding the person of Christ, his miracles and teachings; and aims to build up a reasonable faith on the basis of traditional belief.

### THE HOLY SPIRIT AND THE CHURCH

372 pages. \$2.25

This book, which continues and completes Dr. Gore's series on "The Reconstruction of Belief," is the result of a lifetime of constructive thinking. The simplicity of its style makes it intelligible to every one.

CHARLES SCRIBNER'S SONS  
597-599 Fifth Avenue, New York

### One Subscriber Writes:--

"Since I began taking THE SPIRIT OF MISSIONS, I know and understand more about our Church's Mission than I ever did before. It brings our missionaries right to our home as we read about their work in far away lands as well as in our western missionary districts."

You, too, will take a more intelligent interest in the work of the Church by reading regularly.

### THE SPIRIT OF MISSIONS

Profusely Illustrated \$1.00 a year  
281 Fourth Avenue, New York

**CAMP COLTER** Clergyman solicits patronage for boys' summer camp on Jenny Lake, in famous Jackson's Hole, Wyoming. Boating, fishing, swimming, hiking, horseback riding. July 5 to August 16. Terms \$300; Camp director has had wide experience as pathfinder, camper and big game hunter. Recommended by my Bishop. Write for illustrated folder.

REV. R. S. STRINGFELLOW, Director,  
P. O. Box 966, Boise, Idaho.

**A VENERABLE SOCIETY**

A MEMORABLE OCCASION was the seventy-fifth anniversary of The Ladies' Benevolent Society, of St. Michael's Church, Bristol, R. I., which was celebrated on Tuesday, February 26th. In the services of the celebration the Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, and the Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin, took part and made addresses, the grandmother of the one, and the mother of the other, having been members of the Society. The rector of the parish, the Rev. Anson B. Howard, president of the society, as previous rectors have been, the vice-president and active executive officer, Mrs. Benjamin M. MacDougall, its secretary, Mrs. Edward G. Easterbrooks, and Mrs. Howard Hoppin, president of the Rhode Island Branch of the Woman's Auxiliary, all made historical or congratulatory addresses.

The Society is the successor of three other societies previously organized in the parish. The first one, The Episcopal Missionary Society of the Eastern Diocese, was formed March 11, 1822, the president of which was the Rt. Rev. Alexander Viets Griswold. Its chief objects were the Sunday school, and domestic and foreign missions, the Rhode Island Convocation (missionary), the building of churches, and the education of young men for the ministry of the Church. The original meeting was called, as the preamble of its constitution says, "for the purpose of forming a missionary association to send the blessed Gospel to destitute places in the Eastern Diocese, and to assist feeble churches of our Communion with the stated or occasional services of a 'pius' minister."

In 1830, this society was reorganized and known as The Bristol Auxiliary Branch, which was dissolved in 1833, and reorganized under the name of The Bristol Convocation Missionary Society of Gentlemen, ladies apparently having no part in it, further than inspiring the gentlemen to do the right thing. Records of its doings seem to be wanting in details.

From the time of its organization in 1849 the doings of The Ladies' Benevolent Society are carefully recorded by its faithful secretaries. Of the original 138 members of the Society three are still living, and though well along in years, are greatly interested in its various activities: they are Mrs. Arcelia M. Babbitt, Miss Anna B. Manchester, and Miss Irene F. Usher. The objects of this society as members of the society, but the affairs were essentially the same as that of the original society: A few men were enrolled were managed by the women.

It is well to remember that, at that time, there were only five parishes in the whole diocese: Trinity, Newport; St. Paul's, Wickford; St. Michael's, Bristol; St. John's, Providence; and St. Paul's, Pawtucket. There was no diocese west of the Mississippi River then, no organization for systematic work, no Woman's Auxiliary, China and Japan were unknown in the mission field, and work in Africa had just begun. The General Board of Missions, feebly organized, was learning wisdom by the mistakes it made.

In the early days the society met for work weekly and a good deal of sewing was done, all by hand, for there were, as yet, no sewing machines. Much of the sewing was for missionary boxes. The first box sent to Africa was in 1852. There were boxes also for the Indians and for the colored people. In the first year of its existence the society disbursed \$361.79. An interesting item in this first year is

**STAINED GLASS WINDOWS AND MOSAICS**

JAMES POWELL & Sons (Whitefriars) Ltd., London, England, established in 1680 the craft of Stained Glass and are today producing Stained Glass Windows true to the traditions of this fascinating art. Their facilities for making the especially coloured glasses essential to their work give their productions a singular advantage.

CORRESPONDENCE INVITED

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

**One Hundred and One Hymn Stories**

By CARL F. PRICE

An excellent collection of the best hymn stories available, presented in popular form.

Price, net, 75 cents, postpaid

THE ABINGDON PRESS  
NEW YORK CINCINNATI

**HEATON, BUTLER & BAYNE  
GLASS STAINERS**

By appointment to the late KING EDWARD VII

**Stained Glass Mosaics  
Church Decorations  
Memorial Brasses, Etc.**

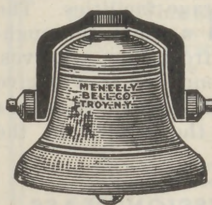
Designs and Estimates on application to

**Heaton, Butler & Bayne (N.Y.), Ltd.**  
347 Fifth Avenue, Knabe Building, New York

**MÖLLER PIPE ORGAN**

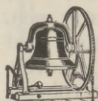
The highest grade instruments. Every organ designed and built for the church and service in which it is to be used, and fully guaranteed. No organ too large or too small to interest us. America's largest pipe organ factory. Booklets and specifications on request.

M. P. MÖLLER Hagerstown, Maryland



**MENEELY BELL CO.**  
TROY, N.Y.  
AND  
220 BROADWAY, N.Y. CITY  
**BELLS**

**McShane Bell Foundry Co.**  
BALTIMORE, MD.



**CHURCH, CHIMES and PEAL  
BELLS**  
Memorials a Specialty

**CHURCH BELLS SCHOOL**

Ask for Catalogue and Special Donation Plan No. 69

ESTABLISHED 1858

THE C. S. BELL CO. Hillsboro, Ohio

**MENEELY & CO.**  
**BELLS**  
WATERVLIET, N.Y.



**CATHOLIC TRUTH AND UNITY**

By the Rev. GERARD SAMPSON, C.R. of the house of the Resurrection, Mirfield.

