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The Living Church

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VOL. LXX

MILWAUKEE, WISCONSIN, NOVEMBER 17, 1923

NO. 3

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THE CHURCH IN VIRGINIA

Editorial

THE RUSSIAN ORTHODOX CHURCH IN AMERICA AND THE REDS

THE CRY FROM MACEDONIA: A SERMON

By the Bishop Coadjutor of Massachusetts

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A new line of Churchly Christmas Cards made in England expressly for the Morehouse Publishing Company, and admirably adapted for use as true Christmas Cards.

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On the Birthday of the Lord
Angels joy in glad accord.
- No. 06—Nativity Scene—Greeting—Joy and Peace to you and yours. Verse:
Christendom at all her altars
Once again the tale doth tell, etc.
- No. 07—Madonna and Child. At her feet the offerings of the Three Wise Men.
Greeting—A Token of Christmas Love and Peace. Verse:
As the sunbeam through the glass
Passeth but not staineth:
- No. 08—Holy Family—Greeting—A Holy and Happy Christmas. Verse:
Sacred Infant, all Divine,
What a tender love was Thine!
- No. 09—Holy Family—Greeting—A Bright and Holy Christmas. Verse:
In the ending of the year
Life and light to man appear.
- No. 010—Madonna and Child. Wise Men in adoration. Greeting—May your Christmas be in the Spirit of the Manger Throne. Verse:
Three wise men by a star
Were thither brought, etc.
- No. 012—Christmas Minstrels—Greeting—Christmas Peace and Joy be yours. Verse:
Angel hosts, the midnight of his birth
Sang: Glory be to God, etc.
- No. 013—Spirit of Father Christmas in background. Boy Scouts in front laden with food for the needy: Greeting—God Bless all Honest Boys this Christmas. Verse:
Let the glorious Holiday
Find such holy Spending, etc.
- No. 014—Manger Scene—Greeting—God Guide you to Bethlehem. Verse:
Infant so gentle, so pure, and so sweet.
Love from Thy tiny eyes, etc.
- No. 015—Holy Family—Greeting—Christmas Joy now and forever. Verse:
Thou, that once, 'mid stable cold,
Wast in babe-clothes lying.
- No. 016—Holy Family—Greeting—Every Christmas Joy be yours. Verse:
Lo! here is Emmanuel, here is the Child
The Son that was promised to Mary so mild; etc.

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- M 1 Parchment card, decorated in missal style, cross intertwined with holly: greetings and verse from Oxenham. Size 4¼ x 3¼ inches.
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"O Sweetest Jesus come from Heaven
That life might to the world be given," etc. Size 6½ x 4¼ inches.
- M 100 Bookmark card, Madonna and Child in colors. "Not as the world giveth give I unto You." Size 6 x 2 inches.

At Ten Cents—Folder

5 x 3¾ inches.

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"See the ox and ass, untold,
Know that crib their Lord doth hold," etc. Place for signature.

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 United earthly Things with heavenly,
 Fill you with the sweetness of inward peace and good will,
 And make you a partaker with the heavenly host.
- No. 1993—Madonna and Child. In Sepia Color. Oblong shape. Selected from Writings of Canon Carter.
 He Who once appeared visibly to mortal eyes,
 is with us still, etc.
- No. 1998—Madonna and Child. In Sepia Color. Oblong Shape. Size 3 x 3½.
 May God grant that the Light
 Which shines upon the world today
 From the face of Heaven's little Child
 May glow within your heart,
 Irradiating for you the way of life,
 And leading you into the presence of his glory,
 There to Reign.
- No. 1999—Madonna adoring the Infant Christ. In Sepia Color. Appropriate Prayer by G. M. Size 2 x 3½. Oblong.
- No. 1948—Florentine Missal Style, Printed in dull green, red, and gold. Verse by A. R. G. Oblong.
 Beside the Manger where the light is dim, etc.
- No. 1956—Old woodcut in black and white depicting Nativity scene with Angels adoring and singing—verse by A. R. G. Gold Border.
 The Holy Child who lies in Bethlehem's Stall
 Bringeth today His Gift of Love to all.
- No. 1832—Eucharistic card, oblong shape. Gold border, dainty grape vine scroll, old wood cut—Christ Mass.
 Because thou didst give Jesus Christ thine only Son to be born as at this time for us; etc. [Proper Preface for Christmas Day with Sanctus.]
- No. 1902—Oblong—Ittenback picture of Holy Family, verse by A. R. G.
 He stooped to bless,
 And stooping, raised us, etc.
- No. 1905—Oblong—Romanino's picture of the "Holy Family" old verse.
 May the Holy Infant bless you;
 May His peace enfold you;
 May His Love overshadow you, etc.
- No. 1870—Oblong—Gold border, greetings in colors, no picture. Christmas Greeting verses by Gertrude Hollis.
 God bless you, friend of mine, I pray,
 With His glad peace this Christmas day, etc.
- No. 1859—Gold border, greetings in blue. Verse by A. R. G.
 A Happy Christmas, a bright New Year,
 Is the wish I send to-day, etc.
- No. 1860—Gold border—Title, The Christmas Eucharist, in red. Chalice design in gold. Verses by A. R. G.
 Before Thine Altar, O Most Holy Child,
 We kneel to-day,
 As long ago the Shepherds knelt
 before Thy Cradle, etc.
- No. 1821—Gold border, Nativity Scene in color. Verse by W. Chatterton Dix.
 Faith sees no longer the stable floor,
 The pavement of Sapphire is there, etc.
- No. 1896—Gold border, Madonna and Child in color. Verse by A. R. G.
 A Mother and a Son!
 So is earth linked with heaven, etc.
- No. 1992—Small card, Picture of Madonna and Child with Angels, in Sepia. Verse by Faber.
 At last Thou art come, little Saviour!
 And Thine angels fill midnight with song;
- No. 1995—Small Guercino's Madonna and Child in Sepia. Verse by A. R. G.
 Each heart's desire for every friend
 Beats with the Sacred Heart and True, etc.

18 cents Card with Envelope

"Let all the Angels of God Worship Him."
 Sepia colored picture of the Babe in the manger, with verses by G. W. An attractive card with a religious sentiment.

TWELVE CENT SERIES

Folders unless otherwise noted

- No. 2438—Greeting. A Happy Christmas. Outside printed in red, blue, and gold. Inside, the verse by Henry Baughan:
 My soul there is a countrie,
 Afar beyond the stars—
- No. 2440—Monogram I. H. S. Printed in green and gold on cover. Inside picture, Priest at Altar. Verses, Christ-Mass by Jesse Brett:
 A Babe
 Divinely Virgin born
 With mystic grace and health, etc.
- No. 2362—Christmas Greeting printed in gilt lettering, with scroll design on cover in red, green, and gilt, verse by A. R. G.
 God thought of us—and from
 that Thought
 So long ago
 The gifts of Christmas were brought
 To man below:
- No. 1935—Lillian Lancaster's Madonna and Child. Angels adoring. Verses by A. R. G.
 I would send you a Christmas
 Greeting.
 Which to-day, may bear upon its
 wing, etc.
- No. 1937—Madonna and Child. Verse (An old greeting).
 A Merry Christmas to you!
 Merry with Holy Mirth.
- No. 2410—Romano's Holy Family. Scripture text quoted from St. Luke 11. Verse by M. H. K.
 Babe Divine, once more we
 come to Thee;
 Sin stained, unworthy, yet
 forbidden not; etc.
- No. 2415—Monogram in blue and gold. Verses by Gertrude Hollis.
 Gloria in Excelsis Deo!
 Hark, the bells of Christmas ring, etc.
- No. 2347—Margotti's Madonna and Child. Verse printed in black and red with gold and blue decoration.
 Learn of Me, for I am
 Meek and Lowly of Heart.
- No. 2371—Outside illustration in black and white by F. A. S., of Angel appearing to Shepherds. Inside the Nativity Scene with Shepherds. Verse by Bishop Woodford.
 Hark! through the Silent Night
 Angelic voices swell, etc.
- No. 2351—Irlam Briggs' picture of the Holy Family. Christmas wish printed in red, gold, dull green, and black. [Single card.]
 May the Christmas tide be to you, etc.
- No. 2350—Nativity scene with Shepherds adoring. Eucharist design in gold. Verses by A. R. G.
 Only a manger cold and bare,
 Only a maiden mild, etc.
- No. 2343—Monogram in red, black, and blue. Verse by A. R. G.
 God gave a Gift divine,
 Man saw a little Child, etc.
- No. 3120—Single Card. Printed in red and green script with attractive scroll in colors. Verses by A. R. G.
 The Gift of Love, the message
 of Affection,
 Passing from friend to friend on
 Christmas morn, etc.
- No. 2313—Outside printed in red and black with monogram in red, gold, and green. Inside selection by Jesse Brett.
 Aye, tender be thy thought, O soul
 for love
 That wakest to the Angels'
 song must spring, etc.

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A book convenient for little hands to hold, with large type and simple, well-chosen words. There are illustrations in black and white and four lovely colored ones. Text and pictures tell the story of the Childhood of the Saviour in a way that will appeal to children.

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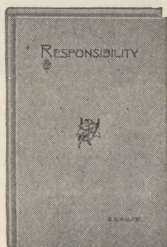
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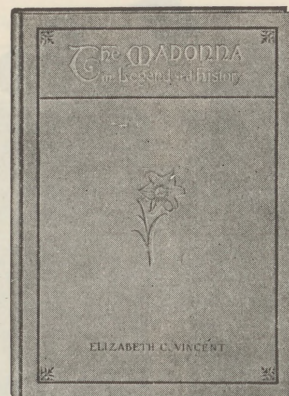
By the Rev. E. E. Holmes

Excellent little talks are these on such subjects as "Myself," "My Health," "My Faults," etc. A good book to put into the hands of a girl who is leaving home for the first time. Price 30 cts. Postage about 3 cts.



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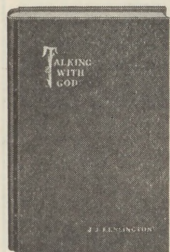
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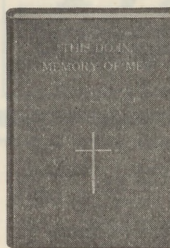
By J. J. Kensington



Prayer is, for most people, hard work. They don't pray in the morning because they are too busy. At night a tired, distracted mind refuses to think in new channels, or else repeats words parrot fashion learned in childish days which no longer voice the needs of the soul. To those who would really like to pray but who, as the author says, do not "quite know how to set about it," this little book comes with its intensely practical suggestions, pointing out the way and making it clear. Paper, 30 cts. Cloth, 60 cts. Postage about 5 cts.

THIS DO IN MEMORY OF ME

By Pearl Howard Campbell

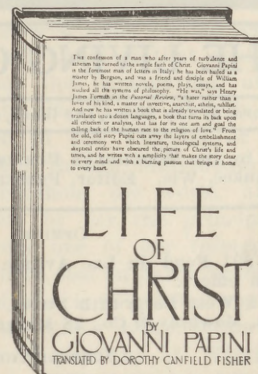


This is an attempt to present to the newly confirmed the teaching of the Church in regard to the Holy Communion. It is treated under the three heads of devotion, Institution, Our Preparation, and Why We Receive. It is not intended to take the place of books but is just a little book written with the wish to instill in the ears of young people a deeper love of the Holy Mysteries. Price 30 cts. Postage about 3 cts.

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A BOOK OF PRAYERS

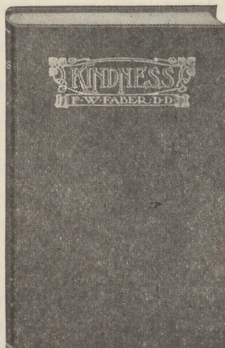
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HUMAN sympathy is one of the greatest helps we can give to others to encourage them on their way. How many a soul has been driven back, disheartened, embittered, by want of sympathy in little every day matters of life! How large and generous the sympathy given by our Lord to those around Him: how He in His human nature longed for it is as His hour of anguish drew nigh: "Could ye not have watched with Me one hour?" One grasp of Peter's hand would have been more to Him than all the Angels of heaven.—F. M.

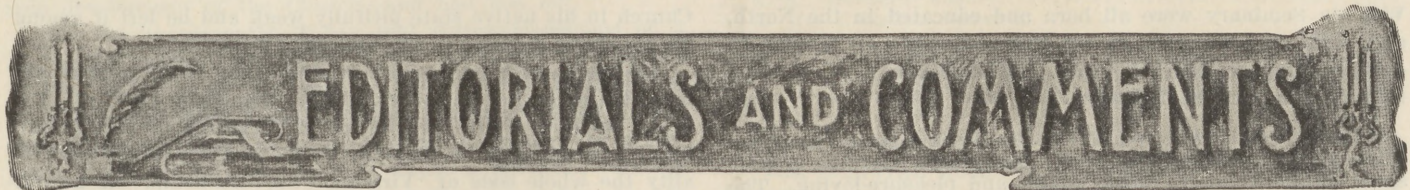


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VOL. LXX

MILWAUKEE, WISCONSIN, NOVEMBER 17, 1923

NO. 3



The Church in Virginia

SELDOM have we read a more interesting volume than the *History of The Theological Seminary in Virginia and its Historical Background**, edited and to some extent written by the Rev. Wm. A. R. Goodwin, D.D., which is published to commemorate the centennial of the Virginia Seminary, and of which the first volume is now ready. A sumptuous quarto volume of some seven hundred pages, adorned with many illustrations of admirable quality, the workmanship of the volume is well-nigh perfect.

Its contents are equally satisfying. Dr. Goodwin is assisted in presenting the history by a number of other writers, who have contributed monographs on different subjects. Thus, Bishop Brown contributes the Introduction, acting as President of the Board of Trustees. The Rev. E. L. Goodwin, D.D., historiographer of the Diocese of Virginia, writes on The Colonial Church and Clergy in Virginia, on The Indian College and the College of William and Mary, and contributes several biographical sketches—notably those of Bishop Madison and Bishop Meade. The Rev. C. Braxton Bryan, D.D., late historiographer of the Diocese of Southern Virginia, writes on The Church in Virginia During the Revolutionary Period. There are biographical sketches, from various pens, of many of the founders, of members of the faculty, past and present, of trustees, matrons, and others, with critiques of the theology of Dr. W. H. Wilmer, Dr. Sparrow, and Dr. Cornelius Walker, and a considerable number of monographs on particular phases and institutions of the Seminary life, past and present, with memories and appreciations from a number of the alumni. All these together form such a valuable souvenir of the Seminary that those to whom its life is an intimate personal recollection will enter with zest into every anecdote and will prize the volume as among their most cherished possessions.

To other readers, the volume naturally assumes rather the perspective of a notable contribution to the history of the American Church. To the two Dr. Goodwins and to Dr. Bryan the credit for the work on the strictly historical side is chiefly due, and what the editor terms the "Historical Background," embracing, as it does, the entire history of the Church in Virginia, gives the volume its major importance to the Church at large. The Seminary is, indeed, a notable factor in the history of the Church in Virginia, but the editor of the volume does not press its significance beyond its legitimate place.

ALL LOCAL Church histories are important, but that of Virginia exceeds in importance and interest that of most of the dioceses, not only because of the particular influence and dignity of the state in American history, secular and religious, but also because "Virginia Churchmanship" has be-

come a synonym for a particular type of religion in the American Church. To apply geographical titles to our schools of thought is distinctively American, there being no approach to it in England (except in the term Oxford Movement); but to speak of "Virginia," "Connecticut," "Massachusetts," or "Western" Churchmanship has the advantage of conveying a distinct impression without using a partisan epithet.

Virginia Churchmanship has a perfectly definite connotation. It was in the ascendancy in the American Church, not without occasional challenge from the Churchmanship of "Connecticut" and from that other type to which Bishop Hobart's personality gave a name in the earlier nineteenth century, during the middle half of that century. What, then, was the genesis, what the explanation, of that profound differentiation from the life of the Church generally which we find deeply seated in the Virginia of the generations prior to our own? For though individuals might be "Virginia Churchmen" throughout the world, and though "Virginia Churchmen" were by far the principal factor in establishing perhaps every one of our foreign missions, it is equally true that nowhere else on earth (except as it extends slightly into Maryland and is somewhat approached in older Kentucky) is there an exact reproduction of the Church life of Virginia. The whole army of "Virginia Churchmen" who have gone forth as missionaries from Virginia have never succeeded in reproducing any where else, at home or abroad, exactly what they left at home.

The colonial influences that gave their first color to the Church in Virginia are well known. The Church was an offshoot of a home Church that was engaged in a life or death struggle with Puritanism, in which the Church won the first victory and Puritanism the second. Dr. E. L. Goodwin, writing of the period in which colonial Virginia was chiefly founded, has no illusions as to the quality of the Churchmanship that was carried from England to Virginia rather more definitely, perhaps, than it was carried to other colonies.

"The later part of the seventeenth and the first half of the eighteenth centuries," he says, "were, as is well known, a time of religious depression, when the mother Church was generally benumbed by worldliness and almost wholly lacking in spirituality and evangelical fervor. It is not surprising that the same conditions should exist in the daughter Church which was dependent upon her for her ministerial supply and for that 'nursing care and protection' which the Prayer Book acknowledges, but which was, in truth, so sparingly and indifferently bestowed. . . ."

What the English clergy were, the colonial clergy were, and "the succession seems to have deteriorated in quality with each decade, until at the time immediately preceding the Revolution they reflected the religious conditions in the

*Edwin S. Gorham, Publisher.

Church of England just before the evangelical revival." Dr. Bryan's paper carries the story of the Church, steadily losing ground, during and after the Revolution, as does Dr. E. L. Goodwin's monograph on Bishop Madison.

The establishment of the Seminary in 1823 may be taken as the beginning of recovery from the period of decline. In an illuminating chapter on Northern Influences in the Life of the Virginia Seminary, the editor aptly describes the new element that was introduced into the old diocese at that time, the fusion of which with the earlier type gave rise to what is now so well known as Virginia Churchmanship.

Few realize—certainly we did not—that the first waves of influence from the Virginia Seminary proceeded not from the native Church of the state but very largely from the North. Bishop Moore was himself a native of New York, and, according to Dr. Goodwin, "the first six professors in the Virginia Seminary were all born and educated in the North, and, with the exception of Dr. Sparrow, were all trained in colleges and seminaries under the dominance of Puritan rather than Church influence."

"Here Jamestown and Plymouth Rock met. The stern spirit of the puritan, cold, dark, and severe, met the gentler spirit of the cavalier, warm, sunlit, and pleasure-loving. The traditions of the old order of the English Church, and the iconoclastic, rigid, theological, and ecclesiastical concepts of Calvinism and the Puritanism of the New England dissenters, met in the men who worked together in the founding and upbuilding of the Virginia Seminary. . . ." (page 430).

"The nature of this influence was just what the student of theological thought, in the light of existing facts, would be led to expect. It placed upon the teaching given in the Seminary a marked and characteristic emphasis, and gave to the Seminary a character and tone as well as certain distinct tendencies which have continued, in greater or less degree, throughout the whole course of the history of this Institution. The natural trend of these influences was tempered and confined, first of all, by the controlling forces which had led these men out of Puritanism into the Episcopal Church. The same rigid, logical processes of Puritan thought, and the conclusions to which they led, were tempered and softened by the Southern influences into which they merged as the cold Arctic currents are tempered when merged into the sunlit waters of the gulf stream. There remained, however, the very distinct and pronounced Calvinistic and Puritan emphasis which produced, as is seen in the character of Dr. Keith, an austere type of personal piety" (page 432).

"The theology taught by these early professors was unquestionably a modified form of Calvinism. The spirit of this theological and philosophical background had been instilled into these early teachers in the Seminary at Andover and other institutions in the North. Men of pronounced Puritan and Calvinistic convictions taught them the then prevalent theology of New England" (page 434).

"The place given in the teaching of that day and by these men to the atonement in God's plan of salvation was dominant and insistent. The traditional Puritan prejudice against the whole Roman system instinctively turned the attention of these early teachers away from any disposition to place a major emphasis upon the value of the sacramental system. The abuses which had gathered around the Roman Mass and the materialistic tendencies of sacerdotal teaching so dominated the minds of these early professors that to a large extent they obscured from their thought and attention the claims and benefits of the sacramental system of the Church. To them, other means of grace appeared to be supreme; and the fear lest the Church, and especially the students in the Seminary, might fall into the errors of the Roman system, hid from the vision of these men, and led them to hide from the vision of their students, the place and the importance of the sacraments in the divine economy of the Church. It therefore inevitably happened, as a result of the emphasis that was given to the Gospel and to preaching as the supreme means of salvation, and as a further result of the disposition to minimize the value of the sacramental system, that ritualism, especially as associated with the service of the Holy Communion, was deeply feared and earnestly protested against. The term 'priest,' because of its sacerdotal significance, was avoided, and the term 'altar' was regarded as of dangerous significance, both being considered as savoring of popery" (pages 434-435).

"Men and their systems must be judged in the light of the day in which they live. They move and have their being among the thought systems of their times. They are drawn by the larger luminaries, under whose orbits of influence they fall, and they, in turn, draw others whom circumstance and the providential movings of the Eternal Spirit bring within the circle of their impress. The American Church, regardless of the varied views of men of diverse schools of thought, has good reason to thank God that just at this time, and just in this way, there entered into her life the convictions and the emphasis which were contributed by these sons of New England. They did not hold, nor did they teach, the whole truth. No man does. 'We know in part and we proph-

esy in part.' Elsewhere in the Church truth was being seen from other angles and taught with different emphasis. . . ." (page 435).

This is a summary of Virginia Churchmanship in the earlier days of the Seminary by one of its most gifted sons. It did not represent all the best traditions of the Church itself. It was a belated version of the religious system which in England had led, two centuries earlier, to the establishment of the Commonwealth. Side by side with its limitations must, however, be recognized its power. It produced a deep sense of piety, a vigorous missionary spirit, a unique, *sui generis* form of Churchmanship.

Most notable of the exponents of this religious system was Bishop Meade. He was one of the great men of his day. In his episcopate (1829-1862) the influence of Virginia first began to be a large factor in the American Church. He found the Church in his native state pitifully weak and he left it among the strongest dioceses in the country.

Bishop Meade's background was not that of his predecessor nor of the earlier members of the Seminary faculty. Dr. E. L. Goodwin writes of him as "a Virginian of the Virginians," and certainly he embodied in his own illustrious personality the whole code of "Virginia Churchmanship," as he did that of a Virginia Christian gentleman. His episcopate was substantially the period of the Oxford Movement. That Puritan-trained professors, trained apart from Churchly influence and isolated in the narrow confines of a small rural seminary, should not have appreciated the genius of that movement is not strange; but that it meant nothing to a real giant of the antecedents of Bishop Meade, who had himself seen and appreciated the deadness of the Church in his own beloved Virginia, is a tragedy of the first order. Instead of becoming a second Pusey, as from every expectation founded on his personality he might have done, Meade became leader of the forces that bitterly opposed that movement and persecuted its adherents.

We term this a tragedy advisedly. If Bishop Meade could have appropriated to himself and have translated to the Church in Virginia the truths with which the Oxford Movement was challenging the Church in England, the whole future course of American Church history would have been changed. Elsewhere in America men could do this; not one of them had such an object lesson before his eyes as to the need of such a movement as had Bishop Meade. It is to his testimony—exaggerated, his biographer believes—that we owe our knowledge of the dismal failures of the Virginia Church and clergy during the two or three preceding generations. Dr. Goodwin does not minimize the "cold and sterile" condition of the Church in Dr. Meade's earlier days. It may be that if his episcopate had begun a decade later, if he had been forty years old instead of fifty when the Oxford Movement began to be a live issue in America, Bishop Meade might have been its disciple instead of its bitter opponent. But it was not to be. Then began that contest between "Virginia Churchmanship" and the rest of the American Church, that was destined to embroil us for two generations in acrimonious dissensions, to introduce and promote suspicions and charges of disloyalty and misunderstandings and disunity such as have lasted almost to our own day, and echoes of which still find occasional if greatly belated place in the recognised organ of Virginia Churchmanship and in the discussions in General Convention and elsewhere. Dr. Goodwin quotes from Dr. Packard's *Reminiscences* the story of how, "after the chapel was built at the Seminary the pews, as designed by the architect, were finished with a cross at the top of the pew end. They stood so for some time, when on one of (Bishop Meade's) visits they struck him unpleasantly, and he ordered them to be sawed off. This was done, and the chapel was a scene of direful destruction, with these crosses covering the floor." No amount of reverence for the name of a great leader can prevent one from feeling such a scene to be wholly unworthy of so great a man, who ought to have been foremost among the American leaders of the Oxford Movement.

THOSE DAYS, happily, have passed away. Virginia no longer presents a scene of bitter partisanship, though there are still echoes of the old-time partisanship and of the evil traditions of the day when, in a strangely mingled history of

great piety, splendid evangelical fervor, wonderful missionary zeal, and disgraceful partisan bitterness, Virginia chose the losing side and the wrong side in an issue that was destined to revolutionize the face of the whole American Church. Nobody today of standing in the Church, whether in Virginia or anywhere else, would undo the Oxford Movement if he could.

But the zenith of militant Virginia Churchmanship was reached when, in 1859, Bishop Meade acting as Presiding Bishop, the General Convention met in Richmond. Then came the Civil War, with its shift in issues, ecclesiastical as well as civil. Virginia lost her leadership in the Church. It was not only the effects of war, for Quintard and Dudley and John Freeman Young and other Southern men were destined to obtain leadership in the Church of our reunited country. But Virginia had ranged herself against the progress, the true development of the Church—and had lost out.

But not permanently. Today real statesmen-bishops of a new order preside over each of her dioceses. The Bishop of Virginia becomes Chairman of the House of Bishops, not by a bitter partisan contest such as might conceivably have caused Bishop Meade to triumph over his enemies by a majority vote, but because, refusing to be a partisan, refusing to represent a purely local type of Churchmanship, he has most truly honored Virginia Churchmanship by drinking in the larger vision, by endearing himself to the whole Church, by thinking in terms of the whole rather than only of a part. And the same is true of the other Virginian bishops and leaders of today, who are no longer partisan zealots. And Virginia leads us all in the support of the national work of the Church.

Does it not seem as though Virginian Churchmen, recognizing the limitations as well as the glories of their own past history and leaders, as these historians so frankly do, ought now to wipe out completely that attitude of suspicion toward other forces in the Church which still occasionally comes to the fore? Nowhere on earth is the Church perfect; nowhere is there absolute balance and perfect proportion in holding equally to every phase of ultimate truth; nowhere a group of clergy or laity who never make a mistake, never avow a wrong position, never say the wrong thing. If one looks only for mistakes, in any section of the Church, he will find them, but he will also find his own vision badly warped.

O Virginia, Virginia, recognize your responsibility, your power, your opportunities! Take, now, the Catholic leadership in the Church, which once you might have had and which you put away from you, and which, once again, the statesmanship of your leaders would enable you to assume!

ONCE more gratefully acknowledging accessions to the number of ASSOCIATES OF THE LIVING CHURCH, we report the following:

	Number of Subscribers	Total Subscribed for First Year
Week ending November 10, 1923	9	147.50
Previously acknowledged	304	3,334.00
	313	3,481.50

THE FOURTH SUNDAY AFTER EPIPHANY

For the Twenty-fifth Sunday After Trinity

O God, who knowest us to stand among
 So many dangers and so great, that we
 By reason of our frailty cannot be
 Always upright, when trials in legions throng;
 Grant to us strength to fight against the wrong,
 Protect, support us in adversity
 And e'er before us make temptation flee,
 That we may join in the eternal song.

