

The Living Church

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NO. 5

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BISHOP LAWRENCE'S "FIFTY YEARS"

Editorial

THE DEATH OF BISHOP SHERWOOD

HAGGLING WITH GOD

By the Rev. B. Z. Stambaugh

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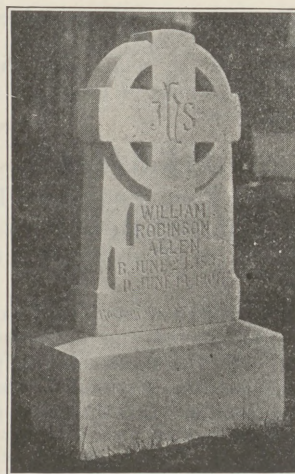
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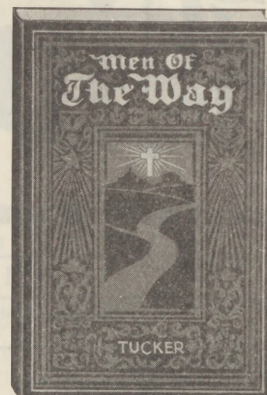
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A Weekly Record of the News, the Work, and the Thought of the Church

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It may be too late, quite too late, to set right mischief once done, to avert consequences, to stop the working of the evil that we have set in motion. But it is not too late, it is never too late, to come back to God. If you can't be what you might have been, yet you can still be something that Christ will love and value—a humble, penitent soul. If you cannot serve God as you might have done—nay, if you have done harm that you can never undo—yet you can still give Him what He values more than all service—a will surrendered to His Will.—*Archbishop Temple.*

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VOL. LXX

MILWAUKEE, WISCONSIN, DECEMBER 1, 1923

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EDITORIALS AND COMMENTS

RECEIVING Bishop Lawrence's little book, *Fifty Years*, in which is contained his address given at the recent thirtieth anniversary of his episcopate, it is a pleasure to recognize the kindly tone in which it is written, and to follow the development of the

Bishop Lawrence's
"Fifty Years"

Bishop's own views on religious matters. One phase of the address we have

sufficiently considered editorially. For the rest, it is enough to say that all of us who are in or past middle life have passed through much of the same experience. But the changes in religious belief during these years, in so far as they have affected most of us, do not touch the essence of the Faith.

The Church must always write her theology in the language of the day. Her apologists are bound to correlate that theology with the science and the philosophy of the same day. In doing so, though, being themselves products of the day, they accept that science and that philosophy, it must always be remembered that *the Church*, as distinct from the apologists, neither accepts nor rejects them. The expression of the Faith, therefore, in the language of the philosophy of any day, is necessary and inevitable if it is to be made intelligible to men of the day, but notwithstanding, the essential and unchangeable element is not the philosophy but the theology that is expressed in its terms. Thus, if the philosophy—or, it may be, the science—gives way, that which falls is only the philosophy (or the science) and it becomes necessary afterward simply to express the same old theology in the newer language that is required by the change in the philosophy or the science of the new day. That is what has happened in the past fifty years. It has happened repeatedly in other centuries. Thus it is not the theology of the Church that has changed in the Bishop's recollection and in ours, but the philosophy in whose terms the theology has been expressed. The Creeds, however, being assertions of simple fact, with no attempt to correlate or adapt them to the thought of a particular day, are not and cannot be made subject to the changing philosophies or advancing knowledge in science in any day.

It is impossible not to compare Bishop Lawrence's *Fifty Years* and its conclusion, with the "Recollections and Forecasts" in which the Rev. Dr. McConnell has recently reviewed the same period in his own life. Dr. McConnell has passed through greater intellectual perturbations and changes than has Bishop Lawrence, and his conclusion of the whole matter is one with which all of us can sympathize who have passed through the intellectual changes of any considerable part of the past fifty years—and no thinking man past fifty years of age is exempt from it: "When a man has tested dogma by his intelligence, and emotions by psychology, he has come to distrust them both. He is then ready to be drawn by the mystery, the awe, the indefinite power of Sacraments. The most emancipated free thinker instinctively

bows his head, if not his soul, if he find himself present at the Mass."

More fitting words could scarcely be found as the summary of *Fifty Years* of ever-changing thought than these.

In the meantime the Creed stands firm, its statements of fact not being subject to the changing philosophies of any day.

THERE was one other passage in Bishop Lawrence's thoughtful address that seemed to us a little misleading and perhaps a mere slip on the Bishop's part. In expressing that view that "there is no essential connection between the belief in the Virgin Birth and a belief in the

Incarnation," upon which we have already commented, he observes: "It is now a source of satisfaction to read in Bishop

Gore's later works, wherein he is defending the doctrine of the Virgin Birth, that he has come to the same conclusion."

As no reference was given to any specific writing of Bishop Gore's, it was obviously impossible to say more than that we thought the Bishop mistaken as to Bishop Gore's attitude, being fairly familiar with his recent works. In a recent editorial, the *Churchman* takes up this opinion, and cites several passages from Bishop Gore's *Belief in God*, printed on pages 274, 279, 280, and 281, as being those to which Bishop Lawrence refers. The *Churchman* may, or may not, be right as to the identification of the passages referred to by Bishop Lawrence, but as we recall no later utterance from Bishop Gore on the subject of the Virgin Birth, it may be assumed, at least, that these must probably give an indication of his view.

Reading these paragraphs in connection with their context, it seems to us not a legitimate inference that Bishop Gore would be in agreement with Bishop Lawrence in the view expressed.

The detached passages are from a very carefully written excursus on the Virgin Birth which begins on page 274 of *Belief in God* and covers nine pages. Bishop Gore starts with the fundamental postulate that the apostles did not base their faith in Jesus on any circumstances connected with His birth, and that such circumstances "ought not to this day to form part of the basis of the claim." That is to say, if we understand the Bishop aright, the doctrine of the Incarnation is not a deduction from the fact of the Virgin Birth. This is also explicitly stated in the recent Declaration of the House of Bishops: "It is not the fact of the Virgin Birth that makes us believe in our Lord as God, but our belief in Him as God makes reasonable and natural our acceptance of the fact of the Virgin Birth." This sentence seems to us admirably to express the substance of the passages quoted from Bishop Gore. The doctrine of the Incarnation is primary; the fact of the Virgin Birth is subsidiary, as everything else is subsidiary to that primary doctrine: "The question of faith

in Jesus must rest still," continues Bishop Gore, "where it was made to rest from the beginning, on the life, teaching, death, and resurrection of Jesus."

So far as we know, there is no disagreement among Churchmen as to this. We have no recollection of any standard writer basing his belief in the Incarnation on the fact of the Virgin Birth. Nowhere have we seen the syllogism expressed: Because Jesus Christ was born of a Virgin, therefore He is to be accounted Son of God. Certainly the Declaration of the Bishops repudiates that syllogism quite as truly as do Bishop Gore or Bishop Lawrence.

But this really is not equivalent to the position which Bishop Lawrence believes that he holds in common with Bishop Gore: that "there is no essential connection between the belief in the Virgin Birth and a belief in the Incarnation." Perhaps it may be said that Bishop Lawrence is speaking of "a belief" and Bishop Gore of *the* belief in the Incarnation, and that the former could be dissociated from the doctrine of the Virgin Birth while the latter could not. Even so the two bishops would not have been found in agreement. True, "the faith stood and still could stand" upon the Incarnation apart from the Virgin Birth, since it did so stand in those years in which the apostles made their first converts. "Nevertheless," Bishop Gore hastens to add—and this the *Churchman* does not quote—"when that standing ground has been gained, and the question of the birth, blackened as it" (i.e., the question, not the birth) "has been with controversy, is approached, the honest student must not confuse the raising of every conceivable objection to the stories with evidence that they are really insecure. . . . When the story of the birth of Jesus became known—I suppose before the destruction of Jerusalem—it was eagerly welcomed, no doubt because of its harmony with the belief about Christ's person as more than human. The fact of the Virgin Birth became at once, it would appear, by the beginning of the second century, an element of the creed of the Church, now being formulated. This was in part no doubt because of its thought congruity both with the idea of the divine Incarnation and with the idea of Christ as the sinless source of the new humanity, the second Adam. Already I think in St. John i. 13 the connection of the Virgin Birth with the sinless source of the regenerated life is apparent. *For myself, I confess I feel this connection to be most intimate*" (pp. 280, 281).

Yet the question as to whether the Virgin Birth shall be accepted as a factor in the doctrine of the Incarnation or as an independent fact is less important than the question as to whether it be accepted at all. Certainly the Church demands only the latter, but the importance of the former grows out of the fact that unless one perceives the congruity of the Virgin Birth with the Incarnation, he almost certainly rejects the former and misunderstands the latter. To place the fact of the Virgin Birth in the Creed were an anomaly unless it be vitally connected with the Incarnation. And the Church, having placed it in the Creed, necessarily guarantees both the fact and the cardinal importance of the fact.

REPRINTING in this issue an extract from the remarks of the Rev. Dr. Wm. E. Barton, given as Moderator before the recent National Council of Congregational Churches, we note especially his view that "the attempt to make some progress toward healing of the breach between Episcopalians and Congregationalists by some form of reordination or joint ordination has proved completely fatuous. The road that lies in that direction is plainly marked, 'No Thoroughfare.'"

We believe Dr. Barton is right, and we could wish that all Churchmen might reach the same conclusion before any more misunderstandings and embarrassments are created.

The real fact is that, if we have a valid reason for insisting on episcopal ordination, we must convince those who have it not of the validity of that reason, or we have no right to ask them to submit to the ordination. If we evade the reason but still demand submission, it is inevitable that each particular experiment will result just as unhappily as that which has been made with Congregationalists.

For after all, no body of men worthy of respect is going to ask its ministers to submit to a new form of ordination which

they deem meaningless and we deem vital; and the movement toward unity may now well assume some other form.

THE sudden death of Bishop Sherwood produces almost consternation in the Diocese of Springfield and wherever he was known. Consecrated less than six years ago, he was still among the youngest members of the House of Bishops, and had made an enviable record for himself as first missionary in his diocese. A native of Illinois, his whole ministry had been given to that state, and wherever he had been he had won real esteem and friendship. His diocese, his province, and the national Church are poorer by reason of his death.

May God grant him rest and peace!

AGAIN we have the pleasure of acknowledging new enrollments among the ASSOCIATES OF THE LIVING CHURCH as follows:

	Number of Subscribers	Total Subscribed for First Year
Week Ending Nov. 24, 1923	6	29.00
Previously Acknowledged	317	3,560.50
	323	\$3,589.50

ANSWERS TO CORRESPONDENTS

INQUIRER.—There is no such exact uniformity in the use of the several terms as to limit their meaning as strictly as you suggest. Specifically: (1) a "High Mass" commonly, though not invariably, implies music and incense, and if the term "Solemn" is prefixed, it implies a greater degree of ceremonial, with, generally, three "sacred ministers" participating—(2) "Processionals" are appropriate at all times, and "Solemn Procession" implies the greater elaboration of a procession around the church.—(3) The custom of invariably singing a processional hymn is confined to the American Church, and the silent entrance of the choir preceded by the processional cross is more usual outside this Church; but the American custom has much to commend it.—(4) The *sequence* is a hymn, sung before the gospel, and is appropriate on any day.—(5) A *pontifical mass* is one at which the bishop, present officially and not casually, is the celebrant.—(6) The celebrant is bound to receive at each separate celebration, even though it compels him to duplicate in a single day.—(7) The present Anglican rubrics, providing for the ablutions after the benediction, differ from the older rules which provided for the cleansing immediately after receiving. It is not necessary that there be any ceremony in connection with the ablutions.

J. F. C.—We have no data from which to tell how many of the clergy of the American Church are in actual service. The whole number of clergy is slightly more than 6,000.

AMERICAN CATHOLICISM.—The perversion of G. K. Chesterton to Romanism was recorded by THE LIVING CHURCH, in its issue of September 2, 1922, page 622.

X. Y. Z.—There is good authority for the use of altar lights at Morning Prayer, though very many prefer to use them distinctively for Holy Communion, and therefore not for the morning office.

ACKNOWLEDGMENTS

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On November 24th the Japanese Emergency Relief Fund totaled \$436,000. \$500,000 is needed as a minimum.



BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

THE First Unitarian Parish, of Westwood, Massachusetts, has introduced "a symbolical communion service, which is having a growing appeal. The form used has unique features, which preserve the mystical values of the traditional communion service, and

yet is free from implications that many have found objectionable. The elements are not distributed. The center of emphasis is upon the breaking of the bread and the pouring of the wine as symbols of Jesus' sacrifice. The organ plays softly throughout the main part of the service. The climax is a period of absolute silence, intended to take the place of the distribution of the elements to the congregation, and to provide a moment when, quickened by the suggestive symbolism, the worshipping people may be lifted into actual communion with God."

Well, why not? If one starts with the Zwinglian hypothesis, and then makes sure of its truth by abolishing the priesthood, there is surely no objection to doing as one pleases with old institutions. There is a reminiscence of high mass in its most modern form about the Westwood rite: the contemplation of a mystery without partaking of it. But I cannot help wondering what "implications many have found objectionable." Can it be something in the Institutor's words or deeds?

But I remember what a well-known latitudinarian of the last generation used to say: "It would be a very much better reminder of Christ's Passion to hang out a card from the pulpit, with 'Christ died for you' printed on it!" Someone has put the case very neatly: "The sacraments, all of them, are needless encumbrances for a non-sacramental religion."

IT IS PAINFUL to discuss the material side of sacred things: but sometimes it seems unavoidable. I went the other day to a church where the new method of communicating the people by "intinction" is practised, and certain thoughts came into my mind which must be expressed. The only reason for "intinction," so-called, is the fear of germs—mysophobia, to give it its scientific name. Germs abound: if you drink from a common cup, you may get germs. Therefore, abolish the common cup. He who ordered the common cup was not as well-informed about germs as we are, or He would never have done it! I knew an elderly woman who had that idea, though with her it took the form of shuddering repugnance to contact with anything anyone else had touched. She took three or four hot baths every night—until they took her to, an asylum for such cases.

Well, admit that reasonable precaution should be taken against the bacteria of disease: still, I don't see that the exploiters of this new method have improved on the old. Let us be brutally candid. The hosts are put upon a paten which has not been scoured with antiseptic, presumably, and are exposed to the air of a church, too seldom fumigated, even with incense. At the consecration the priest is required to lay his hand upon them, his bare hand, covered with bacilli perhaps. Then he takes each host, dips it in the chalice (which is open all the time to the peril of infection from the air of the church), and lays it either in the hand of the communicant, or upon the tongue. His fingers, in the latter case, are almost certain to come in contact with the lips of the communicant. In the former case it is difficult to manipulate the "intincted" host (I use the verb which I found) so as to avoid personal contact between it and the hand of the priest; and its moistened condition renders it peculiarly susceptible to germs. Really, the Commissioners of Public Health ought to intervene! Absurd, you say? By all means. But not so absurd as the endeavor to modify a rite nineteen centuries old, in the interest of neurotic mysophobia. If we must go "chopping and changing it," let us frankly have Communion of the people in one kind, nor profess to have kept both kinds by an unseemly compromise.

WHEN I COMMENTED upon a speech of the Rev. Dr. Barton, of Oak Park, before the Congregational Council, I had before me a report of that address prepared by a Congregational minister for a famous newspaper. That report omitted one sentence: "It is not to be inferred, however, that they do not claim for their own ministry the full essential of a priestly function; they believe themselves now to possess all the priesthood which any denomination could confer upon them."

This is, of course, *pour rire*. It is by way of saying that there is no ministerial priesthood. And that is the very question at issue.

I CUT THIS from the morning paper:

"TIRES OF POLITICS IN PULPIT, QUILTS CHURCH AFTER 35 YEARS

"DETROIT, Nov. 6—Political stump speeches from the pulpit and unceasing 'criticism of the best government on earth,' in a place of solid religion, has led Horatio S. Earl, for thirty-five years a member of the Cass Avenue M. E. Church, and part of that time a member of its official board, to tender his resignation to Dr. Robert Tucker, its pastor. Mr. Earl said today: 'I am tired of hearing nothing but "dry" and election propaganda when I go to church on Sunday. That isn't what church is for. I have stood it as long as I can, and my resignation is simply a protest against it'."

It is no wonder, if Mr. Earl has had the full course of sermons we are asked to preach: "Anti-Tuberculosis Sunday," "Child Labor Sunday," "Sanitation Sunday," "Good Government Sunday," "World Court Sunday," "Tenement House Reform Sunday," and the rest. Moderation, and the teaching of that religion which, fulfilled, brings fulfillment of all duties, should control our pulpits: but, better yet, one must learn that sermons are not Sunday's chief concern.

OPERATIC MUSIC AT DIVINE SERVICE

HOW LONG will the organists of a number of Catholic churches continue to torment the imagination of those who honestly try to assist at Mass with devotional attention?

I am not a musician, but like many others love music and have an extensive musical memory. I find the music of the Mass supremely beautiful and regret the interpolation of "popular" music. The power of music over the senses is unquestioned and by the laws of mental association we can not help the recurrence of mental images more or less distracting.

When I hear Offenbach's *Baccarole* I view once more the Venetian scene, and the fair Cavalieri with her seductive charm glides into the picture in her gondola. The *Vissi d'arte e d'Amore* from "Tosca" invariably brings the beautiful Far-rar kneeling on the operatic stage. She sings a hymn to the Virgin to be sure, but her hearers think more of the sorrows of the diva than of the joys that await the blessed.

Then Saint Saëns' *Mon Coeur S'ouvre à ta Voix*, beautifully played, but we behold once more the majestic Homer—a rose-crowned Delilah waving her white arms enticingly toward the Samson-like Caruso. It is a Biblical scene, but not harmonious with the Mass.

O these tantalizing distractions! Once we heard the Kash-niri song beautifully played, with many variations, but we recognized it and instantly recalled "Pale Hands" sung by a baritone during a performance of "The Sheik." Over the pages of the prayer book appeared Valentino standing beneath the balcony of his odalisque with his faun-like grace and the smile that is not exactly ascetic.

The "Rosary," another favorite, is emotional rather than religious in sentiment, and after all, why should we have to endure this struggle to keep out worldly thoughts suggested by erotic music? The most beautiful operatic music is surpassed by the sacred strains of Mass and Vespers, and no ballads ever written are so sweet as our Catholic hymns.—MARY GENEVIEVE MANAHAN, in *America*.

FALSE PHILOSOPHY has ruined more lives than the weapons of warfare.—*Rev. William Porkess, D.D.*

CONGREGATIONAL VIEW OF THE CONCORDAT PROPOSAL

The following is an extract (taken from *The Congregationalist*) from the address of the Rev. William E. Barton, D.D., as Moderator before the National Council of Congregational Churches in the United States at Springfield, Mass., October 16, 1923. Dr. Barton was one of the original group of Congregationalists who, with a group of Churchmen, prepared the proposed Concordat, and was also a member of the official commission of the Congregational Council that conferred later with our own commission on the subject between the General Conventions of 1919 and 1922. Dr. Barton's remarks are quoted as indicating the Congregational point of view with respect to the proposals for an approach to unity that were under discussion between 1917 and 1922.—EDITOR L. C.

THE recent negotiations of a Commission appointed by this body with a Commission appointed by the General Convention of the Protestant Episcopal Church of the United States, have brought intimately to our knowledge the deep earnestness on the part of that Communion in its desire for a reunited Christendom. In some respects their earnest desire for Union is a reproach to our complacent indifference; in other respects, however, it is apparent that the Episcopal Church is at present in no position to make effective overture on behalf of Church Union. The High Church element within it will not consent to any measure which could be accepted by this, or any other self-respecting and democratic organization.

The attempt to make some progress toward a healing of the breach between Episcopalians and Congregationalists by some form of reordination or joint ordination, has proved completely fatuous. The road that lies in that direction is plainly marked, "No Thoroughfare." The sooner that Episcopalians and Congregationalists understand each other the better.

Congregationalists admit no defect in their orders, and if there were a defect they know of no body of churches and no ecclesiastic within any such body who could correct that defect. Congregational churches gladly acknowledge the validity of the ministry of the Episcopal Church, but they do not acknowledge any measure of superiority above their own. Congregationalists claim for their own ministry all that they can ever admit of validity or spiritual efficacy in any ministry.

Congregationalists have emphasized the prophetic element in their ministry and have stood ever for the liberty of prophesying. It is not to be inferred, however, that they do not claim for their own ministry the full essential of a priestly function. They believe themselves now to possess all the priesthood which any denomination could confer upon them.