"What I have written," says Father Sampson, "is the expression of my own spiritual experiences, thoughts, and faith in regard to the claims of the Roman Church and Roman Catholic doctrine. . . . inspired by a great desire for the Reunion of Christendom, for which for very many years I have prayed daily, and which is ultimately bound up with the Roman question." "We remain unmoved in the assurance that we hold the Catholic truth, which is the truth, and not Roman."

CHAPTERS: Catholic Truth and Unity—What is Catholic Truth?—Catholic Truth and Unity in Relation to Romanism—Catholic Truth and Unity in Relation to Nonconformity.

Cloth 60cts. Postpaid, 70cts.

**Modernism and the Person of Christ**

By the Rev. W. J. SPARROW-SIMPSON, D.D. Price \$2.00. Postpaid, \$2.15.

Chapter headings: Some Modernist Presuppositions—In what sense did Jesus call Himself Son of God?—The Apostolic Interpretation of Christ—The Value of the Apostolic Interpretation of Christ—The Christology of the Church—Some German Essays in Christology.

"If we criticize any statements of the Modernist type, it must always be distinctly understood that they are quoted as the opinions of an individual; that their author alone must be held responsible for them; that other Modernists are not at all necessarily committed to them."—The Author.

**Broad Church Theology: Its Limitations and Defects**

By the Rev. W. J. SPARROW SIMPSON, D.D. Price, \$1.35. Postpaid, \$1.50.

The author seeks "to explain the principles and propositions of individual exponents of the Broad Church school" and, in chapters following, discusses "the value of these opinions and the consequences which they involve."

**The Religion of the Church**

As Presented in the Church of England

By the Rt. Rev. CHARLES GORE, D.D. Paper, 50 cts.; postpaid, 55 cts. Cloth, 75 cts.; postpaid, 80 cts.

"The publication shows that bishops can still be looked to for leadership at once scholarly and popular and courageous."—Bishop Hall.

PUBLISHED BY

**MOREHOUSE PUBLISHING CO.**

1801 - 1811 Fond du Lac Avenue  
MILWAUKEE, WIS.

the subscription to *The Spirit of Missions*. In 1853 ten dollars was sent towards building a church in Calais, Maine, and the same amount for the church in Swansea, in addition to numerous other contributions. One good work after another, within and without the parish, occupied the attention of the society, till the parish church was burned to the ground in 1858, after which time its efforts were centered largely on raising \$1,000 for the interior furnishing of the new church.

In March, 1860, an appropriation of \$50 was voted to help in establishing a library for the use of the rector, to be retained in the rectory, which, as the property of the parish, has gone on increasing from that day to this. Contributions went on through the trying time of the Civil War, from year to year, for missions at home and abroad according as interest in them was aroused, until the formation of the Woman's Auxiliary in 1872, when missionary work undertaken was done under the direction of its secretary, and later, when the Rhode Island Branch was formed in 1878, under the direction of its president, which method has been followed ever since, besides doing much for local and diocesan objects.

It has always been the policy of the society to have no large unexpended balance in the treasury at the year's end. If the need was great, the effort was all the greater. In the first twenty-five years of its existence the total contributions of the society for missionary purposes amounted to \$5,460.08, in addition to \$2,184 for parochial objects. The second period's contributions amounted to \$3,085. The last period exceeded the others, there being \$5,000 given in money contributions for missions, besides missionary boxes valued at \$3,567.97, and a fund for repairs on the church amounting to \$1,300. In addition were the United Thank Offerings, amounting for the last triennium alone to \$455.09. All this is over and above what the ancient parish has done in all these years.

It is a record to be proud of; and such enthusiasm prevailed at its recital that everyone present felt still nobler achievements would be recorded when the society celebrates its hundredth anniversary.

#### ALBANY CHURCH MISSION OF HELP

THE CHURCH MISSION OF HELP in the Diocese of Albany has organized its first parish group to study legislation and the laws connected with the problems of the Church Mission of Help. This group is in St. Andrew's Parish, Albany, and consists of public-spirited women who will devote themselves practically to the purpose of the organization.

#### PRESIDENT BELL'S PREACHING

PRESIDENT BERNARD I. BELL, of St. Stephen's College, has been preaching throughout the week at St. Paul's Church, Baltimore, to congregations which completely filled the church. The character of the people making up the congregation was as significant as their numbers. In clear, direct, forceful language Dr. Bell has been dealing with central things from day to day. For example, on Wednesday, speaking of religion and science, he said: "People who talk about an incurable conflict between religion and modern science show that they do not know the science that is really modern. Within twenty years a great change has come. The old idea that the world was a kind of

machine has been upset. The physicist tells us that matter is composed of microscopic atoms, each of which is not an entity in itself, but rather a universe in microcosm, wherein energy is moving. This life force of the scientist is merely another name for what Christians call God the Holy Ghost."

#### SEAMEN'S WORK AT SAN PEDRO

THE SEAMEN'S CHURCH INSTITUTE at San Pedro, the port of Los Angeles, Calif., is rapidly assuming large proportions. San Pedro, once only the crude landing place for hides mentioned in Dana's *Two Years Before the Mast*, has become within the last few years the largest oil and the largest lumber port in the world. It is now entered by the largest number of ships and handles the largest tonnage of any harbor on the Pacific Coast.

From 500 to 700 ships enter the harbor of San Pedro every month and bring from 10,000 to 12,000 merchant seamen to its wharves. These are the men to whom the Seamen's Church Institute endeavors to minister with its gospel of Safety, Comfort, and Inspiration. The present Institute, as a unit of the Seamen's Church Institute of America, was opened in February, 1922. The superintendent is the Rev. Harold H. Kelley, formerly of the staff of the S. C. I. of San Francisco. He is assisted by Mr. Adam Tait, who for many years was engaged in seamen's work at Conneaut, on Lake Erie. The Institute at San Pedro is an official institution of the Diocese of Los Angeles, receiving an appropriation in the diocesan budget.