For though through frailty we depart from Thee
 Thy love and grace can ever make us strong:
 Therefore we pray Thee, Lord, suppliantly,
 To disregard our weakness, give us strength
 To journey with Thy chosen folk, along
 With Christ, and then with Thee to live at length.

H. W. T.

ACKNOWLEDGMENTS

CHURCH FUND FOR JAPAN RELIEF

St. David's Mission, Central Valley, N. Y.	\$10.00
Mary B. Wolfrum, West Bend, Wis.	5.00
Miss Nolting, West Bend, Wis.	1.00
St. John's Parish, Kewanee, Ill.	56.00
St. Paul's Church School, Mishawaka, Ind.	6.10
Trinity Church (Hungarian), South Bend, Ind.	1.50
Mrs. A. Fenwick and daughter, New Haven, Conn.	10.00
St. Philip's Sunday School, Cleveland, O.	7.88
A Vermont Churchwoman	5.00
St. Paul's Church, Toledo, O.	21.15
"Andover, Mass."	5.00

128.63

NEAR EAST RELIEF

St. James' Church School, Painesville, O.	\$ 5.00
Mrs. E. Murphy's class, St. James' Church School, Painesville, O.	5.00
Mrs. E. S. Grauel's class, St. James' Church School, Painesville, O.	5.00
J. E. K., Hartford, Conn.	10.00
S. A. (for Christian orphans)	2.00
In Memoriam	1.00
M. B.	1.00
F.	2.00
Albert Fales, Wellesley Hills, Mass. (for children)*	5.00

*For Armenian Christians \$36.00

FOR HOSPITAL WORK IN THE SOUTHERN MOUNTAINS

A Nurse	\$25.00
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PIONEER DAYS IN MICHIGAN

BY CHARLES L. DIBBLE, D.Can.L.

IN THESE days of Pullman cars and trains running at sixty miles an hour, it is sometimes good for the soul to recollect the labors of our fathers and the difficulties which they confronted when the country was new.

Tucked away in the Irish Hills district in southeastern Michigan, three miles from the village of Brooklyn, there is a little old inn called the Walker Tavern, built in the 'thirties. Hard by is a church of the same date. Among the other curious relics of those early days, preserved at the Tavern, is a letter written by C. H. Trowbridge, who was then Senior Warden of Christ Church, to the Rev. N. W. Lyster, who was in charge of this little church, concerning an episcopal visitation by Bishop Philander Chase.

"Detroit, April 24, 1834.

"My dear Sir:

"On the 22nd the Bishop returned from Troy with the ague and fever. At his request I revoked the appointment at Ypsilanti, Ann Harbor, and Dexter, leaving yours for Sunday, because he thought he would be well enough to go then. I am pained to say that he is disappointed. He was quite ill yesterday and the doctor has enjoined it upon him to keep his room for two days at least. He still indulges the hope that on Monday he will be strong enough to endure the fatigue of the journey. If not you must bring all your people *en masse* to Monroe, whither we will take the bishop by steam boat.

"I enter fully into your feelings on this occasion and the Bp. regrets most deeply that he cannot go out. He is alive to the wants and interests of your church and will come to see you often.

"Yours truly
 "C. H. TROWBRIDGE.

"Rev. N. W. Lyster:

"I think it probable the Bp. will go to Monroe in the boat on Monday and ride to Tecumseh on horseback on Tuesday if he is well enough"

The Rev. Mr. Lyster, to whom the letter was addressed, was the rector of Christ Church, Detroit. He soon found life in this bustling city of two or three thousand inhabitants too tame, and became general missionary for the southeastern part of the State. He built churches at Clinton, Tecumseh, Monroe, and Dexter, in addition to the one I have spoken of, near Brooklyn. His journeys took him as far west as Marshall, which is a hundred and ten miles from Detroit.

The town of Tecumseh, referred to in the letter, is thirty miles from Monroe, as the crow flies. But the crow did not fly in those days. Travel between the two towns was over a trail beset by Indians, bears, and mosquitoes. The journey of a bishop just recovering from an attack of malaria, and the alternative pilgrimage of an entire congregation, bear eloquent witness to the faith and devotion of those who bore our religion to the Middle West.

"LAUNCH OUT into the deep!" said Jesus.

We are all right so long as we are in the deep.—Dr. John A. Hutton.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

November 19

READ Romans 15: 7-12. Text for the day: "Wherefore receive ye one another, as Christ also received us to the glory of God."

Facts to be noted:

1. In Christ there is no difference between the Jew and Gentile.
2. It was through the Jews that Christ came to be the Saviour of the world.
3. In Christ all walls are broken down.

Some years ago the Americanization committee of a large state university made a plea to the citizens of the city in which the university was situated, to invite the foreign-born students to their homes on Thanksgiving day for dinner. The response was very good. It was a capital idea. It gave Christian people an opportunity of showing that they were willing to receive Christian Chinamen, Christian Japanese, and Christian workers, from other lands into their homes, and treat them as fellow Christians. Through the wonderful work of such men as Bishop McKim, Dr. Teusler, and other Christian workers abroad, we are beginning to think of those who live in other lands as fellow Christians, rather than as foreigners with whom we want to have little to do, because they differ so widely from us in color and habits of life. Every Christian has to learn the real democracy of the Christian religion.

November 20.

Read Romans 15: 13-16. Text for the day: "Now the God of hope fill you with all the joy and peace in believing, that ye may abound in hope."

Facts to be noted:

1. St. Paul's confidence in the Christians at Rome.
2. He speaks with the authority of one appointed by Christ Himself.
3. His special work was with the Gentiles.

Resort to God daily and beg a stronger hope of Him. That is the way the apostle took to help the saints at Rome to more of this precious grace. "Now the God of hope fill you with all joy in believing." Now you see God is the God of hope. He does not win us to Himself, and then leave us to make our own way. We are not like little children to whom a task has been given, but no help to carry it through. No, not like that. We have been won to God through Christ, and God promises us the help that we need day by day to "carry on." If we learn to "wait upon God" daily, we shall soon find that hope is added to hope as our hopes are realized. But there must be that daily waiting upon Him.

November 21.

Read Romans 15: 17-21. Text for the day: "I feel therefore whereof I may glory through Jesus Christ in those things which pertain to God."

Fact to be noted:

1. St. Paul's only boast will be of the work of Christ among the Gentiles.
2. He speaks of the miracles as well known.
3. St. Paul had covered the territory on the route from Jerusalem to Illyricum.

Only too many Christian people today are pessimistic about the faith. They are pessimistic about the work that is being accomplished by the Church. They look around in our great cities and smaller towns and they see a vast amount of the worst crime imaginable. They see "wickedness in high places," they see people who call themselves Christians apparently utterly indifferent to every Christian claim, and they loose heart. They are wrong. Christianity should breath the very spirit of optimism. Let the pessimistic look around them: Whence came those fine hospitals in our own land and abroad, where thousands of the sick are cared for every day? The answer must be, Christianity. Whence come those men and women in every city whose one work in life is to help the needy, and comfort the sorrowing? Christianity. In the last analysis, what is the one power that gives stability to our civilization today? Christianity. Surely as Christians we too can glory even in this day and generation.

November 22.

Read Romans 15: 22-28. Text for the day: "But now I go unto Jerusalem to minister unto the saints."

Facts to be noted:

1. St. Paul hopes at this time to make a journey to Spain and to visit Rome on the way.
2. The immediate work on hand was to help the poor Christians at Jerusalem.
3. For this purpose he instituted a "collection" among the Gentile Christians.

Just how far can the Christian Churches in America justify their action in so many cities in moving their church buildings away from districts where there are none of the so-called foreigners, and the very poor? Of course, the newer residential districts must have churches and Sunday schools, but what about the districts where the poor, who cannot support a church, live? How many times you hear this kind of remark: "All the more well-to-do people moved away, and so it was thought best to move our church out farther." What a criticism of Christianity! That was not Christ's way and not the way of St. Paul. In fact our Lord told the messengers to tell John: "That the poor have the Gospel preached unto them." Is it any wonder that the poor so often say that Christianity is for the well-to-do and not for the poor; if you can't pay, you don't count. What are the Christian churches in our large cities going to do about it? It must be hard for some Christians to read St. Matthew 25.

November 23.

Read Romans 15: 29-end. Text for the day: "Now I beseech you . . . that ye strive together with me in your prayers for God to me."

Facts to be noted:

1. St. Paul knew what kind of welcome he would receive at Rome from the Christians.
2. He knew the value of intercessory prayer in his work.
3. He gives the Christians special objects for which he asks their prayers.

One of the clergymen of our Church was talking over with me an experience he had had in one of his parishes. For some reason his senior warden was not favorable to him or his work. Relations between the rector and warden became very unhappy and finally the young man resigned. Just before leaving he had a talk with the warden who said. "Well, so-and-so, things haven't gone very well with you here, have they?" "No," said the clergyman, "they haven't gone well and you never did much to help me make them go well. Suppose, sir, you had made it a rule to pray for me every day instead of opposing and blocking and criticising me, what a different experience I might have had." And what a different experience hundreds of our clergy might have if all their people practised the teaching of the text for today.

November 24.

Read Romans 16: 17-end. Text for the day: "According to my gospel."

Facts to be noted:

1. Warning against false teachers.
2. The teaching of Jesus Christ explains God's purposes.
3. "Secret"; in silence.

"According to my gospel." That "my" meant a lot to St. Paul. It should mean a lot to you and to me. "My Gospel." Someone might say that it simply means "my understanding" of the gospel. It may mean that, but I like to think that St. Paul meant something like this: "The gospel of Jesus Christ has become the very center of my life and being. It has changed me completely. I am an entirely different creature from what I was before I received that gospel into my life. It is mine; it is a part of me, and apart from it I have no existence. The gospel of Christ is my gospel; by it I live, and by it I shall die." Just what does the gospel of Christ mean to you and me? Stop for a moment and think it over. How far can we say that it is indeed "my" gospel?

God has created everything with a view to the future: He did not design a cliff, raise a mountain, water a valley, or place a sea, without the forethought of what people and what souls should dwell among them. Whatever comes from God is always marked with a double sign; unity is allied with variety, universality with individuality, and domination with Liberty.—*Père Lacordaire*.

A Laconic Apologetic; or Smith Gives His Neighbors a Drive

BY THE REV. JOHN S. LITTELL, D.D.

SCENE: Smith's car, on the way home after work-hours.

SMITH: You fellows going out? Jump in.

JONES: Thanks.

ROBINSON: Thanks. (*Car starts.*) Wonderful weather we're having.

SMITH: Isn't it? Going to the Church Fair?

JONES: No. It costs a quarter to get in and ten dollars to get out.

ROBINSON: I say, what do they have those fairs for, anyway? This one has got my wife all tired out and nervous. She had to push it, and then pick up three jobs other women dropped.

SMITH: O well, the women like to get together. It's pleasant for them, and they make friends over the sewing. Comfortable talking. They don't have to step on the gas. Just talk when they please, keep still when they like. Then you see some folks give entirely in bills and checks, and others give part payment in time and skill. When you haven't as much cash as you would like to pay down, I guess it's just as well to donate some marketable time and skill. I'm sure that kind of payment costs them more personally than just drawing checks. I guess the Lord is satisfied all right.

JONES: You're not a member of the Church, are you Robinson?

ROBINSON: No. Are you?

JONES: No. It costs too much.

ROBINSON: That's what I say. My wife does her part, but if I got in it would be three times as much.

SMITH: God didn't growl about the cost.

JONES: Pshaw, it didn't cost Him anything. I'd like you to tell me how much trouble an infinite God has to put in just to inspire a man or a bunch of men—or say stirring up a lot of other people to want to make themselves martyrs. I can't see where that costs Him anything.

SMITH: (*starting up hill*) He . . . (*shifting gear*) . . . (*hastily*) . . . gave Himself for us.

ROBINSON: That's orthodoxy. . . . All that line is dead. . . . and gone out. I'll tell you, Smith, you want to pull yourself up to date.

JONES: You're not going to turn Catholic, are you, Smith?

SMITH: Turn nothing. Say, you fellows, how much does it cost you for all those papers and books that put you wise?

JONES: Mine cost me last year . . . let's see . . . about thirty dollars.

SMITH: Including the Sunday edition?

JONES: Of course. How much did *your* reading-matter come to, Robinson?

ROBINSON: Well, I guess mine was more. You see I got some books that mount up. I guess mine was in the neighborhood of a hundred and fifty dollars. Got Harvey, Robinson, and Wells, and Van Loon, and all that.

SMITH: Those fellows are all right. I get 'em from the library. Like to know what they have to say. Hear both sides. Good, except on religion. Not their specialty. Don't know why they think they can handle that. They don't know as much about it as the rector. Muss up their data. Twist. Once in awhile I could give them a line myself. When it comes to religion, most of those fellows have what you would call a heavily-exaggerated anti-Christian complex. Maybe their dads were Calvinists. Anyway, on religion I have 'em discounted. . . . Take a Church paper, Robinson?

ROBINSON: My wife does. Once in a while I read in it a bit.

SMITH: Buy any Church—any religious books?

ROBINSON: O yes. I got one of Fosdick's. That was over a year ago, I remember it was when my brother-in-law was here. He wanted me to and I got it.

JONES: I pick up all I need in that line in the *Atlantic*.

SMITH: Jones, if someone asked you what is your religion, what would you say?

JONES: O, I suppose I'm an Episcopalian, all right.

SMITH: Don't you pay any dues on that?

ROBINSON: He skips his dues.

JONES: So do you.

ROBINSON: I know it.

JONES: Have a cigar?

ROBINSON: Thanks.

SMITH: Thanks, Here's a light. On the car. New patent. Clever, isn't it? . . . How much do those Murray Hills cost you a year, anyway, Jones?

JONES: I smoke two a day to four—occasionally a petite. Say a hundred to one fifty a year. Say thirty or forty cents a day. Sometimes more.

SMITH: About those Church dues. We pay forty cents a week family average. That is, we pay for what we use, and then give a cent and a fifth for diocesan missions, and eight and a half cents for general work. The whole is just under fifty cents a week, family average, whole parish. . . . Smokes for two days. . . . No. Just over one day.

JONES: What in the name of Sam Hill are diocesan missions?

ROBINSON: O, I can tell you *that*. You know that man Hale down in Miltonbury? Quiet man. No social bee. A gentleman and a scholar. On the job. He gets twelve hundred. . . . The big churches pay three hundred of it, and that's diocesan missions.

SMITH: By golly! If that's your line in definitions, I've got one up MY sleeve. Do you know in that earthquake in Japan, our big hospital didn't lose a life? They've got a doctor out there who put in odd time on private practice. . . . Cleaned up a hundred and fifty thousand dollars in twelve years. . . . Some graft, wasn't it? Yes, some missionary, he. . . . Gave it to the hospital. . . . All of it. That hospital is the biggest thing in Japan—or *was*. That's how we got it. Some on us, some on the doctor. He spent *our* fifteen hundred a year on his living expenses. A lot of Americans have been operated on out there. Jane Addams was one. . . . The biggest thing in China is our college. They turn out ambassadors and things there—everything. Talk about your World Peace—why I'll tell *you*, something is *coming* out of shops like those.

ROBINSON: I say, Smith, how much did you say you are paying in on all that?

SMITH: Oh, that end of it draws eight and a half cents.

JONES: I dare you to double it. You've got all the dope on it, and, by jingo, I don't see how you hold it down to less than a dime.

SMITH: I don't. I said average. You count one in the divisor column and nothing on the dividend, and that's where *you* make the average look bad. But say—I'll double if you'll *come in*. I've been thinking I might double now anyway.

ROBINSON: Here's my street where I get off. Thanks for the ride. I guess if I call up Harvey—he's the treasurer, isn't he?—Yes?—He'll send me a pledge card, wouldn't he? (*exit Robinson*).

SMITH: Say, Jones, before you go giving money to this business, you ought to drive round with me some Sunday morning to early Communion. I bet you haven't been for years. Just tell the rector first you're coming. He might want to have some say about it. No, he's all right. You're not the only one. Knows how to take 'em. Fixed *me* all right. Not half as bad as the dentist. He'd be pleased to death. . . . Here we are. Hello, Molly. Wait a minute, Jones, I'll drive you round home.

JONES: No. Don't trouble. I'll walk. I need the exercise. Much obliged. You've saved my carfare. . . . By the way, what's the matter with my having the rector in for dinner? Think he'd have a date for us? And say, old man, just bring me down two tickets for the Fair when you come in the morning, will you? Thanks awfully. Good bye, Mrs. Smith. (*Exeunt.*)



BLUE MONDAY MUSINGS

By Presbyterian Ignoramus

THE reports of the great meeting of Congregationalists in council assembled are full of interest and enthusiasm, and we may well rejoice at so large a body of those who name the Name of Jesus as their God. With much of their deliberations we have no direct concern. But in one passage of the Moderator's address we have a special interest; not so much with its substance as because it rests upon a misunderstanding which we have often pointed out and striven to remove. Speaking of the so-called Concordat as "completely fatuous," Dr. Barton went on to say:

"A Congregational minister ought to be humble, but ought also to assert himself in his ministerial standing as the peer of any ecclesiastic in Christendom. The bishop of the First Church of Oak Park may be in his proper person the least worthy of the servants of God, but he knows of no grace, spiritual or ecclesiastical, which the bishop of the First Church of Canterbury or the bishop of the First Church of Rome could confer upon the bishop of the First Church of Oak Park, which the bishop of the First Church of Oak Park might not with equal propriety and validity confer upon the bishop of the First Church of Rome or of Canterbury.

"A visibly united Church might be a great blessing; on the other hand it might be a disaster and a curse. Precious as unity would be, liberty is still more priceless."

This is not very irenic language; and Dr. Newman Smyth and his associates may be trusted to show Dr. Barton a more excellent way. But if this is what he and his fellows understand the Concordat to be—a mere duplication of preëxistent authority for the sake of eye-wash—one does not wonder that he speaks strongly.

The trouble arises from the cowardly and disingenuous failure to speak freely about the priesthood; and to glose over to omission the vague talk about "the ministry," without specifying what ministry is meant. The ministry which Dr. Barton exercises so ably in Oak Park is that of teaching. In theory, at least, his congregation has chosen him out of its own number to be their religious teacher, and has ordained him to that office. His primary function is to read the Word of God to his people and to expound it. He is looked upon as a fit person to baptize, to perform marriage ceremonies, to bury the dead, and to break bread and pour out wine in a memorial service. But teaching and preaching is the essence of his work: we may call it, loosely, a prophetic ministry. Nobody questions his right to exercise that ministry so long as his people consent to have him: nobody doubts its "validity," its "regularity," for what it claims to be.

Now the Concordat was an honest attempt to superadd something to that ordination. There is another kind of ministry, which differs in origin and function from that exercised by Dr. Barton. It is the ministry of priesthood. Dr. Barton may deny that there is such a thing, or that any man has work to do in Christ's Vineyard more than he; but he is hopelessly overruled by ninety-nine per cent of Christians from the beginning of Christendom. The origin of the priesthood is not with any congregation, but with Christ, the great High Priest; it is from above. The functions of the priesthood are, to bless, to pardon, to offer sacrifice. Every priest of our rite is also a prophet; but that in no wise means that every prophet is also a priest. There is no room for polite fictions about "mutual reordinations"; and if the devisers of the Concordat, or the Fathers at Lambeth, used language capable of being made to bear that significance, they are now paying for it.

In sum, Dr. Barton has all the authority of a Congregational minister: and, unless he has changed, he explicitly repudiates a claim to anything more. We fully agree that he is not a priest. But we *are* priests. If some of his brethren

wish to be priests as well as prophets, that laudable desire may perhaps be accomplished; even despite Dr. Barton's dather labored sarcasms But God forbid that we should insult them and stultify ourselves by dealing deceitfully.

THE FOLLOWING BIT of journalese is extracted from *Zion's Herald* of Sept. 12th, an organ of New England Methodism. The bad manners, however, must be debited to an English correspondent.

"ANGLO-CATHOLIC ANTICS"

"The ecclesiastical world here has been amused rather than edified by the capers of what are known as the Anglo-Catholics. That is the Romanizing section of our State Church. They have recently held a Congress in London over which Dr. Weston, the notorious Bishop of Zanzibar, has been the presiding genius.

"These natural curiosities are ecclesiastical amphibians. At any rate, they are trying to perform the impossible feat of living under conditions that exclude each other. Obviously, no one can be a Protestant and a Papist at the same time any more than he can be both a Chinaman and a red Indian. The congress signaled to Rome, but there was no response from that quarter. But the gesture deeply angered the larger section of the Church, which is still true to the great principles of the Reformation. The leopard has not changed his spots. I am now reading *Eminent Victorians*, the masterly book of Mr. Lytton Strachey. There he tells us what a shock it was to Cardinal Manning sixty years ago when he left Anglicanism for Romanism and discovered that he was not a priest and must submit to reordination. It is exactly the same today. With all the pretensions they make, the Roman Church no more regards these Anglo-Catholics as priests than it does the negroes who black boots in the streets of Washington for a dime."

To be reading *Eminent Victorians* so late in the day as this is not unworthy of a mind which supposes that Manning did not know Rome's attitude towards Anglican Orders until he "went to Rome." Strange, how certain dissenters insist upon Rome's importance! One would have expected a Methodist violently to disagree with the pope, instead of flaunting his agreement. For the rest, "the notorious Bishop of Zanzibar" will not be affected by a bit of cheek from a nameless gamin of the press. Nor will Anglo-Catholics, whose "antics and capers" have given amusement to this anonymous writer, feel specially disturbed by his discovery of the obvious fact that to be Papist and Protestant at the same time is impossible. They admit the fact, and choose to be neither.

THIS LITTLE POEM by Clare St. John is worth reprinting:

THE MOTHER

Mary, mother of God, was your little boy like mine,
When first you laid Him to rest in the stall 'mid the silent kine?
Then Mary, a mother knows that the star in the eastern morn
Could seem not so great a wonder as that your child was born.

Mary, mother of God, did His tiny fingers rest
Close-curl'd about your own, as you held Him to your breast?
Then, Mary, another mother full well can understand
That the gift of the Magi was less than the touch of the little hand.

Mary, mother of God, as you looked at your little Son,
Did the fear and the hope and the pain and the joy melt all into one?
Then, Mary, the angelic Song and the song in your heart were the
same,
And your soul was bowed in worship ere even the shepherds came.

Mary, mother of God, in that first night did you see
What the years might bring to your Babe, His triumph and agony?
Then lend me the strength to bear whatever may be in store,
For, Mary, mother of God, I, too, have known and adore.

WANT of love is often want of thought. Natural love is not to be extinguished, that spiritual love may prevail. It is of God, only waiting to be taken up into the highest sphere of heavenly desires and energies: patient love ought to conduce to the growth of spiritual love, giving out its warmth, though as human sentiment. Natural love is in many ways a pattern of heavenly love, as it learns to do, to think, and to suffer, to delight in things that pleased the loved one. Its happiness is doing the same things, in bearing the same trials, in making sacrifices for one another—so is it towards God.

—Orient Leaves

The Fortieth Anniversary of Bishop Darlington's Ordination to the Priesthood

BY THE REV. A. A. HUGHES

SPECIAL services marked the occasion of Bishop Darlington's fortieth anniversary of his ordination to the priesthood, which was celebrated at Harrisburg on Friday and Saturday, November 2d and 3d. Bishop Darlington was ordained to the diaconate and priesthood by Bishop Littlejohn, of Long Island, in 1882, and the Bishop's many friends decided that the occasion should not be allowed to pass without notice. The Executive Council of the Diocese therefore decided to celebrate the event this year. A special service was held in St. Stephen's Church, Harrisburg, on Friday evening, November 2d. The service was said by the Rev. Clifford Gray Twombly, D.D., rector of St. James' Parish, Lancaster, assisted by the Rev. Edward M. Frear, chaplain to the Church students at the Pennsylvania State College, and the Rev. Henry V. B. Darlington, rector of the Church of The Heavenly Rest, New York City, and a son of Bishop Darlington. Two priests of the Serbian and Bulgarian Orthodox Churches, representing their respective bishops, occupied seats in the sanctuary. The rector of St. Stephen's, the Rev. Rollin A. Sawyer acted as master of ceremonies at the service.

ADDRESSES OF CONGRATULATION

Bishop Talbot, of Bethlehem, was the first speaker. He said in part: "The progress that has been made by the Church in this vast Diocese which stretches from Maryland to New York in proof of the efficiency and devotion with which your Bishop worked. The division of the old Diocese of Central Pennsylvania was a big thing for the Church. By reason of the fact that such a man as Bishop Darlington was brought in to administer the affairs of this new diocese, there are now two dioceses flourishing and growing rapidly, where only one weak diocese existed before." Bishop Garland, of Philadelphia, said: "I have known Bishop Darlington many years. I have watched his work as rector of a Brooklyn parish, and later Bishop of this Diocese. I can truthfully pay tribute to his devotion, to his clear thinking ability, to his zeal and energy. Your Bishop has a hard task in this huge Diocese. The Church knew it when he was made Bishop, but he has measured up to the task given him."

HIS WORK FOR UNITY

Bishop Gailor said: "You have heard of the work of Bishop Darlington in this Diocese. But we in the National Council of the Church hold Bishop Darlington in high regard for other things as well. When we think of union with the large Orthodox Church we think of Bishop Darlington, for none has done nearly so much to bring together the Church of America and the Oriental Church as your Bishop. Even now there is being signed by the Archbishops of the Orthodox Church a Concordat recognizing the validity of Anglican Orders, and bringing the Church into closer union with the East. And of that Concordat your Bishop is the author, and the man who made its signing possible. Reunion with the East is not far off, thanks to your Bishop. As a member of the Commission on our relationship with other Catholic Communion, you Bishop has served the Church, and served it well."

The Rev. T. G. Brierly Kay, rector of Christ Church, Marylebone, London, representing the English Church and the Archbishop of Canterbury, said: "I bring to you, Right Reverend Father in God, the sincere congratulations and well wishes of your Mother Church. In London we look upon Bishop Darlington as a typically American Bishop—no, let me say, as an intensely American Bishop. When he was in London a few years ago, it was my task to see that he preached in various churches where he was wanted. I had as many as eight requests for him in a single Sunday. He has performed services for the kingdom of God which were beneficial, not only to this American Church, but to the whole Anglican Communion. In his dealing with other Communion,

Bishop Darlington has performed things that some of our other Bishops had found well nigh impossible."

The Rev. Dr. George R. Van DeWater, of New York, said: "I preached the sermon when Dr. Darlington was ordained to the diaconate. I saw his work as Archdeacon of Brooklyn, I saw how the church of which he was rector grew under his able administration. I was not surprised when he became Bishop. I am not surprised at the progress in this Diocese, for I expected all of that at the time of his ordination."

The Rev. Dr. George Edward Hawes, of the Market Square Presbyterian Church, and Moderator of the Presbyterian Church, delivered a short address in which, as moderator, he congratulated the Bishop on his forty years of service in the Christian ministry. He then read resolutions from the Harrisburg Ministerial Association.

Short addresses were also made by General Charles M. Clement, of Sunbury, Chancellor of the Diocese, and R. M. H. Wharton, Treasurer of the Diocese. Both noted the fact that Bishop Darlington is known as "the Business Bishop," because he succeeds in getting things done.

THE BLESSING OF BISHOPSCOURT

About a year ago, the whole property of Bishopscourt, including the See House, Assembly Hall, chapel of the Holy Spirit, and a garage, had been freed from debt, and two tablets, one of bronze in the outer porch, and one of stone on the inner wall, giving historical data, have been erected. There is also in the Assembly Hall a soapstone tablet, inscribed: The Bishop is set over his See, Not to be overbearing, but to Overcome by Faith, Oversee with Hope, Overlook in Love.—*Darlington*.