Congregationalists seldom use the title "Bishop." It has sometimes been supposed on this account that they admit a lack of episcopal ordination. On the contrary, Congregationalists maintain that they have preserved the episcopacy and that their ordination is valid, that it is ordination at the hands of bishops. In this contention they make their appeal with confidence to the history of the primitive Church, to the New Testament, and to their own form and nomenclature.

A Congregational minister ought to be humble, but he ought also to assert himself in his ministerial standing as the peer of any ecclesiastic in Christendom from the Pontiff up. The Bishop of the First Church of Oak Park may be in his own proper person the least, and least worthy, of the servants 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 Canterbury.

Our friends in the Episcopal Church, in their proposal to confirm and ordain us, have taken pains to say that we are at liberty to believe, if we can possibly believe, that we are and have been already confirmed and ordained. They tell us that while the form in which they might confer upon us a supplemental ordination would of necessity imply the contrary, they would, out of regard for our feelings, make that implied denial as delicate and unobtrusive as possible. To this I can answer for myself, and I think for practically the whole of our Congregational ministry, I was ordained and I was married in the same year, 1885. I have children and grandchildren by both of these relationships. If any man asks me now to be ordained by a Bishop of the Protestant Episcopal Church in order to make my ministry more nearly acceptable to members

of that Communion, he doubtless will intend the invitation as a courtesy, and I would receive it as such. But I would answer him with equal courtesy and say that I would consider it equally a compliment if it were suggested to me that my children would appear to him to be more nearly legitimate if I should consent at this time to a supplemental marriage at the hands of a justice of the peace.

It has been assumed that Congregationalists assert for themselves no claim to a share in the historic continuity of the Church. On the contrary, we assert and emphasize it. If any religious body has apostolic succession, we think we have it. We cannot admit that any organized body of Christian people stands in closer relationship to the apostles than we do, either in the matter of historic continuity or in the perpetuity of apostolic life and tradition. We do not claim to be the only ones who have preserved the apostolic spirit, but we cannot admit that either doctrine or spirit belong more definitely to any other body of Christians than they belong to us.

The more clearly other denominations understand this the better. Any movement for reunion which is to include the Congregational churches must meet our churches on a level. We shall assume no spirit of arrogance or superiority in our dealings with others, nor can we admit any affirmation or implication that acknowledges their superiority over us.

SONGS OF A MYSTIC

1. My Candle.

The hallowed Host, devoutly treasured,
Pervades me through and through.
Its essence pure, with power unmeasured,
Has made me whole and new.
Oh mystery, that I who lowly
Before Thy altar kneel,
Thy potent Being, Thou most Holy,
Within myself should feel—
Yet all the sons of Thy creation,
Where'er they seem to be,
For æons past our contemplation
Dwell and abide in Thee!

MARGARET MUNSTERBERG.

"ARE YE ABLE?"

"Are ye able?" asked the Master,
Long ago in Galilee;
Of two faithful loving brothers,
"Can ye always follow Me?"
And the kind eyes searched their faces
And the trusting hearts below,
As they answered, "We are able;
At Thy word, dear Lord, we go."

"Are ye able?" asks the Master,
Tenderly of you and me;
"Can ye walk the way of sorrow,
Climb the steeps of Calvary?"
And our hearts can only answer,
"Ah, dear Lord, what can we say?
Well Thou knowest all our weakness,
All our failures 'long the way."

"Are ye able?"—still the question,
Till at last our blind eyes see
Visions of the Man of Sorrows,
On the hills of Galilee.
See the sad face, strong and tender,
Hear the low voice, sweet and true;
As He gave the wondrous promise,
"To the end I'll be with you."

"Are ye able?" Faith now answers,
With the sons of Zebedee,
"Ah, we too, have known Thee, loved Thee,
Walked and talked, dear Lord, with Thee:
Though the way be long and lonely,
Set with conflict, toil, and woe,
Yet with Thee, we too are able;
At Thy word, dear Lord, we go."

VERA B. MOOK.

Haggling With God

A Sermon by the REV. B. Z. STAMBAUGH,

Rector of Christ Church, Adrian, Mich.

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, and Jehovah will be my God,—then this stone, which I have set up for a pillar, shall be God's house: and of all that Thou shalt give me I will surely give the tenth unto Thee."—Genesis 28: 20-22.

JACOB was fleeing for his life from the murderous wrath of his brother Esau. By an unworthy trick, which cannot be justified even by the injustice he had suffered at his brother's hands, he had brought this wrath upon his own head. And now, unaccompanied by servants and with none of the trappings that would indicate the wealth and importance of his father's house, but furtively, on foot, he was trudging alone through the wild, rough country, on the road to Haran—Haran, whence his ancestor, Abraham, had come so long before.

At the end of the second day of his flight—tired, discouraged, and now thoroughly frightened—this badly spoiled young man had begun to learn a valuable lesson, as he lay down, with his head pillowed on a stone, and fell asleep. He had lost some of his confidence in himself and his own powers—which was an excellent thing for him to lose. And he had begun to fear, in his misery, that he was not only an outcast from his father's house, but also an outcast from the care and love of Jehovah. But while he slept, there came a vision of the ladder of communication between earth and heaven. On the morning, his first waking thought was a realization of the fact that Jehovah was with him, and that the stony hillside was truly Beth El, the House of God.

A wonderful step had been taken in the development of religious faith, when Jacob comprehended the fact that God IS FAITHFUL—that He cares for His children wherever they are. He did not realize, of course, that all men are the children of God. That remained for the great prophets of his race to discover many centuries later, and for our Lord Himself to interpret as a living reality. But Jacob, primitive, barbarous, superstitious, and un-spiritual, as we are bound to admit he was, had made a great discovery—was far ahead of his time—when he realized that he could DEPEND on God. And Jacob knelt there on the stony hillside and offered a prayer. It is not the type of prayer that you and I should use, but it is a great prayer—for Jacob. And I am offering it as our text today because it embodies a type of piety which you and I need to examine: This is Jacob's prayer:

"If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, and Jehovah will be my God, then this stone, which I have set up for a pillar, shall be God's house: and of all that Thou shalt give me I will surely give the tenth unto Thee."—Gen. 28: 20-22.

I.

Sounds fair enough doesn't it? Certainly this prayer expressed a fine sentiment for Jacob, and it represents A TYPE OF GENUINE PIETY.

Only a man with a vital religious life could have offered that prayer. Jacob had an implicit belief in the power of Jehovah and in the reality of His presence there at Beth El. He was as simple and artless as a child. God was real to him in a personal, satisfying way.

It would be a great thing for the Church today if our people in general had as few doubts as Jacob. There is too much vagueness and uncertainty in the average Churchman's faith. It isn't real enough to him. Jacob's prayer was definite. He knew exactly what he wanted, and asked for it.

Now, to be sure, we who have learned to pray in the Name of Jesus Christ our Lord, understand that there are some things we cannot pray for—that we cannot even desire, in His Name. But what a multitude of things there are which we *can* desire and *can* pray for in His Spirit and His Name, not selfish

things, but noble ideals and high hopes. Why should we not be more definite, franker about these things, than we are?

In this prayer, Jacob proposed to give Jehovah a definite place in his life. He was going to be systematic in his religion. He asked God to have a part in all his interests, to be his companion on the journey back to the "old country," back to Haran, the city of the Moon-cult. And Jehovah was to make him prosperous in business, to secure for him a suitable wife, and to render other reasonable services. Jehovah was to serve as a kind of glorified insurance policy on life, property, and business outlook.

There are many of us who would be better Christians than we are if we had even such a type of piety as this of Jacob's, if we gave religion a place in the realm of our every-day affairs. There is something to admire in the piety that brings heaven into contact with earth, even though God is thought to take part in our affairs only through saints and angels.

Now it is interesting to note what Jacob promised that he, in turn, would do for Jehovah. There was that great stone he had set up; he would call it the shrine of God, Beth El. My! how flattered Jehovah would be over that! And then, out of all that he should receive from Jehovah, he would return a tenth. It was a kind of profit-sharing basis. Jehovah was to be a junior partner in the firm of Jacob & Co., and was to receive a small dividend as a minority stock-holder. Jacob thought he was being very magnanimous.

Well, that was putting religion on a very low plane—in the light of the Gospel of Christ. But do you know how much money would be given for our parochial and general Church work, in the American Episcopal Church, if every communicant were to do as well as Jacob did? The estimate has been very carefully made, on the basis of figures secured from the National Council and from the Government. A moderate judgment brings the probable total to \$200,000,000 a year. And what do we really give for all religious purposes? We give through our own Church about \$35,000,000, and probably add, in charities, enough to bring the total up to \$50,000,000. That is to say, instead of giving a tenth of our incomes, as poor, barbarous, self-centered, unspiritual Jacob did, we of the Episcopal Church in America, the inheritors of a Christian tradition of two thousand years, provide less than one fortieth—about two and one half per cent—of our annual incomes, to the work of practical Christianity. We seem to have made a closer bargain with God than the father of all the Jews attempted to make.

II.

Jacob knew no better. He represented the highest spiritual life of his time. But you and I do know better. We know that haggling with God is a sacrilege. We know that the type of piety represented by Jacob's prayer is a stage to pass through, but not to aim for. It was a type of genuine piety, but not what we are seeking. For our aim is CHRISTIAN PIETY.

True Christianity does not make religion a part of life. It makes religion all of life. It does not say, "If God will give me bread and raiment," but, "Seek ye first the Kingdom of Heaven." When we try to haggle with God, we would make Him a minor stock-holder in OUR business. But if we are true to the light of the Church's teaching, we accept His offer of shares in HIS MIGHTY BUSINESS, the enterprise of transforming the world into His Kingdom, of regenerating the race, until it shall be grown up into the Manhood of Christ.

Religion is not something to be used, day by day, as a check on our desires, our ambitions, our pleasures, and our business, although that is better than not using religion at all. But that is not enough. It is not enough to ask ourselves, "Can I take my religion into my business, my politics, my social life, my pleasures, my recreations?" The right question is, "Can I make my business effective in the performance of my service to my fellow man? Can I use my political relationships for the upbuilding of the Kingdom of God? Can I em-

ploy my social relations, my club life, my influence in the community, as means of expressing the power of Christ and of applying that power to human contacts? Can I make myself a more valuable Churchman, a better vestryman, a more capable Church school teacher, a better man or woman, by this or that form of recreation, relaxation, or amusement?" I think we will all agree as to the value of the lighter elements of life, that it is not by ascetic renunciations but by judicious use of God's gifts, that we attain the largest usefulness in His Kingdom. Nor should we take our amusements solemnly, like a man counting carefully at his chest-weights, when he might be playing hand-ball with the crowd. But the man who plays a game so hard that he injures his heart, is more absurd than the man pulling chest-weights. And too many of us take our amusements, our recreations, our comforts, and our luxuries, as though they were the serious achievements of life. One of the greatest weaknesses in our time is the fact that people will not take the trouble to discriminate, in books, plays, dances, business, or pleasure. Let us remember that these are not matters of the first importance.

Now the Churchman should never think of giving to God's work. He does not give. He simply declares dividends to his Senior Partner. That is logical, isn't it? If you belong to Christ, as a member of His Body, you have not taken into your life something to give it respectability, to give you an inexpensive prestige in the community, or to give your character a certain refinement of flavor, like lavender in a bureau drawer. No indeed. If you belong to the Church, you have enlisted in a flaming crusade. You are not your own. You are Christ's. Your business is the advancement of His Kingdom. Your income is His money passing through your hands. It is entrusted to you. Out of it you must provide, as well as possible, for the life, the mental and spiritual development, and the efficiency, of yourself and your family, the necessary upkeep of your part of the enterprise. The rest belongs to the work of the Kingdom.

The question, then, is not, "How much money can I spare for the Church, after I have provided my family and myself with all the things that we desire, and have paid my club dues, and paid the caterer's bill for my wife's whist party?" The question is not, "What luxury can we forego this year, so as to keep up a respectable contribution to the Church?" The question is, "How much of this money, that God has placed under my control, have I a right to appropriate for the use of myself and family? How much will our usefulness in the world justify to be spent on up-keep?" Possibly that can be called Christian socialism. I know it is radical. But also I know that it is the New Testament truth. If the Gospel means anything, it means that no man has a right to spend huge sums on selfish luxuries, when he knows that his fellow men are in need of bare sustenance, and that no man has a right to go on investing his profits for sheer love of the business game. He may salve his conscience with the idea that the greater he can make his enterprise, the greater service he can be rendering to mankind. If he is really and intelligently honest about that, I have nothing more to say. But when—as in most cases—he knows that the still larger profits will continue to do nothing for humanity, but will simply be more counters in the great financial game, I would urge him to study carefully the Sermon on the Mount.

Let us suppose, for example, that the Presiding Bishop were in unrestricted control of the money that is entrusted to the General Church, just as men with huge incomes are in full control of the money that God allows to come into their hands. He could have two or three great country and city homes, a private yacht or so, a fleet of automobiles, a string of horses for the Derby, a castle in Scotland, a villa in Bermuda, and numerous other things that add to the zest of life. And he could claim a great deal of religious merit in having given a tenth of his income, if he were to pay \$500,000 to the work of the Church, which, of course, is much more than most men with such incomes give.

That sounds like nonsense. In fact, it is nonsense. But it is no more nonsensical than the idea many a man has, whose income is large, that he has amply fulfilled his duty by giving a tenth to the Church. After all, he doesn't give it at all. It isn't his to give. It is God's. And if he uses more for his per-

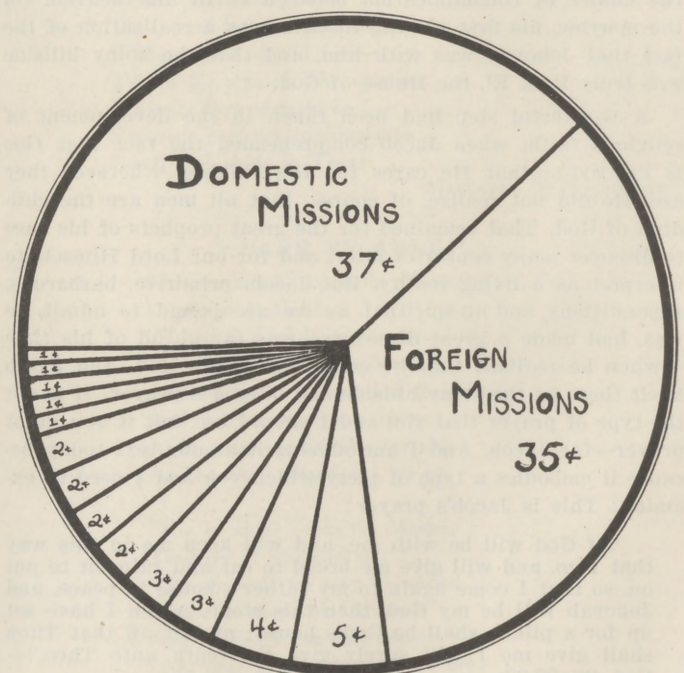
sonal plans than would be a reasonable salary and reasonable provision for his family responsibilities, he is guilty of the misappropriation of funds.

Of course we cannot judge one another in this. Do not ask me whether I would live up to this standard if I were to find myself possessed of great riches. Frankly, I do not know whether my character would stand the test. Most characters do not. But the fact remains that if I failed to meet the test I would know myself as guilty as the man who cannot stand against the temptation of handling great sums of other people's money. We cannot judge one another, but neither can we escape the duty of judging ourselves.

Not all dividends in this enterprise are in money. Many a person who can barely make ends meet in keeping up the material necessities and responsibilities of his life gives God as worthy service as others who can easily render huge sums into the treasury of the Church. We must be our own conscience in these matters. But this will be a long way from haggling with God. It is the shifting of emphasis which our Lord demanded—from self to His Kingdom—"Take no thought for the morrow, what ye shall eat, or what ye shall put on. . . . Seek ye FIRST the Kingdom of Heaven."

WHERE YOUR DOLLAR GOES

ON every dollar contributed to the Church's Program—assuming that the amount for the Budget (actual appropriations already made) is raised and that nothing is added for the Priorities (other work that should be undertaken but which awaits funds)—the distribution for various purposes is approximately as shown in the following diagram:



- 1 ct. for Christian Social Service.
- 1 ct. for Woman's Auxilliary.
- 1 ct. for interest on borrowed money.
- 1 ct. for Brotherhood of St. Andrew.
- 1 ct. in adjusting fractions on the different specifications.
- 2 cts. for work of Dept. of Finance.
- 2 cts. for work of Field Dept.
- 2 cts. for general administration.
- 2 cts. divided among G.F.S., Church Periodical Club, Army and Navy Commission, Seamen's Church Institute.
- 3 cts. for publicity.
- 3 cts. for Am. Ch. Ins't. for Negroes.
- 4 cts. for religious education.
- 5 cts. in payment of debt.

THERE is One Man who is daily born anew in the thoughts of a multitude of men, who is visited in His cradle by shepherds and kings bringing in gold, incense, and myrrh. There is One Man dead and buried, whose sleep and whose rising is watched, whose every word vibrates yet and brings forth more than love—the virtues that spring from love. There is One Man and One only, who has forever established His love on earth, and that Man, O my Jesus, it is Thou! Thy Love, whose very Name burns within my heart!—*Lacordaire.*

Death of Bishop Sherwood

THE Rt. Rev. Granville Hudson Sherwood, D.D., Bishop of Springfield, died suddenly of angina pectoris at about two o'clock on Thursday afternoon, November 22d, at his home in Springfield, Ill. The Bishop had returned from the long trip to the special meeting of the House of Bishops in Dallas, and from visitations, and seemed to be in perfect health and unusually good spirits. About noon on Thursday he was seized with a terrific pain in his heart, which seemed to yield to the ordinary treatment after he lay down on his couch. The pain passed away, and, with Mrs. Sherwood, he ate his lunch. Soon after this the pain returned, increasing in violence until he sank into unconsciousness, and he passed away before his family could even get the attention of a physician. His death is a great shock to the community and to the diocese.

A requiem Eucharist was celebrated at St. Paul's Church, Springfield, on Saturday morning at 10:30, by the rector, the Rev. Edward J. Haughton, the Bishop of Quincy pontificating. Members of the vestries of St. Paul's and of Christ Churches acted as pallbearers, while the clergy and lay officials of the diocese were honorary pallbearers. The body was then taken to Peoria over the Chicago and Alton Railroad, where a special coach had been provided by the Rock Island Lines to convey the funeral party to Rock Island, where the funeral service and interment were to be held.

The burial service was at Trinity Church, Rock Island, on Sunday. Bishop Fawcett celebrated the Holy Communion at an early hour and at 10:45 there was a requiem Eucharist with full choir accompaniment. The Bishop preached, taking for his text St. John 13:7, "What I do thou knowest not now, but thou shalt know hereafter." The body lay in state from twelve until two, when hundreds filed past the bier in mourning. At 2:30 the burial service was said, being conducted by Bishop Fawcett, assisted by the Rev. W. L. Essex, rector of Trinity Church. Interment was in Chippianock Cemetery.

Bishop Sherwood is survived by his widow, who was Miss Lucy Galt Kinney, of Staunton, Va.; by one son, Granville Hudson Sherwood, Jr., a student at the University of Michigan; and by a sister, Mrs. J. B. Judson, of Saranac Lake, N. Y.

Bishop Sherwood was born in Elgin, Ill., Dec. 6, 1878. His father, the late Judge David Sherwood, was twice elected county judge of Kane County. Bishop Sherwood received his education at St. Paul's School, Concord, N. H., Trinity College, Hartford, and at the Western Theological Seminary, in Chicago. He was ordained both as deacon and as priest in 1903 by Bishop Anderson, and assumed charge of Christ Church, Streator, Ill., in the Diocese of Chicago. In this charge he continued until 1905, when he became rector of Trinity Church, Rock Island, where he continued until his elevation to the episcopate in 1917. He was for several years president of the Standing Committee of the Diocese of Quincy and served as deputy from that diocese to General Convention from 1907 until he became bishop.

He was elected Bishop of Springfield at a special synod on December 27, 1916, in succession to Bishop Osborne, who had resigned, and was consecrated on St. Mark's Day, April 25, 1917, in his parish church at Rock Island. The Presiding Bishop officiated, assisted by the Bishops of Chicago and Quincy as co-consecrators, while the Bishop Coadjutor of Southern Ohio was preacher, and the Bishops of Iowa and Nebraska were the presenting bishops.