Although working under the handicap of small quarters, the Institute shows a summary of usefulness for 1923 double that of 1922. For instance, there was an attendance of over 25,000 seamen during the year. Letters received for these men totalled 4,803, while letters written in the writing rooms were 3,505. There were 1,363 pieces of baggage stored for various intervals. Close to \$7,000 was deposited for safe-keeping.

Recently two large buildings have been given to the Institute and moved to its property. These, with the first building, when grouped and remodeled, will provide home-like reading and writing rooms, an attractive chapel, a social hall to seat 350, a dormitory with sixty-five beds, and increased baggage storage facilities. The new plant will be on a main thoroughfare, only a block from the wharves. When this work is completed it will give San Pedro the third largest Seamen's Church Institute of the twelve in the United States.

#### A MEN'S DISCUSSION CLASS

THE REV. J. A. SPRINGSTED, rector of St. John's Church, Richfield Springs, N. Y., is conducting a discussion class for men, the subject being The Foundation and Development of the Christian Church. The class meets on Sunday afternoons, and is to continue ten weeks. The attendance at the sessions of this class and the interest manifested in the subject have been extremely encouraging, there being

#### A FORTUNE IN ORANGES

Orange land now open for development. The owners of a large Plantation in the Gulf Zone, where the fine frost-proof Satsuma oranges grow, will give you absolutely free, five acres, on condition that Satsuma be planted thereon. We supply, and cultivate your trees for \$7.00 per month. Your income \$1,000.00 annually. For particulars address

SATSUMA DEVELOPMENT COMPANY

527 Morewood Building, Pittsburgh, Penna.

## FOR LENT

### THE PASSION OF THE KING

BY REV. FATHER HUGHSON, O.H.C.

Short Meditations for every day in Lent. Cloth, 25 cts.

### "THE CROSS AND PASSION"

An eight-page booklet of prayers and devotions for Lent. 5 cts.

### THE STATIONS OF THE CROSS

COMPILED BY FATHER STANTON OF ST. ALBAN'S, HOLBORN.

This is the standard Anglican arrangement for the Stations. Fourteen original illustrations. 5 cts. \$4.00 a Hundred.

### THE WORK OF PRAYER

BY REV. JAMES O. S. HUNTINGTON, O.H.C.

A Short Devotional Treatise on the Christian Duty of worship. Cloth, Gold 50 cts.

### THE WARFARE OF THE SOUL

BY REV. S. C. HUGHSON, O.H.C.

A Manual of Spiritual Tactics. \$1.50

### THE GLORIES OF JESUS

BY FATHER TIEDEMANN, O.H.C.

Meditations on the Life of Our Lord. "A valuable devotional book". . . . "The style is simple and vivid.—*The American Church Monthly*. \$1.00

## HOLY CROSS PRESS

WEST PARK, N. Y.

## STAINED GLASS WINDOWS

WILLIAM MORRIS  
& COMPANY (WESTMINSTER) LTD.  
"MORRIS HOUSE" ROCHESTER ROW  
WESTMINSTER-LONDON-ENGLAND

#### WHERE TO GET CHURCH BOOKS

Oxford Bibles  
Prayer books & Hymnals  
EDWIN S. GORHAM  
Church Publisher & Bookseller  
ELEVEN WEST FORTY FIFTH STREET  
NEW YORK CITY

R. GEISSLER, INC.  
NEW YORK  
56 W. 8. STREET.  
CHURCH  
FURNISHINGS  
WINDOWS—TABLETS  
FABRICS—EMBROIDERIES  
MEMORIALS

CHURCH WINDOWS  
AND  
MEMORIALS IN STAINED GLASS  
BRONZE AND MARBLE  
SEND FOR ILLUSTRATED CATALOGUE  
Jacoby Art Glass Company  
Dept. 12 2700 St. Vincent Ave., St. Louis, Mo.

## ST. HILDA GUILD, INC.

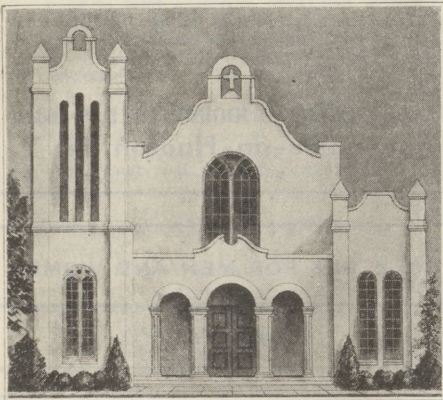
Church Vestments, Altar Linen  
Ecclesiastical Embroidery  
Old Embroidery Transferred  
605 Lexington Avenue NEW YORK

some thirty men present each Sunday. Forty-two men attended the corporate communion on a recent Sunday, over half of whom were also at the eleven o'clock service, and thirty-three of whom were at the discussion class that afternoon. The rector feels confident of a distinct personal work by and among men as a result of the study class.

**FLORIDA CHURCH DEDICATED**

ON THE First Sunday in Lent the Rt. Rev. Cameron Mann, D.D., Bishop of South Florida, dedicated the new All Saints' Church, Lakeland, Florida, the Rev. G. Irvine Hiller, rector.

The Church is of pure Spanish mission architecture, and, situated in handsome



ALL SAINTS' CHURCH, LAKELAND, FLORIDA

surroundings, it is one of the finest Church buildings in the Diocese. It is on the slope of a hill on the shores of one of the city's many lakes. The basement contains adequate quarters for choir and Church school activities. The church proper is completely furnished. A handsome pulpit, marble altar, and pews having been installed as memorials.

The Rev. W. B. Curtis, a former rector of the parish, assisted at the dedication and preached at the evening service.