It was therefore concluded that Bishop Darlington's fortieth anniversary would be a fitting time to consecrate that Bishop's Chapel, and dedicate the official residence of the Bishops of Harrisburg. Morning Prayer was said by the Rev. Charles R. Barnes, of South Williamsport. The Sentence of Consecration was read by General Charles M. Clement, Chancellor of the Diocese. The Prayers of Consecration were said by Bishop Darlington, and the Holy Communion was celebrated by Bishop Talbot. Prayers were said on the various floors of See House by the visiting Bishops and clergy.

TESTIMONIALS OF RESPECT

Following the services of consecration and dedication, a reception was tendered to the clergy and laity by Bishop and Mrs. Darlington in the Assembly Hall of Bishopscourt. In addition to the visiting Bishops and clergy, addresses of congratulation were made by Bishop William Bell, of the United Brethren Church; The Rev. Dr. J. H. Morgan, President of Dickinson College, Carlisle; J. W. B. Bausman and George N. Reynolds, of Lancaster, Rabbi Louis Haas, of Harrisburg; the Rev. Dr. George Edward Reed, of the Methodist Church; State Forestry Commissioner Stuart, and others. Letters and telegrams were read, of which the following is a partial list: President Coolidge; Governor Pinchot, of Pennsylvania; United States Senator David A. Reed; Justice Alton B. Parker; The Harrisburg Academy of Medicine; John W. Davis, formerly Ambassador to the Court of St. James; Rabbi Stephen S. Wise; His Eminence, Archbishop Pantaleimon; Dr. Arnold W. Catlin, founder of the Christian Helpers, and senior physician of St. John's Hospital, Brooklyn, N. Y.; Bishop Burgess, of Long Island; Rodman Wanamaker, of New York; The Rev. Dr. James S. Martin, General Superintendent of the National Reform Association of Pittsburgh; Bishop Alexander Mann; The Rev. Dr. Stires, rector of St. Thomas' Church, New York; Oscar S. Straus, of New York City; The Rev. Dr. John Grier Hibben, President of Princeton University; His Eminence, the Metropolitan Platon; The Rev. Dr. Warfield, President of Wilson College, Chambers-

(Continued on page 85)

The Cry from Macedonia

A Sermon preached at the Consecration of the Rt. Rev. Frank William Sterrett,
BY THE RT. REV. CHARLES LEWIS SLATTERY, D.D.,
Bishop Coadjutor of Massachusetts.

"And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us."—Acts 16: 9.

THIS was the call to Church leadership in the first century. It is a call which has been repeated again and again through Christian history. Sometimes (as with St. Paul) it is a new continent to be brought to Christ; sometimes (as it was also with St. Paul) it is an ideal of the Church, as when Jews and Gentiles alike were to be included in its love. The need may be nations which know not yet the Son of God; or the need may be causes which languish even among those who call themselves His disciples. The Cry from Macedonia is a constant cry. As the years have come and gone, in response to one appeal after another, the Gospel has been carried to Britain, to America, to China, to the islands of the sea. Also, slaves have been liberated, the Church has been cleansed of crooked and immoral standards, the Church has cared for the poor, the Bible has been given to the people in their own tongue, Truth has been enthroned. The Church has been great in every age when it has heeded that particular cry from Macedonia which has come out of its own time.

It is impressive that St. Paul's opportunity was presented in a vision by night. A drowsy, or an indifferent Paul, would not have heard the cry. The cry from Macedonia need not be a monster petition signed by all the cities and villages of Macedonia; it need not be the long and eloquent speech of some anxious leader of Macedonia; it need not be the devastation of Macedonia by a murderous war. It may be only a voice in the silences of the night, a whisper, an echo, a groan, which only the most sensitive human spirit can catch. While the world sleeps on and takes its rest, only the Church, filled with Christ, will awake and prepare to cross the narrow waters which divide the continents; which divide the power which God has given from the need which God reveals.

We are met this morning to pray God that with His own Spirit He consecrate a new bishop to be a genuine leader in His Church. Therefore I ask you to think of certain cries which come to the leadership of the Church of our day, cries which are not always articulate perhaps, but which come to men who, praying in the stillness, await the cry of human need, even though it come in the visions of the night. Then I shall attempt to show how we might strive, at least, to give answers to these cries. If these answers reflect the love and daring of Christ, they must at length lead to some marvellous ending. When St. Paul crossed over into Europe and founded one feeble mission after another, the wise and practical doubtless shook their heads over the futility of his frantic and scattering efforts. But we know what that brave and audacious spirit accomplished for humanity. Let the Church of today dare to answer to the cries from Macedonia!

I. THE CRY OF YOUTH

The first cry from Macedonia in our time is from the youth of the land. Anxious critics have been in despair because of a seemingly general revolt against conventional standards. Others, willing to see the best, have announced their belief in the high purpose which is breaking through what often seems vulgar or dangerous. One fact is clear: there is a certain restlessness in our youth which, perhaps more than ever before, is impatient with that generation which they hold to be responsible for a cruel war, which they hold to be complacent in its lack of ideals, which they think pretends to be better than it is. Our youth, with lack of charity and patience, long to get away from what they call the blundering and sham of their elders, and do something concrete in the making of a happy and righteous world. It may be only a vision of the night. It may not be articulate. But he who listens hears the cry.

What shall the leaders of the Church do to meet this par-

ticular cry from Macedonia? I think it is the duty of the Church to seek an answer, possibly many answers. I am venturing this morning to point out one definite way which would surely contribute something towards a solution. I suggest one way to calm the restless spirit and to give it a field of service. It is a suggestion which the Church might make especially to the young women, among whom the problem of youthful restlessness is acute.

Within our Communion are a large number of well educated cultivated, refined young women standing between their school and college days and the home-making for which most of them are destined. They dislike the conventional process of being introduced to their petty section of the world. They are frankly bored by it. They long for something to do. Why cannot the Church put before them the really enviable vocation of teaching, for at least a few years, in our public schools?

I know the instant cavil. You will say that School Boards do not desire this sort of general refinement and cultivation, but rather the technical preparation for teaching which one receives in the State Normal Schools. That probably is true. Therefore I plead that the Church urge its brilliant, attractive, and well educated young women to accept this further training of the excellent Normal School discipline, which does provide a valuable aptness in teaching power. Every demand should be satisfied that the School Boards be altogether glad to have such help. We summon these young women to a noble vocation, and it is worthy of the respect of thorough preparation.

I wonder if you can imagine what this would mean. Let me say at the beginning that this would not mean the least shadow of an attempt to proselytize for the benefit of our Communion. The public school has its task; the Church has its task; and these tasks are rightly separate in our nation. No: the value of such young women as teachers in our public schools is that they would bring to the most impressionable age of our whole population the culture and the character of the most privileged in the training of life. Can you not imagine how children of all classes would respond to such leadership, how the small boy of twelve, for example, would be thrilled by the beauty and charm of his sweet-voiced teacher, how he would like to read the books which she praised, how he would covet her approval, how he would dread her contempt? And do you think he would ever forget her? There used to be a good many such teachers; there are not so many today. What they have meant in the building of former generations in America no chronicler will ever sufficiently be able to tell. Think of the fine young womanhood trained in our homes or in our Church boarding schools, and then think how this force for attraction to the best can be used! I plead that the leaders of the Church use their influence to equip and inspire its young women to teach in our public schools.

One other suggestion I make in this connection. I wonder if the leaders of the Church make the most of the opportunity enshrined in confirmation. If we would be scrupulously careful, first, to select for confirmation youth just at the age when the mystery of life is opening for them, if we would give full preparation of both mind and heart, and then if both rector and bishop on the day of confirmation—the one in his last preparation just before the service, and the other in the service itself—would summon the young people to a high decision to receive the Holy Spirit for a life of exalted endeavor, always open to the best, then we might have fewer disappointments, less of disillusionment, a steadier progress towards victory, both for the individual and for the character of a people.

The youth of our time are indeed restless. Their restlessness is the door through which the Church may come with a gracious invitation and a pledge of power. When that cry from Macedonia comes, may each leader cross over and bring the joy of a noble answer!

II. THE CALL OF POLITICS

The second cry from Macedonia, which I believe a listening Church will hear, is the appeal of government in town and state, and nation, for a more generous supply of trained and honorable personality for public offices. The problem of the overgrown city with an element of foreign life, lacking the principles and ideals of a more indigenous stock, is critical. A democracy has the defects of its qualities, and only the most careful loyalty on the part of the really best citizens can save it to the dreams of its founders. We have never been free of selfish and scheming, and dishonest politicians; we may or may not be in worse case than former decades in our history; but we hear the cry for help. What can the Church do to provide material which is clean-handed, able, willing to make (if necessary) worldly sacrifice?

I am sure that the leaders of the Church can give an answer to this cry; first, by holding before the strongest young men in the Church the demand for them in public life; and secondly, by urging and providing, if need be, the preparation for it.

At the close of the Great War an officer told me that, though he would naturally return to the prominent position in the business world which his father was saving for him, he had decided to give it up and deliberately fit himself for public life. He added with a rueful smile, "Of course it may be that no opportunity will offer itself, but if it does, I want to be ready." As I looked into his fine steady eye, full of light, it seemed impossible that the opportunity would not come; but if it never comes, that man is equipped to serve as an asset to the nation. He will pass his torch to others. I like to think of such a man as the fruit of Christian nurture, a man in whom the inspiration of worship has blossomed into a willingness to serve humanity.

Why should we not hold before young men the sacredness of public service, even as we make our fervid plea for the Ministry? When we beg young men to think of the call which God gives to every one who attends His voice, why should we not warn them that public office is a righteous ambition, to be won as in the sight of God? It is surely significant that when men one day besought our Saviour to do a favor for a certain person, they gave as a reason, "for he loveth our nation." Instinctively they knew how much He cared. If we love our nation as He loved His, we shall long to give of the very best from our flocks for any office for which their capacity may fit them. And that means that we shall consciously, like Samuel, go in search of the ruler among our choice young men till we find the Saul or the David who is worthy.

I said that, if need be, the Church must provide the means of preparation. Why not turn our men's clubs into classes for training in civic responsibility? Let them studiously acquire knowledge of current local and national and world issues, skill in presenting what their consciences tell them is the truth of the matter in open and hard debate, knowledge of government, knowledge of our own history, knowledge of our noblest leaders, past or present, and above all, insight into the ideals which govern good men under responsibility. It may be that ordinary men, with the daily routine upon them, ought to be taught such subjects elsewhere. But they are not taught elsewhere in sufficient numbers. Every able, intelligent, high-minded youth might be made ready if the Church would blaze the way. The Church might soon find the task taken up by other agencies. If so, all the better is it for the Church. The Church may then find a new way to help.

Just here, I must explain an important detail. Such encouragement of public service on the part of the Church, should never mean that any Communion seeks power for itself. The Church, when full of Christ, seeks to serve, not to rule. The Church asks no favors. It asks only the privilege of keeping men unspotted from the world, from its greed, its trickery, its baseness, training them with knowledge and with ideals, and then sending them forth to be genuine servants, honest, clean, diligent, to the whole people.

III. THE CALL OF THE DISTRESSED WORLD

The third cry from Macedonia, which no one in this land can fail to hear, is the appeal of a distressed world for the moral support of the strongest nation; that is, America.

It is not the function of the Church to determine in just

what way that cry shall be answered. That is a question for large-minded, thoroughly informed statesmen. But it is the function of the Church to demand that it be answered in some way. And every day, quietly, insistently, the influence of the Church is moving the strongest men to see that the cry must be separated from all political issues and raised into the clear air where brotherly love and human responsibility are free.

When Japan met its terrible disaster in September, this nation, with a spontaneous and lavish generosity, sent to Japan over ten millions of dollars. I am told that Japan understands at last that America is its friend, and that, as long as the memory of that gift endures, there can be no war between Japan and America. That gift was the response of a tender-hearted people to an awful tragedy. There was no thought of policy or consequences. Therefore the consequences are what they are, a great spiritual victory for righteous and peaceable relations between mighty peoples.

I have recently been in Europe, and I know from direct impressions how ardently the best men of Europe long for the help of the best men in America. It is not a vague sentiment, but the concrete yearning for an endorsement of all that is right, by the people for whose power the world today has fullest respect.

What can we do? We, who may in some degree speak for the Church, must urge with all our might that something real be done. This cry from Macedonia must be answered.

We hear a good deal about Washington and his counsel concerning entangling alliances. But would not that wise leader be the first to warn us that the worst entanglements come to him who allows his neighborhood to be snarled, and is finally bound, hand and foot, by the entanglements which others have made? He who keeps the tangles out of the world, as best he can, will be freest of entanglements in the end.

But a greater than Washington gives us a command, not merely a word of counsel: "Go ye into all the world." We who follow Christ, or even try to follow Him, have a responsibility which is prescribed not only by His commands but by His example. He gave all for the world, and was saved with a saved world. America must risk all for the world, in the Name of the one Leader of men, and in its abandonment to His sacrifice will be saved with a saved world.

It is not an answer of political interference, it is not an answer of meddling with affairs not one's own. We are simply pleading that those who govern us find a way to make this supreme nation to be as the loving and powerful Christ to a world in dire need. May the Church, filled with Christ, hear this piteous cry and inspire the nation to answer it.

There then are three typical cries from human need in our day, and there are three possible ways for the Church to give its answer. They are all the reflection from the Light which lighteth all men; that is, from Christ, who is the Answer, in His infinite variety of love and of strength, to every cry of the world. Are you restless and dissatisfied, young women of the time? Then find the need which you can fill with your buoyancy and training: be teachers to the children whom Christ still honors as greatest in the Kingdom. Are you at a loss where to serve, earnest young men? Then fit yourselves by every device of learning and consecration, to govern in whatsoever office the call may come to you; be the spirit of Christ where the influence of Christ will be potent for wide regions, creating righteous and happy conditions. Are you disturbed by the madness of the nations, and the prophecy of impending doom, older men and women? Then, speak early and late of the completeness of Christ's love, which goes out into the earth's most distant shambles till the most wayward and the most dangerous are brought back to the order and serenity of the Father's house. When any cry comes across the spaces, may the Church think and feel, and live the Lord Christ, and speak as He would speak, nay, speak the words which even now He puts into the heart of the Church, till the world knows that Christ Himself has brought to the world the answer that is the token of its salvation.

Bishop Slattery here closed his sermon with a personal word to the candidate for consecration.

PRACTICE in life what thou prayest for, and God will give it thee more abundantly.—*Orient Leaves.*

Reds Attempt to Seize American-Russian Church

RUSSIAN Orthodox Church circles throughout the United States are deeply stirred over the arrival of the "Red" Archbishop John Kedrovsky. He comes fresh from his consecration at Moscow as Archbishop by the "Living Church," the religious element in Russia that follows the Soviet regime.

The representative of the Red Church, as it is generally called by Russians, has announced his intention of seizing all the Russian Orthodox property in this country, amounting to millions of dollars, and of becoming the spiritual head of the three hundred thousand adult members of the Communion. He will attempt to depose Metropolitan Platon, the acknowledged head of the Church in North America.

Immediately upon arrival from Russia the Red Archbishop, accompanied by his wife and child, and a priest, went to the episcopal residence, adjoining the Russian Cathedral, at 15 East 97th Street, New York, marched into the dining room and claimed all rights. The police were called and he was ejected.

Metropolitan Platon denies the right of the "Living Church" to depose him, or any of the pastors of the American congregations, and all claims as to the Church property. More than 250 established churches are involved. They are valued at over \$3,000,000. In addition are chapels and rectories. These parishes extend as far west as San Francisco and Seattle, and as far South as Texas. The majority however are in New York State, Pennsylvania, Ohio, and Illinois.

The Metropolitan is strongly backed by the three bishops of the Church in this country—Stephen Daubay, Bishop of Pittsburgh, Theodore Pashkovsky, Bishop of Chicago, and Aftimios Ofesh, Bishop of Brooklyn. Of the 300 priests, the friends of the Red Archbishop claim 30. The laity are said to be almost a unit in support of the present Church authorities.

Archbishop John Kedrovsky is an American citizen, which explains his entry into this country without difficulty with the immigration authorities. He left the United States about two months ago to accept consecration as Archbishop in the "Living Church."

Russian Church officials in New York state that he had previously had a troublesome career in Russia where he was a precentor, which is a lay functionary in the choir, who sometimes takes a minor part in services. Archbishop Tikhon, now patriarch of all Russia and head of the Russian Orthodox Church, felt sorry for him and brought him to America to give him another chance. In 1917 the American Consistory suspended him. He refused to submit to the decision and became an independent priest.

The "Living Church" held a General Convention in Russia last spring. It claimed the right to administer the affairs of the Russian Orthodox Church and was recognized by the Soviet government. One of its acts was to depose the Patriarch Tikhon as head of the Church, and Metropolitan Platon as head of the Church in America.

The American Church has refused to acknowledge the authority of the "Living Church," claiming its organization is a political move designed to break up the strength of the

STATEMENT WITH REGARD TO THE HOLY ORTHODOX CHURCH OF RUSSIA AND ITS LEGITIMATE REPRESENTATIVE IN THE UNITED STATES

The authorities of the Protestant Episcopal Church have frequently, during the past ten years, given their cordial recognition and welcome to Metropolitan Platon in the time of his former archbishopric here, later as a visitor, and now as the accredited ruling Archbishop, official representative of the Russian Patriarch Tikhon. The Metropolitan Platon has proved himself to be a noble and unselfish bishop, a consecrated servant of our Lord Jesus Christ.

It is reported that a man named Khedrovsky has been consecrated by the authorities of the new Soviet "Living Church" of Russia and has come to the United States to discredit the Metropolitan Platon and deprive him of authority and disrupt the existing Russian Church in America. In other words, the Soviet Church, being unable in this country to inflict upon Platon the indignities and brutalities with which they treated the Patriarch Tikhon in Russia, will try to humiliate his representative, Platon, and destroy his Church.

I am sure that thoughtful Christians in America will continue to give the Metropolitan Platon their confidence and support, and refuse to recognize or tolerate the emissary of the new Soviet Church.

THOS. F. GAILOR,

President of the National Council
of the Protestant Episcopal Church.

Church in Russia. All of the bishops outside of Russia have refused to recognize the new body, which they call the Red Church. They claim that the great body of bishops, priests, and laity in Russia refuse to yield obedience to the new organization and that Tikhon continues to wield all authority.

In explaining the situation, the Rev. Thomas Burgess, Secretary of the Foreign-born division of the National Council, said:

"The arrival of the Red Archbishop means trouble for the Russian Orthodox Churches in America. It means that the radical Church elements will attempt to seize the valuable property and to dominate the spiritual life and teaching of the Communion.

"The 'Living Church' claims to be a reform body. Its actions and its declaration prove it to be a Soviet Church.

"John Kedrovsky, who was suspended by Church officials in this country several years ago, and who has been constantly fighting the recognized Church authorities, was called to Moscow two months ago by the 'Living Church' and appointed by it to head its work in the United States. On these grounds he is

claiming all Russian Orthodox Church property in this country, and the right to direct its spiritual policies and teachings.

"It is rumored that he will be followed by two Red bishops, four Red archpriests, and forty Red priests, whom he will appoint in the place of the present bishops and pastors, if he can get away with the plan. It is also stated that he is well supplied with Soviet money.

"Metropolitan Platon is not a new man in this country. He served as archbishop in the United States for seven years and then returned to Russia where he became one of the leading Metropolitans. He was president of the Holy Governing Synod, the highest office in the Russian Church, and was deadlocked with Tikhon, his friend, for the patriarchate of all Russia. He withdrew in favor of his friend.

"Platon is known throughout Russia as the friend of the Jews. He preached against the pogroms as being unchristian, and twice risked his life to stop them. Twice after pogroms had started, he put on his full Episcopal regalia, went into the streets, and facing the infuriated mobs, ordered them to stop. Each time he succeeded.

"When some time ago trouble arose among the American Russian Orthodox churches because of disagreement over the actions of Archbishop Alexander, Metropolitan Platon was sent over by the Russian Church officials to investigate. Archbishop Alexander left the country and Platon was appointed in his place. He refused to accept unless his appointment should be confirmed by a general election of the American parishes. A special convocation attended by representatives of nearly 200 parishes was called. His election was unanimous.

"The three American bishops, nearly all of the 300 priests in this country, and practically a united laity will support him against all claims by the 'Living Church' and its representatives headed by John Kedrovsky."

"I WOULD not let one cry whom I could save."—*The Light of Asia.*

An Experiment in Religious Education

BY THE REV. H. A. LINWOOD SADTLER

IT IS an easy matter to say that the problem of religious education is of such vital importance to the future of the Church, the family, and the Republic itself, that every parish in this country should have a parochial school. The fulfillment of such a program would be exceedingly difficult, and yet it is daily becoming evident, to a startling degree, that, if the Church is to survive, it must set about seriously to formulate plans for the consummation of that very thing.

The secular school is not giving any religious instruction; it cannot in the very nature of affairs. In a few States Bible reading is permitted, without comment, and prayer is practically unknown. We turn to the home and find that the children, except in rare cases, never heard the Bible read. There are few family altars, and no instruction about the Church and her ways. What other hope remains for the instruction of the young in religion? There is nothing but the Sunday school, or weekday religious schools, mostly patterned after the Gary system, or some one of its modifications.

It is quite true that the Church is trying to meet the problem: it has awakened to the importance of the Church college, and student pastors are being placed in the leading educational institutions as fast as the necessary funds are available. But the place to begin is the kindergarten. And the Church is making commendable progress in its effort to meet the needs of even the youngest child, through the General Board of Religious Education.

Frankly, the Sunday school is a flat failure. The efforts at some weekday instruction will all prove to be failures for one or all of several reasons:

1. Because the average time available in these schools for teaching is about twenty-nine minutes. Think of it! Twenty-nine minutes! The secular school has about twenty-five hours a week, or a thousand hours a year. The religious school has forty hours a year, on the average and, when thirty minutes are deducted for hymns, announcements, collections, and addresses there remain about twenty-nine minutes, or less than twenty hours a year in which to teach the most important lessons in all life. When we consider that the Roman Communion requires 165 hours a year and the Jewish Schools give 200 hours a year to the religious instruction of the young, we are amazed that our people know as much as they do.

2. Then there is the problem of the untrained teacher. Given twenty-nine minutes a week in which to teach vital and eternal lessons, the most highly trained teacher would have to work exceedingly hard to impart the lesson. What shall we say when we consider that the average school must depend on girls in their teens for teachers, girls untrained in the art of pedagogics; knowing nothing about child psychology; nothing of the art of securing and holding the attention, of illustrating effectively, and less of the art of questioning?

3. Again, there is little or no home coöperation. Parents do not seem to take the religious school seriously. If the children are given lessons requiring home study, parents complain that the children have too much study to do for the secular school. In other words they do not regard the religious school as a school. Perhaps they have lingering recollections of their own Sunday school experiences; it was all chaos, no method, no teacher of ability, only one here and there of outstanding personality: the school was simply a place to play. That parents so regard the religious school is shown by their high regard for the secular school.

4. The child consciously or unconsciously compares the religious school with the secular school; the authority, order, teaching staff, and general equipment to the humiliation of the latter. He discounts, therefore what you have to teach and regards the whole affair with contempt if not levity. Given the best system of religious instruction ever conceived by the heart and mind of man plus such conditions, whether the classes meet on Sunday or Wednesday, it is all doomed to dismal failure.

What are we going to do about it?

The rector of St. Paul's Church, Rahway, N. J., the Rev. H. A. L. Sadtler has inaugurated a parish school in the parish house, for the purpose of demonstrating his theory that the only solution of the problem is to reunite the secular and spiritual in the same curriculum.

The course of study, in this school, is the equivalent of the first seven grades of the secular schools. There is a paid staff of thoroughly trained grade-teachers, Churchwomen, chosen with a view to their ability to teach the truths of religion.

There will be positive Church teaching each day and, in addition, the effort will be made to show the child the golden thread of the spiritual running through the secular studies. Thus the secular and the spiritual will be coördinated in the child's thought, and it will not grow to maturity feeling that these two spheres are divorced, but are part and parcel of the same divine plan.

The parents in St. Paul's congregation are all most enthusiastic over this ideal method of approach to the whole child and are just as much interested in the religious training as the secular, to say the least. The staff of teachers finds that there is perfect coördination with the home life of the children. Perhaps as a by-product of this method, parents will come to regard the soul-life of the young, at least as important as the physical and mental life.

THE PRIEST OF THE CASTLE

BY THE REV. A. L. MURRAY

"DOCTOR, will you ask a blessing?" asked a parishioner, as he and his family and the rector sat down to dinner.

"You are the high priest of your own home, sir, and I would much prefer to recognize your rights," replied the rector. "Won't you excuse me, and ask the blessing yourself?"

Was the rector rude? Did the rector hit the *crux* of the whole problem of family prayers and grace at meals?

A clergyman, touring through a western state, had the misfortune of breaking his engine and had to stay at a farmhouse for a few days. It happened that the farmer and his wife both were members of the Church, and had been trying to form the habit of morning and evening prayers with their children. Their guest never offered to conduct family worship. The man hesitated to ask him and would not for a moment consider doing it himself, when a priest of the Church was present. Did not this clergyman also strike a root of the neglect of family worship?

Is it not true that the clergy have spoiled the laity by assuming the prerogatives of the high priest of the home, when visiting in the homes of their parishioners? Can the fine customs of grace at meals and family worship be restored before the heads of families appreciate the sanctity of the home and the priestly responsibility of parenthood?

THE FORTIETH ANNIVERSARY OF BISHOP DARLINGTON'S ORDINATION TO THE PRIESTHOOD

(Continued from page 81)

burg; His Eminence, Archbishop Aftimios, of Brooklyn; His Eminence, Archbishop Alexander, of Astoria; the Rev. Dr. George Williamson Smith, President of Trinity College, Hartford; the Rev. Dr. Charles S. MacFarland, Chairman of the Federal Council of the Churches of Christ in America; the Greek community of Harrisburg, with presents of flowers and confectionery, etc. At the close of the meeting, General Clement stated that, on behalf of the Bishop's friends in the Diocese, he was authorized to announce that the Bishop is to be presented with a motor car of his own choice.

The guests were entertained at a buffet luncheon at which Bishop and Mrs. Darlington were hosts.

Problems of Religious Education

BY CLINTON ROGERS WOODRUFF

THE question has been frequently asked of late: By what means can social ideals, habits, and attitudes be built up in individuals and among social groups? In other words, how can social education be successfully carried on? Another way of stating the problem, in the words of the Research Department of the Interchurch Federation, is that frequently employed by persons whose interest is primarily economic and who regard the existing social order as essentially unchangeable. This familiar statement takes the form: Human nature being what it is, how can the practices of human beings be controlled by any other principle than one of self-interest? This is probably the commonest and most persistent argument against social reconstruction, as the Research Department points out.

The Religious Education Association is attacking this problem. *Religious Education* for February presents a number of the convention papers for 1923 in advance of the session which was held in Cleveland on April 11th to the 14th. These deal with the elements of human nature, the quality of human motives, the possibilities of religious education with respect to human nature and the essential character of the educative process. Professor Edward S. Ames, of Chicago University, discusses "original human nature" in terms of group experience. He cites Professor Cooley's definition of human nature as meaning particularly "sympathy and the innumerable sentiments into which sympathy enters, such as love, resentment, ambition, vanity, hero-worship, and the feeling of right and wrong." Thus human nature becomes a "group affair." It is in the primary social groups such as the family and the ancient clan that "human nature comes into existence." In this view human nature is to be defined not by inventorying in a laboratory the instincts and impulses of individuals but by ascertaining the relation between social stimuli and certain characteristic social reactions. Prof. Ames concludes that there is "a broader and sure foundation for the higher social institutions than the older psychology could perceive."