IF A NEW apocalyptic vision were vouchsafed to some seer of the times, and redolent imagery such as abounds in the Book of Revelation could be employed, there might be seen

the vision of a new heaven and a new earth wherein dwelleth righteousness. It would not be a proximate event, although certainly it would appear as an ultimate consummation. What such a seer would doubtless have disclosed to him by some angel who should stand amid the smoke of the battlefield rising before the Ancient of Days, would be the revelation of a new and a higher plane for religious activities. The process of time, the passage of the race along the migratory road of civilization have brought about a vastly complicated modern society, which, in turn, has created the conditions for the great war. Old things passing away that all things may become new have in passing brought about a cyclonic outburst of human passion, and society has been drawn into the infernal vortex of hate.

Out from all this will come the mighty potential uplift of the masses of men, a wider sympathy between all elements of human society, save those that are impregnably intrenched in their isolation from the masses of mankind, because of their use of the bauble power. The rich and the poor will meet together

with the Lord, the maker of them all. The "mine and thine" will be definitions of service and not of property. The newer commercial spirit will not be that of foolish distribution, but of economic coordination. Selfishness will give way to the ideals of generous administration of goods and talents.

Into this new order the Church will have to fit. It will do so because the one ever active potential law of its growth is that of adaptation of its ideals and energies to the new conditions of society. Were it to lose its adaptation it would die. Were it to prove disloyal to the ideals of society at a given time it would be repudiated. Religion will survive because religion is the divine quality in the life of men whereby they are enabled to cry "Abba, Father." As the Spirit of God moved upon the face of the waters at creation, so the Holy Spirit of His wide revelation broods upon the churned sea of chaotic society today. The words of Jesus ring true: "I will not leave you comfortless." God is still with His people. His loving kindness never faileth. So, when the war drum shall throb no longer, and when the battle flags are finally furled, human society will have gained inconceivably from the newer revelations to men that will arise from the ghastly horrors of Europe's charnel house. A present day apocalypse is being written, although no seer has arisen fitly to express the mind of the Almighty in the movements of the times.—*Baltimore American.*



THE LATE RT. REV. GRANVILLE HUDSON SHERWOOD, D.D.
Bishop of Springfield



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 PROGRAM AND THE CHURCH

To the Editor of *The Living Church*:

IN THE discussion which has followed Dr. Patton's effort to turn the thought of the Church toward the view that the quotas are debts, a recent letter of mine has received especially severe comment from the Bishop of Delaware. The *Southern Churchman* has agreed with him. On the other hand THE LIVING CHURCH had already reached conclusions like mine.

The discussion as carried on up to this time would seem to indicate that there is not a little real confusion in the use of terms. Dr. Patton speaks in his pamphlet, recently published, of the contractual nature of the Budget and of the "debt" which each diocese thereby assumes. Although repudiating the idea of this debt as anything but a moral obligation, he seems to mean a debt pure and simple in the ordinary sense. He completely ignores the paragraph in the General Convention's resolution which releases the diocese which makes a genuine effort from any charge of recreancy. Bishop Cook says definitely: "The question of legal obligation has no place in the discussion." That is technically true, but the phrase "of honor," and the whole burden of Dr. Patton's pamphlet, as well as of Bishop Cook's letter, is to treat the quota precisely as if it were a legal obligation, to make the diocese which fails to raise its quota feel as if it had violated a pledged agreement.

Now it seems to me we must mean one thing or the other. The budget quota is a debt if a diocese, having failed to pay its share, as the year draws to an end and having no money coming from its constituents, feels the obligation to borrow the money in order to pay. It is a debt if the vote of its deputies was a pledge for the diocese. The General Convention resolution, however, expressly avoided that implication, as I tried to point out, and as THE LIVING CHURCH has amply proved. Our critics seem to admit it, yet keep emphasizing that there is a moral obligation which is equivalent to such a pledge. They apparently claim that to question the contractual nature of a particular budget quota is to question the moral and spiritual responsibility of a diocese and its members or the responsibility of the Church for the debts of the National Council. But the two questions are not the same. There is no doubt but that, if the Council is in debt, the Church must pay it, either by raising more money or cutting down work. But that is quite a different matter from the position that the quota is the accurate measure of the share of each diocese. The quota is fixed by the Church for three years in a purely mathematical way upon a given ratio to the diocese's current expenses. It takes no account of the actual wealth of the people of the diocese, nor of their education in stewardship, nor of local conditions of a temporary nature. Dr. Patton sees this clearly enough in regard to parochial quotas. Individuals approached by the diocese, he says, must help out, that is, must make up the delinquency of parishes which fail to meet their quotas. But if that is true of parishes and dioceses, why not of dioceses and the general Church? There are all sorts of questions of policy which are involved here and upon which I cannot now touch. My point is to bring out the fact that the diocesan quota is like the parish quota, a rough and ready method of division which is fair in the sense that it is mathematical but which takes no account of individuals; while all the time it is the *individuals* who in the end do the giving. Nobody would pretend that the individual should have an apportionment made to him and then be told that that apportionment is a debt of honor; but it is the individual Church people who must pay the debt of the Church. I am sure they have plenty of money to do it. The problem is not the lack of money in most dioceses, but the failure as yet to have gone beyond the noble groups of loyal Christians who, at present, support our work, and the failure to have reached the great army of Church people who have not as yet seen the vision. The introduction of the word *debt*, preceding any definite action on that new principle by General Convention, only confuses the problem for a good many of us.

There is another reason for regretting it. One of the chief criticisms of the Nation-wide Campaign during its first triennium was that its claim to be a moral and spiritual cam-

paign was fictitious. It was really, men said, a campaign for money. We, who believed in the campaign, were constantly put on the defensive. We gradually, however, cleared away the misconceptions, being greatly helped by Mr. Franklin's budget of work to be done as the basis of money needed. We went home from Portland with joy. We had a great program to present, and felt that we were one stage further away from fictitious enthusiasms. We saw the National Council helping us to build on solid foundations. This new method of approach takes us back again. It brings a kind of coercion which must have some unfortunate results. It is fine for the dioceses which have found the way. But for those which have not, it adds to our grief at our failure the humiliation of being moral bankrupts, "welchers," or something of that kind in the eyes of a large part of the Church. We know that we are not, but it is not pleasant to be thought so.

Finally I regret this insistence on the quota as a debt (I mean until General Convention may consider and act on the matter) because it obscures the really fine use to which the quota can be put. Of course the budget is the responsibility of us all. It represents our work. We have a share in it. It is the expression of our devotion to our Lord and His Kingdom. Now the quota in the diocese or parish, little as it may represent our share of that work as God thinks of it, is nevertheless the symbol of that share. It is a constant reminder of that work. It guides. It stimulates the sense of stewardship. It never ceases to proclaim to each one of us that he is part of a great whole, and must share in the life of that whole.

It is a symbol of our share in God's work. It is also a challenge to do our share. It points before us the vision of the great world field. It cries to us of the world's need for Christ and challenges us to bring Him, the Healer and Saviour, to the world.

To sum up, the quota is a very desirable, practical way of making a rough estimate of the share of each diocese in the general work of the Church. But it is more than that. It is a spiritual symbol, a moral appeal, a challenge to faith. No diocese, I think, is doing its duty to God until it *feels* the quota in some such way as that; until it has used it to release the best and noblest forces of its life; until it has tried to raise its full amount and more, and if it has failed, has tried and tried again, and intends to keep on trying, not indeed until the quota is raised, but until, in the deepened conviction of stewardship, the quota becomes only a part of its gifts.

Diocesan House,
San Francisco, Nov. 16.

EDWARD L. PARSONS.

To the Editor of *The Living Church*:

MY paper entitled *The Budget, a Debt of the Diocese*, which was sent to you recently, was published by the Field Department at the request of two representative groups of bishops, other clergymen, and laymen, which met in New York, and in Dayton, in September.

Some of the criticisms which have appeared strangely miss the purpose of my proposal as outlined in the paper. It was no part of my purpose to suggest that General Convention declare the budget a debt, or the quotas as assessments on the dioceses.

What I did suggest was that the dioceses themselves accept their budget quotas as debts, acting not under compulsion but voluntarily. Perhaps I ought to add that there is not a word in the paper intended to imply condemnation of any diocese which is not convinced of the soundness of the proposal.

I am sending this letter to all of the bishops and I have taken the liberty of sending a copy to each of the Church weeklies.

ROBERT W. PATTON.

To the Editor of *The Living Church*:

I SUPPOSE the clergy have all received the National Council's financial statement of shortage up to November 1st, asking the question: "What is the Church going to do about it?" I write from a District which happens to have slightly overpaid its budget quota, and from a parish which

will meet its obligations even though it be necessary to curtail the rector's salary to accomplish this result.

It seems the minimum budget due by November 1st was two million six hundred thousand odd dollars; nearly three and a half million for the whole year. So far, we are over a million dollars short, on the budget alone. Allowing another eight hundred thousand dollars collected for the three remaining months, which can probably be raised after much spiritual bludgeoning, we are likely to find ourselves still one million dollars short by the end of the year. What is the Church going to do about it?

Answer: Let the Church exercise a little common sense, and accept the verdict of the majority with a good grace, lest a worse thing happen to it, and let it plan next year's budget on a safe and sane basis.

It is sheerest folly to tell us that we sent representatives to the General Convention whose decision we must abide by. Most people voted for persons to represent them generally, without any idea that, in so doing, they bound themselves to everything for which their delegates voted. Moreover, if this were to hold good, what about the forty per cent who voted for persons who were not elected at all?

"The Lord loveth a cheerful giver," but we are using such wartime methods as to drive the cheerfulness out of all giving. Does it seem ignominious to make a strategic retreat? There is wisdom oftentimes in withdrawing, in order to make a real advance at a later stage. It is possible to advance too far and lose everything as a result.

It is all very well to talk about business methods as a religious duty, but such things are a result of education. The hope of the Church lies in her children, and in the Church schools. We may educate the older generation till they hate us, but

"A man convinced against his will,
Is of the same opinion still."

Let us educate our children for a few years, and meantime let the National Council take as its motto, the saying of Demosthenes:

"The man who fights, and runs away,
Lives to fight another day."

H. H. MITCHELL.

To the Editor of the Living Church:

RELATIVE to the discussion of the Program of the General Church that is now going on in the Church papers, I should like to offer the following considerations:

First, let us think of the way in which the Program was prepared. Many months before the meeting of the General Convention, the National Council began correspondence with the bishops and the diocesan committees of the Nation-wide Campaign, asking them to send to the Council a list of such projects as they deemed of importance to be carried out during the coming triennium, to list those projects according to the degree of importance that they assumed in their minds, and to present the argument for each project. In many cases these arguments were prepared by those who were living in the community in which the work was to be done. It is clear, therefore, that the items of the Program originated, not in New York, but in the *field*. These recommendations from the bishops and committees being returned to the National office, were referred by the National Council to a special committee to analyze and to synthesize. When the committee had done its work, it found that it would be necessary, after pruning what they considered to be the last degree, to ask for \$25,000,000 for the triennium 1922 to 1925 as the minimum with which to execute the program as originated in the field.

The Council, however, recalling its experience during the previous three years, adjudged that the Church was not quite ready to respond in that measure of generosity. With great disappointment, therefore, and certain sadness of heart, they deemed it necessary to cut the amount for the execution of the Program to \$21,000,000 for the triennium. When the Program was presented to the General Convention that was the sum of money that it carried, although the amount to be apportioned to the people of the Church was reduced to \$19,500,000 for the three years, because of the annual income from investments of \$500,000. As many will recall, the Program was brought before a joint session of the House of Bishops and the House of Deputies, and was referred to a joint committee consisting of six bishops, six clergymen, and six laymen—some of the very best and most level-headed that the Church possesses in each order. The Committee held four open meetings, of which repeated notice was given in both houses, earnestly inviting members of those houses and all other members of the Church who cared to do so, to appear before the committee and submit criticisms and suggestions, and ask whatever questions might occur to them.

After these four hearings the committee consulted with the

department secretaries and held executive sessions discussing all the various points of view, and came to a unanimous conclusion. I quote here exactly from their report to lay emphasis on its terms: "The committee has held four hearings, of which due notice was given in both houses and at which bishops, deputies, and others have freely given their suggestions and criticisms, and have submitted such questions as they wished answered. The committee, consulting with the department secretaries and in executive session, has thoroughly discussed the different points of view expressed, and by a process of 'give and take,' has arrived at a unanimous judgment. Because we feel the essential importance of unity in the forward movement of the Church, we venture to express the hope that General Convention may, by a like process, come to give united support to the recommendations herein contained, which, it is believed, provide a common meeting ground."

I wish to call especial attention to the statements made by the committee, that many bishops, clergymen, and laymen had come before them and presented a number and a great variety of criticisms, and that after "very grave consideration," they unanimously recommended the Program as presented, and the amount necessary to execute it, and further stated, "the Church will have before it the vision of its full opportunity, and also the constant reminder that it has apportioned a *definite and attainable amount, and has contracted to spend it in definite ways, for which agreements every diocese represented in General Convention is proportionately responsible*. We call upon every diocese to recognize its responsibility and as a loyal part of the whole Church to exert its utmost effort to meet the whole quota assigned to it by the Church." When this report was presented to the House of Deputies many questions were asked, but not one single voice was raised in opposition. And some one, writing of the Convention when this report was adopted unanimously, and with enthusiasm." I understand that the same thing took place in the House of Bishops.

Here, then, we have a Program with the necessary sum for its execution, originating in the field, thoroughly analyzed and synthesized by our experts, gone over carefully by our National Council, thoroughly investigated by a large joint committee of both houses, which, after open meetings and careful deliberation, made a unanimous report; and the entire Convention unanimously accepted the Program and the responsibility for its execution as reported. In view of such facts, it seems perfectly clear to me that nothing can possibly be more binding on the members of the Episcopal Church than this Program, and particularly the budget portion of it; for the report makes a distinction between the budget and the priorities, and lays the greater stress on the budget portion. If the people of the Episcopal Church are not responsible for the execution of this budget, then there is no possibility of their being held responsible for anything. Nothing can be more thoroughly theirs than the Program as prepared and adopted in the fashion outlined above. It represents no passing judgment, no impulsive plea, but the sober, seasoned, analyzing and synthesizing thought and judgment of the best that the Church has, they being charged with the duty of representing her mind and heart. In view of these things, it seems to me that if there is no moral responsibility, no definite obligation resting upon the dioceses and districts that compose the Church, in relation to the Church's budget, then we had just as well stop talking about moral responsibility and a quickened sense of duty and obligation. This Program is *ours*. It is our *child*. If it is not ours, nothing can ever be. To repudiate responsibility for it is to put ourselves on the plane of the father that repudiates responsibility to feed and clothe his children, and, I believe would be to take away from the Church her rightful power to urge moral obligations upon anyone. There is no use quibbling about terms in face of the *thing* itself.

W. P. WITSELL.

St. Paul's Church, Waco, Texas.

OPTIMISM

To the Editor of The Living Church:

IS THE Church a failure?" "Do we Need a New Religion?" "What is the Matter with the Church?" These and hundreds of like questions, with multitudinous forms of more or less fault-finding replies, are very popular today, finding a place in our standard magazines as well as in the Church periodicals. What has caused all this commotion, this attempt at a new form or revival? It is hard to say, but a certain newer type of religious consciousness is one cause. The great changes in modern society life made by the auto and the movie is another: and what has partly come from these and

from the aftermath of the war, the change in the expression of life in our young people with modern restlessness and desire to be always doing something is still another.

The Church itself has seldom in its history been as active, as progressive, as liberal, as it is today. Why, then, talk of failure? If one uses modern standards of criticism because so few go to church, or regard the sacraments as before, or are full of life, fun, and social pleasure, then one has to say that all past ages of the Church have been failures, including the time of our Lord. That we are not in a special reformation time, that there is no great outburst of new spiritual life is true, but, aside from that, taking all forms of doing and being Christlike, the Church is, at this time, above the average of past centuries.

We set a high financial goal, which we have not reached; and money talks. But part of its talk is "more, far more than ever before am I being used for Christlike work."

We demand a living message from the pulpit, and never before, in spite of much pulpit sloth, has there been a more living message given than by the multitude of thoughtful priests who are honestly and carefully presenting the faith in terms of the day. When has this country seen any better, lighter, brighter, stronger religious papers than are to be found today among all religious bodies? Never have the Master's words in regard to feeding the hungry, clothing the naked, preaching to the poor, been more literally or more fully obeyed than today; not only in a dole for the present, but in constructive work for self-help for the future. Witness the introduction of reindeer to Alaska and the present movement to import them to Labrador, just as an example. Never have so many honestly studied and endeavored to put into practise the command, "Heal the sick."

No, the Church is not a failure, has no idea, or real signs of being a failure. Much more might be done; we do not know how to do it all; and there again is a moving cause of a question of failure, because we desire more than ever, to present Jesus to all men, and to be able to feel that there is an adequate response.

Conservative the Church ever is and ever must be, it would seem by the nature of her being, and the solemn things committed to her trust, and therefore she falls under condemnation of all radicals. But let's change our tone, sound a clear note of optimism, follow the teachings of modern psychology here, and go on from strength to strength in Jesus' Name.

CHARLES E. FARRAR.

COLORED WORK IN THE NORTH

To the Editor of *The Living Church*:

TEN THOUSANDS of colored people, in recent years, have moved from the South and settled in the North. And still they come. The colored Church people are organized in provincial groups, and in their weak way are trying to promote the interests of the new comers. But such bodies can only work in an indirect manner. Of course, members of our group have no direct touch or voice in Provincial Synods. But, since this work is of fundamental importance, why can not the Provincial Synods lying in the north, for the most part, in coöperation with these assemblies of colored Churchmen, employ a general missionary who could lead in interpretation both ways? It is hardly necessary to state, with the pressure of work upon them, our diocesan Bishops, unassisted from the group itself, can not know intimately the increasing needs of the people of this group. It would seem that in a Catholic Church even the humblest members of the family should not be neglected. The present provincial machinery does not and can not effectively supply the needs of this work. If the Church is not simply joking with this department of missionary work, something ought to be done.

Baltimore, Md., Oct. 5.

GEORGE F. BRAGG, JR.

NEEDS OF THE BISHOP OF HONDURAS

To the Editor of *The Living Church*:

THE southward of the United States there is a work being done by the Bishop of Honduras which should be of especial interest to Americans. The Bishop's Diocese embraces seven countries and governments. These are: British Honduras, with a population of 45,317; Guatemala, with a population of 2,200,000 (60 per cent Indian); Honduras Republic, with a population of 637,000; Nicaragua, with a population of 800,000; Costa Rica, with a population of 469,000; Panama, with a population of 400,000; and Salvador, with a population of 1,300,000. What makes it of especial interest is the fact that large numbers of our own people are down there. The United Fruit Company has many undertakings in this Central American diocese, and yet in many of the cities with their American and British colonies there are no ministrations of any kind in English. It would seem not unreasonable to think

that as we are drawing large revenues from this part of the world we should help the Church among those who are thus engaged in our own commercial undertakings.

But there is one need which we should especially emphasize and for which we beg contributions. The diocese urgently needs a boat to enable the Bishop to reach points in his diocese without unnecessary loss of time. The coast line is 1,500 miles on the Caribbean and much the same on the Pacific. Railroads are quite inadequate, only two crossing the diocese from ocean to ocean, and their Pacific termini are separated by about 500 miles, and their Caribbean ports by nearly 800 miles of water—the only connecting link. It is practically impossible to do the work of the diocese without a boat and we beg for contributions to be placed at the disposal of Bishop Dunn, which may be sent to either of the undersigned, the commissaries of the Bishop of the Diocese.

In a diocese so varied in character, covering such vast territories, with such large populations; with need for churches and school-buildings, parish halls, and rectories everywhere; there is great need in many other directions for help. If contributors should prefer that their contributions should go in any other way than for the purchase of a boat, we should be glad to see to it that their contributions go as designated. But meanwhile we trust that we shall receive hearty support from the faithful for this appeal.

Christ Church Rectory, Danville, Pa. FLOYD APPLETON.

St. Thomas' Rectory,

C. ERNEST SMITH.

1320 New Hampshire Ave., Washington, D. C.

THE VIRGIN BIRTH

To the Editor of *The Living Church*:

I AM copying an extract from *Creeds or No Creeds*, by Charles Harris, D.D., one of the clearest and most satisfactory books I have come across lately. I feel that this extract is especially to the point in the present discussion about the Virgin Birth, and I send it to you to print if you see fit.