**THE LOS ANGELES CATHEDRAL HOUSE**

THE BISHOP OF LOS ANGELES, the Rt. Rev. Joseph H. Johnson, D.D., the Bishop Coadjutor, the Rt. Rev. W. Bertrand Stevens, D.D., and the Dean of St. Paul's Cathedral, the Very Rev. William McCormack, D.D., have all moved their offices to the Cathedral House, 615 S. Figueroa St., Los Angeles, and should be addressed there in the future.

**DALLAS ROUND TABLE FELLOWSHIP**

ON THE first Monday in Lent, the Dallas Round Table Fellowship met in St. Matthew's Cathedral, Dallas, Tex., with an attendance of approximately one hundred. The Fellowship is to devote itself to six weeks of intensive study on matters connected with the Church's life, and it made a very auspicious beginning. All of the Dallas parishes participated, and only those were admitted to membership who pledged themselves to attend during the entire six weeks' session.

The program consisted of supper, which was followed by an inspirational talk and a fellowship period. Then the members divided themselves into classes. The subjects of study are as follows:

The Parish Organization as a unit for social Service, Leader, the Rev. E. C.

Snowden; Aspects of the Earthly Life of our Lord, Leader, the Rev. E. H. Eckel; Church School Ideals, Leader, Miss Martha Russ; The Task of the Church, Leader, Mrs. C. L. Kribs, Jr., and Religion in Modern Literature, Leader, Dean Chalmers.

Bishop Moore delivered the opening address. Visiting speakers are expected at each session.

**DEATH OF REV. W. W. WELLS**

THE REV. WALTER WOODWORTH WELLS, for seventeen years Dean of the Valentine Deanery in the Missionary District of Western Nebraska, dropped dead of heart failure in the Masonic lodge room at Gering, Nebraska, Tuesday evening, March 4, 1924. He had recently had pastorates at Mitchell and Scottsbluff, and was the next oldest priest in point of service in the district.

Dean Wells was born on a farm near Villa Nova, Chatauqua County, New York, April 17, 1854, the only son of Alanson and Mary Ann (Woodworth) Wells. He was educated in the schools of Olean, N. Y., where he was confirmed by Bishop Coxe in St. Stephen's Church. He came west to Schuyler, Nebraska, in 1878 and taught in the public schools there for twenty-two years before entering the ministry.

Dean Wells was ordered deacon April 18, 1887, in Holy Trinity Church, Schuyler, by Bishop Worthington. He was ordained priest by Bishop Edsall, of Minnesota in St. Clement's pro-Cathedral, St.

**OXFORD TEACHERS' BIBLES**

An Oxford Teachers' Bible has references and 300 pages of helps that are a mine of information to Bible students. The helps are arranged in alphabetical order, like a dictionary. They are accurate, comprehensive and up-to-date. Select your Oxford Bibles from this list.

04403 [This size print] Bound in French Morocco leather, overlapping covers, size 6 7/8 x 4 3/4 inches ..... \$4.00

0623x [Same Bible as 04403] Printed on Oxford India paper. Only 1 inch thick.....\$6.00

04453 [This size print] French Morocco leather binding, overlapping covers, 7 1/4 x 5 in. \$4.35

0773x [Same Bible as 04453] Printed on Oxford India paper. A remarkably thin and light Bible. (Only 1 inch thick) ..... \$7.75

05453 [Same Bible as 04453] With the words of Jesus Christ printed in red ..... \$6.25

05453x [Same Bible as 0773x] With the words of Jesus Christ printed in red ..... \$8.75

04523 [This size print] A self-pronouncing Oxford Bible. Bound in French Morocco leather, overlapping covers, size 8 1/2 x 5 1/2 inches.... \$5.50

0923x [Same Bible as 04523] Printed on Oxford India paper, only 1 1/2 inches thick... \$9.75

At all booksellers or from the publishers

Oxford University Press American Branch 35 W. 32d St., New York



**WILL THE YEAR 1924 BRING THE END OF THE PRESENT AGE?**

"HOW LONG SHALL IT BE TO THE END?"—Dan. 12: 6

2,500 years ago this question was first asked. It was then answered by four periods, but their meaning was "sealed till the time of the end" when it was promised "the wise shall understand."

The time has come! *The time-lock* has been opened by the discovery that all four periods culminate in a single year—1924!

All interested in prophetic study should secure a copy of the booklet "How Long to the End" which explains in detail the *Four Periods* and the method of determining that the mystery attached to them is now disclosed or "finished."—Rev. 10: 7.

Price 35 cents, or 3 for \$1.00. No stamps.

W. R. YOUNG, 4481 Mission Drive SAN DIEGO, CALIF.

BY THE REV. P. N. WAGGETT, S.S.J.E.

**The Holy Eucharist**

With Other Occasional Papers Cloth, \$1.50 By mail \$1.65

This book is a series of essays as follows: Of the Holy Eucharist (five papers); Bible Reading and the Treasure of the Humble; The Manifold Unity of Christian Life; Worship; Envoy—A Dream; and a number of short papers.

Father Waggett's gratifying visit in this country will lead many to desire to possess this volume of essays, which is now in its second American edition.

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



**CHURCH VESTMENTS**

Cassocks, Surplices, Stoles EMBROIDERIES Silks, Cloths, Fringes CLERICAL SUITS Hats, Rabats, Collars

COX SONS & VINING 131-133 East 23rd St. NEW YORK

**Memorial Windows**

When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows. Some of them are in the form of color photographic transparencies Charles J. Connick Nine Harcourt St. BOSTON, MASS. Awarded gold medal by Panama Pacific Exposition

**THE OLD CORNER BOOK STORE**

50 Bromfield Street Boston, Massachusetts Established 1828 Episcopal Church Publications, Bibles, Prayer Books, Hymnals

Paul, December 17, 1902 He took his theological work at Seabury. He spent his entire ministry in the sandhill country of Western Nebraska, where he was rector of St. John's Church, Valentine, with fifteen adjacent mission towns, stretching for 250 miles along the Northwestern Line, and comprising a parish larger in area than Connecticut and Rhode Island combined. Younger men came and went from this difficult field, but Dean Wells stayed on and died in active service as he wished.