Professor Hugh Hartshorne, of the University of Southern California, discusses human nature under four heads: first, as biological behavior; second, as biological function; third, as social behavior; and fourth, as social function. He considers that the emphasis upon function has obscured the fact that the mind has graduated from the position of the servant of the vegetative system to that of master. This applies even to those who have been interested in social behavior as manifested in crowds, etc. The supremacy of the personal life does not appear. The individual's relation to the group "is not one of automatic or compelled subservience, but of voluntary coöperation; and to the extent that such a relation is realized in any group, there comes into being a 'person,' a self, set off from, yet identified with, other selves, whose will is the will of the group even while it is his very own." Human nature is the product of social relationships.

Professor Knight Dunlap, of Johns Hopkins, deprecates the long supremacy of the "instinct psychology" which, he says, sociologists have taken up when it was on the wane among psychologists. Human nature, he states, cannot be explained in terms of instincts or original tendencies. More attention ought to be given to desire if educational problems are to be successfully analyzed and solved. There are inherent tendencies towards strength of certain desires, and towards specific emotional activities, which are developed and modified through habit as is the case with other organic tendencies. This consideration leads to another factor—ideals, and with ideals, inherited capacity plays only a minor part. "Instinctive differences in capacity to form ideals are of comparatively less importance than are instinctive differences in regard to desires, emotions, and immediate reaction-tendencies. We have reason to assume that such differences as may exist between individuals in capacity to acquire ideals are commensurate with differences in general learning capacity, and that ultimately these differences may become of importance when our methods

of imparting ideals become more clearly understood. But at present, these differences are of small consequence for individuals who are considered as 'normal in intelligence.'" Ideals may be made operative without their presence in consciousness and "if the work has not been done previously, the conscious presence is ineffective." But, he says further, "It is important that the ideals should be present to consciousness at times when action is not demanded, and when therefore they can receive full and attentive consideration. Such consideration is really the preformation of a system of habits, which will come into function later." Professor Dunlap points out the effectiveness of presenting an ideal, especially to young people, as an idea "without argument, that is, as a matter not subject to debate." Ideals, he says, are "more often implanted in spite of argument than through it."

Professor Herman H. Horne, of New York University, summarizes with hesitation, he says, the following as among the leading motives today: 1, devotion to the true ends of humanity; 2, social efficiency; 3, social recognition; 4, amusement; 5, bodily appetites; 6, creature comforts; 7, the amassing of property; and 8, national aggrandizement. Of these the sixth is considered universal among individuals and the eighth among nations. The others are found more marked in certain groups.

Three papers follow devoted to the query, "What can religious education do with human nature?" Professor Richardson, of Northwestern University, says that about all we can do for human nature is to furnish it, while immature, with situations in which, under guidance, it makes choices in which the self-seeking and the social impulses are integrated and the rational interests conserved." Children, he says, can form action-systems on a moral basis. "They, and they only, can form society on a world basis—or, indeed, form any kind of a permanent social order." Thus religious education is a means employed by society to further the evolutionary process and to control it. Of the subconscious he says that the emphasis upon its animal affinities is hazardous. The primitive impulses which are always at least potentially present, nevertheless become articulate only through experience. "Primitive impulses are the agents through which acquired traits are realized. But nothing that is of educational significance is found in the subconscious which has not been modified by consciously supervised reactions. Instinctive impulses never come to utterance, amorously, as pure instinct. It is always as modified through conscious reactions to factors found in environment." Education must modify these habits but in such a way that they will lose none of their original power. Professor Strickland, of Boston University, emphasizes the modifiability of human nature, which is not static but as a matter of fact is changing all the time. Religious education aims fundamentally at teaching increasing control of conduct in terms of the great "social-religious ideal—the will of God in human society." The necessity of curbing certain instincts such as anger and pugnacity, must be frankly faced, in spite of the fact that the position is here taken that instincts are the basis of education. Reliance is placed upon the strength of loyalty to the ideal of purity and right. Professor Harris, of Emory University, discusses the subject categorically. Religious education can "cultivate knowledge that will compel the suppression of things of worth"; "cultivate attitudes that will compel the suppression of certain tendencies and the larger expression of others"; "cultivate skill in social and religious living that will make common exceptional attainments"; "create social environments that will further make common exceptional and valuable traits of character." "The center of personality may be changed" justifying the vision of leaders who "can envisage a new race"—and the development of such leaders is one of the tasks of religious education.

I am indebted to the Research Department of the Federation for this summary.



CORRESPONDENCE

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

"THE EUCHARIST IN ST. PAUL"

To the Editor of *The Living Church*:

IN my letter on *The Eucharist in St. Paul*, as it appears in your issue of November 10th, there are two rather serious misprints which I think were not in the proof you so kindly sent me.

The first is at the end of the second paragraph in column one. In the quotation from Bishop Gore, beginning "implies that they understood our Lord's words to mean," the clause should be followed by: "This do to remember Me." And this phrase probably goes back to very early times."

The other is exactly in the middle of the second column. You have, "on the contrary, such evidence, which is clear and unambiguous, creates the strongest presumption to the contrary." This last clause should read "creates the strongest presumption, to be set aside only after indubitable testimony to the contrary."

STUART L. TYSON.

November 10th.

[We regret exceedingly that both these errors occurred in our office, the fault of compositors and proof readers, and occurred through making corrections from the proof that Dr. Tyson had corrected.

The last two sentences in his second paragraph (a quotation from Bishop Gore) should read:

"The phrase of the anaphora, 'Therefore we remembering Thy blessed passion,' etc. (*memememnoi ouu*), implies that they understood our Lord's words to mean, 'This do to remember Me.' And this phrase probably goes back to very early times."

And in a sentence in the middle of the second column a line is omitted. The sentence (with the omitted words in italics) should read:

"On the contrary, such evidence, which is clear and unambiguous, creates the strongest presumption, *to be set aside only after indubitable testimony* to the contrary, that St. Paul so employs it in his letter."

We regret exceedingly that the errors should have been made.—
EDITOR L. C.]

To the Editor of *The Living Church*:

IN THE light of Dr. Tyson's letter, given last week, I should be glad of the opportunity to expand some of the statements in my review of his little book. My gravamen against his conclusions is this: Dr. Tyson would limit St. Paul's meaning of *anamnesis* simply to the subjective sense of a "calling to mind," and would rule out the objective sense of the words "a putting in mind."

One of the difficulties between us is in the standpoint from which we view the New Testament. My training has been largely in Semitics, while his well-known classical scholarship has been allowed, I fear, to color his view of what, after all, is a Jewish document, written by a Jew. St. Paul's Rabbinic usages are of wide extent—the *kal v'chomer*, the *sod*, and the like. I think the meaning of my words on *anamnesis* ("It is probably beside the point to investigate its purely Greek meaning") should be clear: would Dr. Tyson be content with the non-Jewish meaning of *diatheke* in his interpretation of the New Testament? In any case of a disputed meaning, certain larger considerations ought rightly to enter in fixing it: first of all, there is (a), the *context*, immediate and remote (to which I alluded in the second part of the paragraph introduced by the words above), in this case, his words: "covenant," "My blood of the covenant," "poured out," "broken," and the like, together with St. Paul's other references to the Eucharist; secondly (b), there is the history and particular significance of the term in question in the light of the meaning it had for the writer; thirdly (c), there is the subsequent history and meaning of the term.

(a). What I said under the first heading needs no extended treatment. All of the terminology is redolent of sacrificial connotation, especially the immediate background of the larger association of the Institution in the light of the Passover. All of it must inevitably have had a deeply sacrificial meaning to a Jew. That the terms are all of one piece, and that the texture of this piece is shot full of sacrificial terminology, is clear and obvious.

(b). Under the second heading indicated above, I mentioned briefly the LXX use of *anamnesis*. Several of these references will bear a little further attention, since I fear their significance has not been weighed. All three Hebrew words for "memorial," "remembrance," "memory," and the like, have un-

questionably both an objective and sacrificial connotation. They are: *azkara* (which, in pentateuchal usage, was technically applied to the portion of the meal offering mixed with oil and burnt with incense on the altar, according to the legislation of Leviticus); *zikkaron*, and *zecher*. Lev. 24:7, reads: "Thou shalt put pure frankincense on each row, that it may be to the bread for a memorial (Hebrew: *v'azkara*; Greek: *anamnesis*), even an offering made by fire unto the Lord." Num. 10:10: "In the day of our gladness, and in your set feasts, and in the beginnings of your months, ye shall blow with your trumpets over your burnt offerings, and over the sacrifice of your peace offerings; and they shall be to you for a memorial (Hebrew: *v'zikkaron*; Greek: *anamnesis*) before your God." The word *anamnesis* would, in these instances, be intimately bound up with sacrificial terms and would as surely carry definitely objective signification. (That the term cannot have received this objective connotation from the addition of the words "unto the Lord," "before your God," and is simply the translation of the two technical Hebrew terms, is clear from these passages.) In two places (titles to psalms 38 and 70), the verb used (translated by the Greek noun, *anamnesis*) is of the same root as the words given above (Z-H-R), and, etymologically as well as liturgically, is allied with their use. In these two instances (which I have described as "probably having" the sacrificial connotation) we are met with the perplexing problem of the meaning of the psalm titles in general. It is at least both consistent and conservative to follow the principle that pentateuchal usage should control the meaning of such a term elsewhere, and that such usage should be regarded as normative. The figurative employment of a sacrificial word (as in the one other instance of *anamnesis* in the LXX) in other connections has any number of Rabbinic parallels. It would seem, therefore, utterly unjustifiable to restrict the meaning of *anamnesis*, employed in the LXX, to a purely subjective sense, and quite arbitrary to divorce it from the sacrificial connotations which it must have had for Jews of the first century.

(c). Dr. Burkitt has made some illuminating comments upon the value of the study of Syriac Christianity for the interpretation of the New Testament. His own contributions have been of very great value. It may not be beside the point to mention the fact that the earliest Syriac rendering of the Pauline words gives for *eis ten anamnesin mou* the single word *v'duchran(i)*. This is etymologically identical with *v'zikkaron* in Hebrew, and is used in the same way. It has the same objective significance as the Hebrew term, and is its equivalent. When it is remembered that Syriac is the lineal descendant of the language that our Lord spoke, it would seem quite arbitrary to put upon a Greek word a restriction in meaning which its original did not bear.

I can see no reason why the objective meaning of *anamnesis* should have been foreign to St. Paul's mind. He never used the other term (*mnemosynon*), which has the undoubtedly objective connotation. He does use sacrificial terminology in the immediate and remoter context; he shared the word sense of contemporary Judaism, which would have felt the sacrificial association of *anamnesis*. In view of these facts, I cannot but feel that the limitation of the Apostle's understanding of the term to the subjective sense is quite unjustified, and that a careful exegesis of the words must allow for a signification much wider than the word bore in non-Jewish usage.

FRANK GAVIN.

To the Editor of *The Living Church*:

TO show conclusively that the theology of the Roman Communion cannot fairly be lined up on the side of those who would deny objective sacrificial implications to the term *anamnesis* (in the injunction to "do this in remembrance"), I beg to submit the following extract from Knabenbauer's *Commentary on the Gospel of Luke*, p. 573, where the implications of *anamnesis* are treated *ex professo*; it will serve to correct the Rev. Stuart L. Tyson's contention in the Note attached to his "*The Eucharist in St. Paul*" in your issue of November 10th. Knabenbauer says:

"Simul tradit potestatem et mandatum apostolis, ut quod ipse modo fecit ipsi quoque faciant, *hoc facite in meam com-*

memorationem ANAMNESIN, in mei rememorationem, in mei memoriam renovandam (*Ians.*), quae verba servarunt Lucas et apostolus, I Cor. 11, 25, et hic quidem post consecrationem calicis. Qua ratione memoria Christi renovetur in Eucharistia, indicat apostolus, I Cor. 11, 26, (vide *Cornely* in I Cor. p. 346). Uti coena paschalis instituta est in memoriam et in monumentum (*Vzikon* Ex. 12:14; 13:9; cf. Deut. 16:3) liberationis ex Aegypto, ita coena eucharistica in memoriam et monumentum mortis et oblationis Christi qua aeternam nobis liberationem largitus est; immo vero corporis et sanguinis separata in speciebus positione mors et oblatio vitae in morte facta repraesentatur. Ceterum patet quod *Ians*, monet *hoc* referri non tantum ad sumptionem, sed ad omnia quae mox Christus fecisse dicitur; quibus verbis 'dat eis potestatem ut faciant quod ipse fecit ac per hoc etiam sacerdotalem ordinem eis tradidit' (*S. Bon.*). Nam, ut concilium tridentinum dicit 'corpus et sanguinem suum sub speciebus panis et vini Deo Patri obtulit ac sub earundem rerum symbolis apostolis quos tunc novi Testamenti sacerdotes constituerebat, ut sumerent tradidit et eisdem eorumque in sacerdotio successoribus ut offerrent praecepit per haec verba; hoc facite in meam commemorationem, uti semper catholica Ecclesia intellexit et docuit' (sess. 22, cap. 1)."

Nor is Mr. Tyson's opposition to a sacrificial connotation of the verb *poiein*, in "do this," countenanced by the accepted Roman teaching, as will be seen from the exegesis in *Cornely's Commentary on I. Corinthians*, p. 341. The commentaries referred to belong to the monumental modern *Cursum Scripturae Sacrae*, dedicated by permission to Leo XIII. Compared with such masters the Encyclopedists and Pohle, (whose specialty is Mariology), are mere tractarians, *epigono*.

As for *poiein* (*do*), Bonseler's well known *Grischisch-Deutsches Woerterbuch* gives as its first and most inclusive meaning "to make, do, render. . . .; specifically *sacrafacio, sacrifico*.

For the rest, I hold no brief for Roman theology.

A. A. MUELLER.

THE INCARNATUS

To the Editor of *The Living Church*:

IS it possible that our Theological Seminaries are now repudiating fundamental doctrines of the Church, as an article by Fr. Cooper, of Long Island, in a late issue of your valuable paper, would seem to imply?

I have been convinced for some time that our sons and daughters return from colleges imbued with all sorts of fads and foibles, ranging from athletics to evolution, owing to the supposed superior attitude of modern education, but it never occurred to me that our postulants for Holy Orders were in danger of being protestantized to such an alarming extent as to deny any one article of the Christian Faith as contained in the Nicene Creed.

We can but wonder if the Deans of those seminaries ever genuflect at the *Incarnatus* in the Creed. If not, why not? It is a beautifully pious act of devotion, whereby we magnify the greatest doctrine of the Church, by bodily worship as well as by lip service. The very music of the Mass at the *Incarnatus* in the *Credo* written by some of the greatest composers in the world accentuates in almost human language the sublime mystery of our Faith. Then how much more should we, especially in this age of infidelity so rapidly spreading through the schismatic, sectarian, and protestant world, be ever on the alert to stand by our Faith in word and deed?

Our Holy Mother "the Church with her own system of teaching" is most certainly mightier than the seminaries.

O. E. KELLOGG.

To the Editor of *The Living Church*:

THE practice of Catholics bowing their head at mention of the holy Name of Jesus in the Creed, arose, we are told, during the Arian controversy. Followers of Arius refused to do this because they denied the eternal Godhead of our Blessed Lord, while Catholics showed their belief in His eternal Divinity by bowing their heads when His holy Name was recited in the Creed. This pious custom has come down through all the ages to our own day, and it is a rare thing to see a congregation of the Church, regardless of their Churchmanship, who do not bow at mention of the holy Name. There are exceptions, of course, but these exceptions are quite obvious; I mean individual exceptions.

We are confronted today with the same heresy dressed up in other clothes. There are those in the episcopate, as well as in the priesthood, and among the laity, who deny the Incarnation in its Catholic sense; who quibble just like the Arians of old, and are quite ready to say one thing and

mean another. The *iota* is there again, and Catholics must wage the bitter fight all over once more, and repeat what was done so many centuries ago; clean the Church of the modern Arians. There is a venerable practice I would bring back, having the very same import, as the bowing of the head, and I believe it would appeal to the people at large, who still hold to the article in the Creed, as interpreted by the Church, namely, "And was incarnate by the Holy Ghost of the Virgin Mary, And was made Man," and that practice is the bending of the right knee till it touches the ground, on reciting this article of faith. People need not wait for any word from their pastor, but just begin to show their faith by their works. What an inspiring thing it would be, to see all the congregation in every parish in the land, go down on their knees at the *Incarnatus* in the Creed, at every celebration of the Holy Eucharist. A few might object, but it would be very embarrassing for them to tell why they refused to do it. Let us all, then, clergy and laity, show by this outward act of reverence that we believe that our Blessed Lord and Savior, Jesus Christ, the Second Person of the adorable Trinity, came down from Heaven, and by the operation of the Holy Ghost, took human flesh of the ever-Virgin Mary, and became Man, not ceasing to be God, and that He is, in His dual Natures, both God and Man, and that these two Natures, perfect and distinct, are eternally united in His Divine Person, which is God the Son.

HARRY HOWE BOBERT.

All Saints, 1923,
Burnt Hills, N. Y.

THE VIRGIN BIRTH

To the Editor of *The Living Church*:

THE recent pronouncement of a new school of philosophy begins with the words: "Philosophy is famous for its disagreements, which have contributed not a little toward bringing it into disrepute. These disagreements are due chiefly to the lack of precision and uniformity in the use of words and the lack of deliberate coöperation in research." Change the word "philosophy" into "theology" and the above would be a good slogan for a perpetual school of Catholicism.

Bishop Lawrence may fully believe in the Creed, the Bible, and the Articles of Religion, as other Churchmen do and do as I do, yet we *must* and we *must*, as good Catholics, positively affirm that the Virgin Birth is not (as you and others have presented it) an essential feature of the Incarnation.

The virginity of Mary is affirmed as an essential by the Roman Church, which therefore has necessarily made it a definite dogma, developing various phases of that virginity, and finally the mariolatry, which true Catholics have condemned as one of the three points on which Rome teaches heresy. The doctrine, that Jesus was born of the Virgin Mary, does not assert that virginity is an *essential*, but an *incidental* feature, and this the Catholic doctrine has maintained. To make it an essential, it would have to be proved necessary physiologically as well as theologically. It however cannot be proved so either way.

You have attempted to prove it so physiologically in your editorial and claimed that any doctor would witness to such a demonstration, which was indeed surprising. If you can find a reputable doctor, conversant in ontogeny, who will affirm what you assert from the physiological standpoint, please mention his name and address. A least bit of sober reflection will show at once the ridiculousness of such a view.

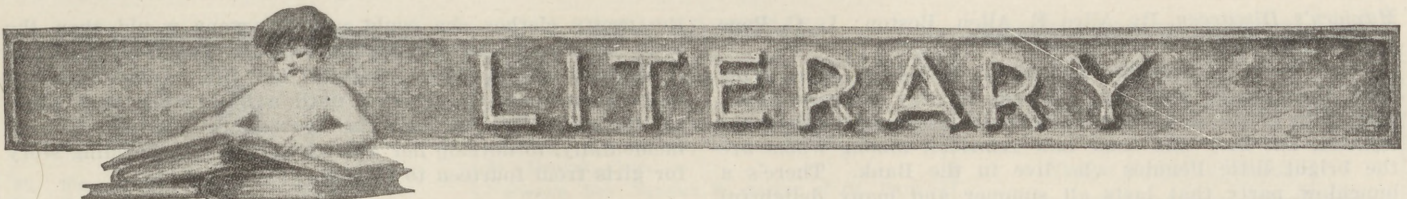
Theologically, it would limit the power of God to deny what Bishop Lawrence has stated. Therefore, the Church has not dogmatized on the matter, as she has on all the essentials of the faith and as Rome has on this.

Do you not think that the above slogan would be a good one for us all right now? Some deliberate coöperation in research as well as the other qualifications might obviate some rancor, Romanism, and perhaps rebellion.

It is to be remembered that modern philosophy is taking some of the old doctrines like the Incarnation very seriously (*vid. Bergson*) and it would seem that the modern mind converging on the old faith, not diverging, as has been said. That is a very good reason why the clergy and others within the Church should study the old doctrines with the above mentioned conditions.

O. STEWART MICHAEL.

THERE ARE many to be found that wish to be able to contemplate, but they heed not to practise that which is necessary for contemplation.—*Thomas à Kempis*.



BOOKS FOR CHILDREN AND YOUNG PEOPLE

ALONE WITH the patter of nuts and the wind-swept crop of autumn leaves one is accustomed to expect a shower of another sort, the books designed for the youth of our land. As gayly arrayed in their colored jackets as the October foliage, they make an instant appeal to the eye. The art of illustration seems to have reached the very summit of perfection. One covets them, not merely to read and pass on, but to keep, miser like, and to gloat over their beauty.

Yet no book is worthy a permanent place on the children's shelves unless it has qualities other than mere prettiness. It must encourage high ideals and, even though its purpose be merely to amuse, it must stand for fair play and right living, for we know that what "the child admires, the youth endeavors, and the man acquires." Therefore, this tide of books flowing in each fall is of the utmost importance. Its power is greater than home or environment, for by reading the child may be led out of either. Suppose the books the boy Lincoln read had been other than what they were?

Hence it is gratifying to find, in the output for the year, a trend toward serious things. Books about the Bible are numerous and attractive, and history seems to be a favorite subject with the story writers.

FOR SMALL CHILDREN

Whistling Rock. By Edna A. Brown. Boston: Lothrop, Lee & Shepard Co. \$1.50.

Loveday Blair had the measles when she was seven years old, and because she was such a long time getting over them, she and her mother went to Whistling Rock Island to spend the summer. Here she made friends with Teddy who was just her own age, and with some delightful grownup folk. All sorts of pleasant things happened on the island. With its beautiful colored pictures, the book will be a prime favorite with little girls.

The Adventures of the Ink Spots. By Ruth O. Dyer. Boston: Lothrop, Lee & Shepard Co. \$1.50.

Such an amusing little tale is this, wholly original and illustrated with the quaintest pictures that ever popped out of an artist's brain. The professor's little son one day let the Ink Spots, black and red, out of their respective bottles, and away they went on the maddest, merriest adventures in Mother Goose land. Boys and girls from six to ten, and older folk who like the tales of childhood, will have many a chuckle over it.

FOR THE BETWEEN AGE

Our Little Canadian Cousin. By Emily F. Murphy. Boston: The L. C. Page Co. \$1.

Our neighbor to the north furnishes the setting for this year's "Little Cousin" tale. Many things of interest about the great northwest are pleasingly told in its pages. The permanent value of the book would have been increased, however, if the author had not given it the setting of the world war.

Jo, the Little Machinist. By Johanna Spyri. New York: Thomas Y. Crowell Co. 75c.

Jo lived high among the mountains. He had two ambitions, to bring health to the frail little sister who was his closest confidant, and to learn to be a mechanic. How he realized one of these, and what happened to Feieli, make a most fascinating story.

Gritli's Children. By Johanna Spyri. New York: Thomas Y. Crowell Co. \$1.50.

This story, for all it is laid in Switzerland, reminds one of the books that used to be found in the Sunday school libraries of twenty or thirty years ago, perhaps because one of the small heroines dies. Yet after all there is nothing morbid or unwholesome about the tale. It is just not quite so good as *Heidi* or some of the shorter Spyri books.

Dorothy Dainty's Castle. By Amy Brooks. Boston: Lothrop, Lee & Shepard Co. \$1.25.

This series has so long been a favorite with children that holiday-time would not be complete without a fresh

addition to the list. The little girl who lives in the big stone house has many friends and all sorts of good times.

Japanese Fairy Tales. By William Elliot Griffis. New York: Thomas Y. Crowell Co. \$1.60.

William Elliot Griffis spent some years in Japan as an educator. While there he collected the stories which form this delightful book. Whimsical, fantastic, humorous, they give vivid pictures of life and customs in that wonderful little kingdom whose misfortune of late has turned our sympathy and interest towards it. Some of the stories, we are told, exist in no Japanese text. They were suggested by what the author saw of "the lovely, the comic, or the pompous side of life" in a nobleman's castle.

FOR OLDER CHILDREN

Nature's Craftsmen. By Inez McFee. New York: Thomas Y. Crowell Co. \$1.75.

Rare, indeed, is the child who does not delight in the common things about him, the spider's web across the window, the oriole's nest in the tree-top, the firefly that dances across his path, for these are all objects of never-ceasing wonder. And, if his curiosity is satisfied by tales of these little creatures and their wonderful powers, the instinct to hurt or maim, which in nearly every instance is only another form of inquisitiveness, will disappear. Miss McFee tells in charming story fashion some of the things the "little builders" do. The book is illustrated with excellent photographs.

Puzzling Pepita. By Nina Rhoades. Boston: Lothrop, Lee & Shepard Co. \$1.50.

The likable little eleven-year-old who is the heroine of this story had a Spanish mother and an American father, so quite naturally she is a puzzle to the older people and some of the children with whom she is thrown. When she comes to America to make her home with her aunt in New Hampshire, the period of readjustment is hard for both Pepita and those who watch over her. Yet everything comes out right at last and the small maiden finds happiness. A tale that girls from ten to fourteen will enjoy.

Mr. Do-Something. By Blanche E. Wade. Boston: L. C. Page & Co.

It would be hard to imagine a more delightful book for a rainy day when the children are listless and quarrelsome, or to read to a small patient convalescing from an illness, than this latest one of Miss Wade's. It is full of interesting things to do and to make. The suggestions, the sprightly way in which they are given, and the pictures, will drive away the darkest clouds.

Chatterbox for 1924. Boston: L. C. Page & Co. \$2.50.

Chatterbox occupies a peculiar place in the literature of childhood. It is just different, that is all, and therein lies its charm. These are stories with an English setting for both boys and girls. There are interesting articles about sports and good illustrations. The present volume has a series on puppet shows, explaining every step, even to the construction of the stage. This, too, is an excellent rainy day book.

The Way of the Wild. By Clarence Hawkes. Philadelphia: George W. Jacobs & Co.

Clarence Hawkes ranks high as a writer of animal stories and he is a safe guide for boys and girls because his tales are true to nature. For the first fourteen years of his life he walked the path of normal boyhood. He hunted and fished and camped and tramped, delighting in wood and field and the furry folk who dwell therein. Then the darkness came down. The books that furnish enjoyment for so many he may not see. Yet though he walks in darkness he has been able to lead others into the light: his book entitled *Hitting the Dark Trail* has been a great inspiration to the blind soldiers of the late war, and has been translated into French. The short stories in this collection are dedicated "to all who love a winding woodland path and the great out of doors." They are about foxes, squirrels, ants, and all manner of interesting folk.

Marjory's Discovery. By Alice E. Allen. Boston: L. C. Page & Co. \$1.50.

Two lively twins, Rose and Mary, who have been living with their aunt, start on a short railway journey alone. The train is wrecked. The small maidens escape with slight injuries, but they find some new relatives, among whom are the bright little Pennies who live in the Bank. There's a bungalow party that lasts all summer and many delightful things. Wholesome and sweet, it is just the book for the little girl who is ten or maybe twelve.

BOOKS FOR OLDER BOYS AND GIRLS

Stories from Great Operas. By J. Walker McSpadden. New York: Thomas Y. Crowell Co. \$2.50.

This is a splendid book to place in the hands of high school students and, in fact, all music-lovers, young or old. The narratives of nineteen of the best known operas, including those of the Nibelungen Ring, are told, together with many interesting details. The stories are more than bare plots. They afford the reader an excellent opportunity to become acquainted with the world's best composers. The book is illustrated in colors and is most attractive.