"Already the Liberal Protestantism of the Continent has made its choice. It has rejected the Incarnation. A generation ago the movement in Germany passed through the same phase it is now passing through in England. In the late eighties and with more insistence in the nineties the German Liberals demanded permission to understand the clauses of the Apostles' Creed which affirm the Virgin Birth and the Resurrection of Jesus in the symbolic sense advocated by English Modernists. Many of the German leaders maintained in the same manner as their English followers, that the granting of this demand would strengthen, not weaken, the Church's hold upon the doctrine of the Incarnation. This permission was granted and we now see the result. Today, in the Prussian State Church, Unitarianism is the dominant creed. Can any reasonable person doubt that, the attitude towards the miraculous of German Protestantism and English Modernism being the same, the granting of this permission in England would have the same deplorable result that it has already had in Germany?"—*Creeds or No Creeds*, page 21. (Italics his).

Dr. Harris is writing this about England. It will certainly apply as well to America.

C. S. SARGENT.

IT TAKES A MAN

To the Editor of *The Living Church*:

THERE are Churchmen who seem to have a wonderful faculty for criticizing the rector, and they can explain his incompetence to perfection, but there is one lesson they have never learned.

The greatest leader the world ever produced was Moses, but there came a time when he could not do anything until Aaron stood on one side of him and Hur on the other, and the two held up his hands.

Almost any fool can be an Eliphaz, a Bildad, or a Zophar, but it takes a man to be an Aaron or a Hur. *Sabe?*

LEONARD CULVER.

THE METHODISTS AND THE BOLSHEVISTS

To the Editor of *The Living Church*:

WHAT you are publishing with reference to the Bolshevist effort to seize upon, sovietize, and destroy the Russian Church in this country is most timely, and so is the printing of the pastoral letter of Archbishop Tikhon and that of Bishop Gailor. You do not, however, refer to that most ominous development of the whole affair, the evident rapprochement that has been effected between the Methodist Church and the schismatic Bolshevik "church," and the insistent efforts now being made by representative Methodist dignitaries to win favor for this most sinister schism, and to induce the Government to enter into diplomatic and commercial relations with its masters, the soviet autocracy at Mos-

cow. It is not a pleasant subject, but it is one to which, I think, some attention should be drawn.

You will remember that last year the Methodists gave wide publicity to the statement that their denomination had been formally invited to send representatives to Russia to give advice and council to the "Holy Orthodox Russian Church," and that several high officials had sailed for Europe to fulfill this mission. When it developed that it was a soviet schism that had sent the invitation, some of the party, including Dr. Murlin, went no farther, but Dr. Blake and Dr. Nuelsen went on, and the latter was reported to have made certain statements to the rump synod of Bishop Antonin that afterwards had to be disavowed by the Methodist denomination.

The matter seemed to have ended, but now Dr. Blake has returned and has begun a vigorous campaign for recognition of the soviet régime and the Bolshevized "church," while Dr. Hartmann, the editor of a Methodist official organ, has joined him in his campaign of propaganda. Both these men are speaking widely and before all sorts of religious and secular groups, reinforcing their pleas by statements that have no possible relationship to the facts. I have no intention of rehearsing this catalogue of misstatements, but one is sufficient to indicate their nature. Dr. Hartmann has said publicly (as reported by reputable newspapers) that the stories of wholesale murders by the Bolsheviks are grossly exaggerated, and that actually no more than 15,000 persons have been executed since 1918. This statement is false. Since 1918 just about this number of bishops, priests, and monks have been murdered. The soviet government has officially acknowledged the execution of between 600,000 and 700,000 persons, but the best information I can obtain (through Russian sources) is that the actual number is not less than 2,000,000, or more than 3,000,000. This does not include those that have died from enforced starvation or other hardships. The actual number can never, of course, be known, but even if we reject the estimates of Russians who are in a position to know, the official record is enough to prove the utter falsity of the Methodists' statements.

I do not believe the American people as a whole will be misled by these misstatements, but there is something extremely sinister in this sectarian propaganda that is now on foot, and I think the warnings against it should be as explicit and as widespread as is the campaign itself.

November 20, 1923.

R. A. CRAM.

STOWE'S CLERICAL DIRECTORY

To the Editor of the Living Church:

THE publisher of this Directory is being repeatedly asked the question, "When is the next edition of Stowe's Clerical Directory coming out?" After conference with a number of the bishops, clergy, and laity, I have concluded to make the effort of publishing the third edition of this Directory, to be delivered to the subscribers about March first, next; and, if possible, at an earlier date. To publish this Directory and put it into the hands of the subscribers in a satisfactory manner will demand the hearty and prompt coöperation of all interested parties. Every clergyman receiving his sketch for revision should IMMEDIATELY correct the same and return it to the publisher. Very soon a circular letter containing the sketch and subscription blank will be mailed to all of the clergy. WILL THEY PLEASE RESPOND IMMEDIATELY?

ANDREW D. STOWE,
Editor and Publisher.

JOURNALS OF THE GENERAL CONVENTION

To the Editor of The Living Church:

I FIND that we have on hand a hundred or more copies of the Journal of the General Convention of each of the years; 1901, 1904, 1907, 1910, 1913, and 1916, and a few copies of earlier years.

These will be mailed to any persons desiring them on receipt of postage—say thirty cents.

Copies of the Journal for 1922 may be had postpaid, cloth \$3.00, paper, \$1.50. (Rev.) CARROLL M. DAVIS,

281 Fourth Avenue, New York City.

MAIL FOR ALASKA

To the Editor of The Living Church:

LAST spring we wrote you asking the privilege of your columns to make public the request that no magazines be sent to Fort Yukon, Alaska, during the winter months because of insufficient mail facilities. Now we are glad to report that the Government has provided adequate service, so that magazines may be sent the year round. The need for reading matter is so urgent that Dr. Burke telegraphed the Church Periodical Club as soon as the new service was as-

sured. He asked especially for the following magazines: *Literary Digest*, *Scribner's*, *Harpers*, *Saturday Evening Post*, *Life*, *Outlook*, *Popular Science*, *Scientific American*, *Asia*, *World's Work*, *Current History*, *Review of Reviews*, popular radio magazines, and nursing journals. They can use any number of copies of these. We hope that all who have been sending to Fort Yukon will continue to do so during the winter, and that others may be moved to forward copies of the magazines on Dr. Burke's list. The address is St. Stephen's Mission, Fort Yukon, Alaska.

MARY E. THOMAS,
Executive Secretary.

THE REV. JOHN ROBERTS

To the Editor of The Living Church:

THE Rev. John Roberts, the "Hidden Hero among the Shoshones on the Wind River Reservation, Wyoming," is a Welshman. As is stated clearly in *Shoshone Folk Lore* (p. 65): "he was born in Wales, baptized in his home parish, and ordained to the ministry in Litchfield Cathedral."

Mr. Roberts was sent by the Rt. Rev. J. F. Spalding, D.D., formerly Bishop of Colorado and Wyoming, to establish a mission of the Church among the Shoshones and Arapahoes, on the Shoshone Indian Reservation in Wyoming. He is a veteran missionary among them, but not a native missionary.

S. E. OLDEN.

[This letter is in correction of an unfortunate error in an advertisement of *Shoshone Folk Lore* that recently appeared in THE LIVING CHURCH.]

DEFINITION OF PRIESTHOOD INCOMPLETE

To the Editor of the Living Church:

IT WAS, indeed, a "tragedy" that the Concordat had to fail. The unregenerate might say it was even worse—a comedy.

But should that deep and thorough-going preparation which you feel the Church ought to make, before entrance into conference toward unity, be only intellectual? Ought it not to be heart-searching, penitential? Of all the 'isms which mangle without mercy the Body of Christ, not the least relentless is the ecclesiasticism which separates brother from brother, and turns its back irreverently upon the Divine Presence kindling sacrificial fires on other altars than our own.

In your answer to the question "Why do we insist upon Bishops," etc., you imply a very narrow definition of priesthood, not only emptying the word of much of its scriptural and Catholic content—much that makes the doctrine of priesthood rich and beautiful—but limiting it to a meaning, true, of course, but unless supplemented, divisive and repellent rather than unifying and conciliatory. It has been the pride and glory of this Church that men who differ greatly from one another in their interpretation of the Holy Mysteries, have still ministered together as brethren. If your editorial is indicative of a new and separatist spirit among us, and if Dr. McConnell is right as to the direction in which we are drifting, then there is a painful answer to your painful question, "What is the matter with the Church?"

There are those who hoped—still hope, and pray—that ours might, in God's Providence, be the Church of the Reconciliation. Can there be reconciliation without conciliation?

Greene, R. I.

CHARLES A. MEADER.

[Of course the definition was incomplete. We were neither assuming to make it otherwise nor entering into a discussion of the whole content of the Priesthood. EDITOR L. C.]

INTERNATIONAL QUESTIONS AND THE RELIGIOUS PRESS

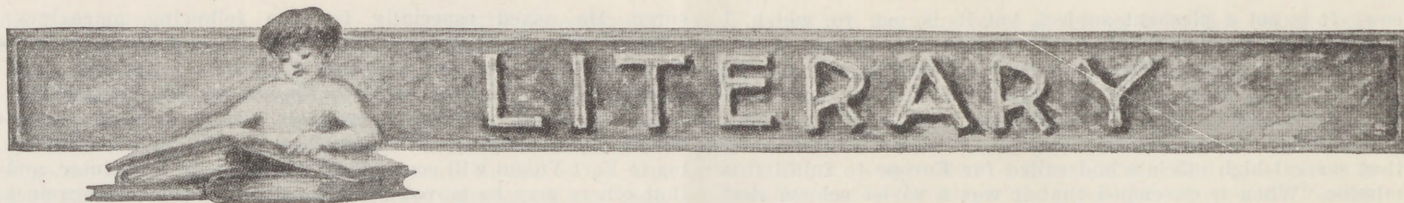
To the Editor of The Living Church:

I ENCLOSE two editorials from the *Chicago Tribune* which I commend to your attention.

Permit me to add that while I recognize the right of the editor of a religious publication to hold and express his views on questions like the League of Nations or the World Court, involving consideration of principles of constitutional law, international relations, diplomacy, and statesmanship, he should do so without arrogating to himself the exclusive Christian view of the question, and, directly or by implication, imputing to those who disagree with his contention selfish, sordid, unchristian motives. In such a discussion you are just as much a partisan as your opponent, and are not entitled to assume that you are the exponent of Christian principles in the premises.

LOUIS A. PRADT.

EVEN God can't give of His precious and lasting gifts to a soul that has ruined its receptivity by the poison of a doing-for-the-Lord policy with one's money, or almost next to nothing.—Rev. William Porkess, D.D.



BIOGRAPHY

Willibrord, Missionary in the Netherlands, 691-739, including a translation of the Vita Willibrordi by Alcuin of York. By the Rev. Alexander Grieve, D.Phil. London: S. P. G. \$1.40.

The conversion of the Netherlands is an aspect of Christian history little known to the general reader, who has scant opportunity and less interest in working through the original sources. Dr. Grieve has done us a useful service in making the life of an eighth century missionary available. His notes are succinct and to the point, and he has brought discrimination and acumen of a critical order to bear upon his reconstruction and interpretation of his material.

The Life of Handley Carr Glyn Moule, Bishop of Durham. By J. B. Harford, and F. C. MacDonald. New York: George H. Doran Co.

This adequate and satisfactory biography, written by those who had the best means of knowing its subject, is replete with concrete touches, personal letters, intimate revelations, and the like, which constitute the very essence of good character portraiture. The dominant impression made upon the reader is the consistent and deepening loveliness of the great-hearted Evangelical Bishop, who won by affection, ruled by love, and stimulated by the serene impress of his consecrated character.

G. A. Selwyn, Bishop of New Zealand. By Louise Creighton. New York: Longmans, Green and Co., \$1.75.

This small book is an inspiring and illuminating account of the work of a great nineteenth century missionary. Not the least of its merits is the free use of illustrative material drawn from the letters of Bishop Selwyn. Of very great interest is the suggestive treatment of the problem of mixed races developed by Bishop Selwyn in the course of his work.

Henry Martyn, Confessor of the Faith. By Constance E. Padwick. New York: George H. Doran Co. \$1.50.

We have too little and too scanty missionary biography. Here is the first volume in 'The Modern Series of Missionary Biographies, which is designed to meet this need. Of the great heroes of missionary adventure, Martyn, with his pioneering work in India and Persia, is one of the foremost. This biography, well-written, concise, and clear, will win a distinct place for itself, and fill a great need.

Fergus Ferguson, D.D., His Theology and Heresy Trial. By G. H. Leckie, D.D. New York: Charles Scribner's Sons. \$2.75.

This is the record of the revolt of a Scotch clergyman against the Calvinism of the United Presbyterian Church of half a century ago. It is indeed a chapter in Scottish Church history, and in the process of liberalization that has come over that system of religious metaphysics of late years.

My Forty Years in New York. By the Rev. Charles H. Parkhurst, D.D. New York: The Macmillan Co. \$2.

Dr. Parkhurst gives the reader a very good picture of himself in this volume, but modestly withal, as a good autobiographer should. As is natural, he devotes a great deal of space to his conflict with Tammany in New York, a valuable contribution to this branch of sociology. His "Reflections," however, which occupy the latter third of the volume, will convince the reader that he is what he says of himself, no theologian.

Lady Henry Somerset. By Kathleen Fitzpatrick. Boston: Little, Brown & Co. \$4.

Quite as interesting as any romance, and far more fascinating in its portrayal of a Victorian girlhood, is this biography of Lady Isabel by her literary executor, who has had full access to her journals and family letters. With rare insight she has selected incidents which show the unfolding character, first of the little girl who "wanted to be good," and later of the woman who, having passed through her Gethsemane and drunk the bitterest cup life can offer, could yet say: "It's

a perfect farce my saying, 'Forgive us our trespasses as we forgive them,' because I can never remember that I have anything to forgive." Probably no visitor to our shores ever aroused such enthusiastic love among all classes as did Lady Henry. The book is a notable biography of one who gathered up into herself all that is highest and best in English womanhood and who, through suffering, grew strong.

Alfred Lyttleton; An Account of his Life. By Edith Lyttleton. Longmans, Green & Co. \$2.

This new and abridged edition may possibly be the means of putting into the hands of new readers the life of what one would like to call a typical Englishman, an athlete, a lawyer, a sportsman, a politician, and a statesman, very lovable in his private life and very honorable in public.

Three Generations. By Maude Howe Elliott. Boston: Little Brown & Co. \$4.

It has fallen to few people in America to have so well nigh inexhaustible a store of reminiscences to draw from as Mrs. Elliott possesses. And fewer still, so richly dowered, have the gift to make the men and women of other days such living realities. Born in Boston in 1854, the fifth child of a celebrated mother, Julia Ward Howe, and equally famous father, Dr. Samuel Howe, who founded the Perkins Institute for the Blind, she saw the dawn of one of the richest periods of American literature. So when, quoting Henry James, she lights the candle, goes through the house, and takes stock, the reader gets vivid glimpses not only of the author of "The Battle Hymn of the Republic," but of Bret Harte, Marion Crawford, Margaret Deland, Ellen Terry, and other folk quite as interesting. Dwellers in the middle west will be amused by the account of her visit to the "pleasant yellow brick city of Milwaukee," and of how, in the engineer's cab, she actually "ran the express from Milwaukee to Chicago."

FICTION

Paul, Son of Kish. By Lyman I. Henry. Chicago: The University of Chicago Press. \$3.

This is an extremely interesting book, and makes the great Apostle stand out vividly as an actual, living man in the imagination of the reader. It is written by a man who has studied carefully the conditions in the East at the time of Christ, and also men—universal human nature. The result is a book that has an inner element of truth that may well be heeded.

But it has its limitations. The author chooses to ignore that St. Paul was ever a bishop of the Church, and makes him merely a great teacher, an intellectualist. There are other instances of an intellectualism that rather detract from the book's value, in the reviewer's mind.

The Terms of Conquest. By Howard Vincent O'Brien. Boston: Little, Brown & Co. \$2.

In analyzing the character of Homer Gaunt, in his relationships with those with whom he is thrown, the author gives a searching analysis of the last thirty-odd years of the social history of the United States—the Middle West to be more exact—with the tremendous changes that have come over every department of life. The scenes of the book are strongly drawn, and it points a way to the future; and if the reader will ponder over it, he will get much value from it.

The Gaspards of Pine Croft. By Ralph Connor. New York: George H. Doran Co. \$2.

This adds another delightful novel to the lengthening list of Ralph Connor's always enjoyable books. It would seem, from this story, that he is becoming a stronger and more interesting writer the greater his output is. All readers will desire to know this latest "Ralph Connor."

A VERY HANDSOME edition of *Quentin Durward*, by Sir Walter Scott, is issued in quarto form with most attractive illustrations in colors, by Charles Scribner's Sons. It is perhaps the handsomest edition of this classic that has been made, and the price remarkably low for so beautiful a book.

HALL CAINE'S latest novel, *The Woman of Knockaloe*, has for its theme the hatred between English and Germans and the tragedy that is thus involved. The love between an interned man of German birth but long resident in England, and an English girl, leads only to tragedy, their projected marriage outlawing them socially and practically in both countries, and their poverty forbidding them to go to America. Finally mutual suicide, which they deemed a sacrifice for the sins of both nations, seemed their only recourse.

It is a strong novel and a timely one. But one would suppose the tragic end might have been prevented by going to some neutral country—Holland, or perhaps the Argentine. Suicide need not and should not be presented as the reasonable solution for any problem. [Dodd, Mead & Co., \$1.75.]

THE OLD AND NEW TESTAMENTS

The Old Testament; Its Growth and Message. By Sara H. Burstall, M.A., Head Mistress of the Manchester (Eng.) High School. With an introduction by the Bishop of Manchester. New York: Longmans, Green & Co., 90 cents.

The Old Testament in the Twentieth Century. By John Lewis, B.Sc., Minister of St. Andrew's, Gravesend. New York: George H. Doran Co. \$1.50 net.

These books are very dissimilar in their treatment of their common subject, but both have distinctive elements of value.

The first is written for the instruction of adolescents, and "rests on the accepted results of Biblical scholarship," as Dr. Temple says. The author makes of the Old Testament a book of religion and a preparation for Christ and the Church.

The other, a book for older students, has for its aim the development of the social consciousness and the personal "witness to truth and righteousness and the power of suffering meekness," which it puts in the place of the Church. The book is frankly a popular presentation of certain modern ideas about the Bible, and is well done in its kind.

The two books read together will both give information and preserve balance.

The Origin of the Gospel according to St. John. By J. A. Montgomery, Professor in the Philadelphia Divinity School and the University of Pennsylvania. Philadelphia: John C. Winston Co., 50 cents.

The significance of this small essay is out of all proportion to its size. Intrenched and invested opinion has long since settled the fate of the Fourth Gospel to its own satisfaction, and has regarded it as the work of a non-Palestinian, highly indebted to Hellenic thought, and coming from the earlier years of the second century. Dr. Montgomery here presents in a brief and illuminating way, some of the considerations which have impelled him to the belief that "the Gospel of St. John is the composition of a well-informed Jew, not of the Pharisaic party, whose life experience was gained in Palestine in the first half of the first century, and whose mother tongue was Aramaic" (page 30). It is an excellent manual to put in to the hands of those whose preconceptions will allow them to open the question afresh, and should be of great value to clergy who would freely weigh the considerations in question with a view to the vital conclusions which follow. If Dr. Montgomery is right, the case for the traditional authorship of the Fourth Gospel is enormously strengthened.

FOLK LORE

Shoshone Folk Lore. As discovered from the Rev. John Roberts, a Hidden Hero, on the Wind River Indian Reservation in Wyoming. By Sarah Emilia Olden. Milwaukee: Morehouse Publishing Co., \$1.50.

Karoc Indian Stories. By Sarah Emilia Olden. San Francisco: Harr Wagner Publishing Co., \$1.50.

Miss Olden has already proven her ability in extracting Indian lore from Indian natives. In her earlier volume, *The People of Tipi Sapa*, she told us, from direct knowledge, the legends and the habits of the Sioux before they had accepted the civilized life of the white man. In *Shoshone Folk Lore* she performs a similar service for that people, gathering her information from the Rev. John Roberts, a native priest of the Church, whom she terms "a hidden hero on the Wind River Reservation in Wyoming." The former manners and customs of the Shoshones, their dances and their religious beliefs, their characteristics and the stories of some of their principal characters, lend absorbing interest to the book, which becomes one of great value alike for its folk lore and as an exhibit of the results of missionary work.

Karoc Indian Stories performs a similar service for the Karocs of California. With less reference to the missionary work among these people, their traditions and many of their folk lore stories are interestingly told.

MISCELLANIOUS

The Raphael Book. By Frank Roy Fraprie. S.M., F.R.P.S., Boston: L. C. Page & Co. \$3.75.