He was a Deputy to the General Convention in St. Louis in 1916 and several times a delegate to the Provincial Councils. He was an active and prominent Mason, a Knight Templar, and for sixteen years Deputy Grand Custodian of Nebraska. He is survived by his widow and three children; Mrs. S. W. Green of Ewing, Neb., Miss Sarah Wells, and Chester C. Wells of Omaha.

Funeral services were held in Holy Trinity Church, Schuyler, March 8th, conducted by Bishop Beecher, of Hastings, and Bishop Shayler, of Omaha, assisted by several of the clergy. The Masons acted as an escort and conducted their service at the grave.

#### DEATH OF REV. VINCENT C. LACEY

THE REV. VINCENT CORBETT LACEY, rector of Trinity Memorial Church, Mapleton, Iowa, died at his home on Saturday, March 1st, after a month's illness, following a stroke of paralysis. The burial service was held at Mapleton on Monday, March 3d, Bishop Longley officiating, assisted by the Rev. E. H. Gaynor, of Sioux City, Ia., and the Rev. W. L. Essex, of Rock Island, Ill. He is survived by his wife and one daughter, Mary Maud.

Fr. Lacey was born in Gravesend, England, April 26, 1863, and received his degree in divinity from Bishop's College, Lennoxville, Canada, in 1888. He was ordained deacon in 1890 by Bishop Williams of Quebec, and priest in 1892 by Bishop Silito, of British Columbia. Fr. Lacey served the Church at St. Peter's Church, Tacoma, Wash., Grace Church, Newark, N. J., St. Mary the Virgin, New York, the Church of the Transfiguration, New York, Holy Trinity Church, Decatur, Ga., at Tiskilwa and Griggsville, Ill., and lastly at Mapleton. He was ever a staunch Churchman and a faithful priest.

#### DEATH OF REV. A. D. PELL

THE REV. ALFRED DUANE PELL, a retired priest of the Diocese of New York, died at his residence in New York City, March 13th. He was born in New York in 1864, the son of George W. and Mary Bruen Pell. His education was completed at Columbia University, where he took the degree of Bachelor of Law in 1887. He was ordained to the diaconate in 1902, and to the priesthood in 1903, by Bishop Potter. For three years he was a chaplain in the Bronx, and in 1904 he accepted the rectorship of the Church of the Resurrection, retiring in 1919.

The Rev. Mr. Pell is said to have had one of the largest collections of porcelains in this country. Having owned valuable real estate in New York City, he was able to aid his parish church with valuable financial contributions.

ONE OF THE honor students at Columbia University last year was a graduate of St. Augustine's, the Church's school for negroes at Raleigh, N. C.

#### MAGAZINES

THE CONTEMPORARY political situation is naturally the subject of several articles in the January number of *The Nineteenth Century*. Mr. Hugh Chesterton answers his question *Quo Vadimus* with a good deal of confidence. "National reconstruction on a spiritual basis is still possible," he says, and he instances the remarkable utterance made by some of the leaders of the British Empire after the war: "Seeking for the ultimate foundation on which to reconstruct an ordered life for all men, we shall find it only in that Fatherhood and in the Divine purpose for the world which is central to the message of Christianity." The Rev. J. Worsley Boden, writing on *The Need of the Age*, elaborates the same view. The influence of women and the influence of education are, he thinks, the most powerful in the world today. On them the character of the future largely depends. Sir Oliver Lodge's presentation of his *Outlook on the Universe*, undertaking, as it does, to prove immortality by communication with the dead, is not convincing to all of us, the most valuable part of his article indeed being a clever *obiter dictum* found in a footnote. "The assertions of men of genius are often of value; their denials seldom or never." *The Colour of Horses*, a little study in folklore; *The Age of Stonehenge*, by Mr. E. Herbert Stone (who concludes that its date was "somewhere about 2,000 B.C."); *A Visit to Rosetta* by Mrs. R. L. Devonshire (how many visitors to Tutankhamen's tomb thought of the Rosetta Stone, without which there could have been little understanding of Mr. Carter's discoveries?); the first of a set of articles entitled *Walks with Thackeray*, by Mr. Edward Wakefield (who shows the great man to have been an almost violent anti-militarist); these and other articles make excellent reading. But perhaps the most valuable of all is an unforgettable description, by Mr. Stephen Graham, of London's underworld at night, the homeless crowd on the Albert Embankment, the thousands sleeping in wretched "doss-houses," the weary prostitutes slumbering on the curb. But there is one gleam of hope, "the strangely beautiful scene in the crypt of St. Martin's-in-the-Fields at two in the morning, men and women of varying degrees of misfortune, huddled on benches, sleeping with their heads on Bibles. . . the church like a fortress stands above them between their unhappiness and the hungry night."

*The Church Quarterly Review* for January has as usual a scholarly and interesting sheaf of articles ranging from one on Old Testament Folk Lore, through King Henry III, and Personality in the Thirteenth Century, to Liberal Evangelicalism, The Ideal of Revelation, and Psychology and Religion. The article on Old Testament Folk Lore reviews *The Golden Bough*, which pokes fun at crude ideas about the deity, something better done by a layman than by a clergyman, yet done by Sir James Frazer without offense. The author of the article on Psychology and Religion speaks of James' *Varieties of Religious Experience* as inaugurating a reversal of regular ideas comparable to the revolution in biology consequent on the publication of *The Origin of Species*. An article on *The Anglican Via Media* attempts to show that there was less difference between the character of the Reformation under Edward VI and that under Elizabeth than has been assumed by some modern historians.

## EDUCATIONAL

### COLLEGES FOR MEN

New York

## ST. STEPHEN'S COLLEGE

A Church College of Arts and Letters

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

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

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

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

### COLLEGES FOR MEN AND WOMEN

New York

## HOBART COLLEGE

(For Men)

## WILLIAM SMITH COLLEGE

(For Women)

GENEVA, N. Y.

102nd Year Began Sept. 18, 1923.