With Caesar's Legions. By R. F. Wells. Boston: Lothrop, Lee & Shepard Co. \$1.50.

Caesar's *Commentaries*, school boys will tell you, are dry as dust. But Caesar, alas for those who must study him, forgot his own youth and neglected the things that would have made his drab account glow with colors. Mr. Wells has described the adventures of two cousins, Titus and Julius, lads of sixteen, who enrolled with the Twelfth Legion and followed Caesar over the Alps and into Gaul. This is an excellent book to read in connection with Roman history.

The Young Crusader. By Walter Scott Story. Boston: Lothrop, Lee & Shepard Co. \$1.50.

Story writers this autumn have found the Crusades a fruitful source of plots. The period is so picturesque, the ideals that inspired the leaders so high, that it makes a splendid warp on which to weave tales. The hero of this one took part in the Third Crusade. He followed Richard of the Lion Heart to Palestine, serving him right loyally, both as minstrel and swordsman. And when his kingly leader fell into the hands of his enemy, the Duke of Austria, the boy became his messenger to England. For boys from twelve to sixteen.

The King's Powder. By A. T. Dudley. Boston: Lothrop, Lee & Shepard Co. \$1.75.

This is an interesting story laid in Revolutionary times, of a boy with a Tory father and a patriot heart, who lived in New Hampshire. The plot centers about the powder that was seized at Fort William and Mary in Portsmouth Harbor, and the action of Stark's troops at Bunker Hill. Life in those days is accurately depicted and the tale is well worth reading.

Jack Gregory. By Warren Lee Goss. New York: Thomas Y. Crowell Co. \$1.75.

Young Gregory lived in the stirring times before the Colonists had thrown off the yoke of England. When the time came he bore his part right manfully in the struggle for Independence. He was sent as a spy to Boston. As an aide to Washington he followed his commander in chief to Yorktown, where he saw the last retreat of the British forces. The story is a good clean one that young Americans will do well to read.

Adele Doring at Vineyard Valley. By Grace May North. Boston: Lothrop, Lee & Shepard Co. \$1.75.

The fifth in this admirable series for girls tells what happened to Adele when her father lost his fortune. There's a mystery, which the young people help to solve, good times, and several budding romances. Wholesome, true in its pictures of life, it is one of the best types of books for girls. There are the usual excellent illustrations in colors.

Diana of Briarcliffe. By Florence Scott Bernard. Boston: Lothrop, Lee & Shepard Co. \$1.50.

Diana passed her childhood in an orphans' home. Just before her seventeenth birthday, when the management was debating what to do with her, a wealthy lady came to the rescue and sent her to college. To be popular and to have all

the pretty clothes she could possibly want would turn the head of almost any girl in the wrong direction, especially if she had craved these things all her life. Diana followed the enticing path of pleasure until a huge stone wall arose in the way. But she had the courage to surmount it and, incidentally, to develop her own character. A charming story for girls from fourteen to sixteen.

STORIES OF THE BIBLE

The Bible Story. By the Rev. James Baikie. F. R. A. S. New York: The Macmillan Co. \$5.

This is a very conservative telling of the story of the Bible for mother to read to the children before putting them to bed, or for older brother or sister to pore over curled up in a big cozy chair—or for elders to read, who haven't formed the habit of reading the Bible direct. An excellence of this book lies in its simplicity, for the author uses the language of the King James version as much as possible; and he avoids the dryness that characterizes similar books of a generation or more ago.

No little addition to the book is made by the fifty full-page color illustrations by J. H. Hartley. While the selection of the subjects may seem to be queer, the pictures are magnificent and enhance the value of the book greatly.

This book is especially to be commended as a Christmas gift.

The Story of the Bible. By Hendrick Van Loon. New York: Boni and Liveright \$5.

As one reads the first part of this book there is a hope that it will bring out the spiritual values of the Book that it praises so highly. Dr. Van Loon has not been able to get away from the "moral purpose"—really the religion—of the Old Testament. There was really something, he makes it appear, in the religion of Jehovah, in spite of the fact that the Jews were an insignificant folk, much inferior to the brilliant Greeks and orderly Romans: yet the Jewish religion has survived and has had a great and formative effect upon the modern civilization.

In the New Testament, however, we have the picture of a man with a great idea, and of another, who, because of his better education, was able to spread this idea abroad. That is all. Even the note of religion that finds a place in the account of the Old Testament, is missing. The thesis seems to be this: It is absurd, intellectually, to say that God—if there be a god—could, or would, come to earth. But ideas originating in the human intellect—apparently a Modernist position—are what is to be for a god to intelligent men.

The book is written for boys—ostensibly, but really, it would appear, for Modernists. Put in the hands of plastic boys, it should achieve the purpose if we desire an intelligentsia like that which preceded the fall of Greece and Rome.

MISCELLANEOUS

FEW MEN in the United States are better qualified than Henry Cabot Lodge to edit *The Federalist* (G. P. Putnam's Sons) which he has done with distinguished success. At a time when there is a renewed popular interest in the American Constitution, and when there are such general efforts to secure a recurrence to first principles of government, not only for purposes of public instruction, but also as a means of further strengthening American institutions, this new edition of *The Federalist* is most timely. It contains the introduction to the original edition by Senator Lodge, in which he discusses the authorship of the various papers. The introduction by Charles W. Pierson points out that at this time the message of *The Federalist* papers is particularly important as bearing upon two present-day problems of exceptional menace—federal encroachment upon state power, and an impatience with constitutional restraints which finds outlet in attacks upon the judiciary. An interesting feature of this edition is a list of cases in which *The Federalist* is cited in reported decisions of the United States Supreme Court.

What the Judge Thought, by Edward A. Parry (New York: Alfred A. Knopf), is a volume of interesting essays on a wide variety of themes ranging from Abraham Lincoln to "the law of the lost golf ball." While the book was no doubt written largely for amusement, there is an abundance of wise observation that will justify its reading by the most serious-minded. The Judge has thought wisely and well about many things though he may express these thoughts jocosely or facetiously. It is a unique volume, and can be heartily recommended for entertainment and enlightenment.

Church Kalendar



NOVEMBER

- 18. Twenty-fifth Sunday after Trinity.
- 25. Sunday next before Advent.
- 29. Thanksgiving Day.
- 30. St. Andrew, Apostle.

CALENDAR OF COMING EVENTS

Nov. 20—Synod of the Third Province, Washington, D. C.

APPOINTMENTS ACCEPTED

ABBOTT, Rev. BRINLEY, International Falls, Minn.; to the charge of Athens, McArthur, and Nelsonville, Ohio, December 1st.

AVERILL, Rev. EDWARD W., rector of Trinity Church, Ft. Wayne, Ind.; to be dean of St. Paul's Cathedral, Fond du Lac, Wis.

BAIRD, Rev. ROBERT L., rector of Epiphany Church, Urbana, Ohio; to be rector of St. Philip's Church, Circleville, Ohio, with St. Andrew's Church, Washington, Court House.

FISCHER, Rev. FREDERICK, rector of Trinity Church, London, Ohio; the additional charge of All Saints' Church, Wilmington, Ohio.

FLINCHBAUGH, Rev. FREDERICK L., D.D., rector of Calvary Church, Clifton, Cincinnati, Ohio; to be rector of St. Stephen's Church, Wilkes Barre, Pa.

FRANCIS, Rev. JOHN M., rector of St. Clement's Church, St. Paul, Minn.; to be rector of St. James' Church, South Bend, Ind.

GIFFORD, Rev. F. D., rector of Emmanuel Church, Norwich, N. Y.; to be rector of St. Thomas' Church, Mamaroneck, N. Y.

GROTON, Rev. JOHN M., rector of Grace Church, Jenkinton, Philadelphia, Pa.; to be rector of Grace Church, New Bedford, Mass.

HOLT, Rev. HAROLD, rector of Trinity Church, Niles, Mich.; to be rector of All Saints' Church, Portsmouth, Ohio, January 1st.

HOOPER, Rev. H. L., rector of St. Andrew's Church, Lawton, Okla.; to be rector of Holy Trinity Church, Hartwell, Cincinnati, Ohio, with St. Peter's Church, Carthage.

HULL, Rev. WILLIAM, of the Dayton, Ohio, City Mission; to the charge of the Church of Our Saviour, Mechanicsburg, Ohio.

MARSHALL, Rev. ARTHUR H., of Athens, Ohio; to be rector of Grace Church, Pomeroy, Ohio, with St. Peter's Church, Gallipolis; residence at Pomeroy.

MARTIN, Rev. J. L., rector of Holy Trinity Church, Madisonville, Cincinnati, Ohio; to be rector of St. Paul's Church, Henderson, Ky., December 1st.

MCDONALD, Rev. DAVID, rector of St. Philip's Church, Circleville, Ohio; to be rector of St. John's Church, Lancaster, Ohio, with St. Paul's Church, Logan.

MEYER, Rev. FREDERICK F., of Trinity Church, Booneville, N. Y.; to St. John's Church, Whitesboro, and St. Peter's Church, Oriskany, N. Y.

MIDDLETON, Rev. E. S., D.D.; to be General Missionary in the Utica District, Diocese of Central New York, for a limited season, with address at 1306 West St., Utica, New York.

NIKEL, Rev. FRANK, Holy Innocents' Church, Hoboken, N. J.; to be rector of St. John's Church, Boonton, N. J., November 1st.

POWELL, Rev. A. E., rector of All Saints' Church, Portsmouth, Ohio; to be rector of St. Paul's Church, Evansville, Ind.

ROCCA, Rev. LOUIS N., of the Chapel of the Intercession, Trinity Parish, New York City; to be rector of Trinity Church, Fort Wayne, Ind.

SCHRADER, Rev. A. J., priest in charge of St. John's Church, Whitesboro, and St. Peter's Church, Oriskany, N. Y.; to be rector of the Church of the Epiphany, Trumansburg, N. Y., with the mission at Interlaken.

TIFFANY, Rev. EDGAR L., rector of St. Mark's Church, Patterson, N. J.; to be rector of St. Luke's Church, Marietta, Ohio.

WATKINS, Rev. JENKIN, rector of St. Agnes' Church, St. Mary's, Pa.; to the charge of Trinity Church, Bellaire, and St. Andrew's Church, Barnesville, Ohio, November 1st, with residence at 4163 Harrison St., Bellaire, Ohio.

RESIGNATION

OTTE, Rev. WILLIAM C., in charge of All Saints' Church, Pleasant Ridge, Cincinnati, Ohio; to take effect December 1st.

NEW ADDRESSES

FOLEY, Rev. GEORGE C., D.D.; from 1117 S. 46th St., to 4504 Locust St., Philadelphia, Pa., after November 22d.

SCHMUCK, Rev. ELMER N.; from 2517 West 47th St., Minneapolis, Minn., to 930 Emerson St., Denver, Colo.

SWEET, Rev. SIDNEY E., rector of St. Paul's Church, Columbus, Ohio; from Madison Avenue, to 2321 Bexley Park Rd., Columbus, Ohio.

TASMAN, Rev. E. M., rector of Christ Church, Springfield, Ohio; to 728 S. Fountain St., Springfield, Ohio.

ORDINATIONS

DEACONS

COLORADO—The Right Rev. Fred Ingley, D.D., Bishop Coadjutor of the Diocese, ordained to the order of deacons, CHARLES BAILEY and ROBERT ALFRED JOHNSON, in Trinity Church, Trinidad, Colorado, on the Twenty-Third Sunday after Trinity, November 4, 1923. The candidates were presented by the rector, the Rev. A. W. Sidders, who also read the Epistle. The sermon was preached by the Rev. C. E. Coles, Ph.D., rector of Holy Trinity Church, Pueblo, who also read the Litany. The Rev. Messrs. Bailey and Johnson will continue for the present to work in their home parish at Trinidad. Both were members of the vestry, and expect to continue their studies for the priesthood.

QUINCY.—At the Cathedral of St. John, on Sunday, November 4th, the Rt. Rev. Edward Fawcett, D.D., Bishop of the Diocese, admitted BENONI ORRIN REYNOLDS to the diaconate. Dean Long preached the sermon and presented the candidate. Mr. Reynolds comes from Lake Geneva, Wis., where for the past five years he has been editor of *The News*. He served as captain of Field Artillery in France during the World War. The Bishop has appointed him to the charge of St. Stephen's, Pittsfield, and St. James', Griggsville, Illinois.

DEGREE CONFERRED

BOSTON UNIVERSITY—LL.D. upon the Rt. Rev. WILLIAM LAWRENCE, D.D., LL.D., Bishop of Massachusetts.

DIED

WILLIAMS—Entered into life everlasting, October 30, 1923, at her home, MARY RAWLE DELAND, wife of J. Randall WILLIAMS. The burial was on All Saints' Day, the interment being in the graveyard of the Church of the Redeemer, Bryn Mawr, Pa.

MEMORIAL

William H. Young

INASMUCH as our Heavenly Father has called our dear brother and fellow laborer, WILLIAM H. YOUNG, from the activities of the Church Militant to join, within the veil, the ranks of the Church Expectant.

BE IT RESOLVED that we, his associates on the Standing Committee of the Diocese of Nebraska, do place on record our deep appreciation of his loyalty, loving companionship, and his devotion to the Church in the Diocese.

As Secretary of the Committee, his knowledge of canon law and his business ability and experience were of inestimable value.

As members of the Committee, we gratefully acknowledge our indebtedness to his wise and loving counsel, and pray that God may grant unto him eternal rest, and that light perpetual may shine upon him.

RESOLVED that these resolutions be spread upon the minutes of the Standing Committee, and that a copy be forwarded to his bereaved wife to whom we extend our deep and heartfelt sympathy.

THE STANDING COMMITTEE,
of the Diocese of Nebraska.

TITHING LITERATURE FREE

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POSITIONS OFFERED

MISCELLANEOUS

WANTED: CHURCHWOMAN TO TEACH Grades 5 and 6 in Mission School. Salary, \$480 a year, with maintenance. Must come at own expense. Needed at once. Address, ST. ANDREW'S PRIORY, Honolulu, T. H.

POSITIONS WANTED

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

PRIEST DESIRES PARISH WITH RECTORY immediately. A. B.-989, LIVING CHURCH, Milwaukee, Wis.

RECTOR, CITY PARISH, YOUNG, MARRIED, seventeen years' experience, willing worker, desires parish; solicits correspondence with Bishops and Vestries desiring Clergyman. References given. Address, 82-W, care LIVING CHURCH, Milwaukee, Wis.

WANTED—TWO DEVOTED PRIESTS AS workers, for connected small parishes in towns of about 5,000 population. Good Churchmen but no extremes. Give details and expected salary in first letter. Confidential. Midwest 995, LIVING CHURCH, Milwaukee, Wis.

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ORGANIST CHOIRMASTER DESIRES APPOINTMENT for Churchly services, ability, discipline; mixed or boy choir; modern organ, working choir. A-1 references. Communicant C-986, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER OF EXPERIENCE desires position with Parish doing Constructive work. Communicant, ORGANIST-998, LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

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

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

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.

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.

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.

LINEN FOR ALTAR GUILDS. PURCHASE your supplies direct from the importer. Supplies of pure Irish Linen for Cottas, Surplices, and Altar pieces. MARY FAWCETT, 115 Franklin St., New York City.

ALTAR FURNISHINGS

THE WARHAM GUILD, LTD. FOR THE making of all Ornaments of the Church of England and of the Ministers thereof. All work designed and made by artists and craftsmen. Apply for information and photos to The Secretary, 28 Margaret Street, London, W. 1, England.

RETREATS

THE FOLLOWING SERIES OF RETREATS for women will be given at ST. MARGARET'S MISSION HOUSE, 1831 Pine St., Philadelphia, Pa. Those desiring to attend are asked to notify the Sister-in-Charge. Wednesday, Nov. 14th, for Associates, Conductor, Rev. C. N. Dunham; Saturday, Nov. 24th, for Teachers, Conductor, Rev. F. L. Vernon, D.D.; Tuesday, Dec. 11th, for Nurses, Conductor, Rev. Charles L. Gomph; Wednesday, Jan. 16th, for Social Workers, Conductor, Rev. Charles N. Lathrop, D.D.; Friday, Feb. 22d, for Business Women, Conductor, Rev. William P. McCune, D.D.

UNLEAVENED BREAD AND INCENSE

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

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

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. Samples and prices on application.

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

HOSPITALS

Massachusetts

MRS. SPINNEY'S HOUSE FOR CONVA- lescents, invalids, and elderly persons. Excellent food and care. Attractive locations, Sunny porches. Physicians' references. MARY E. H. SPINNEY, 17 Patley Vale, Jamaica Plain, Boston, Mass.

New York

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

New Mexico

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

CHRISTMAS CARDS

CHRISTMAS GREETINGS — UPON RE- ceipt of 50 cents will send you 25 beautiful Christmas cards, ranging in price from 5 to 25 cents. For 25 cents, 12 cards. These cards are most attractive, and comprise a great variety. Postage prepaid. Mrs. C. W. UPSON, 234 Park Avenue West, Mansfield, Ohio.

FLORENTINE CHRISTMAS CARDS, \$1.00 doz., assorted Calendars, etc. M. ZARA, Box 4243, Germantown, Pa.

RELIGIOUS AND SECULAR, DIRECT IM- portations from England, France, Belgium. Italy; 1c to 35c each, wholesale and retail. Send for circular telling how to secure samples. GIRLS' FRIENDLY SOCIETY, 15 E. 40th St., New York City.

THREE BEAUTIFUL NATIVITY DESIGNS by eminent Artist, devotional, inspiring. \$1.00 per 50 (assorted). WILLIAM GLASBY, 12 Edwardes Square, London, England.

GAMES

SHAKESPEARE—HOW MANY QUESTIONS could you answer on Shakespeare? Consult the game "A Study of Shakespeare." Highest endorsement. Instructive and entertaining. Price 50 cents. THE SHAKESPEARE CLUB, Camden, Me.

MISCELLANEOUS

ST. JOHN'S CHURCH, NEGAUNEE, MICH- igan, desires to purchase a used pipe organ of moderate size in good condition. Address SAMUEL STEPHENS, Chairman Organ Committee.

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.

BOARDING

Atlantic City

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

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 So. 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.

NOTICES

THE CHURCH LEAGUE FOR INDUSTRIAL Democracy will furnish leaders for Missions on the Social Gospel. There is no charge. Details from Rev. FRANCIS BARNETT, Wrightstown, Bucks County, Pa.; Rev. ALBERT FARR, Whippany, N. J.; Rev. W. B. SPOFFORD, 6140 Cottage Grove Ave., Chicago, Ill.

ORGANIZE A CHAPTER OF THE BROTHERHOOD OF ST. ANDREW

Widespread interest aroused through the recent inspiring Brotherhood Convention in Chicago brings a desire in many parishes to have a Chapter. An unbroken history of forty years is evidence of the permanent qualities and sound progress of this order.

Now is the time to organize. After getting explanatory literature from National Headquarters, carefully select a group of most earnest men, hold a meeting and thoroughly discuss the subject.

The consent of the rector is always necessary to establish a Chapter. The first step is a temporary organization—Probationary Chapter. Then, the probationary period successfully passed, a permanent organization is formed and chartered as member of the National organization.

In forty years, 2566 different Chapters of men have been formed, and 1387 Chapters of boys. Many thousands have been thus engaged in definite work and daily prayer for "the spread of Christ's Kingdom among men and boys."

Write the National Office for printed matter and advice on organization. Perhaps one of the Field Secretaries may be in your diocese this Fall. Brotherhood of St. Andrew, Church House, 202 S. 19th St., Philadelphia, Pa.

CHURCH SERVICES

Cathedral of St. John the Divine, New York

Amsterdam Ave. and 111th Street
Sundays: 8, 10, 11 A. M., 4 P. M.
Weekdays: 7:30 A. M., 5 P. M.
(Choral except Mondays and Saturdays.)

Church of the Incarnation, New York

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

Cathedral of All Saints, Albany

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

St. Andrew's Church, Buffalo

Main and Lisbon Streets
Communions at 8; Sung Eucharist at 11
8 P. M., Healing Service, also Thursdays.
Stations of the Cross, Fridays, 8 P. M.

St. Peter's Church, Chicago

Belmont Ave., at Broadway.
Sunday: 7:30, 9:30; 11:00 A. M., 5:00 P. M.
Daily: 7:30 A. M.

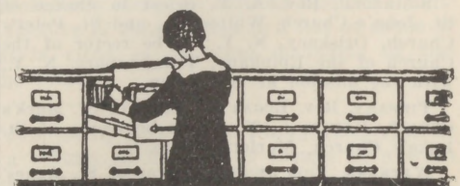
St. James' Church, Cleveland

East 55th St. at Payne Avenue,
Mass daily, 7 A. M.
Sundays, High Mass, 10:30 A. M.

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.
Wednesday, Thursday, and Holy Days.

INFORMATION BUREAU



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

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was

seriously curtailed, and many staple articles are, as a result, now difficult to secure.

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

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

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

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

BOOKS RECEIVED

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

The Atlantic Monthly Press. Boston, Mass.

Theodore Roosevelt. By Lord Charnwood.

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

The Frontier Spirit in American Christianity. By Peter G. Mode, A.M., Ph.D., associate professor of Church History, University of Chicago. Price \$1.75.

Ignatius Loyola. An Attempt at an Impartial Biography. By Henry Dwight Sedgwick. Price \$3.

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

Building the American Nation. By Nicholas Murray Butler.

Thomas Seltzer. New York, N. Y.

The German Revolution and After. By Heinrich Strobel.

BULLETINS

The University Press at the University of the South. Sewanee, Tenn.

The DuBose Memorial Church Training School, Monteagle, Tenn. Report of the Archdeacon of Sewanee on the Institution's Progress and its Present Needs.

PAMPHLETS

League for Industrial Democracy. 70 Fifth Ave., New York, N. Y.

Public Ownership: Here and Abroad. Before, During, and After the War. By Harry W. Laidler, director, League for Industrial Democracy. 15 cents a copy. 10 copies \$1.

The Challenge of War. An Economic Interpretation. By Norman Thomas, director, League for Industrial Democracy; contributing Editor of the *World Tomorrow* and *The Nation*.

The Challenge of Waste. By Stuart Chase, consulting accountant, Labor Bureau, Inc., formerly senior accountant Federal Trade Commission.

Russell Sage Foundation. 130 E. 22nd St., New York, N. Y.

Predicted Growth of Population of New York and Its Environs. By Raymond Pearl and Lowell J. Reed, School of Hygiene and Public Health, the Johns Hopkins University. Price 25 cts.

ST. STEPHEN'S INCREASES FACULTY

ST. STEPHEN'S COLLEGE has increased its faculty by the addition of Mr. Duncan Foster, as Assistant Professor of Chemistry. Mr. Foster is a Master of Arts from Harvard, and a Doctor of Philosophy from Johns Hopkins University. He is also the son of the Rev. John McGraw Foster, President of the Standing Committee of the Diocese of Massachusetts, and rector of the Church of the Messiah, Boston.

NATIONAL MEMORIAL TO BISHOP TUTTLE

PLANS for a national memorial to the late Daniel Sylvester Tuttle, D.D., Bishop of Missouri, and Presiding Bishop of the American Church, were announced Sunday morning, November 4th, at a service at Christ Church Cathedral, St. Louis, the service being in commemoration of the founding of the Cathedral one hundred and four years ago, All Saints' Day, 1819.

The memorial was first proposed last spring at a large gathering, to which every clergyman and a lay representative of every parish of the Diocese of Missouri were invited. The diocese decided at this meeting to adopt the plan, and Bishop Johnson then consulted a number of bishops throughout the country, who agreed that it was reasonable and appropriate that a memorial building should be erected in St. Louis in connection with Christ Church Cathedral, the seat for so long of the late Presiding Bishop, and from which he went out to his manifold duties in many parts of the United States.

It is planned to start a national campaign for \$1,250,000 shortly after the first of the year, \$750,000 of which will be used to erect the building and the remainder to endow it. The building will be offered to the National Church as a central meeting place for general Church conferences and activities, if so desired; it will house the diocesan work of Missouri, and it will be used to further the tremendous social service and community welfare program of the Cathedral, which is the only non-Roman church left in the heart of the business section of St. Louis.

Letters endorsing the proposed memorial were read from a number of bishops at the service, and in his sermon, Dean Scarlett paid tribute to Bishop Tuttle's great influence on the lives of many St. Louisans, and related incidents of his picturesque career and tremendous service to the Church as a bishop for fifty-seven years; Bishop of Missouri for thirty-seven years and Presiding Bishop of the Church for over twenty years. "We desire most of all," said Dean Scarlett, "to erect a living memorial to Bishop Tuttle." not a shaft of stone or marble, but a memorial through which the work he loved shall go on and his memory be perpetuated, and a memorial which shall remind succeeding generations that once there came to St. Louis a man who was sent from God, and who brought God to many, many people, and that his name was Daniel Sylvester Tuttle."

MANY MEMORIALS BLESSED

THE RT. REV. DAVID LINCOLN FERRIS, D. D., Suffragan Bishop of Western New York, dedicated nine new memorial windows, a set of the Stations of the Cross, a censer, a set of sanctuary chimes, and a brass processional cross in Christ Church, Lockport, New York, at the mid-day celebration of the Holy Eucharist on All Saints' Day.

At the close of his sermon, the Bishop went to the altar and first blessed the new Gothic censer, presented to the parish as a thank-offering for the recovery of Miss Alice Buchanan by members of the family. A procession was then formed and moved into the nave, the rector, the Rev. John Laimbeer Peckham, acting as thurifer. A station was

made before each window, an account of the life of the person commemorated was read, and the Bishop blessed and censed the window, and the procession moved on to the next.

Last May, the rector, having been in charge of the parish for five months, asked for five windows. Nine were given and a consistent scheme was carried out for the entire series. The church being Christ Church, Christ appears in every window.

The first, The Nativity, was given in memory of Louisa Wilson Stainthorpe, for sixty-six years a communicant of the parish. The second, The Infant Jesus, was given in memory of Genevieve Van Norwick, who passed away at the age of thirteen years. The third commemorates Lucy Buell Holly, for many years a devoted worker in the guilds and Sunday school, and represents Christ in the Temple at the age of twelve. The next one portrays Christ as the Good Shepherd, and is erected to the memory of John Craine and Laura M. Craine, his wife. Mr. Craine served as vestryman and warden for over fifty years. The fifth shows the Transfiguration, and was given in memory of Elizabeth Raymond, for many long years an unfailing attendant at the early eucharist every Sunday. The sixth commemorates Edna Hill Diehl and Ruby Hill Sherman, sisters, and depicts Christ Blessing the Little Children. The next portrays Christ in the Garden of Gethsemane, and is to the memory of Thomas Clement and his wife, Katherine West Clement both devoted members of the Church for many years. The eighth, The Crucifixion, was given jointly by the Mary Hunt Guild and the Mary Carrier Guild, in loving memory of Mary Carrier, one of the most devoted members of the parish in all its history. The last window is the Resurrection and is to the memory of Carlton Hilton, one of the builders of the present church and parish house.

Returning to the altar, the Bishop blessed the sanctuary chimes given in memory of Mr. and Mrs. George B. Christ by Mrs. Sarah Christ and Benjamin Christ; the new brass processional cross, designed by the rector, and given in memory of Emma Hilton Drew by her parents, Mr. and Mrs. Fred Drew; and the set of Stations of the Cross given in memory of Mr. William Mortimer Phillips and members of the family.

A generous offering was then made for the Nation-wide Campaign mission work.

The altar, decorated with white chrysanthemums and the many branch-lights recently given as memorials, presented a most beautiful sight not soon to be forgotten by the large and representative congregation present at the occasion.