There is probably no artist of the sixteenth century so deservedly popular today as Raphael. One can hardly find a Christian household that does not contain at least one reproduction of his paintings. Yet most of his admirers are absolutely ignorant of his life, as rich and colorful as his pictures. Books about painters, too often in the past, have been written by men who lacked the ability to make their subjects interesting to those who are not artists. Mr. Fraprie has avoided this difficulty, and has produced a book that holds the attention of the reader from the start. The illustrations are wisely chosen, and include not only the pictures with which everyone is familiar but lesser ones as well. Taken altogether, the volume is one of the most beautiful gift books of the season.

The Book of the Lover and the Beloved. Translated from the Catalan of Raymon Lull. By E. Allison Peet. New York: The Macmillan Co., \$1.25.

This is quite an addition to the literature of mystic writers as there are few who can read the Spanish Catalan in which the work was originally composed. The introduction provides a very satisfactory account of the Illuminated Doctor, and the text gives, it may be believed, an accurate exposition of this little-known work.

It may be that this direction of attention to the great opponent of Averroes and Platonistic philosophy, will result in a study of certain "modern" ideas that seem to have been much in vogue in the Twelfth and Thirteenth Centuries.

The Book of Sports and Games. Edited by Walter Camp. New York: Thomas Y. Crowell Co. \$2 net.

There are some boys—and their athletic sisters—who will be greatly pleased when they receive a copy of this book. It is a revised and enlarged issue of an earlier edition, edited and brought to date by a noted authority on athletics, and it embraces a wide variety of out-of-door sports, giving not only rules but practical directions and hints as well. It has a constant note, throughout the book, of clean and decent sportsmanship.

Bible Stories in Rhyme. Rhymes and Illustrations by Florence E. Hay. Chicago: The Rodeheaver Co.

The bright colored pictures and the catching rhymes of this book will make it very pleasing to the small child, as they were written and drawn in response to a desire to parallel the Mother Goose book in religious matters. The book carries out the spirit and teachings of the noted evangelist, Homer Rodeheaver, to whom it was dedicated.

THE CHURCH CALENDARS for 1924 are beginning to arrive. The Desk Calendar (Morehouse Pub. Co., 25 cts.) contains the official information of the Church: the lectionary arranged according to the dates, together with the new tables (adopted in 1922) of Proper Psalms, Psalms for Special Occasions, Selections of Psalms, Psalms for the Sundays, etc. This calendar is that which is generally kept on the lectern and otherwise in most common use. *The Girls' Calendar*, published for the G. F. S. (35 cts.), follows its usual style, a page to a month, taking the subjects for illustration this year from the life of the Blessed Virgin. The selections from many writers that are printed on the outside columns of this calendar show very careful selection. The *Alaskan Churchman Calendar* (Alaskan Churchman, Box 6, Haverford, Pa., 50 cts.) is published in the interest of Bishop Rowe's work, and contains Alaskan scenes, many of them of a missionary character. The *Church Calendar* of the Brotherhood of St. Andrew contains references to brief Bible readings for every day based on the Prayer Book epistles, and is designed to be used with the *Manual of Prayers for Family Devotions*. Both are issued "in the interest of Family Prayer and Religion in the Home."

The *Living Church Annual* will be ready about December 10th.

The Human Body and its Care. by John S. Engs, D.D.S., published by the Christopher Publishing House, Boston, Mass., at \$1, is a popularly written book on physiology adapted for reading to children.

Church Kalendar



NOVEMBER

30. St. Andrew, Apostle.

DECEMBER

1. Saturday.
2. First Sunday in Advent.
9. Second Sunday in Advent.
16. Third Sunday in Advent.
21. St. Thomas, Apostle.
23. Fourth Sunday in Advent.
25. Christmas Day.
26. St. Stephen, Martyr.
27. St. John, Evang.
28. Holy Innocents.
30. First Sunday after Christmas.
31. Monday.

KALENDAR OF COMING EVENTS

- December 8—Consecration of the Rev. Joseph H. Motoda, D.D., of Tokyo, Japan.
- December 11—Consecration of the Rev. Yasutaro Naide, of Osaka, Japan.
- December 12—Meeting of the National Council.
- January —Diocesan Conventions, Milwaukee, Oregon, Texas, West Texas, and Convocation of Eastern Oregon.
- January 10—Convocation of Haiti.
- January 15—Synod of the Second Province, New York City; Diocesan Conventions of Ohio, Upper South Carolina, Western Missouri, and Convocation of Salina.
- January 16—Diocesan Conventions of Nebraska, Quincy, and Tennessee.
- January 20—Diocesan Convention of Iowa, Convocation of North Texas.
- January 22—Special Convention, Diocese of Pennsylvania, for the election of a bishop; Diocesan Conventions, Duluth, Mississippi, Missouri, Southern Ohio, Western New York, Pittsburgh, and Convocation of Spokane.
- January 23—Diocesan Conventions, Alabama, Indianapolis, Kentucky, Louisiana, Marquette, Maryland, Western North Carolina, Convocation of Oklahoma.
- January 27—Convocation of Nevada.
- January 29—Diocesan Conventions of California, Fond du Lac, and South Florida.
- January 30—Diocesan Conventions of Los Angeles and Minnesota.

APPOINTMENTS ACCEPTED

- FLOCKHART, Rev. J. E., of Christ Church, Lead, and St. John's Church, Deadwood, S. D.; to be rector of St. John's Church, Dubuque, Iowa, November 20th
- MACDONALD, Rev. WILSON, headmaster of the Cathedral choir school, and Dean's vicar at the Cathedral of St. John the Divine, New York City; to be assistant at St. James' Church, Fordham, N. Y., October 1st. Address St. James' Parish House, East 190th St. and Jerome Ave., Fordham, N. Y.
- MCGAY, Rev. CUTHBERT, rector of St. Mary's Church, Northeast Harbor, Maine; to be rector of St. John's Church, New Milford, Conn.

NEW ADDRESSES

- BENTON, Rev. M. M., 1730 Third Ave.; Cortlandt, Louisville, Ky.
- HAMILTON, Rev. ALEXANDER, *locum tenens* at St. John's Church, New Milford, Conn.; Norwalk, Conn.
- KAMMERER, Rev. PERCY G., Ph.D.; 914 Aiken Ave., Pittsburgh, Pa.
- MCCANDLESS, Rev. JOHN HEBER; from 1010 Western Ave., to 707 College Ave., E. E., Pittsburgh, Pa.

DIED

- ETHERIDGE—Died in Williamstown, Mass., November 19, 1923, HUGH PIERREPONT ETHERIDGE, son of Mary P. (Hill) Etheridge, and the late John B. Etheridge, of Salem, Mass.
- NICHOLS—Died, after a brief illness, in the home of her nieces, in Westerly, R. I., Miss MATILDA B. NICHOLS, of Brooklyn, N. Y., in her ninety-second year. As a teacher and a Church worker, especially interested in the Woman's Auxiliary, Miss Nichols will be sincerely missed by those whom she has left behind.

SMITH—Entered into rest November 17, 1923, MRS. MARGARET RIDGEWAY SMITH, at Valley City, N. D. "In the Communion of the Catholic Church."

WILLS—Died, at Jamaica Plain, Mass., October 24, 1923, AMY W. WILLS, an active worker in St. John's Parish, where she was president of the Altar Society, and a helpful factor in the community, where she labored untiringly among the sick and poor. At the funeral, on October 26th, the Rt. Rev. S. G. Babcock, D.D., Suffragan Bishop of Massachusetts, the Rev. Thomas C. Campbell, rector of St. John's Church, the Rev. Donald B. Aldrich, of St. Paul's Cathedral, and the Rev. R. H. H. Bulteel, of All Saints' Church, Ashmont, took part in the services.

IN MEMORIAM

Miss Alzayda R. Robinson

On All Souls' Day, at Wakefield, R. I., Miss ALZAYDA R. ROBINSON, aged 84 years, passed into life eternal. The burial office was read in the Church of the Ascension, Wakefield, on November 5th. Miss Robinson, daughter of Samuel and Alzayda Robinson, was for many years a devoted communicant of Grace Church, Newark, N. J.; for the past eight years she has made her home at Wakefield with her sister, Elvira, who survives her. Miss Robinson was a woman of the most rare and beautiful Christian character,—a living example of the faith and steadfastness, and gentleness of the Saints. Her life was an inspiration and benediction to all who knew her. She is survived by two sisters, Miss Elvira Robinson and Mrs. Rebecca Gregory.

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

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

WANTED — CURATE, YOUNG, SINGLE, who can sing. Catholic Parish in East. Salary, \$2,000, and rooms. Answer, W-101, LIVING CHURCH, Milwaukee, Wis.

WANTED, CURATE IN A CITY PARISH. Unmarried man of moderate Churchmanship desired. Address SAMUEL TYLER, 261 Dartmouth St., Rochester, N. Y.

MISCELLANEOUS

WANTED—ORGANIST AND CHOIR DIRECTOR for Male Choir. Apply S. P. A., care LIVING CHURCH, Milwaukee, Wis.

WANTED: A YOUNG CHURCHWOMAN to teach the grammar grades: \$40 a month and home. Apply to the Sister in Charge ST. MARGUERITE'S HOME, Ralston, Morris County, New Jersey.

POSITIONS WANTED

CLERICAL

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, 37, MARRIED, IN CHARGE CITY church, desires parish in January. Good reader, pastor, Young People's work. References. D-999, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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

ORGANIST-CHOIRMASTER, CHURCHMAN, well-known recitalist, finest European training. Great experience in conducting large choirs (mixed, and boy), orchestra and festivals; desires position in parish (no matter size), with good field for teaching. Highest references. Address "WORKER"-102, LIVING CHURCH, Milwaukee, Wis.

WANTED BY ELDERLY WOMAN, POSITION as Housekeeper or Companion. Address, CHURCHWOMAN-100, care LIVING CHURCH, Milwaukee, Wis.

WANTED—A POSITION IN A CHURCH Home for Children, by one that has had experience. Address A-996, 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.

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

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

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.

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.

SCHOOL OF NURSING

THE HOSPITAL OF ST. BARNABAS, NEW-ark, N. J., has a few vacancies for the class entering January, 1924. For particulars concerning course and requirements, address Superintendent, School of Nursing, Hospital of St. Barnabas, Newark, N. J.

CHRISTMAS CARDS

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.

CHRISTMAS CRIB SETS

CHRISTMAS CRIB GROUPS DESIGNED and executed by **ROBERT ROBBINS,** 39 Barrow Street, New York. Telephone Spring 4457. 6½ in. high, \$5.00; 11 in. high, \$10.00.

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.

REAL ESTATE

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

FOR SALE

FOR SALE. SUMMER COTTAGE AND Chapel of the late **Rev. R. C. Hall,** beautifully located on Money Island, one of the Thimble Islands in Long Island Sound. \$6,000. **INDIAN NECK LAND COMPANY,** Branford, Conn.

BOARDING

Atlantic City

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

Florida

BOARD IN FLORIDA. COMFORT COT-tage, for people who prefer a refined, homelike place to spend the winter. Heated. All conveniences. **MRS. M. MARTIN,** Sanford, Florida.

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.

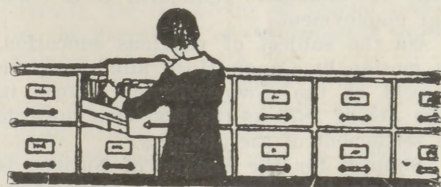
Now is the time to organize. After getting explanatory literature from National Headquarters, carefully select a group of most earnest men, hold a meeting and thoroughly discuss the subject.

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.

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.

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.
Morning Prayer: 10 A.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
Communion at 8; Sung Eucharist at 11
8 P.M., Christian Healing Service
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.

SPECIAL SERVICES

Advent Preaching
St. Paul's Chapel (Trinity Parish) New York

Broadway, Fulton, and Vesey Streets
Midday Services: 1 P.M.
December 3d, 4th, 5th, 6th, and 7th,
The Rev. THOMAS A. SPARKS,
St. Clement's Church, New York.
(Formerly Archdeacon of Salina.)
December 10th, 11th, 12th, 13th, and 14th,
The Very Rev. OSCAR F. R. TREDDER, D.D.,
Dean, Cathedral of the Incarnation,
Garden City, Long Island, N. Y.
December 17th, 18th, 19th, 20th, and 21st.
The Rev. FRANCIS H. RICHEY,
Rector of St. George's Church,
Maplewood, N. J.
Other Midday Services, as usual,
12 M. or 12:15 P.M.
Christmas Eve Carol Service,
December 24th, 12 M.

BOOKS RECEIVED

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

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

Citizen or Subject. By Francis X. Hennessy.
Christ in Art. By Mrs. Henry Jenner. With Thirty-nine Illustrations. Price \$2.

Houghton, Mifflin & Co. 2 Park St., Boston, Mass.

The Christ Story. For Boys and Girls. By Abraham Mitrie Rihbany. Illustrated by Gustaf Tenggren. Price \$2.50.

Little, Brown & Co. 34 Beacon St., Boston, Mass.

Three Generations. By Maude Howe Elliott. With Illustrations. Price \$4 net.

Croatan. By Mary Johnson. Price \$2 net.

Michael's Evil Deeds. By E. Phillips Openheim. With Frontispiece by W. B. King. Price \$2. net.

The Terms of Conquest. By Howard Vincent O'Brien. Price \$2 net.

Remembered Yesterdays. By Robert Underwood Johnson. With Illustrations. Price \$5 net.

Lothrop, Lee & Shepherd Co. 273-5 Congress Ave., Boston, Mass.

The Boy with the U. S. Diplomats. By Francis Rolt-Wheeler. With Thirty-one Illustrations from Photographs and Sketches. Price \$1.75.

With the Movie Makers. By John Amid. With Fifty-one Illustrations from Famous Studios and from the Author's own Productions. Price \$1.50.

The Iroquois Scout. By D. Lange. Illustrated by Harold James Cue. Price \$1.50.

Four Cousins. Translated from the Norwegian of Dikken Zwilgmeyer by Emilie Poulsson. Illustrated by Astri Welham Heiberg. Price \$1.75.

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

The Boys' Own Book of Politics. By William G. Shepherd.

L. C. Page & Co. 53 Beacon St., Boston, Mass.

The New Poland. The Story of the Resurrection of a Submerged People; with a Review of the Part Played by Poland in the Great War, and a Comprehensive Description of the New Nation. Illustrated with Reproductions of Special Photographs. By Nevin O. Winter. Price \$5.

University Press. Princeton, N. J.

Mind and Heredity. By Vernon L. Kellogg.
Woodrow Wilson's Case for the League of Nations. By Hamilton Foley.

PAPER-COVERED BOOKS

Holy Cross Press. West Park, N. Y.

The Seven Sacraments. By Rev. S. C. Hughson, O. H. C. Price 40c.

BULLETINS

The National Society of Penal Information. 5939 Grand Central Terminal, New York, N. Y.

The Death Penalty. Bulletin Number 5.

PAMPHLETS

Edgar F. Blanchard. Tucson, Ariz.

Young People and the Church. Price 10c.

Cokesbury Press. Nashville, Tenn.

A Manual of Service for the Primary Department. By Mrs. Bartia Copeland Hogan and John Bert Graham, Mus. Bac.

Columbia University. New York. Longmans, Green & Co. Selling Agents.

The Pre-War Business Cycle, 1907-1914. By William Charles Schluter.

The Commission on the Church and Race Relations. Federal Council of the Churches of Christ in America. 105 East 22nd St., New York, N. Y.

Suggestions and Material for Race Relations Sunday, February 10, 1924.

J. Prentice Murphy, Chairman. 1432 Pine St., Philadelphia, Pa.

First All-Philadelphia Conference on Social Work. The Findings: A Summary and Abstract of the Addresses and Discussions.

WORK AMONG INDIANS is carried on in New York, six from the Cattaraugus Reservation having recently been confirmed by Bishop Ferris. For the first time, one of them came from the pagan end of the reservation, where the Seneca tongue is still used, and where the Indians have a grievance against the white men for the loss of their lands.

The English Church Assembly Considers Prayer Book Revision

English Ordination Statistics — Bishop Frere and the E. C. U. — Bristol Anglo-Catholic Congress

The Living Church News Bureau
London, Nov. 9, 1923

THE autumn session of the Church Assembly will open on Monday next. It is probable that Monday afternoon only will be available for general business, as the House of Clergy and the House of Laity are sitting separately on the Tuesday, Wednesday, Thursday, and possibly also on the Friday, for the consideration of the measure for the revision of the Prayer Book.

The House of Clergy will pass at once to section 18, which deals with the Holy Communion Service. A large number of amendments have already been put down to this section, including amendments for introducing proposals contained in "The Green Book," "The Grey Book," and "The Yellow Book," either in addition to or in substitution for the alternative use proposed in the Measure. The House of Laity will probably take up the consideration of the clauses of the Measure itself before passing to the Communion Service.

Of the general business, the chief item of public interest will be the Metropolitan Churches Measure, which will come before the Assembly for revision on report from the Grand Committee appointed at the last spring session. The Measure will certainly be criticised both by those who think it goes too far and by those who complain that it is not strong enough. A regulation setting up machinery for the next elections to the House of Laity in 1925, which are to be held on the basis of the electoral rolls and not of population, will, if time permits, be considered on the stage of general approval.

The agenda contains a motion, to be submitted by the Archbishop of York, on the recommendation of the Ecclesiastical Courts Committee, setting forth the desirability of strengthening that committee, and asking for the appointment of a Commission of not more than twenty. Another motion requests the Central Advisory Council of Training for the Ministry to consider the framing of a scheme of home training for suitable men who are unable to relinquish their regular employment.

On the subject of religious education, a motion by Canon Hogg alludes to the repeal of the Cowper-Temple clause in the Act of 1870 as the first step towards a settlement of the difficulty.

Support for the League of Nations is emphasized in a motion by Mr. Cohen; and among other matters to be discussed are canonical legislation, tithe rent charge, the proposed tax on betting, and publication of the bans of marriage.

ENGLISH ORDINATION STATISTICS

The November issue of the *Home Mission Field* furnishes statistics of ordinations for eighteen years, dividing them into two groups of nine years, before and after 1914. Before the war there had been a steady, if slow, rise in the number of men ordained, from 580 in one year to 685 in another. Then, of course, followed a rapid fall, to as few as 130 in 1918. Since that year there has been a rise again, to 515 in 1923. (It

should be understood that, for the purpose of this tabulation, the years ending in October are taken.) The two groups give the totals of 5,910 and 2,997, a loss of nearly 3,000 during the past nine years. And it is, of course, more than likely that the increase since 1918, such as it is, may not be continued; for most of the candidates from the Army have now been ordained, and the Central Church Fund which has provided for their education has undertaken no new case for about two years. Even before the war the ordinations were inadequate to the need; they are now far short of the Church's requirement if the parishes are to be properly staffed. Moreover, the effect of the war-time drop will not be fully felt for some time to come. The writer of the article suggests, quite rightly, that Ordination Funds, most valuable though their work is, must not be relied upon to do nearly all that is needed. A closer and more personal link is desirable. If, in Roman Catholic homes, immense sacrifices are made in order to give a son to the priesthood, a like sacrifice should not be impossible in the families of Anglicans. A family, which has itself no aspirant to the priesthood, might make itself responsible for the training of one known to it. Parishes, again, might often be well advised to spend less upon music and the satisfaction of aesthetic needs, and more upon the urgent need of the Church. One remedy, so-called, the writer rigidly rules out—namely, the ordination of the intellectually unfit. Against this, the Additional Curates Society, the leading organization for the supply of additional priests to understaffed churches, also steadily sets its face.

BISHOP FRERE AND THE E. C. U.

It is naturally a matter for congratulation and satisfaction to the members of the English Church Union that Dr. Frere, who has for many years been a staunch supporter and member of the Union, should have been elected to the see of Truro. For the first time for many a long day will be numbered among the Vice-Presidents of the E.C.U. a diocesan bishop of England.

At the last meeting of the Council, the President (Lord Shaftesbury) proposed that, to mark the occasion, a presentation be made to Dr. Frere on behalf of the whole Union. It was not decided at the time what form the presentation should take. All such matters were left in the hands of the President, assisted by a small committee. It was, however, decided that an appeal should be made to all members of the Union for subscriptions towards the presentation, such subscriptions to be limited to a maximum of 5s. The response should be a generous one, and nothing will give the new Bishop more pleasure, I feel sure, than this mark of appreciation of the service which he has rendered to the Church for so many years past.

The Bishop's enthronement will take place on St. Edmund's Day (November 20th), in Truro Cathedral.