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

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

### COLLEGES AND SCHOOLS FOR BOYS

Indiana

## HOWE SCHOOL

HOWE, INDIANA

A Through and Selected CHURCH SCHOOL for Boys. Special attention given to College Preparation. The Lower School for Little Boys entirely separate.

REV. CHARLES HERBERT YOUNG, M.A., Rector.  
Address P. O. Box L, Howe, Indiana.

New Jersey

## FREEHOLD MILITARY SCHOOL

The "school with the personal touch," for 80 earnest, young boys. Military to suit young boy needs—manly bearing, orderliness, promptitude. Supervised study and play. Fine school spirit. All athletics. Catalog. Address Major CHARLES M. DUNCAN, Box 31, Freehold, N. J.

Virginia

## Virginia Episcopal School

LYNCHBURG, VIRGINIA

prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders. For catalogue apply to  
REV. WILLIAM G. PENDLETON, D.D., Rector

NEWS IN BRIEF

ATLANTA—The results of the Every-Member Canvass in Trinity Church, Columbus, and Christ Church, Macon, are greater than they have ever been before. These two parishes, with All Saints' Church, Atlanta, which pledged its Budget allotment, are the honor churches among the larger parishes of the Diocese for 1924. When the Executive Board of the Diocese met early in February to formulate its budget for 1924 they were forced to cut expenses in every way to stay within the limits set by the actual pledges from the N. W. C. canvass.—Bishop Mikell holds noonday services in Baltimore, Philadelphia, and New Orleans during Lent this year. He has also been asked to preach the Commencement Sermon to the graduating class of the State Normal School at Athens, on May 25th.—The Rev. R. K. Smith, rector of the Church of the Epiphany, Atlanta, has been granted a three months' rest by his vestry and is touring Europe at the present time. The Rev. G. W. Gasque, formerly rector of the Church of the Holy Comforter, Atlanta, is *locum tenens* at the Epiphany until Mr. Smith's return.—The Rev. H. R. Chase has taken over the work at the Holy Comforter combining it with his thriving mission at College Park, and will continue to carry on the work at the Holy Comforter until some permanent arrangements can be made.—United Lenten Services are being held each Thursday evening in the Atlanta churches, and the parishes of Macon have united in a Wednesday night service until Easter.—A Matrons' Golf and Gymnasium Class has been organized with good result at the Church of the Epiphany, Atlanta.—The Rev. C. B. Wilmer, rector of St. Luke's Church, Atlanta, will deliver three lectures to the Alabama State College for Women during March.—A gift of \$1,000 has been made to the rector and vestry of Christ Church, Macon, the interest, or principal if needed, is to be used to educate any boy from the parish who desires to study for the ministry.

BETHLEHEM—The Rev. A. E. Clattenburg, rector of St. Peter's Church, Hazleton, of whom it was recently announced that he had accepted St. John's Church, Cynwyd, Pa., wishes it to be known that he does not intend to take residence in his new parish until September.

CENTRAL NEW YORK—On Quinquagesima Sunday the Rev. E. W. Foulkes, rector of St. Mark's Church, Clark Mills, N. Y., blessed a brass alms receiving basin, given by members of the parish as a memorial to the Rev. T. S. Kilty, a former rector of the parish.

COLORADO—St. Andrew's Church, Denver, has recently received from a generous parishioner a chasuble of unusual interest. It is of Italian origin, and three hundred years old. It is cut in the straight "Spanish" shape, and ornamented with a rich design of flowers and foliage on a background of fawn-colored satin.—The bell at St. Andrew's has been rehung and is used for the Angelus as well as for summoning worshippers. It is also used as a sacring-bell, being so arranged that it can be rung from the sanctuary. This bell originally hung in the belfry of the old St. John's Cathedral, which was destroyed by fire some twenty years ago. The bell was given to St. Andrew's by Dean Hart and the vestry of St. John's when the new Cathedral was built.—Fathers Hughson and Lorey, of the Order of the Holy Cross, conducted a Mission in St. Andrew's Church during the fifteen days from Septuagesima to Quinquagesima.

KENTUCKY—The Rev. Liston J. Orum, O.H.C., of St. Andrew's School, at Sewanee, Tenn., visited Louisville on Quinquagesima Sunday and held conferences with friends of the school. He addressed the congregation of Grace Church in the morning and that of the Church of the Advent at the evening service, reviving interest and making many new friends for the school. Arrangements are being made for Fr. Orum to stop in Louisville on his return from an extended trip in the North-east, and to deliver a lecture in the interests of the school illustrated by stereopticon views.—On the afternoon of Quinquagesima Sunday, a special musical service was held in Christ Church Cathedral, when, at choral evensong, Gounod's *Gallia* was sung. Other special musical services are being arranged for the Sunday afternoons during Lent, when Gaul's Passion music will be sung part by part, and on Maundy Thursday evening, it will be rendered in its entirety. On Palm Sunday afternoon Stainer's *Crucifixion* will be sung.—On Quinquagesima Sunday, the Rev. Royal K. Tucker began his new duties as rector of St. Paul's Church, Louisville. The following evening the vestry gave a dinner for Mr. Tucker at the Pendennis Club, to which the Bishop and local clergymen were invited.

J. Dudley Winston, treasurer of the parish, and of the diocesan board of the Church's Program acted as toastmaster. Mr. Edward Altsheler gave an address of welcome from the laity. Canon Hardy spoke for the clergy, and Bishop Woodcock also spoke. A new rectory a few blocks from the church was purchased for the new rector.—The first of the series of special Friday afternoon united Lenten services was held in the Cathedral on Friday, March 7th, at which the special preacher was the Rev. Royal K. Tucker, and an offering was taken for the Bishop's Fund. Preceding this service was held the first of the united meetings of the Woman's Auxiliary, when an address was delivered by Mrs. H. L. Maury, diocesan Educational Secretary, illustrated by charts on the Organization of the Church. An offering was taken for the Community Chest Fund, the local campaign of which has just closed, and in which many Church men and women have been taking an active part.