KIANGSU WOMAN'S AUXILIARY

ON OCTOBER 11TH Chinese and foreign delegates from all over the Missionary District of Shanghai gathered in the Church of Our Saviour, Hongkew, for the great yearly meeting of the Woman's Auxiliary. There were more than three hundred present when the choir and clergy entered for the opening celebration of the Holy Communion. The Rt. Rev. F. R. Graves, D.D., Bishop of the District, was the celebrant, and was assisted by the Rev. Messrs. S. Z. Sung and F. L. H. Pott, D.D. The Rev. D. M. Koch was the preacher. More than two hundred women made their communions, and the offering was \$1,245.

The Anglo-Catholic Congress Makes Continuation Plans

Armistice Day at the Cenotaph—
Bishop Suffragan of Whitby—
Exhumation of Gen. Oglethorpe

The Living Church News Bureau
London, Oct 26, 1923

THE Central Executive of the Anglo-Catholic Congress Committee have been for some time engaged in the formation of plans for carrying on the work of the Movement. Their endeavor has been to proceed along the lines laid down by the Bishop of Zanzibar and accepted by the Council—the first principle to be that of Back to the Parishes. The results of their deliberations, made known at a meeting last week, are briefly as follows:

The Committee has secured the help of two well-known mission priests, who are at present engaged in arranging for week-end missions, missions for a longer period, and teaching missions, to be held in various parishes during the coming winter. It is hoped that, before long, more priests will be available for this object. Women experts, with considerable knowledge of rescue work and nursing, are also prepared to accompany the missionaries; their special duty will be to visit, to instruct, and talk with women and girls, thus preparing them for the Sacraments.

In many districts lectures and public meetings in halls are being arranged, and a few laymen are available to speak, but many more will be required, as also priests who will speak on public platforms.

In certain districts of the various areas it is being planned to hold Anglo-Catholic campaigns in which several churches are grouping themselves together. They will begin with a series of public lectures, held under the auspices of the several churches, which will work together in every way possible.

They will unite in prayer for their special intentions, arrange united meetings of Church Councils, and the clergy will meet once a month for a Mass, to be followed by conference, and, if possible, study.

The summer is to be devoted to outdoor work conducted chiefly by the laity, to be carried on again in the autumn by lectures of a more definitely spiritual character, making use of the Sacramental films.

The following summer 1925 is to be given up to a crusade of Applied Christianity, in which the social implications of the Gospel will be stressed. The whole campaign will be concluded in the winter of 1925 with a Catholic missionary exhibition, with the help of the foreign missionary societies.

The Congress books are still being distributed in large numbers, and are now finding their way abroad. A new edition in thirteen volumes will be ready shortly, and grants will be made to any who wish to make use of them as text books in schools. The Committee has in view a large extension of this method of teaching those not at present interested in religion, and hopes that local areas will cooperate in the work by means of reading rooms, distribution through church bookcases, and visitors.

It was also decided to organize through-

out 1924 a year of continuous prayer (with almsgiving and fasting) for the intention of the conversion of the whole of the country. The months will be distributed among the Congress in areas in England and Wales. Town churches will be asked to be responsible for two days, and country churches for one day each. Religious communities will help with the night watches.

An emblem, in the manner of the Fiery Cross, will be passed on from church to church to mark the Station Days, and a full list of these will be published, so that each congregation may also be upheld by the prayers of the rest while its station is in progress.

ARMISTICE DAY SERVICE AT THE CENOTAPH

The Cabinet, doubtless in deference to public opinion, has decided, after all, to hold a religious service at the Cenotaph in Whitehall on Armistice Day. The official statement issued on behalf of the Cabinet was as follows:

The question of the arrangements for the celebration of Armistice Day has again been under the consideration of the Cabinet, and it has been decided that, in addition to the public observance of the anniversary at the Cenotaph by the two minutes' silence, and by the laying of wreaths which had been provided for in the arrangements already made, there shall be, as in previous years, a short religious service there.

The plans already announced for the services in Westminster Abbey and other churches will stand good. His Majesty the King will, as already announced, be present at the Abbey service at 10:45 A. M., attended by the principal members of the Government and by the Dominion Premiers.

The King has requested the Prince of Wales to represent him at the Cenotaph service, where he will be received by

some of the Ministers and representatives of the Board of Admiralty, the Army Council, and the Air Council, and where he will deposit a wreath on behalf of the King. The religious ceremony, consisting of prayers and a hymn, will be conducted at the Cenotaph by the Bishop of London, and the ground will be occupied by troops from the London Command.

A special service will also be held in the afternoon of Armistice Day at Trafalgar Square, when addresses will be given by the Premier, Mr. Baldwin, the Prime Minister of Australia, Viscount Grey, and others. I have already given some indication of this service in a previous letter. It will be organized from St. Martin's-in-the-Fields, under the direction of its popular vicar, the Rev. H. R. L. Sheppard, of London, and the ground will be occupied by troops from the London Command.

BISHOP SUFFRAGAN OF WHITBY

The consecration of the Rev. H. St. J. S. Woolcombe to be Bishop Suffragan of Whitby took place on St. Luke's Day at York Minster. The ceremony was held in the immense nave, which, save for a few rows at the back and in the side aisles, was crowded. More than one hundred fifty of Canon Woolcombe's parishioners from Armley, many of them working-people who had given up a day's work to come, had seats reserved for them in the central aisles. There was a large temporary dais set up under the central tower, with a beautifully proportioned and furnished altar, behind which, in front of the entrance to the choir, hung the splendid banner of the Minster. On each side of the dais were chairs for the bishops, eighteen of whom were present, including all the diocesans of the Province of York save the Bishop of Chester; and from the Canterbury Province came the Bishops of Coventry and Southwell.

The Archbishop of York celebrated the Holy Communion, attended by the Bishop of Durham and the Bishop of Wakefield as Gospeller and Epistoler respectively. The Archbishop was vested in cope, and the other bishops wore their Convocation habits. The sermon was preached by the Rev. H. R. L. Shepherd. Nearly all the congregation remained till the end of the Eucharist.

EXHUMATION OF GEN. OGLETHORPE

Before leaving England last Saturday in the *Mauretania*, Dr. Thornwell Jacobs, president of the Oglethorpe University of Georgia, commented on the Cranham exhumation case. He said that though he had not accomplished the full purpose of his visit to this country, he had yet the satisfaction of knowing that they had now been able to fix for certain the exact place of the grave of General Oglethorpe. He felt that, in accomplishing this, his visit and all the labour that had been expended had not been in vain. Until now the exact position of the grave was not known, for it was said by some of the older inhabitants of Cranham that the new church had been erected on a different site from that on which the old church where the General was buried. The people of Georgia would now feel a pride in knowing exactly where their founder was buried, and the work which had been carried out at Cranham had aroused an interest in the life and career of the founder of Georgia which had hitherto been felt by only a very few people. Every year on July 1st, students from the Oglethorpe University would make a pilgrimage to England to adorn

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What is the Church going to do about it? That is the reason for so many question marks.

We have only two months to go and if we pay the Budget part of the Program we must collect \$1,883,975.26 before we close the books for the year.

What is the Church going to do about it?

Up to the present time we have received from the Dioceses only \$1,616,024.74 or about 46% of the Budget.

We believe that some Dioceses will pay their entire Quota in full and we are assured that a number of others will pay at least the amount of the Budget. But read your statement. The red ink figures are larger in total than any month this year.

What is the Church going to do about it?

Only fifteen Dioceses have overpaid their share of the Budget, and we are only \$46,842.48 ahead of last year on total Budget payments.

CHARLES A. TOMPKINS
Assistant Treasurer.

his grave with laurel wreaths from the campus of the college named in his honour. The attention which has been drawn to General Oglethorpe would help in the work of cementing Anglo-American relations.

"GREEN BOOK" CONSIDERED

At the Oxford Diocesan Conference last Monday a very noteworthy decision was reached. On the proposal of Dr. Stone, seconded by the Warden of Keble, the Conference expressed its opinion "that the proposals suggested in the 'Green Book' drawn up by the English Church Union deserve sympathetic consideration." No one signified his desire to speak against the rider in which this opinion was expressed, and it was carried with practical unanimity, only half a dozen hands being held up against it in a crowded house. This vote does not, of course, deeply commit the Oxford Diocesan Conference, but it is significant that the Conference all but unanimously accepted the "Green Book" as deserving its thoughtful examination. And it may

be done with the increasing profits. But as one listened to him last week, there seemed to be a unanimous impression that, without knowing it, the Seventh Day Adventists have made a real contribution to our religious life. In many ways Mr. Nash is still a Seventh Day Adventist preacher. But, like St. Paul, he has become converted. His literal belief in every word of Holy Scripture, according to the interpretation of the self-denying, consecrated but narrow Adventist Church leaders, was a tutor to lead him to the Christ. Perhaps too much of the literalness of the Adventists still clings to Mr. Nash as he expects everything to be settled by the Golden Rule. And yet no one last Monday in Massachusetts thought that there is any immediate danger of the Golden Rule being expressed too literally in New England.

APPOINTED SUFFRAGAN OF HULME

The Rev. J. C. Hill, rector of Bury, Lancashire, and honorary canon of Manchester Cathedral, has been appointed to the newly-constituted suffragan bishopric of Hulme. Canon Hill was ordained in 1887, and served his first curacy at Holy Trinity, Kensington, London, and his second at Rotherham, in Yorkshire. In 1893 he was appointed to the rectory of Halesowen and rural dean of Dudley, which posts he held until he accepted the rectory of Bury, in the Diocese of Manchester, in 1909. The Bishop of Manchester will now have three suffragans, the other two being the Bishop of Whalley and the Bishop of Burnley.

GEORGE PARSONS.

BISHOP SLATTERY'S ENGAGEMENT ANNOUNCED

The engagement has been announced of Bishop Slattery and Miss Sarah Lawrence, daughter of Bishop and Mrs. Lawrence. Never before have the good wishes of the diocese been so universally bestowed in intimate and personal greetings as have been generously given to the daughter of the Bishop and to the Bishop Coadjutor.

A CURATE WELCOMED

The Rev. Simon Blinn Blunt, rector of All Saints' Church, Ashmont, has written the following generous welcome to his new curate:

"On the very day that this reaches the eye of our readers, the Rev. Donald H. Morse, former rector of St. John's Church, Delhi, N. Y., will enter upon his duties at All Saints' as Fr. Grayhurst's successor. In his coming, Fr. Morse will bring to us marked ability, great consecration, and unlimited energy. He is in a sense, no stranger to All Saints', a native of Haverhill, a frequent visitor to All Saints' during his college days as classmate to our own Fr. Taber. Fr. Morse is a graduate of St. Stephen's College, and the General Theological Seminary, with a rating for the B.D. degree. He is married, his wife also being a native of Bradford, adjacent to Haverhill. All who know our new priest, classmates in college and seminary, his former rectors, Frs. Baker and Malcolm Smith, are all unanimous in their unstinted praise and unequivocal congratulations to the parish. God has heard our prayers. We must pray for him and his, and give them a genuine and cordial welcome."

ORDER OF THE FLEUR DE LIS

After nine years' existence, the Order of the Fleur de Lis has arrived at the dignity of a published manual, which appears attractively bound, and embellished with fine illustrations. This order is a companion to that of the Sir Galahad movement, and came into being in Massachusetts in response to the demand for something which should be for the girls and young women of the Church what the older order has been for the boys. It was while Archdeacon Dennen was rector of St. Stephen's Church, Lynn, that the plan was formed, and the ritual prepared. Miss Helen N. Mower, secretary to Archdeacon Dennen, was the first sovereign queen of the order. The aim of the Fleur de Lis is to keep the same intimate relation of the Church with the girl as the Sir Galahad has kept with the boy.

GENERAL NEWS NOTES

Church Administration in the Parish is being treated by Archdeacon E. J. Dennen, superintendent of the Episcopal City

"Golden Rule Nash" Holds Attention of Bostonians

Bishop Slattery's Engagement Announced—A Curate Welcomed—Order of the Fleur de Lis

The Living Church News Bureau }
Boston, Nov. 12, 1923 }

GOLDEN Rule" Nash, of Cincinnati, did the most marvellous thing that I have ever seen happen in the diocese of Massachusetts. Last Monday he spoke for two hours before the Massachusetts Clerical Association and invited laymen, and held the undivided attention of every man! Not a person left Trinity parish house during the address, and no one during the luncheon complained that the address was too long. Among the prominent laymen of the diocese present was noted President William M. Wood, of the American Woolen Co.

Mr. Nash told the story of his successful effort to express the Golden Rule in business life. As a young man he became a Seventh Day Adventist preacher. He rose to the position of instructor in the Adventist Theological School, Detroit. While instructing in this school, he was asked to speak at the home of Detroit's mothering angel of "jail birds." Later during the illness of this mothering angel, an invalid, he ministered to her needs by visits and reading. After the woman's death he was tried before the Adventist elders of Michigan on this clear cut question: "Brother Nash, do you believe that this mothering angel will go to hell?" Mr. Nash said that he asked his elders to waive all evidence and take his clear cut answer: "If people like this ministering invalid are going to hell, then I am willing to go with them."

This answer caused his excommunication from the Church of the Seventh Day Adventists. Then for several years he tramped all over the country. For a while he called himself an atheist. He finally pulled himself together by the help of his three good angels, his mother, the memory of the invalid's mothering influence with men from the jails, and his wife. At Cincinnati he entered into the wholesale tailoring business, and today is

at the head of a concern making more suit units than any wholesaler in the world. His success in this tailoring business, he attributes, to his literal carrying out of the Golden Rule. When he began the experiment, he said that he did not have faith that the Golden Rule would work. He was certain that he would fail.

Some of his striking sentences were: "Do you know what is wrong in this old world? Just a mutual lack of confidence from top to bottom."

"The present condition of the relation of labor and capital has created not skilled workers but skilled loafers."

"What is needed is the recognition of the fact that every man, woman, and child is a child of God—something of the Christ within."

"We have been trying to solve the problem of capital and labor on the animal basis. But man is a spiritual being."

"Labor is saying, Recognize us as human beings."

"The world is demanding that we furnish the missing link between high ideas and daily practice."

"No one was ever accused of joining the Adventist Church for mercenary purposes!"

As Mr. Nash speaks, he reminds one of St. Paul. The same miracle occurred in St. Paul's life. In logic this is called the transition from form to relations. Mr. Nash, like St. Paul, was brought up according to the strictest custom. He was expressing this logic of formal teaching to the limit, when one day he realized its ultimate meaning in this mothering angel of jail birds. St. Paul saw the ultimate expression of the logic of his formal teaching in the face of St. Stephen's stoning. When the logic of formal teaching broke down, the miracle of the appearance of the Christ on the Damascus road was inevitable. The Christ came to Mr. Nash in his attempt at all cost to apply to his daily life the Golden Rule.

I understand that Mr. Nash is at present considerably concerned over the growing prosperity of his business. He is said to be unsatisfied over what shall

Episcopal Theological School of Cambridge.

At the Chapel of St. Francis of Assisi, on Salem St., in the North End of Boston, of which the Rev. George G. Chiera is the vicar, a new departure is the children's service on Sunday afternoons, from four to five o'clock.

The Christian Citizen and the World

Court, was the subject of an open conference yesterday at St. John's Chapel of the Episcopal Theological School, Cambridge. The speakers were the Hon. Frederick W. Dallinger, congressman from the Cambridge district, and two Harvard professors, Professor Manley O. Hudson, and Professor G. Grafton Wilson.

RALPH M. HARPER.

New York Young People's League Shows Continued Activities

A Parish Jubilee—Rev. T. J. Brierley Kay's Visit—General News Notes

The Living Church News Bureau
New York, Nov. 10, 1923

IF enthusiasm, careful planning and preparation, competent management, a galaxy of good speakers, a vast auditorium, and plenty of publicity matter had their proper reward, the Young People's Service League Rally in the Great Hall of City College, should have been packed to the doors. But a mellow autumn Saturday afternoon, November 3d, with many football games on the schedule, proved a countervailing attraction too strong to be overcome.

But those who went to the Rally were richly rewarded for their adventure. They saw the League in action and could not mistake its serious purpose, were made instantly aware of its competent leadership and assured of its great possibilities. The too small audience, utterly swamped in the vast, Cathedral-like auditorium of City College, sat through more than two hours of addresses that were worthy of, and should have been heard by a capacity crowd.

After saluting the Church Flag and Old Glory, and reciting the oaths of allegiance to these symbols of Faith and Fealty, Bishop Manning gave the League the diocesan watchword for the coming year: "Go forward, with faith in Jesus Christ, all of us, together."

The Rev. Gordon Reese, of St. Louis, spoke of the ways in which the League was to function in the parish and gave instances of its successful operation in many places.

The Rev. Dr. Sunderland, superintendent of the City Mission, related the services which it was rendering in the community, in places, and to people un-reached by any other religious agency.

The Rev. Dr. Gardner, of the National Council, showed the real Catholicity of the Church to be apparent in its world-wide scope and influence, and how its usefulness was conditioned only by the narrow outlook and apathy of its members.

The Rev. Dr. Stires, rector of St. Thomas' Church, besought his young hearers to "wake up the dead" in their respective parishes.

Bishop Lloyd summarized the meaning and message of the rally and pronounced the benediction. Prof. Samuel Baldwin played the great organ, which led the singing.

A PARISH JUBILEE

The fiftieth anniversary of the consecration of the Church of the Beloved Disciple, East 89th St., was observed with joyous commemorative services last Sunday, November 4th. Bishop Manning was present as preacher, bringing with him the beautiful pastoral staff recently given to him by the Diocese of London. It was

borne with great dignity by the Rev. John Acworth, assistant minister for thirty years, and acting chaplain. The rector, the Rev. Dr. George R. Van De Water, read an interesting historical sketch of the fifty years, and the beloved rector-emeritus, the Rev. Dr. Henry M. Barbour, was present, and made a pleasing and felicitous address. There were two celebrations of the Holy Communion, at 8 and 11, the last choral, and both well attended. The choir, under the able direction of Mr. George R. Bangs, organist and choirmaster, rendered a special program of festival music, assisted by 'cello and violin. The anthems were: Souls of the Righteous, by Tertius Noble; List, Oh Cherubic Host, by A. R. Gaul; A New Heaven and a New Earth, by A. R. Gaul; and O Israel, How Great Is the House of God, by Dickinson. The assisting soloists were: Christine Loos, soprano; Louise Parker, contralto; Lacy Wisdom, tenor; Frank Ayres, bass; Carolyn Neidhardt, 'cello; Lucia Eastman, harpist; and Karl Krauter, violin. Large congregations were present, and many former parishioners came to participate in the jubilee services. The offering for Japan, the second taken in the parish, amounted to over \$650.

The building of the Church of the Beloved Disciple was due to the Rev. Dr. Isaac H. Tuttle, rector of St. Luke's Church, in Hudson St., who also founded St. Luke's Home for Old Men and Aged Couples, and St. Luke's Home for Aged Women. Miss Caroline Talman, a communicant of Trinity Church, who desired to build a church in memory of her parents, was induced by Dr. Tuttle to select the present site, near St. Luke's Homes, and thus supply a place of worship for their inmates. This devoted and generous Churchwoman gave \$165,000 to build the church and the adjacent Sunday school room (now the clergy and choir robing room), also built the rectory, and contributed towards the erection of the parish house which is connected with the church by a cloister. To these gifts, Miss Talman subsequently added an endowment fund of \$180,000, stipulating for free seats for the old people, a free church when it should be feasible, celebrations on all Sundays, high festivals and saints' days, a daily service, provision for the services of deaconesses and sisters, when required, a moderate type of Churchmanship, and a service "without any extreme ritualism." She also endowed a Fellowship in the General Theological Seminary, the appointee to work in the parish, and two beds in St. Luke's Hospital.

REV. T. J. BRIERLEY KAY'S VISIT

The Rev. T. J. Brierley Kay, rector of Christ Church, Marylebone, London, has made a fine impression upon all who have met or heard him. He is Irish by birth, a Dublin man, who has had a wide cler-

ical experience, in New Zealand, in France during the war, and now in one of the large parishes of London, with slums and saloons all round him, though his rectory is in a fashionable neighborhood. Modest in bearing, quiet but forceful in utterance, Mr. Kay has been a model ambassador of "Peace Through the Churches," whose representative he has been in this country for some weeks.

Mr. Kay is a High Churchman, so he says himself, but not a militant one, to judge from his manner or his utterances. He is tactful and blest with a sense of humor which has carried him successfully through the strenuities and rapid experiences of an American speaking tour. He is a firm believer in a Church Establishment, such as prevails in England, because in and through it, as he says, the State acknowledges its belief in God and protects its churches and ministers from the vagaries of popular favor and disfavor.

As to the burning question of Prohibition, Mr. Kay thinks America has secured the loaf while Great Britain has only the crumbs. He spoke highly of Lady Astor's campaign on behalf of the morals of minors, imperilled by the liquor traffic in the old country. As to America's attitude, he thinks most people are against the return of the saloon but in favor of a return of so-called personal liberty in their own homes.

In his lecture on Christian Unity, Mr. Kay expressed the view that most programs of reunion began at the wrong end: by providing machinery that eventually wouldn't work. He said that "the spirit of unity must create its own body," and that for the present the "creation of the atmosphere in which Christian unity can grow and flourish must precede the provision of machinery for its production."

As to the question of the mutual recognition of orders, Mr. Kay admitted that if it were agreed upon it need not necessarily imply or carry with it the right to celebrate the Eucharist. But recognition of orders and pulpit exchanges, where desirable or permissible, without inter-celebration might, in his opinion, remove "one of the gravest difficulties to Christian reunion."

Summing up, Mr. Kay said that "the curse of Church history is that expedients, which were invented to meet a special need, have been exalted into principles and made perpetual. Questions of Church 'orders' will right themselves when the Church of Christ throughout the world gets a true vision of its actual task—the duty of preaching the Gospel and making it an intelligent interpretation of Christian duty in modern days." He closed by saying: "Remember, it was from Lambeth the Appeal came and the door is not yet shut."

GENERAL NEWS NOTES

On All Souls' Day, November 2d, Solemn High Mass was celebrated at the Church of St. Mary the Virgin, at 10:45 and the Rev. Fr. Barry, rector, preached the sermon. The music, by choir and orchestra, was Bach's Adagio, from the Violin Concerto in E major, Cherubini's Requiem Mass in C minor, and Schmidt's *Andante Religioso*, from Concerto for Organ and Orchestra. The soloists were: Marguerite Ringo, soprano; Dorothy Whittle, contralto; Henry Lincoln Case, tenor; Edward Bromberg, bass; Elsa Fischer, violinist; and George W. West-erfield, F.A.G.O., organist and conductor.

The Cathedral choir will give a recital of sacred music on Sunday evening, No-

vember 18th, in the Cathedral at 8:15. Dr. Miles Farrow will conduct, Mr. Channing Lefebvre, of Trinity Church, will play the organ, and Mr. Arthur Kraft, tenor, will be the soloist. The choir will sing John Sebastian Bach's Anthem for double Chorus: Blessing, Glory, and Wisdom; Walford Davies' God Be in My Head (words from an old Sarum Primer); and Franz Liszt's Thirteenth Psalm (tenor solo and chorus). Mr. Lefebvre will play J. S. Bach's Fugue in A minor, as the organ postlude.

Ballington Booth, son of the late General of the Salvation Army, and head of the Volunteers of America, will be one of the principal speakers at the Bishop's meeting in Carnegie Hall on Monday evening, November 26th.

Miss Harriette Keyser, the veteran worker in the Department of Industrial Relations (formerly C. A. I. L.), of the diocesan Social Service Commission, has recently been conducting a survey of industrial conditions in the city of Newburgh and as a result, a labor conference will shortly be held there.

A meeting will be held at Grace Church on the afternoon and evening of Thursday, November 15th, at which the rector, the Rev. Dr. W. R. Bowie, will conduct a devotional service and speak. Supper

will follow, and at the ensuing business session, the Social Workers' Guild will come into being, membership in which will be composed of those actively engaged in the work of the secular and religious social agencies of the city.

A memorial, consisting of an allegorical decoration, was dedicated to the memory of the late Robert Bradley Hawley, a vestryman of St. Marks-in-the-Bonwerie, last Sunday, by the Rev. Dr. W. N. Guthrie, rector, who has just returned from an extended European trip. He preached on the subject of The Old and the New World—Which is Which?

Miss Agnes Emily Warren, president; Miss Harriet Devoe, first vice-president; Mrs. Joseph P. McComas, second vice-president; Miss Lilian Leale, third vice-president, are the officers of the Greer Club Association, a new organization affiliated with the Churchwomen's League for Patriotic Service, supplementing and extending the work started at Greer House, three years ago, for students.

To equip Greer Court, the new residence at 544 West 114th Street, a benefit production of John L. Golden's play, *Chicken Feed*, is to be given Tuesday evening, November 20th, at the Little Theater, under the chairmanship of Mrs. George T. Mortimer. F. B. HODGINS.

appropriate ceremony by the vicar, the Rev. Granville Taylor. The chapel is a memorial to the late George C. Thomas. The lamps were memorials to Mr. Thomas, to the late Rev. H. McKnight Moore, first vicar of the Mediator, and to former members of the congregation.

On the evening of All Souls' Day, Bishop Rhineland conducted the service and preached at the institution of the Rev. Clarence A. Grayhurst, as rector of St. George's Church, West Philadelphia, succeeding the Rev. G. La Pla Smith. FREDERICK E. SEYMOUR.

Philadelphia Woman's Auxiliary Hears Phases of Missions Work

Church Pageant to Aid Missions—
Weekday Religious Education—
Enter New Building

The Living Church News Bureau }
Philadelphia, Nov. 8, 1923 }

THE annual all-day Missionary Meeting of the Pennsylvania Branch of the Woman's Auxiliary was held last Wednesday in Holy Trinity Church, commencing with a celebration of the Holy Communion.

Addresses dealing with all phases of work in the mission fields were made by the Rt. Rev. Theodore Du B. Bratton, D.D., Bishop of Mississippi, the Rt. Rev. Harry R. Carson, D.D., Missionary Bishop of Haiti, the Rev. Charles W. Baker, missionary amongst the Karok Indians at Orleans, Calif., the Rev. Frederick Goodman, now on furlough from the Alaskan mission field, the Rev. Percy R. Stockman, Superintendent of the Seamen's Church Institute in this city, and the Rev. Charles W. Shreiner, Headmaster of the Church Farm School, Glen Loch, Pa.

CHURCH PAGEANT TO AID MISSION

To develop an interest in the missionary field a pageant was given recently in the Memorial Church of the Advocate, Eighteenth and Diamond streets, under the direction of Miss Kathryn Foelds. More than seventy persons took part in the entertainment which was entitled *An Advent Pageant*. In the prologue were represented Religion, Motherhood, The Seeker, Humanity, and Christianity, and there were large characteristic groups of Japanese, Chinese, and immigrants. In the pageant proper were the following: The Herald, Mother Church, All Saints' Day, Thanksgiving Day, St. Andrew's Day, Isaiah, John the Baptist, Advent, First Sunday in Advent, Second Sunday in Advent, Third Sunday in Ad-

vent, Fourth Sunday in Advent, and the Seven Advent Antiphons.

WEEKDAY RELIGIOUS EDUCATION

The Board of Education of the city of Chester, has granted to all religious bodies in the city, at the signed request of some 3,200 parents, one hour on a week-day, when all the pupils of the public schools will be released for religious instruction.

A Board of Religious Education has been formed among the ministers of the city, the Rev. Francis M. Taitt, D.D., rector of St. Paul's Church, being chairman.