BRISTOL ANGLO-CATHOLIC CONGRESS

A three-day Anglo-Catholic Congress is to be held in Bristol from November 27th to the 29th, the first since the great gathering at the Albert Hall last June. The Bishop of Bristol will welcome the Con-

gress by preaching at the Cathedral on Monday, November the 26th, at Even-song. High Mass will be sung at various churches in Bristol on the following morning.

I will reserve further details for a future letter, but may say now that a very fine list of speakers and papers has been arranged, and many applications for tickets received. Bristol Churchfolk are a keen lot, and, as evidence of the good pioneer work which has been done in anticipation of the Congress, many thousands of books explaining the Anglo-Catholic position, which were recommended by the Bishop of Zanzibar at the time of the London Congress, have been sold in the district.

THE ST. SILAS PLAYERS

For some years now, the St. Silas Players, a guild connected with the Church of St. Silas, Kentish Town, in the north-west of London, have drawn large audiences by their performances of Mr. B. C. Boulter's mystery plays, *The Epiphany* and *The Passion*. Mr. Boulter has now written for them a third rhymed play, entitled *Paul and Silas*, dealing with the events which occurred at Philippi, as recorded in Acts 16. Mrs. Boulter has composed the musical setting, as she did for *The Epiphany*. Some of the characters are allotted passages to sing, for the Scriptural account states that Paul and Silas sang hymns in the darkness of their gaol. The new play was most carefully and reverently presented in the church, before crowded congregations, on Monday and Tuesday evenings this week, and amply justified its claim to be considered as an act of worship.

The St. Silas Players are an interesting company; although not finished actors, some of them are obviously not unacquainted with the art of the stage. The vigor and naturalness of their playing, united with the faith which their stage enshrines, and which they all manifestly share, make these mystery plays something of a landmark. The players seem to be acting because they have something which they really wish to say and do.

CATHOLIC TEACHING BY MOVING PICTURES

It will, no doubt, be recalled that about eighteen months ago, there was published a project for making use of the cinema for the purpose of teaching Catholic truths. On all hands it is now acknowledged that there is no more efficient means of teaching than that which this wonderful modern invention presents. The appeal to the mind and the impression made on the mind, through the eye, is recognized as being the most effective means of teaching so as to secure permanent and satisfactory results. It was intended first of all to use this agency for teaching sacramental doctrine, and the project was to have been included in the program of the Anglo-Catholic Congress. However, perhaps because it was new, perhaps because it was misunderstood or misrepresented, the project came in for considerable criticism and even condemnation.

The promoters, however, were convinced of the value and importance of their plan, and were able to procure the necessary funds and produce a film dealing with the Sacrament of Confirmation both from the historical and doctrinal points of view.

This film was shown privately to the Bishop of London and publicly at the time of the Anglo-Catholic Congress in June last. On both occasions it was received with satisfaction and admiration,

and with something as near to unqualified approval as those who were responsible for the project could have desired.

The film has been shown since in many country churches and parish rooms, under the auspices of the parochial clergy, for the purpose for which it is intended—namely, for the giving of special lessons on the Sacrament of Confirmation to candidates for that rite.

There is to be a special exhibition of this film in London, at All Saints', Margaret Street, on November 22d. Invitations will be issued only to priests and their confirmation candidates, and an opportunity is thus provided of seeing the film under exceptionally satisfactory conditions.

GEORGE PARSONS.

PITTSBURGH

YOUNG PEOPLE'S LEAGUE


ON TUESDAY EVENING, November 13th, the Young People's League of the Diocese of Pittsburgh held its fall meeting at the Church of the Redeemer, Pittsburgh. There were about one hundred and fifty young people present, representing twenty-seven distinct parishes. After two-minute reports from each of the various groups, addresses were made by Bishop Mann and the Rev. Lester L. Riley, rector

of St. Peter's Church, Pittsburgh. Bishop Mann spoke on Diocesan Projects and the part to be played in them by young people, and Mr. Riley spoke on Program Making. A committee was appointed to draw up a constitution, and a review was made of the inspiring Conneaut Conference held during the summer in conjunction with the young people of the Diocese of Erie, at which conference the young people chose, of their own volition, a year's course of study on the subject of The Church, Its History and Significance.

PRIEST'S SILVER JUBILEE

THE SILVER JUBILEE of the rectorship of the Rev. St. Clair Hester, D.D., at the Church of the Messiah, Brooklyn, was observed by a parish reception, on November 14th. Over six hundred persons were present. Bishop Burgess received with the rector and his venerable mother, and delivered a most happy address of congratulation. The senior warden of the parish, Mr. F. M. Webster, presented to Dr. Hester a set of engraved resolutions, and a check for \$2,000. Dr. Hester is Chancellor of the Cathedral of the Incarnation, a member of the Standing Committee, and a Trustee of the General Theological Seminary.

Communion of the Golden Rule



G

HANKS be unto Thee, O Giver of our
Daily Bread,
For this Communion of the Golden
Rule.
May this plain food strengthen our
bodies;
And the loving cup of kindness refresh our souls.
Bless the great multitude of homeless children,
Thy little ones far away in the Near East,
Whom we greet in spirit at our table today.
Orphaned, may they find in Thee a Father;
Helpless, may they find in us true helpers.
In their hunger we would feed them,
In their nakedness we would clothe them,
In the prison of man's cruelty we would visit them.
Grant, O Father most merciful and loving,
That our hearts may hear the benediction
Of our Lord and Saviour Jesus Christ:
Inasmuch as ye have done it unto the least of these,
Ye have done it unto Me. Amen

A Grace before Meat

by

Henry Van Dyke

Canadian College Convocations Attest Interest in Education

Montreal Church Extension Campaign—G.F.S. Community House —Miscellaneous News Notes

The Living Church News Bureau }
Toronto, Nov. 21, 1923 }

ST. Chad's College, Regina, Saskatchewan, held its first convocation on October 25th. Bishop Harding Chancellor of the College, conferred degrees of Doctor of Divinity, *honoris causa*, on the Very Rev. G. N. Dobie, D.D., Dean of Qu'Appelle; the Ven. Archdeacon Wells-Johnson, of Moose Jaw, and *in absentia* on the Rev. Canon Hicks, the Bishop's Commissary in England, as well as degrees of Licentiate in Theology on a number of candidates. In addition, the Bishop himself was given the degree of Doctor of Divinity, *honoris causa*, the Dean officiating.

Formerly known as St. Chad's Hostel, the institution was founded by Bishop Grisdale in 1907, for the purpose of training men for Holy Orders in the Diocese of Qu'Appelle. The Rev. C. R. Littler, who was the first warden, had worked for twenty years as a priest in the Diocese of Rupert's Land and was at one time organizing secretary of the S.P.G. in Lichfield Diocese, England. He resigned owing to ill health in 1909, and was succeeded by the present warden, the Very Rev. G. N. Dobie.

In 1914, the buildings at present occupied by the college were completed and formally opened by His Grace the Archbishop of Rupert's Land, the Primate.

Shortly after its establishment in permanent quarters, the college became affiliated with the University of Saskatchewan. In February, 1922, the Legislative Assembly of Saskatchewan passed an act investing the Council of St. Chad's College with full power and authority to confer degrees in divinity. The present convocation is the first fruits of power thus vested in the Council by the Legislature of Saskatchewan.

CONVOCATION AT ST. JOHN'S, WINNIPEG

With three special services on October 31st, St. John's College, Winnipeg, celebrated the 103d anniversary of its founding. A new custom was inaugurated when an evening service was held in All Saints' Church, and the intention is to go to the different churches year after year, so as to create more interest in the College. The preacher was the Ven. Archdeacon Hayes, of Calgary. Almost all the Anglican clergy of the city were present, vested, and the congregation was large, consisting of the staff and about eighty students of the College, masters and boys of the school, and graduates and friends of the College from all parts of the city. Miss E. Jones, principal of Rupert's Land Ladies' College, as well as other members of the staff, and students, were in attendance.

Earlier in the day there had been held a celebration of Holy Communion in the College chapel at eight, and a morning service in the Pro-Cathedral at eleven.

The anniversary observance concluded the next evening with the annual *conversazione* and the conferring of degrees. An honorary fellowship of the College was conferred on the Hon. Collin Inkster, and the degree of Doctor of Divinity, *honoris*

causa, on Archdeacon Hayes, of Calgary, and Archdeacon Thomas of Winnipeg. Archbishop Matheson also presented the prizes and conferred the theological degrees and scholarships.

MONTREAL CHURCH EXTENSION CAMPAIGN

Some of the practical results of the vigorous Church Extension Campaign, carried on in the City of Montreal under the leadership of the Bishop, are as follows:

St. Clement's, Verdun, have the walls up and are putting on the roof, and hope to be in their new building by Christmas.

The new Church of the Redeemer, Cote St. Paul, is also well advanced.

St. Basil's, Montreal North, was used for the first time on All Saints' Day. It is a small mission church.

At St. Augustine's, Rosemount, they are nearing the completion of their new basement, which will probably be roofed temporarily and used for services until such times as the church can be completed.

St. Peter's, Town of Mount Royal (just beyond the mountain tunnel), will also build their first mission church. The site was bought before the war and paid for. This will be the first church to be erected there.

St. Paul's Greenfield Park, has bought a new site in a more central position upon which they will erect their new church "in the good days that are coming."

A new mission has been started in Arona Park, east of Montreal North, and services have been started in a private house. A site has been bought.

St. Mary's, Montreal, is building a new parish hall, which will prove invaluable for their Sunday School and manifold activities.

The Church of the Good Shepherd, Cartierville, hope to be able to go on with their building very shortly. A most excellent site has been secured near the Public School.

Though it is apart from the work of the Fund, a very greatly needed want is being met in Notre Dame de Grace by the building of Trinity Memorial Church. The basement will be finished in the near future, which will give them necessary space for their Sunday school and other parochial activities.

The newly formed parish of Pointe Claire, has secured an admirable site. They expect to build next spring. In the meantime, they are having services in a room in a private house.

G.F.S. COMMUNITY HOUSE

A community house, with club rooms for girls and accommodation for tourists, is a project in which the president and officers of the Girls' Friendly Society in Toronto are now interested, and on November 6th plans were informally discussed at a very largely attended tea held at the G.F.S. Club House, 52 St. Alban's St., Toronto, Ont. The present quarters will accommodate thirty-five girls, with large reception rooms and a chapel, for which the girls have recently supplied a set of communion silver. The house was built largely from the proceeds of the G.F.S. cafeteria held annually at the Canadian National Exhibition. The girls carry on social service projects, and last

year one club alone provided twenty Christmas diners for needy families.

MISCELLANEOUS NEWS NOTES

The urgent need of a new building in which to carry on the ever-increasing work among young unmarried mothers, was emphasized at the annual meeting of the Humewood House Association, Toronto, which was held in the schoolroom of St. Thomas' Church. In an interesting survey of the past year, Miss Hill, Superintendent, contrasted the need in 1912, when Humewood opened its doors to young girls in distress, with that of today.

At three o'clock, Sunday afternoon, November 11th, in the Church of St. James' the Apostle, Montreal, a bronze tablet to the memory of the late Major-General E. W. Wilson, C.M.G., was unveiled by General Sir Arthur Currie.

On Sunday, October 28th, the parish of St. James', Kentville, N. S., opened a magnificent new church. The Archbishop of Nova Scotia dedicated many notable memorials; a silk flag in memory of the late Joseph Duncan Masters, who gave his life in the Great War; a Holy Table of oak in memory of the late Lieut. Beverly Webster, who was killed in action in the Boer War; and two triple windows in memory respectively of the late Charles Smith and of the late John G. Byrne, parishioners of many years' standing. Archdeacon Vroom was the special preacher. The Rev. A. M. Bent is rector of the parish.

ALBANY CHURCHMEN'S DINNER

THE OUTSTANDING FEATURE in the diocese-wide campaign for the Church's mission in the Diocese of Albany was a Churchmen's Dinner at the Hotel Ten Eyck, Albany, on the evening of November 15th. Five hundred and thirty-three men from all parts of the diocese attended the dinner, so that the majority of parishes and missions were represented. Many of the men traveled long distances by motor and train, some of them coming from the Canadian border.

Bishop Nelson presided, and Mr. Lewis B. Franklin, Treasurer and Vice-President of the Church's National Council, and Bishop Oldham were the speakers. Mr. Franklin made a masterly address, touching the whole matter from the business man's standpoint, explaining the budget of the Church and illustrating the enterprise by specific instances such as the work among negroes, Religious Education, and the work in Japan.

Bishop Oldham confined his address largely to the missionary obligations of the diocese and its relation to the Church's Program. He said he had been elected Bishop Coadjutor in order that there might be an aggressive missionary work done and that it was the duty of the whole diocese to support him to the limit. Bishop Oldham visualized the great needs of many districts within the Diocese of Albany and the corresponding opportunities for service by the Church.

Both speakers made a deep impression and there was manifest a united and earnest spirit of loyalty to the Church's Program. Bishop Nelson, seizing the opportune situation, brought the dinner to a dramatic close by his use of Patrick Henry's famous phrases: "Sink or swim, live or die, survive or perish, I give my hand and heart to this Program." Bishop Oldham interrupted at this point and asked every man who would join the Bishop in his pledge to signify by his right hand—and all hands were raised.

A Hebrew Christian Entente Urgently Needed in New York

Studdert-Kennedy at Trinity—New Organ at Trinity Chapel—General News Notes

The Living Church News Bureau }
New York, Nov. 24, 1923 }

IF the Rev. Dr. Stires would simply broadcast his deeply moving address, made on Monday night last at the tenth annual meeting of the Hebrew-Christian Publication Society in the guild hall of St. Thomas' Church, he would secure the publicity which the Society so much needs and so well deserves! Judging by the diminishing attendance at public meetings, the future of such gatherings seems uncertain. But radio may take its place, and no one knows better or appreciates more its possibilities than does Dr. Stires. He ministers to countless invisible parishioners each week, and their response often vies with, if it does not sometimes surpass that of, even, his large and generous regular congregation.

The meeting of the Hebrew-Christian Publication Society resolved itself into a richly-merited appreciation of the labors of its Managing Director, Mr. B. A. M. Schapiro, whose self-sacrificing zeal and self-effacing personality were the themes of the various speakers, among whom were Bishop Lloyd, president of the Society and chairman of the meeting, the Rev. Dr. Frederick Lynch, editor of *The Christian Work and Evangelist*, Dean Robbins, of the Cathedral, the Rev. Kenneth Mackenzie, Secretary of the Society, Mr. Philip Whitwell Wilson, author of *The Christ We Forget*, and the Rev. Dr. Stires, who is Mr. Schapiro's rector. The Rev. Dr. Stetson, rector of Trinity, was to have spoken but was unavoidably detained by another engagement. Many letters of congratulation were read from ministers of various Communions, commending Mr. Schapiro and had Galsworthy, in *Loyalties*. If the Jew these messages and tributes were received and acknowledged by Mr. Schapiro with a few words of modest pleasure.

No one can meet or know this talented men without recognizing the qualities which have made his work so successful. His pride of race, knowledge of its traditions and literature, experience of its vicissitudes and possession of the faculty of proper psychological approach to his compatriots are equally notable. He is the Society: its author, editor, translator, spokesman, colporteur, lecturer, expositor, and general director. If an institution is but the lengthened shadow of a man, then the Hebrew-Christian Publication Society is Mr. Schapiro writ large. His, and its, usefulness are merely circumscribed by the lack of the means of distribution of their output.

The problem which this Society is so well-equipped to solve is acute in New York. Here is gathered together one-tenth of the entire Jewish race, 1,700,000 in number, scattered throughout the greater city. Racially, the Jew in New York represents one-third of its entire population. "Money-and-amusement-mad" is the usual Gentile indictment of this great group, to which is often added Rabbi Wise's scathing arrangement, "and incredibly selfish!" Probably true, if one can indict a whole group. What then? What should be done? Everything, or anything possible.

What is being done? Practically nothing worth while, except what this Society is doing.

Mr. Wilson suggested a solution. He pointed out that, in *The Merchant of Venice*, Shakespeare had presented the problem but offered no solution. Neither had Galsworthy, in *Loyalties*. If the Jew dominates the financial and amusement enterprises of the New World and is rapidly making his influence felt in the press, there is evidently a concentration of unusual power accruing to the race. That power is as yet somewhat inchoate and leaderless; potential rather than actual. But it is there, and growing. "What common platform shall Jew and Gentile find large enough to stand upon together?" asked Mr. Wilson. Obviously it is not to be found in finance (*vide Shylock*) nor in amusement (*vide Loyalties*). It can only be found in service to the community in which both can make, each its special contribution to the general good, without relinquishing those racial qualities which make the gifts of such unique and necessary value. Let the Gentile learn from the Jew the inestimable preciousness of his sacred literature, as enshrined in Holy Scripture; and let the Jew learn from the Gentile that the Cross of Christ is the emblem of service and not the Dollar Sign!

Jew, Catholic, and Protestant—each in almost equal numbers—must live together in New York. The problem is: how and on what terms? Ku-Kluxism is war, and as Disraeli once said: "War is never a settlement of anything; it is only an aggravation." The Hebrew-Christian Publication Society holds the secret: it is speaking the truth in love and its language is the spiritual Esperanto of the world.

STUDDERT-KENNEDY AT TRINITY

The Rev. G. A. Studdert Kennedy, chaplain to the King, and rector of St. Edmond's, London, will preach in Trinity Church, at the eleven o'clock service, Sunday, December 2d, and at noon on December 3d, 4th, 5th, 6th, 7th, 10th, 11th, 12th, 13th, and 14th.

The Rev. Mr. Studdert Kennedy is the foremost preacher in England today. He was born in Ireland and is a graduate of Trinity College, Dublin. He served as a chaplain during the War, and was decorated with the Military Cross. In addition to his duties with the troops at the front, he lectured and preached to thousands of men in both the British and American armies, and his ability to hold the attention of these men was extraordinary. He is nicknamed "Woodbine Willie" because he was always handing out the famous Woodbine cigarettes. He is a preacher of great boldness and vigor and a staunch defender of the faith. His picturesque language and keenness of argument win the respect and admiration of both the man in the street and the man in the study. He has lectured or preached in practically every city and town in England; and wherever he speaks, crowds are turned away.

He is now engaged as National Messenger of the Industrial Christian Fellowship, which is an organization in the Church of England acting as a link between the labor movement and the Church.

The Rev. Mr. Kennedy will address the New York Churchmen's Association at its luncheon on Monday, December 17th.

NEW ORGAN AT TRINITY CHAPEL

At Trinity Chapel, West 26th St., on the Twenty-fourth Sunday after Trinity, a new organ was dedicated, to take the place of the one used since the church was built in 1855. A brief service of dedication preceded the choral Eucharist. The sermon was preached by the Rev. Dr. C. R. Stetson, rector of Trinity Parish, to which the Chapel belongs. Dr. Stetson, preaching on the necessity of standing firmly for the Faith in its entirety, spoke in appreciative terms of the work being done at the Chapel. He also announced two courses of lectures soon to be given there, one in Advent by the Rev. G. Studdert-Kennedy, and one in February and March by the President of the National Council, Bishop Gailor. Mr. Kennedy's lectures are to be on December 4th and 11th at 8:15. The subjects are *The Facts, and Faith*.

The building at 20 West Twenty-sixth Street, west of the Chapel, used formerly as a vicarage, then as a school, and lately as a parish house, has been made over into a Trinity Chapel clergy house and attractively fitted to accommodate the priests of the chapel as their home.

The building east of the chapel, formerly used to house the Trinity Chapel school, has been turned into a parish house, with a hall on the ground floor, choir and guild rooms, with a kitchen, on the second floor, and a gymnasium above.

The vicar, the Rev. J. Wilson Sutton, is giving a series of six lectures on St. John's Gospel after Evening Prayer on Sundays. The service begins at four o'clock P.M. The lectures will continue until December 23d, and will be resumed in Lent.

GENERAL NEWS NOTES

The Oberammergau Reception Committee announces that the visiting artists and artisans will arrive in New York about December 12th and that arrangements are being made for an exhibition of their work from December 15th to January 1st, 1924. Further particulars may be had from the Committee's headquarters, 15 East Fortieth St., New York. The Secretary is Mr. Elmore Leffingwell.

Mr. Cosmo Hamilton, novelist and playwright, made an exceedingly interesting address at the last meeting of the New York Churchmen's Association on *Build-the Play*. He outlined his dramatic themes as he has applied them to the writing of his new play, *The New Poor*.