LOS ANGELES—The Lay Readers' League of the Diocese met at St. Stephen's Church, Hollywood, on February 11th. The Rt. Rev. R. Le Roy Harris, D.D., Bishop of Marquette, was the speaker.—Bishop Stevens dedicated the new church of St. Luke's mission, Calexico, on February 10th.—The annual meeting of the Catholic Club of the diocese was held at St. Matthias' Church, Los Angeles, on Washington's Birthday, following a Solemn High Mass at which Father Robertson was the preacher.—The annual patronal festival of St. Matthias' Church, Los Angeles, was held on February 24th. Bishop Johnson, on that day celebrating the twenty-eighth anniversary of his consecration, was present to confirm a class and to preach.—The March meeting of the Los Angeles Clericus was held at St. Philip's Church for colored people in Los Angeles. Following a celebration of the Holy Eucharist, Mr. Thomas Russell, principal of the Huntington Park High School, was the speaker of the day.

LOUISIANA—St. Mark's Chapter of the Brotherhood of St. Andrew is in charge of the noonday Lenten services in the opera house in Shreveport, for the second year. The list of speakers is notable, including Bishop Quin, Bishop Shayler, Bishop Matthews, Bishop Johnson, of Colorado, Dr. Abbott, of the Lawrenceville School, Lawrenceville, N. J., and the Rev. W. Everett Johnson.

MILWAUKEE—The interior of St. Luke's rectory, Racine, has been redecorated, and the contract has been let for repairing and painting the church steeple.—On Sunday, February 24th, St. Matthias' Church, Waukesha, observed

EDUCATIONAL

THEOLOGICAL SEMINARIES

Pennsylvania

THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA

Graduate Courses in Theology. Privileges at University of Pennsylvania. Address: the Rev. GEORGE G. BARTLETT, S.T.D., Dean, The Divinity School, 42nd & Locust Sts., Philadelphia.

Virginia

The Protestant Episcopal Theological Seminary in Virginia

The one hundred and first session opened Wednesday, September 6th, 1923. For catalogue and other information address THE DEAN.

REV. BERRYMAN GREEN, D.D., Theological Seminary, Alexandria, Va.

SCHOOL FOR NURSES

New York

CROUSE-IRVING HOSPITAL

REGISTERED TRAINING SCHOOL FOR NURSES SYRACUSE, N.Y.

Two-Year Course, leading to degree R. N. Eight-Hour Day, which includes regular class work. Six-Day Week. One Month Vacation yearly. Apply to Superintendent of Nurses

COLLEGES AND SCHOOLS FOR GIRLS

Iowa

Saint Katharine's School Davenport, Iowa

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

New Hampshire

ST. MARY'S SCHOOL CONCORD New Hampshire

A homelike school for girls. College preparatory and General Courses. Thirty-eighth year opened Sept. 19. MISS LADD, Principal.

New York

SAINT MARY'S SCHOOL

MOUNT ST. GABRIEL Peekskill-on-Hudson, N. Y.

Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and General courses. New modern fireproof buildings. Extensive recreation grounds. Separate attention given to young children. For catalog address THE SISTER SUPERIOR

EDUCATIONAL

THEOLOGICAL SEMINARIES

Connecticut

Berkeley Divinity School

Middletown, Connecticut

Address

REV. WILLIAM PALMER LADD, Dean

Massachusetts

Episcopal Theological School Cambridge, Mass.

Affiliated with Harvard University

Academic year begins September 22nd

For particulars Address the Dean

New York

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunities for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS THE DEAN

1 Chelsea Square New York City

its eightieth anniversary. The Rev. Canon St. George, of Nashotah, was the preacher at the late Eucharist. The following evening a dinner was prepared and served by the men of the parish, and a program and social evening followed.—Reports from various parts of the Diocese indicate that Lent has started well this year with an increase of attendance at Church services over former years.

MONTANA—On Ash Wednesday, Bishop Faber began a five day parochial Mission in Emmanuel Church, Niles City, the Rev. J. L. Craig, rector.—St. Peter's Church, Helena, the Rev. Laird W. Snell, rector, will join with the Protestant Churches in the city in holding union evening services on the last three Sundays in Lent.

NEW YORK—The largest class in the history of St. Thomas' Church, Mamaroneck, was confirmed on March 9th by Bishop Manning, when the rector, the Rev. Frank Dean Gifford, presented fifty-six persons, one half being adults. More than one half of the class were received from other religious bodies.

OKLAHOMA—Messrs. Mercer and Hadley, lay evangelists of the Church, are holding a Mission in Trinity Church, Tulsa. Thorough preparations for their coming have been made, and it is expected much will result in the deepening of the lives of the people.—Several of the mission stations in Oklahoma are making generous use of the lantern slides, from the Church Missions House, that show the Church at work in different parts of the world.

PITTSBURGH—St. Mark's Parish, South Side, Pittsburgh, is an extremely difficult field. Within its boundaries are to be found twenty-eight different nationalities. In order to stimulate interest, the rector, with the approval and encouragement of the Bishop, has purchased a motion picture machine, and plans to make the exhibition of motion pictures dealing with Biblical topics a regular feature of the Sunday evening services.—Tuesday, March 4th, was donation day at the St. Margaret Memorial Hospital, the Church hospital in Pittsburgh. One of the city department stores lent the hospital a large number of sewing machines for the occasion, and upwards of a hundred women from various parts of the diocese spent the entire day sewing for the hospital.—On Thursday, March 6th, the regular monthly meeting of the Diocesan branch of the Woman's Auxiliary was held in Trinity House, Pittsburgh. In the morning a current events class was conducted by Mrs. Marcellin C. Adams. This was followed by a business session, at which a new constitution was adopted. After luncheon an address was made by the Rev. L. J. Orum, O.H.C., of St. Andrew's School for Mountain Boys, in Tennessee.—Under the direction of the supply department of the Woman's Auxiliary of the Diocese a surgical dressings class is being held every Monday morning during Lent in the parish house of Calvary Church, Pittsburgh. The dressings are to be counted towards the diocesan allotment from the New York office, and will be sent to St. Luke's Hospital, Spokane.—For the seventh successive year the Rev. William Porkess, D.D., rector of St. Stephen's Church, Wilkesburg, is contributing a brief daily Lenten talk to the Pittsburgh *Evening Sun*.—During the Lenten season, quite a number of the clergy of the Diocese of Pittsburgh are delivering addresses on the Apostles' Creed. Fortunately there has been no controversy in the Diocese of Pittsburgh on this subject. There was for a while a brief flurry of excitement in connection with kindred topics in some of the denominational bodies of the Pittsburgh district, but it was only a flurry and a spirit of genuine harmony seems to be prevalent.