The civic authorities require that the teachers of religion must equal the high school standards of teaching. The details of this new opportunity have been referred to the new Board of Religious Education, and arrangements are being made to employ several teachers who shall meet all the requirements.

ENTER NEW BUILDING

Last Sunday morning, the congregation of St. Giles' mission, Stonehurst, a nearby suburb of Philadelphia, worshipped for the first time in their new parish building.

The first part of the morning service was said in the old portable chapel, which has until now been the place of worship. After the Epistle, the Rev. Walter C. Pugh, priest in charge, led the congregation to the new building, where the service was concluded.

The Rev. Crosswell McBee, rector of Old St. David's Church, Radnor, one of the founders of St. Giles', was the preacher at the evening service.

GENERAL NEWS NOTES

Sixteen memorial lamps, specially designed and of unusual and attractive pattern, recently placed in the Chapel of the Mediator, West Philadelphia, were dedicated last Sunday morning, with ap-

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Chicago Working Vigorously on Campaign for the Program

St. Luke's Evanston—Home Coming Week at the Epiphany — Grace Church, Oak Park

The Living Church News Bureau }
Chicago Nov. 10, 1923 }

A PWARDS of sixty clergymen of the Diocese of Chicago responded to the call of the Bishop to meet at the Church of the Epiphany for a conference on the Program of the Diocese and of the Church at Large on Monday, November 5th. The Conference was called at the request of the Ways and Means Department. It was preceded by a celebration of the Holy Communion at ten o'clock and lasted until four, the Bishop presiding. A few laymen were present, including Mr. Angus Hibbard and Mr. Wyckoff, of St. Mark's, Glen Ellyn, who are members of the Bishop and Council, and contributed to what proved to be a most interesting and helpful meeting. The campaign is already on in this Diocese and will reach its climax at the end of this month. The Diocese has been zoned as last year, and the zone captains and special speakers are trying hard to cover all the parishes and missions within the month, and to urge each unit to give its quota.

The three topics for the Chicago conference were, The Program and the National Council; The Program and the Diocese; and The Program and the Parish. The Rev. F. S. Fleming spoke on the first topic, emphasizing the theme of The Church's Mission. Dr. Patton's "Quota Debt" proposition was brought forward by the speaker, who strongly urged its support. Mr. Angus Hibbard in a brief speech, said that the laity looked more and more to the clergy for leadership in the Campaign. He thought that the clergy did not "crack the whip" enough in lining their people up for the Campaign. He asked that the Campaign be made to reach all Church people; "let it be 'an every member canvass; not an every other member canvass,'" he said.

After luncheon the Rev. Dr. Hopkins made one of his inspiring missionary talks on How to Do the Job. He began his speech by reading a remarkable array of statistics which he had collected, showing Chicago's honorable position among the dioceses of the National Church. It was a most convincing and fascinating statement of Chicago's high place in the Church. In telling how to do it, Dr. Hopkins recounted the splendid experience for the Church's Program in his own parish, when led by his loyal and able warden, Mr. Courtenay Barber, the parish pledged forty-five per cent of its income for the Church's Program. "We must be enthusiasts," said Dr. Hopkins, "we must see something of the romance of missions; we must read more, pray more, preach with more understanding as priests, and must convert more of our laymen if we would do the job right."

Mr. Wyckoff, layman and leader in the Church's Campaign in St. Mark's Church, Glen Ellyn, also told How to Do It. St. Mark's had a very successful campaign, carefully planned and carried out by the rector and people. The campaign included mission classes, weekly meetings, enlistment of a large number of workers, giving notice of the campaign calls, and

a corporate communion on the last day of the campaign. It was significant that Mr. Wyckoff, like Dr. Hopkins, urged the emphasizing of the human side in the appeal. "Don't talk missions," said he, "tell stories and you will get an audience. Educate your people. Tell them stories, and then the problem will take care of itself."

Many of the clergy took part in the discussions from the floor, some of them recounting their experiences in their own parishes and missions. All present felt the conference was most helpful and enlightening, and that it did much to prepare the way for the final drive.

ST. LUKE'S, EVANSTON

Evanston had the unusual privilege of seeing Charles Rann Kennedy and Edith Wynne Matthison in Mr. Kennedy's modern miracle play *The Chastening*, recently. The other member of the cast was Margaret Gage, a young artist of unusual spiritual distinction and endowment. The play was given in St. Luke's parish house on November 8th and 9th, under the auspices of the Social Service League of the parish.

Dr. Stewart, the rector of St. Luke's Church, was one of the leading speakers at an important dinner held by the Walton League on Monday, November 5th, in Chicago. Marvin Hughitt, Jr., and Senator Medill McCormick were other speakers. A strong plea, voiced by the speakers, and enthusiastically backed by the company of over a thousand, was made for the preservation of the country's natural resources, and the saving of its beauties from the industrial bandits of today. Dr. Stewart was most emphatic in his speech. He said: "Persons, industrialists, commercial magnates who, for gain, banish rainfall by their insane cutting of forests, who thus create drought and deserts, who pollute streams, these persons—industrialists and commercial magnates—who would for wicked gain blot out the stars if they could, belong in an undesirable class of Americans, who may be called traitors to the body of America. They are the traitors to the healthy, happy body of America, without which there can be no healthy, happy, nor enduring American spirit."

In the last copy of St. Luke's *Parish Visitor*, the rector states that Evanston is rapidly becoming a center for Anglican clergy. Not long ago, there were three resident priests, the respective rectors of St. Matthew's, St. Mark's, and St. Luke's Churches. Now there are thirteen Church clergymen in this large and notable city, a western center of Methodism, including the Suffragan Bishop, the Executive Secretary of the Diocese, the Rev. E. J. Randall, Dean De Witt, of the Western Seminary, the four clergymen of St. Luke's, the rectors of St. Mark's and St. Matthew's, the priest in charge of St. Andrew's, the Rev. Robert Holmes, the Rev. J. C. McCullough, and the Rev. Dr. J. S. Stone, rector emeritus of St. James', Chicago. When the Seminary is moved, the professors there will be added to this number.

HOME COMING WEEK AT THE EPIPHANY


The Church of the Epiphany, Chicago, the Rev. J. H. Plummer, pastor, had a most successful Home Coming Week, beginning Sunday, November 4th. The

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THE MODERN ATTITUDE TOWARD MIRACLES

The Bishop Coadjutor of Central New York

THE OXFORD MOVEMENT
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THE CHURCH AND THE MAN IN THE STREET

Frederick S. Penfold

THE CHURCH IN THE FAR EAST
Herbert H. Gowen

PASCAL, RENAN, AND PASTEUR
George P. Christian

IF COLLEGE KILLS OUR FAITH: WHY IS IT?

Elizabeth Barker

RELIGION AND THE NEW PSYCHOLOGY

The Editor

BOOK REVIEWS
BOOKS RECEIVED

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Bishop, who is the rector of the parish, was the special preacher on Sunday morning, and urged Church people to be loyal to their nation, and pleaded for a larger practice of every day religion. On Monday the parish welcomed the clergy of the diocese to their conference on the Program of the Church. On Tuesday evening there was a parish reception for the members, past and present, of the Epiphany. The guests of honor were the Rev. Dr. John Henry Hopkins and Mrs. Hopkins. Dr. Hopkins was for many years rector of the Epiphany. He was the special speaker for the evening.

On Wednesday a luncheon was held in honor of the past presidents of the Epiphany Guild, and Epiphany Branch of the Woman's Auxiliary. The speakers were the Rev. Charles L. Street, and the Rev. Malcolm Van Zandt. On Thursday, at the Young People's Party and Dance, there was a very large attendance. The Epiphany is surrounded with dozens of institutions and social organizations, and the young people of the church brought their friends from these outside clubs and societies, and gave them good welcome. On Friday, the Church school had its party. On Saturday the preparation for the corporate communion on Sunday, was taken by the Rev. J. H. Plummer. The corporate communion was held at eleven o'clock, and was largely attended. The special preacher was the former rector of the parish, Bishop Morrison of Iowa.

Bishop Griswold has announced that Bishop Ferris of Western New York, will conduct a retreat for the clergy of this diocese at St. Chrysostom's, Chicago, on February 27th to the 28th.

GRACE CHURCH, OAK PARK

On All Saints' Day, Grace Church Parish, Oak Park, celebrated the rector's tenth anniversary. A great parish dinner was made the occasion for the presentation of a set of beautifully engrossed and illuminated resolutions, signed by the staff, wardens, vestrymen, and officers, of all the organizations. The presentation was made by the senior warden, Mr. W. B. Gervais, who acted as toastmaster at the dinner. The junior warden, Mr. R. C. Coombs, presented a generous purse of gold in the name of the organizations.

On Sunday, November 11th, a beautiful stained glass window, the subject being the Baptism of St. Paul, was unveiled in the baptistry. This completes the series of five in that part of the church. It is the gift of a gentleman who desires

his name to remain unknown. The inscription upon it is To the Glory of God, and in grateful recognition of the ministry of Francis R. Godolphin.

On the same Sunday, at night, under the auspices of the local Post of the American Legion, of which the rector is chaplain, a great service of intercession was held, and the church was crowded to capacity. Two bands, banners, flags of the Allies, and a company of men in uniform, added to the spectacular interest.

Weekday religious education is now in its fourth year in Oak Park. There are 1,600 children regularly in attendance from the grades, and over 100 from the high school. The pupils meet in thirteen different centers of 78 different classes. Grace Church parish house is in regular use, and the rector, the Rev. F. R. Godolphin, is one of the Executive Committee of the Board of Religious Education of the Diocese. Over 100 children, belonging to the Church in Oak Park, are attending classes. There are seven well-trained instructors doing this work, and the Community Council of Religious Education is made up of delegates from twenty cooperating churches. Grace Church subscribes \$1,500 per year to the budget of \$18,000.

GENERAL NEWS NOTES

At a recent meeting of Chapter No. 1, of the Brotherhood of St. Andrew, St. James' Church, Chicago, the following resolution, formulated by Mr. E. H. Stroud, the vice director of the chapter, was unanimously adopted:

"In memory of our late comrade, John W. Zimmerman, who recently died in St. Luke's Hospital, and, who for over thirty years, was a member of Chapter No. 1, B. S. A., and in good standing all that time; be it resolved and spread upon the minutes of the chapter, that we sincerely regret his separation from us, for he was a member whose fidelity to the trust reposed in him by the parish we have all admired, and whose cheerful countenance and cordial greeting will be missed by all."

Bishop Anderson has asked the Rev. William B. Spofford to take charge of Trinity Church, Stockyards, with the understanding that the work be carried on under the direction of the Church League for Industrial Democracy, of which he is field secretary. Mr. Spofford will be unable to accept the appointment, however, until the administrative committee of the League takes action in the matter.

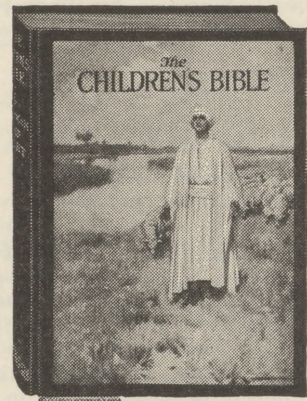
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THE SUMMERLIN ORLANDO, FLORIDA

Bishop Freeman Meets Many Members of His Diocese

Woman's Auxiliary Meeting — The Girls' Friendly Society—A Provincial Meeting

The Living Church News Bureau } Washington Nov. 10, 1923 }

THE parishes of the Diocese of Washington and the diocesan and other organizations continue to tender to Bishop Freeman, who was consecrated only six weeks ago, receptions and other opportunities for meeting personally the people of the Church. The past week was marked by a very large reception in the guildhall of St. Alban's Church. St. Alban's Parish is geographically the largest in the District of Columbia and maintains four chapels besides

the parish church, one of them being a chapel for colored people. The church is situated within the Close of the National Cathedral were is also located the Bishop's House. The rector, the Rev. C. T. Warner, in his address of welcome to Bishop and Mrs. Freeman, states that this was not only the official reception of the parish to the new Diocesan, but the greeting of a community to their new neighbors.

WOMAN'S AUXILIARY MEETING

The regular monthly meeting of the Woman's Auxiliary of the Diocese of Washington, which was held during the week at the Church of the Epiphany, also provided an opportunity for the Bishop to meet the active women of his

Diocese. One hundred and seventy of them, representing twenty-nine parishes, were present and listened with appreciation to a stirring address by the Bishop who appealed for the continued and increased interest of the women in the work of the whole Church. The Bishop's address was followed by a talk by Mrs. Darling, of the Diocese of Southern Virginia, on How to Make every Woman in the Parish an Active Member of the Woman's Auxiliary. Although that ideal has not been reached, it is nevertheless true that never in the history of the Diocese has the Woman's Auxiliary been so active, or its Diocesan meetings so well attended.

Nearly \$2,000 has been collected by the Woman's Auxiliary in the Diocese for the relief of the Church in Japan.

THE GIRLS' FRIENDLY SOCIETY

Mrs. H. C. Bolton, president, and Mrs. E. B. Meigs, secretary of the Diocesan Council of the Girls' Friendly Society, Mrs. J. C. Boyd, a member of the national committee, Miss Bertha Sayles, president of the Senior Club, and four elected member-delegates, represented the Diocese of Washington at the meeting of the National Council of the Society in Baltimore last week. On Monday, November 12th, a party of one hundred members of the society, who are visiting Baltimore, in connection with the meeting of the Council, will arrive in Washington as the guests of the Senior Club, and will be taken on a sight-seeing trip to Mt. Vernon. Lunch will be served at Holiday House, the vacation home of the Diocesan Society which will remain open for the entertainment of visitors until December 1st. In the afternoon the party will be entertained at tea in the Elizabeth Roberts Memorial Rooms in Washington.

The members of the council will be taken to Holiday House on Wednesday, following the adjournment of the council meeting in Baltimore. There is a proposition before the council to make the Holiday House near Mt. Vernon the memorial to Elizabeth Roberts. The memorial funds are administered by a committee of the National Council. The present memorial consists of two comfortable rooms centrally located in Washington, where visitors are welcomed, meetings held, and parties given for the girls. But there is some feeling that this memorial does not sufficiently reach the need of the whole national body. On the other hand, one summer's experience has shown that nearly as many business women from other Dioceses visit the Holiday House for a vacation as from the Diocese of Washington. Indeed Washingtonians prefer to go farther away from home in the summer whenever possible. With both projects urgently in need of adequate support, careful consideration of the whole situation will be given by the Memorial Committee before any decision is reached.

A PROVINCIAL MEETING

The Girls' Friendly Society in the Province of Washington will also hold a convention during the meeting of the Provincial Synod in Washington on November 20th, 21st, and 22d. Miss Florence Newbold will represent the central office. Business sessions will be held in the Elizabeth Roberts Memorial Rooms, and a trip to Holiday House will be made. Miss Margaret Lukens, of Philadelphia, is the vice-president of the society in charge of the work in the Province of Washington. C. T. JEWELL.

CONSECRATION OF BISHOP STRIDER

THE RT. REV. ROBERT EDWARD LEE STRIDER, D.D., was consecrated Bishop Coadjutor of West Virginia in St. Matthew's Church, Wheeling, W. Va., on All Saints' Day, November 1, 1923, by his diocesan, the Rt. Rev. W. L. Gravatt, D.D., who was assisted by the Rt. Rev. William C. Brown, D.D., Bishop of Virginia, and the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, as co-consecrators. The Rt. Rev. Drs. B. D. Tucker, T. I. Reese, DuMoulin, and Thomas were also present and assisted in the laying on of hands.

The sermon was taken by the Rt. Rev. B. D. Tucker, D.D., Bishop of Southern Virginia, in the place of the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, who was unable to be present.

The theme of Bishop Tucker's sermon was, The last commission to the eleven, and the power that went with it (Acts 1: 8), and a synopsis of it includes the following points:

1. The first truth to be recognized is the great faith Christ had in Himself and in the power of His Gospel as a basis for the fulfilling of His world-wide mission.

2. The way He expected to accomplish His mission was through these eleven men. They were to be witnesses of Him, and to win the world for Him.

3. The faith of Christ was justified by the continual progress of Christianity. The progress came, not through money, organization, or position in society, but through personal witnessing for Christ. This was the power that defeated the civilization of the time and overthrew its ideals.

4. The "power" of Christianity comes through that kind of living and acting that compels men to acknowledge the Christ.

After the consecration the visiting prelates were entertained at luncheon by the ladies of St. Matthew's, at which congratulatory speeches were made. Among the guests at this luncheon, was Mrs. Isaac Strider, the Bishop's mother.

CONSECRATION OF BISHOP STERRETT

THE RT. REV. FRANK W. STERRETT, was consecrated Bishop Coadjutor of Bethlehem in St. Stephen's Church, Wilkes Barre, Pa., Friday, November 9, 1923, by the Rt. Rev. Ethelbert Talbot, D.D., presiding, assisted by the Rt. Rev. James H. Darlington, D.D., Bishop of Harrisburg, and the Rt. Rev. Wm. L. Gravatt, D.D., Bishop of West Virginia. The candidate was presented by Bishop Darlington and the Rt. Rev. Thomas J. Garland, D.D., Suffragan Bishop of Pennsylvania, while the Rt. Rev. Charles L. Slattery, D.D., Bishop Coadjutor of Massachusetts, preached the sermon (the major portion of which appears on another page of this issue of THE LIVING CHURCH).

At the celebration of the Holy Communion the Rt. Rev. Robert Carter Jett, D.D., Bishop of Southwestern Virginia, was the Epistoler, and the Rt. Rev. Frederick Burgess, D.D., Bishop of Long Island, was the Gospeler, Bishop Talbot being the Celebrant. The attending presbyters were the Rev. George Sherman Burrows, D.D., and the Rev. Frederic O. Musser. The Very Rev. D. Wilmot Gateson acted as Deputy Registrar, and the Rev. Frederic P. Houghton was Master of Ceremonies.

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ring, and the pectoral cross, worn by Bishop Sterrett at this time were presented to him by the parishioners of St. Stephen's Church, his former parish.

After November 14th the residence and office of Bishop Sterrett will be at 115 East Market St., Bethlehem, Pa.

BISHOP WHITE ILL

BISHOP WHITE, of Northern Indiana, is again under the care of a physician, and is expecting to go south in about three weeks. It is stated that the case is not critical and he has not been confined to his bed.

BISHOP LAWRENCE HONORED

AT THE semi-centennial of Boston University, which was celebrated in Boston, Mass., October 26th, the honorary degree of Doctor of Laws was conferred on the Rt. Rev. William Lawrence, D.D., LL.D., Bishop of Massachusetts. This is the second time in its history that the University has conferred an honorary degree, the only other such degree having been conferred upon Marshal Foch during his visit to Boston. Eleven degrees in all were conferred at this time.

The citation used in conferring the degree upon Bishop Lawrence was:

"Bishop William Lawrence—Bishop of Massachusetts, lover of men, who left high service in the preparation of a scholarly and efficient ministry to take his place among the people in the spirit of a great predecessor as fearless leader, wise counselor, and devoted friend."

BISHOP GARRETT'S BIRTHDAY

THE NINETY-FIRST BIRTHDAY of the Presiding Bishop, the Rt. Rev. Alexander C. Garrett, D.D., Bishop of Dallas, was marked by the launching of a golden jubilee memorial endowment fund campaign for St. Mary's College, Dallas, in order to make the college a permanent monument to the life of the Bishop, its founder.

At the birthday celebration, which occurred on Saturday, Bishop Garrett was notified that he had been made grand chaplain of the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction. When the Sovereign Grand Inspector General for Texas delivered the message, Bishop Garrett gave a formal episcopal blessing to him for the Supreme Council.

ST. ALBAN'S SCHOOL

ST. ALBAN'S SCHOOL, Sycamore, Ill., opened this fall, full to capacity. Of those in attendance thirty-two are new boys, and come from fourteen different states.

Much work has been done on the school property during the summer, and a building program has been drawn up for the purpose of enlarging the capacity of the school, as more are in attendance now than can comfortably be cared for. Repairs at the cost of \$5,000, have recently been made, and another thousand is being put into the Chemical Laboratory. Work is progressing on the building that replaces the Gymnasium and School Building that was destroyed by fire in June, with the hope that it will be usable by January 1st. The boys have \$3,000 in cash and pledges towards a new Gymnasium, to be begun in the fall of 1924, but generous gifts are needed to provide equipment.

The boys entering the large universities from St. Alban's are said to have done very well indeed.

PROTESTANT MINISTERS AT ST. LOUIS CATHEDRAL

THE MEMBERS of the Ministerial Alliance of St. Louis were welcomed by Bishop Johnson at a special service in Christ Church Cathedral on the morning of Monday, October 29th. The members of the association, consisting of Protestant ministers of many denominations, gathered in the Cathedral House and moved in procession to places arranged for them in the Cathedral, not entering the chancel. The Bishop alone conducted the service. He welcomed the ministers, he said, "with a feeling of genuine gratitude." "This particular fabric of brick and stone and mortar," said the Bishop, referring to the Cathedral, "houses the successors of those valiant men and women who, in early days, organized here in this little village on the river what came to be the first parish, according to our nomenclature, the first parish of the Protestant Episcopal Church west of the Mississippi River."

Conferences followed in the Cathedral house adjoining. Dr. Shailer Mathews, dean of the divinity school of the University of Chicago, was reported to have given expression to various epigrams that were not happily received by many of his associates. Several days later the faculty of Brookes Bible Institute, a Fundamentalist organization in the city, made protest against several of Dr. Mathews' utterances, describing his teaching as "discrediting the Bible though calling itself Christian."

PROGRAM PHILADELPHIA PRIESTS' CONVENTION

A MEETING of the Executive Committee of the proposed Philadelphia Priests' Convention was held in New York City on November 8th. The program of subjects for discussion was submitted by a sub-committee and met with approval. The program is as follows:

Tuesday afternoon, April 29, 3 P.M.—The Incarnation: The Deity of our Lord; The Virgin Birth of our Lord; The Resurrection of our Lord.

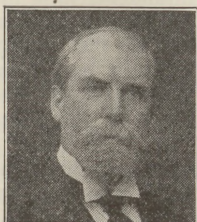
Tuesday evening, 8 P.M.—The Holy Eucharist: The Real Presence; The Holy Sacrifice; The Holy Communion.

Wednesday morning, April 30, 10 A.M. (for Clergymen only).—Moral Theology: The Study of Moral Theology; The Priest in the Confessional; Spiritual Guidance.

Wednesday afternoon, 3 P.M.—The Devotional Life of the Clergy: Prayer and Meditation; Rule of Life.

Wednesday evening, 8 P.M.—The Church and Reunion.

The question of the date of the convention was reopened as it was learned that the Church Congress had announced



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its 1924 session for the same week. The committee felt that a conflict was decidedly unfortunate, but, since over 300 clergymen have signed up for the dates adopted last spring, namely: April 29 and 30, 1924, it was decided to make no change. It was understood that the sessions of the Church Congress extend over into the following week, which would enable members of the Priests' Convention to attend many of its sessions after the work in Philadelphia was concluded.

The sub-committee appointed for that purpose is now engaged in securing the speakers. Announcement of names will be made later. While the convention is primarily for priests, the sessions, with the exception of one on the morning of April 30th, will be opened to the public.

As has previously been announced, the convention is regional in its character. The territory involved is the New England and North Atlantic States. Persons coming from other sections of the country will, however, be welcomed, although they would not have the same status as members of the Convention as those from the territory named. It is understood that a similar movement is being inaugurated in other sections of the country, all looking forward to a general Convention of Catholic Churchmen, within the not-distant future at some central location.

CHURCH PERIODICAL CLUB MEETING

THE NOVEMBER MEETING of the Church Periodical Club will be held on Monday, the 26th, at eleven o'clock, in St. Thomas' Parish House, Fifty-third Street and Fifth Avenue, New York. The speaker will be the Rev. R. W. Andrews, whose Tokyo home, the only one of our missionary residences left standing by the earthquake, is at present serving as Bishop McKim's headquarters. Mr. Andrews' daughter is a teacher in Tokyo.

ALABAMA DIOCESAN WOMAN'S AUXILIARY

THE ALABAMA Diocesan Branch of the Woman's Auxiliary held its annual Convention in the Church of the Holy Comforter, Gadsden, October 30th to November 1st, with an unusually large attendance. Bishop McDowell celebrated the Holy Communion the first day.

Miss Augusta Martin told of the beginning of a Social Service Work of the Church, to which she has been appointed, in the mountains of north-east Alabama. At an evening service, following an address by Bishop McDowell, a collection was taken for this work, amounting to \$600 in cash and pledges. The Bishop Wilmer Scholarship was augmented, and is being used for training a helper for Miss Martin.

Mrs. Charles Henderson was appointed by the Bishop Coadjutor to represent the recommended by the Lambeth Conference Women of the Anglican Communion, as recommended by the Lambeth Conference.

The following resolution was adopted: "RESOLVED: That in those parishes and missions where women wish to work in one organization, and all the members of the group work according to a definite plan and, in the five fields of service, . . . they be permitted and encouraged to report all such work, classified according to field, through the Diocesan Branch of the Woman's Auxiliary."

The place for the annual Diocesan

Council of Alabama has been changed by Bishop McDowell, at the request of the vestry of Trinity Church, Florence, and with the advice of the standing committee, to St. Mary's Church, Birmingham, the date remaining the same: January 23, 1924, the cause of the change being the uncertain health of the rector of Trinity Church, Florence.

YOUNG PEOPLE'S FELLOWSHIP ORGANIZED

MRS. GEORGE BILLER, of the Church Missions House, recently made a visit of two days to St. Paul's Church, Alton, Ill., the Ven. Fred D. Butler, rector, and was the guest of the rector and his wife. On Thursday evening, October 4th, the women of the Church Service League entertained over forty of the young people of the parish at dinner. Following the dinner an interesting program was given, and after the program a meeting of the young people was held in the parish house, when, after a brief service, the rector introduced Mrs. Biller.

Mrs. Biller gave a most inspiring and interesting address on what the young people of the Church are doing, and then suggested that the young people of St. Paul's form a Young People's Society of some kind. As a result of this meeting about twenty-five young men and women met Sunday afternoon, October 14th, and agreed to form a society. Sunday, October 28th, a second meeting was held when the organization was perfected and the Society was called the Young People's Fellowship of St. Paul's Church. During her visit in Alton, Mrs. Biller also addressed the women of the Church Service League. A luncheon was given in her honor on Friday, October 5th.

NORTH CAROLINA SOCIAL SERVICE CONFERENCE

AN INTERESTING and significant conference on Christian Social Service was held at a Chapel of the Cross, Chapel Hill, N. C., on Oct. 30th. The Bishop of the Diocese, and about seventy-five delegates, representing a majority of the parishes, were present.

The conference was opened by a Celebration of the Holy Communion, the Bishop being the celebrant, following which it then adjourned to the parish house, where the addresses and discussions took place. The address of the most interest was that of Mrs. Kate Burr Johnson, Commissioner of Public Welfare for the State of North Carolina. She gave an outline of the work of the State Board, and showed how and where the Church could cooperate and make more effective the welfare work of the State. Most of the counties of the State have a Public Welfare Superintendent, and his work can only be effective when the enlightened public opinion of the county is behind him. The Church can form this public opinion. Mrs. Johnson also told of the needed changes in the State prison system.

Dr. Joseph Hyde Pratt, President of the North Carolina Conference for Social Work, told of the legislative program which that conference was working out to aid the State Departments of Public Welfare and Public Health, and asked that Church people study that program, and then actively support it.

A very interesting address was made by the Rev. R. Cary Montague, of the Diocese of Virginia. He told of his work

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as City Missionary of Richmond, and showed the value of the coördination of relief work that he had been able to accomplish in the State of Virginia.