The Bishop of Nassau, the Rt. Rev. Roscow George Shedden, D.D., pontificated and preached on Thursday last at the Church of St. Mary the Virgin. His Lordship ordained Mr. Harcourt Johnson to the diaconate, the candidate being from the Diocese of Nassau.

The Rev. T. G. Brierley Kay, of Christ Church, Marylebone, London, preached last Saturday morning at the Cathedral. The Rev. Theodore Sedgwick, rector of Calvary Church, was the preacher in the afternoon.

The annual Advent Service and Meeting of the Diocesan Woman's Auxiliary to the National Council will be held at the Cathedral on Tuesday, December 4th. His Grace, Nathan Söderblom, Archbishop of Upsala, will preach the sermon at the Celebration at 10:30 A.M. The missionary meeting will be held at two o'clock and will be addressed by Bishop Lloyd, the Rev. Dr. Reifsnider, and Miss Bertha

Richard, of St. Augustine's School Raleigh, N. C. An address in memory of Miss Elizabeth A. Delafield, late President of the Auxiliary will be made by Bishop Lloyd.

St. John's Day, December 17th, will be the semi-centennial of the granting of the Charter of the Cathedral. Special services will be held to commemorate the event worthily.

St. Mary's, Manhattanville and St. James' Fordham, Bronx, are about to celebrate anniversaries. St. Mary's, the oldest free Church in the country, will be one hundred years old in December, and St. James' will be seventy. St. Mary's began with a Harvest Home Dinner this week. On Thanksgiving Day morning Bishop Manning will preach. The offering that day will be divided between the proposed endowment and the Japan Emergency Fund. Corporate communions will be held on December 22d.

Next Sunday, St. James' will begin its round of services and celebrations. Bishop Shipman will preach on Thanksgiving Day morning and officiate and speak at the dedication of the apartment house being erected by the parish. The corporate communion will be held on Advent Sunday.

Bishop Doull of Kootenay, British Columbia, Canada, has been visiting New York this week, preaching and speaking at various places.

The New York *Tribune* sent reporters to forty-six churches last Sunday to record the attendance at the morning services. They reported that church-going is on the increase. The seating capacity of the thirty-eight non-Roman churches visited was 29,375; the attendance last Sunday was 16,147. A year ago it was 15,706. In the eight Roman churches the seating capacity was 7,500. The attendance last Sunday was 51,200, but the apparent discrepancy is accounted for by remembering the large number of Masses said in each church. At St. Patrick's Cathedral, which seats 2,000, there were 20,000 present at all Masses. Among our leading churches, such as St. Thomas', Grace, Ascension, the Heavenly Rest, the Beloved Disciple, and the Cathedral, the congregations filled every seat. Three churches; the Central Presbyterian, the 61st Street Methodist, and St. Paul's German Lutheran, showed a falling off from last year. The average of seats occupied in the thirty-eight non-Roman churches was fifty per cent capacity.

FREDERIC B. HODGINS.

BISHOP LINES' TWENTIETH ANNIVERSARY

TWENTY YEARS AGO on November 18, 1903, in Grace Church, Newark, the Rt. Rev. Edwin S. Lines, D.D., was consecrated the third Bishop of the Diocese of Newark. In remembrance of this event services were held in all the churches of the diocese on Sunday, November 18th, and on Monday the 19th, a celebration of the Holy Communion was held in Trinity Cathedral, Newark, at which the clergy of the diocese, and representatives of the missions and parishes were present. The sermon was preached by the Rt. Rev. Wilson R. Stearly, D.D., the Bishop Coadjutor of the Diocese.

The service was preceded by a procession of the clergy and the lay delegates, numbering approximately 400, from Trinity House to the Cathedral. The lay delegates from the 138 parishes and missions of the diocese were in the order of the admission of the parishes into union with the diocese. The clergy were followed by members of the Cathedral Chapter, members of the Standing Committee, the Archdeacons, the Cathedral clergy, Dean Dumper, Bishop Stearly, and Bishop Lines.

Bishop Stearly, in his sermon, said that in 1903 there were 108 parishes and missions and 26,009 communicants, while today there are 138 parishes and missions and 46,788 communicants. During the twenty years 57 churches have been built, 55 rectories provided, and 53 parish houses erected; 47,475 persons have been baptized, and 41,610 confirmed; 196 men have been ordained to the ministry. Bishop Stearly referred to the birth, under Bishop Lines, of various Diocesan organizations and institutions, such as the Diocesan Sunday School Commission, which became the Board of Religious Education; the Commission on Church Architecture; the Commission on Church Extension; out of which came the Bishop's Church Extension Fund; the Cathedral Chapter of All Saints'; the Commission on the Diocesan Library the Commission on Social Service, which became the Board of Social Service; the City Mission of Newark; Bonnie Brae Farm for Boys; the Diocesan Altar Guild; the Church Mission of Help; the Church Service League; the House of the Holy Comforter; Eagle's Nest Farm; and only this fall, the Laura Augusta Home for Orphan Children. He also said that during this period came the general Church Pension Fund, the appointment of an Archdeacon to assist in the missionary work of the diocese, the election of a Suffragan Bishop, who was afterwards made the Bishop Coadjutor of the Diocese, the Diocese War Service Commission, and the arrangement with the vestry of Trinity Church, whereby it became the Bishop's Church, or Cathedral.

A reception in honor of Bishop and Mrs. Lines was held by the Church Club of the diocese, to which a great many of their friends came to express their good wishes. Bishop Stearly presided and introduced the speakers. There were addresses by Bishop Lines, by former State Senator Everett Colby, speaking in the name of the community, the Rev. Dr. William J. Dawson, pastor of the First Presbyterian Church, in the name of the Churches, and Mr. George W. Hulsart for the Church Club. Mr. James R. Strong on behalf of the people of the diocese presented the bishop with a seven-passenger sedan automobile, in which the Bishop and Mrs. Lines were driven from the reception to their home.

Pennsylvania Calls Election to Provide New Diocesan Head

St. Clement's Patronal Festival— The Rosebud Meeting—General News Notes

The Living Church News Bureau }
Philadelphia, Nov. 24, 1923 }

THE authorities of the Diocese of Pennsylvania, the Suffragan Bishop, and the Standing Committee, in accordance with the Constitution and Canons of the Diocese, have called a special convention of the Diocese to meet in the Church of the Holy Trinity, Philadelphia, January 22d, for the purpose of electing a successor to the Rt. Rev. Philip Mercer Rhineland, D.D., whose resignation as diocesan was accepted by the House of Bishops on November 14th.

ST. CLEMENT'S PATRONAL FESTIVAL

With all the wealth of ceremonial that makes it one of the religious events of the year, St. Clement's Church observed its annual patronal festival this week, with appropriate services extending from Wednesday evening until Sunday.

Vespers, with Solemn Procession and Festival *Te Deum* marked the opening service on Wednesday evening. This service was under the auspices of the American Guild of Organists. The combined choirs of St. Clement's and St. James' Churches took part, and the preacher was the Rev. Z. B. T. Phillips, D.D., rector of the Church of the Saviour.

On St. Clement's Day, there were five Masses. At the last one, Gounod's Mass of St. Cecilia was sung, preceded by a solemn procession. The preacher was the Rev. Caleb R. Stetson, rector of Trinity Church, New York.

On the evening of the Festival, the rector, the Rev. Franklin Joiner, preached the sermon.

Ceremonies continue until Sunday,

when the preachers will be the Rev. Selton Peabody Delany, D.D., of St. Mary the Virgin, New York, and the Rev. John Mockridge, D.D., of St. James' Church, Philadelphia.

THE ROSEBUD MEETING

Holy Trinity Parish House was filled with children and workers of the Church School Service League on Saturday afternoon, November 17th, for the annual Rosebud service, when gifts made by the children of the diocese for the Indians of South Dakota are exhibited. This year over 1,500 gifts were presented, and about fifty parishes answered the Roll Call.

The rector, the Rev. Dr. Tomkins, conducted the opening service, and Miss Lily Cheston, and Miss Marjorie Taylor showed stereopticon pictures, taken by them when on the Reservation last summer.

This is the twenty-fifth year that the children of Pennsylvania have remembered, with Christmas gifts, the Indian children on the Rosebud Reservation.

GENERAL NEWS NOTES

Solemn Evensong was sung by the men's choir of St. Mark's Church on Wednesday, the eve of St. Cecilia's Day, the preacher being the Rev. Charles Townsend, Jr., rector of the Church of the Good Shepherd, Rosemont.

A seven days' preaching Mission has been held this week in the Church of the Holy Apostles, the Rev. George H. Toop, D.D., rector. The missionaries were Messrs. Mercer and Hadley.

St. Barnabas' Church, Germantown, has received this week a gift of \$1,000 from a friend in Chestnut Hill, and \$500 from the Women's Aid of the Germantown Convocation. The sum of \$1,400 has thus far been raised toward the \$35,000 needed for the completion of a new parish house. The congregation is raising \$2,500 as a Christmas offering for the new building.

FREDERICK E. SEYMOUR.

Bishop Tells African Experiences To Body of Chicago Clergymen

Meet with Labor Leaders—The Western Seminary's Campaign—Woman's Auxiliary Normal Classes

The Living Church News Bureau }
Chicago, Nov. 24, 1923 }

ONE of the Chicago daily papers is printing a series of articles depicting the woeful condition of the Republic of Liberia. The clergy who heard Bishop Overs speak at the chapter meeting of the Northeastern Deanery on Monday, November 19th, felt that, if things are as bad in Liberia as pictured by the newspaper correspondent, the best man to help improve them is the Bishop of the Church in that country.

Seldom have the clergy listened to a talk more fascinating than that given by Bishop Overs, telling of his experiences in Africa as explorer, administrator, and religious leader. "The Africa of yesterday," he said, "is a mystery; the Africa of today is the land of opportunity, the Africa of tomorrow is the land of promise." The Bishop said that, after thirty years of experience in Nigeria, and other parts of Central and Western Africa, he hardly knew the country of today, so great have been the changes. He gave tribute to the soldier for his work, but deplored the building up of the present French military system, which is provoking the rivalry of other great nations, and which, unless unchecked, may lead to a great conflict for possession of the continent. He praised the work of the educators. He gave the traders their due, deploring, however, the immoral lives of many of them. The natives cannot understand that men, representing Christian nations, can so belie the religion of their people. The white business man has done much for Africa, but has too often discounted his work by his inconsistent conduct.

The Bishop praised the Christian Missionary as the great master builder. Then the Bishop went on to tell modestly, but vividly, the story of his life as explorer and missionary. Particularly interesting was his tale of discovering a city, in the interior, of thirty thousand people, two tribes whose members had never seen a white man. His life in this wilderness city for a year and a half is a marvellous story. He was preacher, explorer, doctor for 30,000 people, and civic administrator. The Bishop told briefly of the work of the Church in Liberia, mentioning particularly the work in the schools, of which he has eighty-six in his charge. He referred, too, to the work at St. Timothy's Hospital, where already 10,000 cases have been treated this year. The Bishop highly commended his clergy and other workers in Liberia, mentioning the noble work of Father Hawkins, of the Order of the Holy Cross, and of Miss Seaman, who has gone back into the hinterland, to carry on her work of teaching—the only white woman among thousands of natives.

MEET WITH LABOR LEADERS

A group of prominent Chicago clergymen met last week for a half-day conference with a group of well known labor leaders of that city, for the purpose of examining each other's platforms and to develop mutual understandings. The meeting was arranged by the Rev. William B. Spofford, Secretary of the Church

League of Industrial Democracy, and Mr. Spofford says that the meeting was very successful.

THE WESTERN SEMINARY'S CAMPAIGN

The Western Theological Seminary has steadily been carrying on its campaign for funds to provide for its removal to Evanston. The emphasis for the last seven weeks has been educational. The climax of this emphasis will be during the week beginning December 2d, Religious Education Week, when it is ex-

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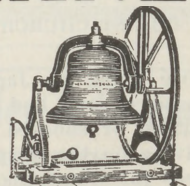
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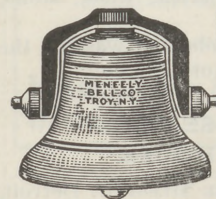
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pected that many parishes will hold meetings and hear addresses on the Seminary from able speakers. Following this will be a canvass for special gifts. Later there will be a general canvass of the members of the Church in the diocese.

WOMAN'S AUXILIARY NORMAL CLASSES

The diocesan Woman's Auxiliary is giving extensive publicity to a series of Mission Sturdy Normal Classes to be held under their auspices, and to be directed by Miss Elizabeth Matthews, on December 4th, 5th, and 6th. Miss Matthews is probably the best informed woman in the American Church on the subject of Mission Study.

Three new branches of the Auxiliary have been organized, one at the new mission of the Good Samaritan, North Austin, another at the new mission of Christ Church, River Forest, and another among young women at Joliet.

H. B. GWYN.

EFFECTS OF THE EARTHQUAKE

MR. WILLIAM ELWELL, of Nashotah House, sends THE LIVING CHURCH the accompanying picture to show the effects of the earthquake in Japan. It is of the ruins of Christ Church, Yokohama, and shows the building completely thrown down, while the bulletin board in front remains standing. Nearby, he states, was a large cemetery, throughout which the earthquake had seriously dislocated the monuments.

In his letter Mr. Elwell, who had been in Manila, states that he had heard, be-



CHRIST CHURCH, YOKOHAMA, JAPAN.

fore going to Japan, stories from the refugees, and had resolved not to be surprised or shocked. But he found, on arriving on the scene, that the destruction was far worse than he had anticipated. "With the exception of the walls of less than a dozen reinforced concrete buildings," he says, "and several lone chimneys, the city is flattened—a mass of burned and crushed brick, wood, stone, and cement."

Christ Church, Yokohama, was in the English Diocese of South Tokyo.

A SOCIAL SERVICE PARISH HOUSE

THE CHURCH OF THE MESSIAH, Detroit, the Rev. E. J. M. Nutter, rector, has just opened a new parish house, which is a distinct addition to the Church's usefulness in the Diocese of Michigan.

The building contains a dining hall which can accommodate 500 dinners at the same time, an auditorium and theater seating 700, gymnasium space for basketball and indoor athletics with baths and showers, two large guild rooms for smaller meetings, six classrooms for Church school and other purposes, choir and vestment rooms sacristies, a study for the rector, and an apartment for the resident house manager.

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NEED

The American Bible Society needs immediately \$289,000 with which to make good the actual losses, to say nothing of the enlarged opportunities.

RESPONSIBILITY

is definitely upon the Churches of America, whose agency for Bible work in the Far East is the American Bible Society.

OPPORTUNITY

is one of unusual significance and every Pastor, Sunday School Superintendent and Young People's leader should utilize Bible Sunday on December 9th (or nearest convenient date) for the promotion of interest in the distribution of the Scriptures in Japan and the Far East.

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Selden Peabody Delany, D.D., Editor

December, 1923 Vol. XIV, No. 4
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Shall We Close the City Churches?
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THE EUCHARIST AS THE CENTER OF UNITY

Ralph Adams Cram

THE EUCHARIST IN ST. PAUL

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has changed considerably in the past ten years, and the new building has been erected with a view of undertaking social service and community work among the foreign-born population, which is slowly creeping into the district. The parish is setting to work to raise an endowment fund, which will ensure its perpetuity in this locality, where the need for the Church will continually grow greater.

GROUP WORK IN GEORGIA

SOME DEFINITE RESULTS are reported in the Diocese of Georgia as part of the work done in the group organization.

In the Church of the Atonement, the Rev. Jackson H. Harris, rector, Augusta, the sum of \$1,100 was raised in a few days by the group organization for the fund for the parish house.

The colored parish of St. Stephen's Church, the Rev. J. Stewart Braithwaite,

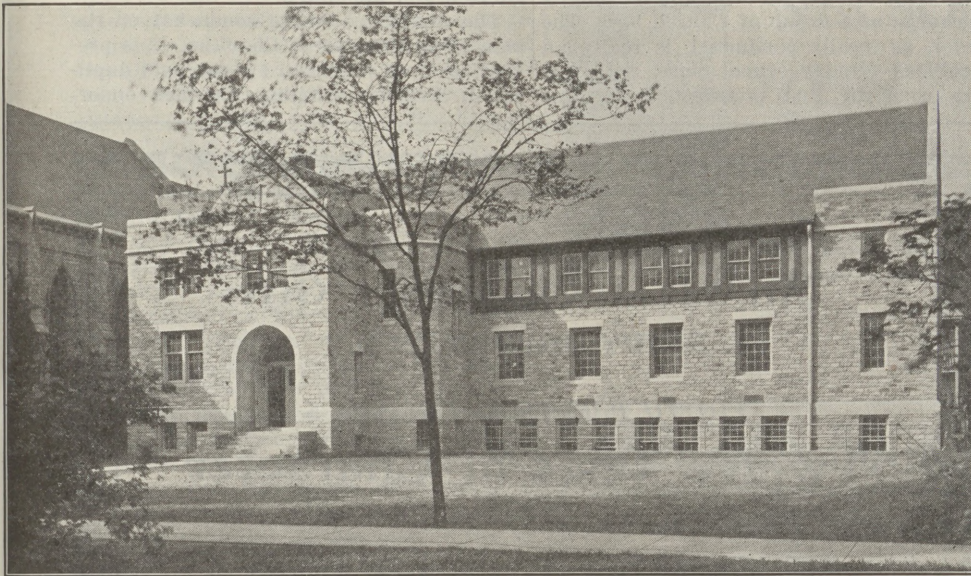
the Rev. Robert L. Windsor, rector of St. Luke's Church, Los Angeles, and chaplain to Bishop Johnson.

In his response Bishop Johnson expressed his sincere appreciation for the whole-hearted support of his clergy during his episcopate of twenty-seven years, and pleaded for the development of a stronger spirit of coöperation between the leaders of religion and science.

PROGRAM CONFERENCE ARIZONA

THE ANNUAL FALL CONFERENCE of the clergy of the District of Arizona held recently at Phoenix, at which the Nationwide Campaign was discussed, was very successful and beneficial in every way.

The Rt. Rev. G. C. Hunting, D.D., Bishop of Nevada, and the Rt. Rev. L. C. Sanford, D.D., Bishop of San Joaquin, were the guests of the conference, and led



PARISH HOUSE, CHURCH OF THE MESSIAH, DETROIT, MICH.

rector, Savannah, is to build a new parish house and, in three weeks, seven groups, through friendly rivalry, raised \$2,500 in cash which made possible the initial payment to secure the deed to the new property.

During the preparation period for the city-wide conference, conducted by Mr. Lewis B. Franklin in Savannah, one group in the parish of St. Michael and All Angels, the Rev. J. D. Miller, rector, held a group meeting at a home six miles in the country. Out of a possible membership of twenty-three, nineteen were present.

TESTIMONIAL TO THE BISHOP OF LOS ANGELES

SOME FIFTY CLERGYMEN of the Diocese of Los Angeles gathered for dinner at the Mary Louise, Los Angeles, on the evening of Wednesday, October 24th, as a testimonial to the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles. The dinner was arranged by a group of fifteen of the clergymen of the diocese, all of whom had been candidates for Holy Orders under Bishop Johnson.

The toastmaster was the Rev. Robert B. Gooden, D.D., Headmaster of Harvard School, Los Angeles, who had been Bishop Johnson's first candidate. The other speakers were the Rev. Ainslie Kirchoffer, rector of All Saints' Church, Riverside, the Rev. Perry G. M. Austin, rector of St. Luke's Church, Long Beach, and

the discussion on the second and third days. Bishop Hunting spoke largely of the old days in Nevada and Arizona, while Bishop Sanford stressed the work and methods of the Mission of the Church as put forward by the National Council.

Among other actions taken was a unanimously adopted resolution of the clergy, stating that the United States should take part in the World Court.

In the matter of interesting young men for the ministry, many of the clergy were found to be in favor of using young men of high school and college age as servers at the altar, and as lay readers to take regular service at Morning or Evening Prayer. Several clergymen of the District are already doing this.

COLORED MISSION CONTRIBUTES TO JAPAN

THE COLORED MISSION of the Church of the Good Shepherd, Pennick, Georgia, in charge of Deaconess Alexander, has recently sent \$10 to the Emergency Fund for the Japanese Church. Five dollars was sent from the mission itself; two dollars from the Woman's Auxiliary, and three dollars from the Church school.

This little mission of colored communicants is given no quota for the Church's Mission, but for two years has made a pledge of \$54. Last year it paid one hundred per cent, and to date has paid nearly fifty per cent on the current pledge.