PORTO RICO—The Rev. Charles Thatcher Pfeiffer has been elected Secretary of the Convocation of Porto Rico. His address is Post Office box 1115, San Juan, Porto Rico.

WESTERN MASSACHUSETTS—Bishop Davies has issued invitations to all the clergy of the Diocese to attend the annual spiritual conference which he holds at his house in Springfield, Thursday, March 20th. The program is: 11:30, service and address by the Bishop, in his oratory of St. Michael and All Angels; 1:15, luncheon; 2:15, the conference, in the Bishop's library.—The Diocesan Committee on recruiting for the Ministry, the Rev. Leigh T. Urban, chairman, is planning to hold a series of Life-Work Conferences in the Diocese during Easter week, a time when many college students will be home on vacation.

THE GIRLS' FRIENDLY of Evanston, Wyoming, issues its own mimeographed paper.

### THE RED ENVELOPE AND THE BLUE BOX

A LADY was discovered last year who always tore off the red side of her duplex envelope and threw it away, because she belonged to the Woman's Auxiliary, and put her money into the blue box which receives the United Thank Offering! Her diocesan officer was horrified, and, in a vigorous little article in *The Church Helper*, of the Diocese of Western Michigan, explained for the benefit of any other possibly misinformed women that the red side of the envelopes went to pay bills and had to be as regular and systematic as the bills themselves; whereas the offerings in the blue box were frankly spasmodic, and could be so because no one was depending on that money to pay the grocer. "Every week from every home in the diocese an offering should go into the red side of the envelope. . . . The blue boxes catch the overflow from hearts not content with doing just their duty."

### METHODS

TEACHERS of the public schools in Easton, Md., gave their services for a Teacher Training Institute, held once a week for six weeks under the auspices of the Ministers' Association of Easton, with the principal of the high school as principal of the Institute. The purpose was to give Sunday school teachers special instruction in the technique and methods of teaching. There were four classes each night, for Sunday school teachers of the various grades, taught by public school teachers of the corresponding grades. Seventy-two Sunday school teachers were enrolled.

AS AN INCENTIVE to better acquaintance the Southern Ohio diocesan paper published, just before the diocesan convention, a page of photographs with no names attached, the subjects being the clergy who had come into the diocese during the year. The convention delegates were expected to identify and get acquainted with them.

## THE WORDS OF JESUS

Compiled by Albert Hallett

Each saying is prefaced with the place and date, as well as the name of those to whom Christ spoke the words.

Price: Single copy, 10 cents, postpaid  
Per hundred, \$5.00, carriage extra

THE ABINGDON PRESS  
NEW YORK CINCINNATI



G. Campbell Morgan

### "The Best Translation"

A sweeping statement that a given translation is the best is one thing; to have one of the leading authorities, as for instance, Dr. G. Campbell Morgan, unqualifiedly say that the American Standard Bible gives us the best translation, is quite another. Read Dr. Morgan's letter:

"I certainly value it, and am using that edition constantly. It is by far and away the best translation that we have had."—G. Campbell Morgan.

Be Sure you select the

## Nelson American Standard Bible

Use the American Standard Bible in your reading; in your devotions; in your study; for it, more clearly than any version that has gone before, reveals the mind and will of God.

The American Standard Bible text has been adopted by all the leading Colleges, Theological Seminaries, Y. M. C. A., Y. W. C. A., and Bible Schools in the United States.

The American Standard Bible text is used by over 13,000,000 Sabbath School scholars from which to study the International, Graded or other Bible Lessons.

The American Standard Bible is for sale by all book sellers

## AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., Editor

April, 1924

Vol. XV. No. 2

Subs. \$3.00.

Single Copies 25 cts.

### EDITORIAL COMMENT

English Novelists and the Church—The Supernatural on the Stage—Further Words from Bishop Gore on the Virgin Birth—The Spiritual Significance of the Virgin Birth—The Priests' Convention—Cambridge Theological School—An Irish Bishop on Anglican Reunion—Dangerous Remedies.

WHY NOT BELIEVE IN THE RESURRECTION?  
Marshall Bowyer Stewart

THE SECOND COMING OF CHRIST  
Frederick Sherman Arnold

THE CHURCH IN ENGLISH FICTION  
George Lynde Richardson

BISHOP SEABURY'S SERMONS  
Frank H. Hallock

PSYCHOLOGY AT MRS. ALDEN'S

THE INTOLERANCE OF THE CHURCH  
Hamilton Schuyler

THE DEBUTANTE OF TODAY  
Elizabeth Barker

A LAY DEFENSE OF THE CREED  
Alger L. and Emma U. Ward

BOOK REVIEWS

BOOKS RECEIVED

EDWIN S. GORHAM, Publisher

11 West 45th Street

New York City

## VESTMENTS

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

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

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

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

## THE D'ASCENZO STUDIOS

Phila—1602 Summer Street

DESIGNERS OF

HISTORICAL WINDOWS

Washington Memorial Chapel  
Valley Forge, Pa.

Mural Decorations, Stained Glass,  
Glass Mosaics, etc.

THOMAS NELSON & SONS Free Booklet

383-385 R Fourth Avenue, New York City Coupon  
DEAR SIR: Kindly send me a FREE copy of your book entitled "The Wonderful Story," telling how the Bible came down through the ages. This does not obligate me in any way.

Name \_\_\_\_\_  
Street No. \_\_\_\_\_  
City \_\_\_\_\_