The conference was closed by a stirring Address by the Rev. C. N. Lathrop, Social Service Secretary of the National Council, in which he pleaded for the parish to be an integral part of the community, rather than, as is often the case, a separate entity.

The Conference was arranged by the Rev. L. N. Taylor, Secretary for Christian Social Service in the Diocese of North Carolina. It was the first such conference ever held in the Diocese, and from the attendance and interest it is believed that it will bear much fruit.

CENTRAL NEW YORK DAUGHTERS OF THE KING

THE EIGHTEENTH Local Assembly of the Daughters of the King of the Dioceses of Albany and Central New York, was held in St. John's Church, Auburn, N. Y., on October 6th. Mrs. Ames, of Cortland, gave a very complete report of the provincial meetings and of the Geneva conference. It was voted to help towards the expenses of a delegate to the Geneva Conference in July.

Mrs. Ashton being unable to serve longer as president of the Assembly, Mrs. George Ames, of Cortland, was unanimously elected to succeed her. Miss Lucy V. Wade, of Moravia, was elected secretary and treasurer.

The newly organized Bishop's Chapter of the Daughters of the King, in the Diocese of Central New York, now reports thirty-eight members from twenty-five mission stations of the Diocese. The work so far, has been largely one of organization, which was carried on at first by Mrs. D. B. Hamblin, of Oriskany Falls, who was secretary until she was obliged to give up her position on account of ill health. She has been succeeded by Mrs. Francis B. Stacey, of Pulaski. The work of the members at Constableville deserves special mention. Four of the five members in this mission are teaching in the Church school, one is organist, and all make at least one call each week on every sick person in the parish.

STUDENT WORK AT THE UNIVERSITY OF ILLINOIS

THE PROPOSED PLAN of turning Osborne Hall into a social center for all Church students has been carried out, and the students came back to the university the first week in September to find the repairs all made.

With the removal of a partition and the widening of a door-way, the lower floor is made into four good-sized rooms. The east room has been made into a permanent chapel which can be closed off from the others. The two large adjoining rooms are used for reading and writing, music, and resting. A small room on the south is used for an office, and at the back is a good-sized kitchen. One large room upstairs is exclusively for women and girls, and for guild purposes and committees. The rest of the upstairs is devoted to a private sitting room and two bedrooms for the use of the W.T.O. worker and two girl students.

The students appreciate very much this move which has been made for their comfort, and they are coming singly and in groups every day to make use of it. The plan to make the change was

brought before the Diocesan Woman's Auxiliary at their annual meeting last May and they, as individuals and parishes, pledged a sufficient sum through the Chapel Fund to finance the current expenses for a year, when the University Church Council found that the women of the diocese had agreed to do this, they agreed to make the necessary repairs. The first service in the chapel was held October 7th. Registration of Church students at the University is very large this year, and more interest is being shown than in any previous year. A good program has been mapped out, the beginning of which was a meeting on October 17th, at which an address on Stewardship was made by the Rev. Dr. Thomas, of St. Paul's Church, Chicago.

SAVANNAH PROGRAM CONFERENCE

AFTER SEVERAL WEEKS of preparation, a successful city-wide Conference was held in Savannah, Georgia, from October 28th to November 2d, conducted by Mr. Lewis B. Franklin, vice-president of the National Council. Four white and two colored parishes united in the effort. The conference opened on Sunday evening, October 28th, with a service at St. John's Church. All of the local white clergy were in the chancel and the Rt. Rev. F. F. Reese, D.D., Bishop of the Diocese, introduced Mr. Franklin. About 700 people were present. On Monday, Tuesday, and Wednesday afternoons and evenings, Mr. Franklin held conference sessions at the Guard's Hall, the evening meetings, especially, attracting large numbers of Church people. Fully 500 were present on the closing night. Thursday evening the local vestrymen and a few out-of-town representatives met Mr. Franklin for a discussion of the Program, and the following evening the colored vestrymen had a meeting with Mr. Franklin at St. Augustine's Church.

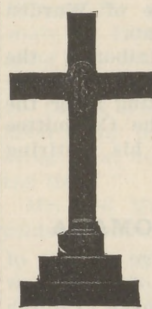
THE DUBOSE SCHOOL

DURING the sessions of the Synod of Sewanee, held recently at Chattanooga the following statement was issued by the Committee on Organization, of the DuBose School:

"During the August before the opening of the DuBose Memorial Church Training School, at Monteagle, Tenn. (an event which took place on September 21, 1921), the Committee on Organization elected the Rev. Mercer P. Logan, D.D., rector of St. Paul's Church, Charleston, as warden, and he was entrusted with the organization of the School, the forming of the curriculum, the selecting of the faculty, and the deciding of the policy of the School—in fact, he was entrusted with all of the affairs of the School.

"Two years have now passed, and the success of the School has far surpassed the most sanguine expectations of all concerned. The organization has worked admirably. The curriculum, adapted to mature minds, including mission work in the surrounding country and one and one-half hours of outdoor work each day, is meeting the needs of the men. The faculty is composed of scholarly men, experienced in educational work. The spirit of the School is fine, each one recognizing one rule of the School, coöperation. During the past year there have been in attendance thirty-seven men, representing twenty-three dioceses and one missionary district, as fine a group of men as could be gotten together.

"At the last annual meeting of the



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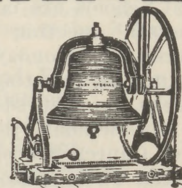
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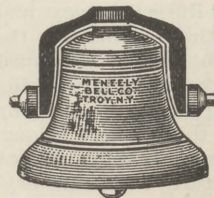
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WATERVLIET, N.Y.

Board of Trustees the title of Warden was changed to that of Dean.

"Archdeacon W. S. Claiborne, the Field Secretary, has been active in season and out of season, looking after the interests of the School. The Committee is highly appreciative of his untiring efforts."

BROWNELL HALL, OMAHA

IN THE PRESENCE of a large number of people, the corner-stone of the new Brownell Hall, the Nebraska Church school for girls, was laid by the Bishop of the Diocese, the Rt. Rev. E. V. Shaylor, D.D., Sunday afternoon, November 4th.

The local clergy assisted in the service, the music was rendered by the Cathedral Choir and by the pupils of the School. The Rev. Dr. Jenks and the Rev. Dr. F. G. Smith, pastors of the leading congregations of Presbyterian and Congregational people, gave brief addresses of greeting and of good-will.

For the last seven years Brownell Hall has led a somewhat precarious existence, but two years ago the Bishop and Trustees purchased eleven acres of ground in Happy Hollow, together with a large, commodious club house, formerly the home of the Happy Hollow Golf Club.

This club house has been adapted to the needs of the school, is now in service, and is quite suitable for a large number of pupils. The new building, of which the corner-stone was laid, is designed as a dormitory and administration building, and will be four stories in height. The equipment will be modern, and the building will compare well with any American Church school, and, together with the property now used, will accommodate a large enrollment. It is considered a real step forward in the interests of Christian education.

DIOCESAN SCHOOLS IN SOUTHERN OHIO

THE DIOCESE OF SOUTHERN OHIO is carrying out an extensive Normal School program for the training of Church school teachers. At the present time, two Normal Schools are in operation; one in Cincinnati, meeting for ten consecutive weeks, on Monday nights; and, one in Columbus, meeting for ten consecutive weeks, on Thursday nights.

In Cincinnati, the courses being offered are: Church School Ideals, which is given to the whole school, by the Rev. Maurice Clarke, the Executive for Religious Education; and three other courses, How to Teach the Old Testament, by the Rev. G. P. Symons, How to teach the Life of Christ, by the Rev. C. Russell Moody, and How to Train Devotional Life, by the Rev. E. C. Boggess. The text books issued by the National Department are being used, and are supplied to the teachers by the parishes to which the teachers belong.

In Columbus, the courses being offered are, a conference lecture on Child Psychology, by the Rev. Maurice Clarke, How to Teach the Old Testament, by the Rev. Sidney Sweet, How to Teach the Life of Christ, by the Rev. E. F. Chauncey, and How to Train Devotional Life, by Miss Dorothy Jewett.

The Principal of the Cincinnati School is the Rev. R. M. Hogarth, and the Principal of the Columbus School is the Rev. L. P. Franklin. These schools will complete their work on the 10th and 13th of December, respectively. In the beginning of the new year, it is expected that other Normal Schools will be opened in other parts of the Diocese.

CORNER-STONE LAID IN MILWAUKEE

LAST SUNDAY AFTERNOON, November 11th, Bishop Webb laid the corner-stone of the new St. John's Home, Milwaukee. It was a delightful autumn day and the occasion a joyful one to the Church in Milwaukee. A procession moved from the Cathedral Hall, headed by a cross bearer, and consisting of the trustees, the managers, and the general campaign committee, on behalf of St. John's Home; a second cross bearer, the clergy, the Dean of the Cathedral, and the Bishop of Milwaukee, attended by his chaplain, who carried the pastoral staff. Arrived at the site for the new building, a hymn was sung by the open-air congregation under the direction of Mr. Frederick Carberry. The members of the present family of St. John's Home occupied suitable chairs near the stone, and the Church public generally was able to range itself near enough to have excellent view of the proceedings. The office used was, with slight modifications, identical with that used on

the occasion of the laying of the corner-stone for the building lately demolished, which latter was erected in 1877, and the corner-stone laid by Bishop Welles on November 22d of that year. On the present occasion, the Bishop of Milwaukee laid the stone and delivered an address. He pointed out that not until the coming of Christianity, was provision anywhere, or ever made, in the heathen world, for the care of persons in distress of any sort. The ruins of old Rome and of old Greece afford marvellous examples of architecture and of art, but among them there is no trace of a home or institution for any benevolent purpose. The occasion being Armistice Day, the Bishop also spoke on the larger theme of carrying assistance to a burdened and wounded world, and urged his hearers to write the President and to their two senators, urging that the United States enter the World Court.

St. John's Home is being erected on the site of the previous edifice, together with the lot farther to the north. The old site, being the south portion of that to be occupied by the new building, is owned

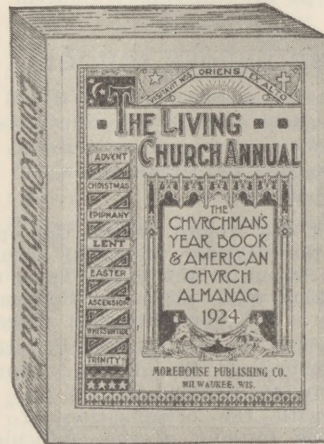
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contain also the newly enacted directions by the General Convention of 1922 entitled, Concerning the Service of the Church.

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- Table of Selections of Psalms.
- Table of Psalms for the Sundays of the Church Year.

All of these are fully authorized and now in force, superseding Tables in the Prayer Book and those adopted in 1919. Also: The Proposals of the Joint Commission on Revision of the Prayer Book relating to: Precedence of Holy Days, "Black Letter" Saints' Days. These have not yet been acted upon in General Convention.

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by the corporation of All Saints' Cathedral, and leased to the corporation of St. John's Home for a term of ninety-nine years, at an annual rental of one dollar; and the north portion is owned by the corporation of St. John's Home. The estimated cost of the building now in process of erection, together with the land purchased, will be approximately \$165,000. Of that amount, cash and subscriptions amounting to approximately \$110,000, are in hand. The balance, approximately \$55,000, is still to be raised. Should this notice reach the eyes of any benevolent-minded persons who might be interested to assist by a contribution, it would be well worth while, and the contribution would be very gratefully received by the Bishop of Milwaukee, or the trustees, for the purpose. The treasurer of the fund is Mr. W. F. Myers, Merchants and Manufacturers Bank, Milwaukee.

RACINE COLLEGE REORGANIZED

REAL PROGRESS was made last week toward the permanent recovery of Racine College School. At a meeting of the trustees of the College, the DeKoven Academy, which was established a year ago, was authorized to conduct the Racine College School, and Robert B. Cushman, who has been instrumental in establishing the Academy, was elected secretary and treasurer of Racine College. The Rev. Randall H. McG. Baker, who is at the head of DeKoven Academy, was elected warden of Racine College. Thus, though the two institutions retain separate corporate existence, they practically become united for the work of a school for boys in the buildings of old Racine College. The following

new trustees were elected: Bishop Burleson of South Dakota, the Rev. Louis H. Mathews of Racine, Charles M. Morris of Milwaukee, William Marr and George Kamm of Racine.

The following executive committee was elected: Bishop Webb, chairman; the warden of the college, vice chairman; the secretary of the college, secretary; Rev. Harwood Sturtevant, Rev. Louis H. Mathews, Dr. John G. Meachem, E. B. Hand, and Lieut. John B. Cushman.

DeKoven Academy now has an enrollment of about thirty students. Lieutenant John W. Everett is commandant.

EXHIBITION OF VESTMENTS

THE ST. HILDA GUILD of New York will hold its tenth annual exhibition of Church vestments, etc., at 605 Lexington Avenue, on Wednesday, Thursday, Friday, and Saturday, November 21st to 24th, and extends an invitation to persons interested to call on those days. A series of hostesses will serve tea from four until six on each of the afternoons.

ILLINOIS PRIEST HONORED

TAKING ADVANTAGE of the presence of the Rev. Joseph G. Wright, its president, at a meeting of the Standing Committee of the Diocese of Springfield, from which he has been absent for over a year on account of illness, the Ven. John C. White, Archdeacon of Springfield, gave an informal reception to the Bishop and clergy of Springfield in the Rev. Mr. Wright's honor.

Mr. Wright is the senior presbyter of the Diocese of Springfield, and is the last remaining link with the old Diocese of

Illinois. He was ordained to the diaconate in Decatur, Ill, in 1879, and has spent his entire ministry in the diocese. He has been for over forty years rector of Christ Church, Greenville, and has filled many positions of trust and honor, being rural dean of Litchfield at the present time.

Mr. and Mrs. Wright celebrated their golden wedding, September 7th.

DEAN OF FOND DU LAC

THE REV. EDWARD W. AVERILL, rector of Trinity Church, Ft. Wayne, Ind., has accepted a call to become Dean of St. Paul's Cathedral, Fond du Lac, Wis., and will take up his duties there in the near future.

Father Averill is a true son of the Middle West. His education was obtained from Northwestern College, Naperville, Ill., and the Western Theological Seminary in Chicago. He was ordained deacon in 1891 and priest in 1894 by Bishop McLaren, and his entire ministry has been exercised in the Middle West. He went to the Diocese of Indiana in 1897 before its division, and is the only clergyman in the Diocese of Northern Indiana who participated in its organization and has remained in active duty since that time. He has been almost continuously a member of the Standing Committee from the very first, and has been a deputy to all of the General Conventions since 1898. He has been rector of Trinity Church, Ft. Wayne, since 1904. During this time the parish has nearly doubled in numbers, becoming the largest in the Diocese and in the State. Recently a commodious parish house was erected in Ft. Wayne, under his supervision.

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DECLINES TWO IMPORTANT PARISHES

APPLAUSE, followed by the entire congregation rising as an expression of appreciation, greeted the announcement by the Rev. Luke M. White at the morning service Sunday in St. Luke's Church, Montclair, N. J., that he had decided to continue his rectorship there. The clergyman received a call early this month to become rector of the Church of the Epiphany, Washington, as successor to Dr. James E. Freeman, who became Bishop of the Diocese of Washington.

Mr. White has also recently declined a call to St. James' Church, Chicago.

The outstanding opportunities offered in St. Luke's Church, Montclair, are the progressive Church school work, and the opportunities for Church unity.

DEATH OF REV. JOHANNES ROCKSTROH

THE REV. JOHANNES ROCKSTROH, an aged priest residing in Fond du Lac, Wis., who has acted as secretary to Bishop Weller in recent years and who was also rector emeritus of Holy Trinity Church, Danville, Ill., in the Diocese of Springfield, died suddenly on Friday, November, 9th, of heart disease. He was seventy years of age. Mr. Rockstroh was born in Prussia March 3, 1853, and came to this country in 1869. He was ordained deacon in 1879 by Bishop John Williams and priest in 1882 by Bishop Doane. Beginning his ministry as assistant at St. Michael's Church, New York, he was rector of St. Paul's Church, Troy, 1881-85; priest in charge of St. Matthew's Church, Newark, 1885-90; rector of St. George's Church, Belleville, Ill., 1891-97, and of Holy Trinity Church, Danville, Ill., 1897-1916, since which later date he has been retired as rector emeritus. Mr. Rockstroh was president of the Standing Committee of the Diocese of Springfield for many years until his retirement, and served in General Convention as deputy through five sessions. He was diocesan correspondent for THE LIVING CHURCH at the time of his death.

DEATH OF REV. JOHN K. MOORHOUSE

THE REV. JOHN KENNEDY MOORHOUSE, a prominent clergyman of the Diocese of Pennsylvania, died early on Thursday morning, November 8, 1923, at his home in Conshohocken, Pa. Mr. Moorhouse has been rector of Calvary Church, Conshohocken, from 1910 until his death, and since 1918, Dean of the Convocation of Norristown, comprising virtually all parishes in Montgomery and part of Chester counties.

Mr. Moorhouse's death was due to heart trouble. He had been sick about two weeks. He is survived by a widow, a son, and a daughter. Bishop Garland conducted the funeral services. Interment was in old St. David's churchyard, Radnor.

Mr. Moorhouse was born in Allegheny, Pa., in June, 1877, and was the son of John and Annie C. Moorhouse. He was a graduate of Haverford College, and studied for the ministry in the Philadelphia Divinity School, under the personal tutorage of the late Rev. John Moses, formerly rector of St. Mary's Church, Wayne, Pa. He was ordained deacon in 1903, and the following year was advanced to the priesthood by the late

Bishop Whitaker, of the Diocese of Pennsylvania. During his diaconate he was placed in charge of the newly organized mission of St. Paul's, Bristol, Pa., and when that work became a parish in 1905, he was elected rector and remained there until he went to Calvary Church, Conshohocken.

DEATH OF BISHOP BOONE'S WIDOW

MRS. HENRIETTA F. BOONE, widow of the Rt. Rev. William Jones Boone, D.D., fourth missionary Bishop of Shanghai, died, after an illness of three weeks, in St. Louis, on November 8th, in her 82d year. Her daughter, Mrs. Albert R. Walker, of St. Louis, with whom she had made her home for the last two years, and her son, the Rev. Elliott W. Boone, of Manitou, Colo., were with her at the last. Her eldest daughter, Mrs. Caroline W. Rhein, of New York City, also survives her. She was buried in St. Peter's Cemetery, St. Louis.

DEATH OF HON. GIDEON C. WILSON

THE HON. GIDEON CAMDEN WILSON, Chancellor of the Diocese of Southern Ohio since 1905, whose serious illness was previously noted, passed into life eternal on Sunday, November 4th, at his home, Mount Washington, near Cincinnati. The funeral was held from the Cathedral, Bishop Vincent officiating, assisted by Dean Jones, Dr. Finchbaugh,

and others of the clergy, Wednesday, November 7th.

Judge Wilson was for several years county solicitor and Judge of Circuit Court of Appeals. He was born in Newark, Ohio, February 15, 1854. He leaves

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a widow, one son, and three daughters. In 1897 he was chosen a trustee of the Diocese and held that office until his decease. He was the Senior Curator of the Cathedral, having held that office since 1919, and having been a member of the vestry and later of the Cathedral Board of Trustees since 1904. He was a member of many clubs and civic organizations. As a wise counsellor and loyal Churchman he will be greatly missed.

DEATH OF REV. DR. PITTINGER

THE REV. ISAAC MCKENDREE PITTINGER, D.D., for twenty-five years rector of the Church of the Good Shepherd, Raleigh, N. C., died on Wednesday, November 7th, at the home of his daughter in Decatur, Ga. The funeral was held on Friday in his old parish, of which he was still rector emeritus. The service was conducted by the Rt. Rev. E. A. Penick, D.D., Bishop Coadjutor of North Carolina, assisted by the present rector, the Rev. H. G. Lane, and other clergy.

Dr. Pittenger was born in Mansfield, Ohio, in 1847. He first entered the Presbyterian ministry, but in 1879 he was ordained to the diaconate by Bishop Bedell. His early ministry was spent in Ohio and New York, but in 1891 he became rector of the Church of the Good Shepherd, Raleigh, remaining there until his retirement in 1916. He was a prominent figure in the Diocese, serving on many important committees. He was several times a delegate to General Convention. The present Church of the Good Shepherd, one of the most beautiful buildings in the State of North Carolina, was built during his rectorship, and largely through his efforts.

NEWS IN BRIEF

BETHLEHEM—The Rev. Percy C. Adams, who had accepted a call to Christ Church, Berwick, Pa., has, at the urgent request of the vestry and congregation of St. John's Church, Ashland, reconsidered his acceptance of the call, and has decided to remain at Ashland.

CENTRAL NEW YORK—This Diocese will soon have six members in active work in the mission field. Advices just received from the Department of Missions announce the appointment of two of its members as missionaries: Mr. William Bosely Goldrich, of Syracuse, has been appointed a missionary for Shanghai, China, while Miss Myrtle Arabella Spaeth, the adopted daughter of the Rev. Oscar Meyer, of Oxford, will go to Haiti as United Thank Offering missionary.—A beautiful stained glass window, picturing the story of Mary and Martha, has been placed in Trinity Chapel, Great Bend, as a memorial to Mrs. G. M. Hewitt who, with Deaconess Clark, organized a Sunday school in the loft of the paper mill nearly fifty years ago.—Trinity Chapel, Grieg, has received from Mrs. Henry H. Hough, the wife of the present Governor of the Virgin Islands, a beautiful hand-embroidered superfrontal for the altar, in memory of the late Mr. and Mrs. Jacob Van Woert. A handsome dossal has also been given.—In the vestibule of St. Mark's Church, Syracuse, there has recently been placed a bronze tablet in memory of the men of the parish who served in the World War.—The Rev. A. A. Jaynes, newly appointed dean of the Fourth District, presided at the convocation in Grace Church, Syracuse, on October 30th.—Bishop Oldham of the Diocese of Albany, will be the leader at a quiet day for the Woman's Auxiliary of the Second District, which is to be held in Grace Church, Utica, on December 5th.—The Woman's Auxiliary of the Second District, will send \$700 to the Japanese Relief Fund and \$225 to the Hooker School.—Bishop Anderson of Chicago, was the speaker at a mass meeting held in Grace Church, Utica, on October 30th.—St. John's Church, Elmira Heights, will shortly be in possession of a new rectory, now in process of erection.—Because the parish house is too small for many of the social activities in Grace Church, Waterville, St. Agnes' Guild has rented a former club room for general recreational purposes.—The Rev. Hubert S. Wood, of St. Paul's Church, Watertown, will

spend the winter in the South. Mr. Wood has had serious throat trouble, having had two operations, and his parish has given him a six months' leave of absence.—St. Andrew's Church, East Onondaga, has outgrown its present quarters and has procured two lots in a restricted district on South Salina Street. It is planned to erect a parish house first, which will serve for both church and parish activities.—St. Stephen's Church, New Hartford, has been completely restored from foundation to tower. The church was formally reopened by Bishop Fiske, on October 3d.

CHICAGO—The Rev. W. A. Gustin, after spending several weeks in the American Hospital in Paris, France, has sufficiently recovered to go to the South of France. He expects to spend the winter in Nice, his address being 10 Boulevard Tzarevitch.

NORTHERN INDIANA—St. Paul's Church, Mishawaka, has received a bequest of \$1,000 from the estate of the late Mr. J. Alvin Scott, for many years a vestryman and warden of the parish.—District meetings of the diocesan branch of the Church Service League, have been held in three places: at Plymouth, October 30th; Michigan City, October 31st; and

at Bristol, on All Saints' Day. A fine program had been prepared in each instance, Mrs. J. D. Herron, of Cincinnati, speaking on the Field Department; Archdeacon White, on The Rural Work and the Field Department; and Mrs. Margaret K. Bigler, of Kokomo, on What Children can do for the Field Department. The several meetings were well attended by the women of the districts, and much interest was manifested. Mrs. E. W. Averill has been for four years the President of the C. S. L. in the diocese, and resolutions were passed expressing the regret of all that she is leaving the diocese and the League.

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GENERAL CHURCH PROGRAM

*What is it?
How was it made?
How can I read about it?*

DURING the triennium 1920-1923, the Church was awakened to a new interest in her Mission, and did more work, sent out more workers and made larger offerings than ever before.

The regular giving for the general work of the Church has been lifted to a plane twice as high as before, and it is inconceivable that the Church can sink back into the former indifference and to the former low plane of giving. On the contrary it is confidently believed that the Church will press forward to greater things.

It was laid before the General Convention at Portland. A joint committee of the two Houses gave it careful and thorough consideration, holding public hearings to receive criticisms and suggestions and executive sessions for its study, and *unanimously* recommended its adoption.

Both Houses of the General Convention *unanimously* adopted the Program. It is therefore the *official Program* of the Church by action of the chief legislative and governing body of the Church.

ADOPTED BY GENERAL CONVENTION

IT was in this belief that the General Church Program for 1923-1925 was prepared.

It is a detailed statement of all the work and projects which will be carried out to the extent made possible by the offerings of the Church, including all existing work, its expansion, and new projects.

More than a year was spent in its preparation at national headquarters, in consultation with the bishops and other officers in the field.

For 1923 the Program covers work and projects amounting to \$6,000,000; for 1924, \$7,000,000; for 1925, \$8,000,000.

It was presented to the Convention in the form of a book consisting of two parts, The Budget and The Priorities. The Budget covers all existing work. The Priorities includes all that will be done in addition, as the means are provided.

DIFFERENCE BETWEEN BUDGET AND PRIORITIES

THERE is *no essential difference* between The Budget and The Priorities. The work and projects in both are of the same character. The only real difference lies in the fact that appropriations have been made for all that is included in the Budget. Appropriations for the objects in The Priorities will be made as rapidly as the offerings of the Church will justify.

Appropriations were made for the whole amount of the Budget, which is something over \$4,000,000 a year, because it was believed that the Church would not think of retreating.

The Priorities include additional needs for constructive

advance, the carrying out of which would cost \$8,600,000 during the three-year period. These Priorities are offered not only because of the great need but because it is believed that the Church will not be willing to stand still and will certainly insist upon making a *forward movement*.

This Program does not include all the needs and opportunities which confront the Church. It would be easily possible to present a program several times as large. This Program is merely a definite, carefully digested statement of a part of what the Church ought to do. It represents a minimum, not a maximum of duty.

ALLOTTED TO DIOCESES AND DISTRICTS

THE General Convention directed that the whole Program be allotted to the dioceses and districts on a sliding scale on the basis of local current expenses, indicating how much of the quota is for the Budget and how much is for the Priorities.

These diocesan quotas are not assessments, but are moral obligations and the canon requires the taking of the necessary steps to raise the whole quota.

What is expected of every diocese and district and every parish and mission is an honest effort to raise at least the full quota for the whole Program. Disloyalty will not consist in a failure to reach this minimum requirement; it will consist in the failure to make a sincere and energetic effort to do so.

BOOKS ON THE PROGRAM

THOSE who desire to examine or study the Program are referred to three books, copies of which can be purchased through the Book Store at the Church Missions House.

1. *The General Church Program*, containing The Budget and The Priorities in complete detail. Price, 50 cents.

2. *The Program Presented*, an explanation of the

Program and of the principles upon which it is based. It is intended primarily as a text book for parish group meetings or for general reading. Price 25 cents.

3. *The Story of the Program*, a book dealing in a more complete way with the Program, giving a full narrative of the work to which the Church stands committed. It is designed for general reading and for the use of leaders and speakers. Price, one dollar.

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