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**SEWANEE PROVINCIAL
Y.P.S.L. FEDERATION**

WHILE THE Synod of the Province of Sewanee was in session in Chattanooga, Tenn., October 23d to 25th, there also met the first provincial conference of the Church School Service League and the convention of the Young People's Service League. During the session of the Young People's Service League a Provincial Federation was organized. There were present official delegates from eleven dioceses, several being active members of Diocesan Leagues. This federation of the Y. P. S. L. is a temporary one, and will be submitted to the young people of the Province at Sewanee next August for discussion and final action. Temporary officers, an executive council, and an advisory board were elected at the Chattanooga meeting. The Advisory Board consists of one bishop, one priest, one layman, the president or chairman of



THE RT. REV. H. J. MIKELL, D.D., Bishop of Atlanta, and THOMAS MARION JOHNSON, of Augusta, Ga., President of the Y. P. S. L. Federation of the Province of Sewanee.

the Church School Service League in each diocese—one active councillor of the Young People's Service League in each diocese, one appointee of the Provincial Board of Religious Education; one appointee of the Woman's Auxiliary, and four members at large. The Executive Council consists of the officers of the Provincial Federation, the president or chairman of each diocesan Y. P. S. L. (or a young person from each Diocese where the Y. P. S. L. has no Diocesan Organization), and five members of the Advisory Board. The Executive Council is to transact the business of the Federation at the meeting in Sewanee, and to attend to all legislation of the Federation.

A LIVE ALABAMA PARISH

ON SUNDAY, November 18th, the Rev. Edmonds Bennett, rector of St. John's Church, Ensley, Ala., blessed a pair of eucharistic candlesticks which had been presented by the Altar Guild.

A newly instituted chapter of the

Brotherhood of St. Andrew, with ten members, is in active operation in this parish. It finds work to do especially among the iron and steel workers of the community, many of whom are Italians and Slavs.

A chapter of the Daughters of the King is in process of formation, and is anticipating an opportunity to work with the families of these men.

The parish also has a strong Young People's Service League, which is increasing in strength and interest steadily.

KNIGHTS OF KING ARTHUR

THE ORDER of the Knights of King Arthur has changed its address to Box 169, Boston, Mass. This Church fraternity for boys has been conducted by its founder, Dr. William Byron Forbush, and his family, for nearly the whole of the thirty-one years of its existence. It is now to be controlled by a board of directors, each member of which is personally in charge of a group of Church boys. The Order, as locally conducted, is really an organized Sunday school class, with certain romantic and picturesque features

which appeal strongly to boys. It has enrolled over 140,000 members, and is believed to have been the direct means of bringing into Church membership upwards of 50,000 boys. The organization will continue to be self-supporting. All who are interested in boys are urged to become acquainted with this successful movement.

TO CO-ORDINATE GIVING

A CLEARING HOUSE COMMITTEE, which seeks to coördinate giving by organizations and individuals, has been established in the Diocese of Central New York. The Department of Missions found many cases where assistance of one kind or another would be most welcome, and at the same time many individuals and organizations were seeking opportunity to work and give in definite ways. The Department presented the suggestion at the last convention, and a committee was organized and appointed.

The committee works somewhat on the plan of an Associated Charities, thus preventing much haphazard giving and duplication. Besides bringing together oppor-

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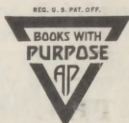
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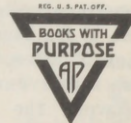
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tunity and workers, the committee also acts as an exchange for discarded and unused Church furniture and furnishings, publishing from time to time in the Diocesan paper the articles on hand and the requests for such articles. The effort is being made to have all giving in the Diocese go through the committee.

Although it has been in existence only a few months, it reports a long list of boxes for the clergy and missions, and furnishings placed in use. Almost everything from Altar furnishings to collars for the clergy, and Christmas gifts for children in missions and institutions, are mentioned.

HELPFULNESS MISSION

AN EIGHT DAY Mission has just been concluded at Trinity Church, Greenport, L. I., the Rev. John H. Heady, rector. There were celebrations of the Holy Communion each morning, addresses to children in the afternoon, and instructions and sermons each night. The congregations gradually increased until the church was filled for the final service, which was very impressive, as they all pledged their allegiance to the Christ and His Church. The Mission was conducted by the Association of Parish Priests for Mutual Helpfulness. The missionaries were the Rev. Messrs. Barrett, Charlton, Hinton, Homans, and Talmage, who went at their own charges. The Association was recently organized, as a result of of the recent Southampton Conference. The Rev. Rockland T. Homans, of Grace Church, Jamaica, called together a few clergymen to consider how they might help each other by prayer and advice, or definite effort. The first concerted action was this Mission. One of the results of the Mission is that the rector and people of Trinity Church no longer feel isolated because they live at the end of the Island, and far from neighbors.

UTAH FIFTIETH ANNIVERSARY

THE FIFTIETH ANNIVERSARY of St. Paul's Church, Plain City, Utah, was held on Sunday afternoon, November 18th. The sermon was by the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah; a sketch of the history of the mission by the Very Rev. W. W. Fleetwood, of Salt Lake City; and an outline of the life of Bishop Tuttle, who founded the mission in 1873, by the Rev. J. W. Hyslop, of Ogden. Seats had to be brought in for the overflowing congregation. Dean Fleetwood and Mr. Hyslop brought their choirs.

This is one of the oldest missions in the diocese, and serves a farming community of very wide area. The present missionary in charge is Mr. Boyd Parker, formerly of the Diocese of Western Massachusetts.

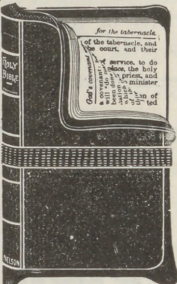
GIFTS FOR JAPAN

WHEN BISHOP LAMOTHE heard of the Japanese Emergency Relief Fund, knowing at once that his people in Honolulu would want to share in it, he estimated, on the basis of the Honolulu quota for 1923, that their share would be about \$500. He told the people how he had arrived at that figure and asked for their offerings. He has already sent \$1,622, and says there is more to come!

A gift of more than \$100 for the Japanese Emergency Fund came from the children and workers of Bethany Home, a Southern Ohio diocesan home for children.

Two gifts came to the Department of

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Missions in a recent mail. One of them was from a mid-western layman who sent \$5,000 for the fund, and added incidentally that he had sent \$500 each to two of our missionaries whom he had had the privilege of meeting personally in Japan.

The other letter contained \$5, and said: "This five dollars is for the children in Japan from my little daughter, seven and a half years old. Having lost her home and everything she possessed in our recent very terrible fire in Berkeley, she still wishes me to send this money of her very own, from a War Savings Stamp, to help some child in Japan."

A BISHOP'S CHURCH

TRINITY CHURCH, Pittsburgh, has become to all intents and purposes the Cathedral Church of the Diocese of Pittsburgh. Bishop Mann now has his office in Trinity parish house, and all the diocesan offices are located there also. Another noteworthy feature in connection with Trinity is the cafeteria at which about twelve hundred girls who are employed in downtown Pittsburgh buy their lunch every day. The Girls' Friendly Society of Trinity is also showing remarkable life, the average weekly attendance being two hundred.

On Tuesday evening, November 13th, the parish gave a reception to the rector, the Rev. Percy G. Kammerer, Ph.D., and Mrs. Kammerer, and the rector's assistants, the Rev. Frederic C. Lauderburn and the Rev. George B. Krantz, Jr., and Mrs. Krantz. Almost a thousand people attended, including Bishop Mann and a large number of the clergymen of the diocese.

AMERICAN PRIEST DECORATED

ON ARMISTICE DAY, at Vespers, in Grace Church, White Plains, N. Y., the Gold Medal of the Red Cross of Montenegro was conferred upon the rector, the Rev. F. H. Simmonds, and the Diploma of Merit was given to the parish for work on behalf of that country. The presentation was made by Luigi Griscuolo, and Major Cattapani made a short address, after which Fr. Simmonds made an appeal for the sufferers of Montenegro.

The Masonic Lodge of White Plains were in attendance in a body and the church was filled.

Those representing the Montenegrin government were, His Excellency Count Jovan S. Plamenatz, Prime Minister of Montenegro; Knight Commander Grand Officer Luigi Griscuolo, representative of Montenegro in the United States; Knight Lazar N. Maximovich, Secretary to H. E. Count Plamenatz; and Major C. U. Cattapani.

EARLY AMERICAN STAINED GLASS

CHRIST'S CHURCH at Pelham, N. Y., the Rev. J. McVicker Haight, rector, has just celebrated the eightieth anniversary of the erection of its church and the founding of its parish. The church was built and given to the parish by the Rev. Robert Bolton, in 1843. Mr. Bolton and his five sons planned and beautified this church. One of the sons of the founder of the parish placed in the church the first stained glass figured window to have been made in America. This window was made by Mr. Bolton within a quarter of a mile from the church. This window

attracts much attention from those who love old things.

Some of the Boltons carved the old pulpit and the corbels at the base of the rafters.

All five of Mr. Bolton's sons were ordained to the priesthood.

Connected with the church is a parish house, which was built in 1843 by the Boltons, and which was originally used as a parochial free school.

In 1910 under the supervision of the late Rev. Alfred Francis Tenney, who was then rector of the parish, Christ's Church was considerably enlarged. The alterations were so well done that the beauty of the church was retained.

THE VIRGINIA SUMMER SCHOOL

THAT THE Virginia Summer School of Religious Education will be held in Sweetbriar College, Sweetbriar, Va., June 23d, to July 4, 1924, was the decision of the Virginia Diocesan Committee of Religious Education at its meeting held November

5th. The change of place from the University of Virginia to Sweetbriar, and the change of date have been made necessary by changed conditions of the school, and the necessity of having a greater concentration of forces.

RECTOR INSTITUTED IN NEW YORK

THE REV. FRANCIS J. H. COFFIN was formally instituted rector of St. John's Church, Larchmont, N. Y. Sunday, November 18th, 1923. The Rt. Rev. Arthur S. Lloyd, D.D., Suffragan Bishop of New York, acted for Bishop Manning as institutor, read the letter of institution, signed by the Bishop of the Diocese, and preached the special sermon. The office of institution was preceded by a shortened form of Morning Prayer, which was said by the Rev. Richard Cobden, D.D., rector emeritus. The service closed with a celebration of the Holy Communion, the newly instituted rector being the celebrant.

Mr. Coffin succeeds the Rev. Dr. Rich-

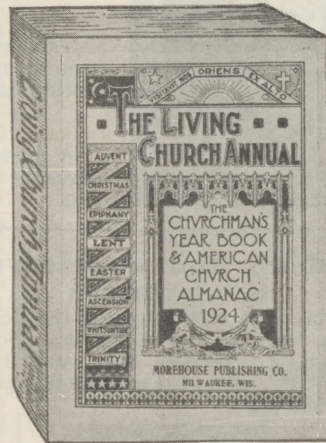
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Table of Psalms for the Sundays of the Church Year.

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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ard Cobden, who resigned last spring, after a pastorate of twenty-seven years in Larchmont. On the event of Dr. Cobden's resignation, he was presented, among other things, with a beautiful bronze tablet, contributed by one thousand Larchmonters as a token of their love and respect.

DEATH OF REV. H. C. TOLMAN

THE DEATH of the Rev. Herbert Cushing Tolman, D.D., LL.D., Ph.D., Dean of the College of Arts and Sciences at Vanderbilt University, Nashville, Tenn., and honorary canon of All Saints' Cathedral, Milwaukee, occurred suddenly at his home in the former city on Saturday morning, November 24th.

The cause of his death was angina pectoris. The burial service was to be held at Christ Church, Nashville, on Tuesday, Bishop Maxon and Bishop Mikell officiating. Dr. Tolman is survived by his wife and one daughter.

Dr. Tolman was a man of great literary ability and a deep student of the classics, as well as being a beautiful writer of devotional literature. He was born at South Scituate, Mass., November 4, 1865, and was graduated at Yale with the degrees of A. B. in 1888 and Ph.D. 1890. In later years he received the degrees of D.D. from Peabody College, S.T.D. from Hobart, LL.D. from the University of Nashville, and also from the University of Louisville. During his earlier life he was a Methodist, but being convinced of the authority of the Church, he applied for holy orders and was ordained in 1895 by Bishop Nicholson, both as deacon and as priest. He was at that time on the faculty of Vanderbilt. Previously he had served as fellow and as assistant professor of Indo-European languages at Yale, was then an instructor in Latin and afterward assistant professor of Sanskrit at the University of Wisconsin, was for a short time on the faculty of the University of North Carolina, and went to Nashville as professor of Greek at Vanderbilt in 1894. Twenty years later, in 1914, he became also dean of the College of Arts and Sciences. In 1904 he was appointed by Bishop Nicholson an honorary canon of All Saints' Cathedral, Milwaukee, but continued his work in Nashville until the end. He was author of a number of studies in Latin and Greek classical lore, compiled a Persian lexicon, wrote on the Persian language, and of devotional literature, all of it written after his ordination to the priesthood, he was author of *Christi Imago*, a volume of devotional thoughts for the Sundays of the Christian year; *Via Crucis*, a book for Holy Week, in which especially he described the holy places in Jerusalem; and *Urbs Beata*, described as a vision of the perfect life.

An unusual circumstance is that, though for nearly twenty years he was canon of the Cathedral in Milwaukee, he had never occupied his stall nor been present at a service in the Cathedral.

KILLED BY AUTOMOBILE

THE REV. FRANCIS K. LITTLE, rector of Grace Church, Brooklyn, N. Y., and Mrs. Little, are deeply bereaved in the sudden death of their son, Robbins Little, twelve years of age, who was struck and instantly killed by an automobile in Newport, R. I., while on his way to Sunday school on Sunday, November 11th. Mr. Little had, until recently, been rector of Emmanuel Church, Newport, and when

he left that city had to enter upon his present work in Brooklyn, his son was left in school in Middletown. The boy had alighted from a trolley car and stepped in front of an automobile, which, in the efforts of the owner to come to a sudden stop, was tipped over, falling on the boy and crushing life out of him.

NEWS IN BRIEF

ALBANY—At the annual election of the Junior and Senior Assemblies of the Brotherhood of St. Andrew in the Diocese, held recently, Rolland Pollock, of All Saints' Cathedral, Albany, was elected president of the juniors, and Frank S. Harder, of All Saints', president of the seniors. Sidney T. Jones was elected member of the National Council, from St. Paul's Church, Albany, and Paul E. Quirin, of Trinity Church, Albany, was elected extension secretary.

CENTRAL NEW YORK—Emmanuel Church, East Syracuse, reports a larger attendance on Every Member Sunday, than last Easter.—Trinity Church, Lowville, reopened November 18th, after having made many repairs to the interior, and completely redecorating the interior. Plans are being made for the erection of the new parish house, which was given in memory of Mrs. Anna House Easton, by her husband, Frederick S. Easton.—The pledges for the new church for All Saints' Parish, Syracuse, now amount to \$42,000. There are twenty-two \$500 pledges. Number eighteen on the list came from a Roman Catholic friend and neighbor of the parish.—Recently Bishop Fiske dedicated All Saints' Memorial chapel and parish house at Johnson City, and the chapel of St. Michael and All Angels, at West Endicott. At the time of the dedication, there was still a debt of \$51,000 on the Johnson City plant. Since then Mr. Geo. F. Johnson has given \$25,000, and over \$12,000 has been pledged.—The Rev. George D. Daland, a professor in the Ithaca Conservatory of Music, has become honorary assistant at St. John's Church, Ithaca.—There are between 350 and 400 members of the Church who are students at Syracuse University, ninety-seven of them being in the entering class. The Diocese maintains two secretaries to aid these students. The secretaries are appointed from the student body.—Calvary Church, Utica, is mourning the loss of Geo. H. Thomas, a vestryman, and one of its most faithful and energetic members.—The Rev. H. P. LeF. Grabau, of Carthage, and the Rev. Donald C. Stuart, of Skaneateles, will conduct an Advent Mission in the Church of the Good Shepherd, Binghamton.—The Rev. H. D. B. MacNeil will conduct a similar Mission in St. Luke's Church,

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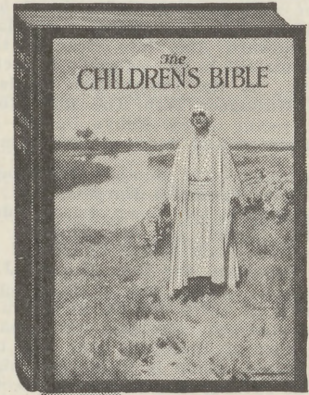

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Harpurville, and arrangements are being made for a Mission in St. Andrew's Church, Durhamville.—Grace Church, Utica, lost one of its oldest members and vestryman, by the death of Gen. Sylvester During.—Many valuable gifts have recently been placed in St. Paul's Church, Owego, among them being a *sedilium*, in black Italian oak, of the 16th century, a Florentine lace altar piece, over 200 years old, a Venetian sanctuary lamp, from St. Mark's Cathedral, a Kurdistan sanctuary rug, and a Baluchistan prayer rug, for the chancel entrance.

HARRISBURG—On Monday evening, November 19th, St. John's Parish, Lancaster, the Rev. Henry Lowndes Drew, rector, held a Welcome Home reception, in honor of Deaconess Elizabeth C. Newbold, who is home on furlough from her work at Aomori, Japan.—A beautiful memorial window, in memory of the late Rev. Merrill Howard Ake, late vicar of the parish, was blessed in St. Gabriel's Church, Coles Creek, Pa., on the Twenty-fifth Sunday after Trinity, November 18th. The Rev. Robert R. Morgan, rector of St. Paul's Parish, Bloomsburg, officiated and delivered the sermon.

LONG ISLAND—On Sunday, November 18th, the Rt. Rev. Frederick Burgess, D.D., Bishop of the Diocese of Long Island, dedicated the new chapel of St. Thomas, erected in the north porch of the Church of the Redeemer, Brooklyn, the Rev. Thomas J. Lacey, D.D., rector. There was a short service in the church at three o'clock, at which Bishop Burgess preached, stressing the great need, in that part of Brooklyn, that will be filled by the chapel, which is to be open night and day. The offering was for the N. W. C. The Bishop, then went to the chapel where he blessed the altar and memorial chalice and paten. The chapel accommodates about ten persons, but is completely outfitted.

LOS ANGELES—The new organ of St. Paul's Church, Pomona, was consecrated on the evening of October 25th. A home-coming party in the parish house followed the service.—A mass meeting in the interests of the General Church Program was held at St. John's Church, Los Angeles, on the evening of October 30th. The speaker was the Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin.—The annual patronal festival of St. Simon's Church, San Fernando, was held on November 3d. Bishop Johnson was the preacher at the choral Eucharist.—The Los Angeles Clericus held its first fall meeting in St. John's hall, Wilmington, on November 5th. The Rev. Perry G. M. Austin, who recently came to St. Luke's Church, Long Beach, from Philadelphia, spoke on The Church in a Great Industrial Center.—Following the suggestion of Bishop Johnson and Bishop Stevens, Sunday, November 11th, was marked as Pay-up Sunday all through the diocese.—The November meeting of the Diocesan Men's Club was held at St. James' and Barnabas' Church, Los Angeles, on the evening of the 16th. Mr. R. Holtby Meyers, a favorite Los Angeles lecturer, spoke on The Art of Making Friends.—The fall meeting of the Convocation of Los Angeles was held in the new parish house of St. Mark's Church, Pasadena, on November 7th. Various diocesan phases of the Church Program were discussed throughout the day. The Convocation underwrote the purchase of a temporary church building for Emmanuel mission, El Monte.—A largely attended diocesan meeting of the Woman's Auxiliary was held in St. John's parish house, Los Angeles, on November 21st. Miss Grace Lindley, National Executive Secretary, was the speaker of the day.

PITTSBURGH—On Sunday morning, November 18th, Mrs. Charles Bailey, President of the Woman's Auxiliary of the Diocese, addressed the congregation of Trinity Church, Washington, Mrs. Bailey's address took the place of the regular morning sermon, and dealt in a helpful and inspiring manner with the Church's Program.—On Wednesday evening, December 5th, the annual dinner of the Church schools of the diocese will be held at the Fort Pitt Hotel, Pittsburgh. This event will mark the culmination of the year's work of the Church Normal School, which has been attended this year better than ever before. The speakers will be the Rt. Rev. Alexander Mann, D.D., and the Rev. Robert S. Chalmers, D.D., rector of St. Mark's Church, Toledo, Ohio. Dr. Chalmers has had a large experience in the field of religious education and will discuss ways and means of improving the Church school. Judging from the acceptances coming in, almost five hundred guests are expected at the dinner.—Calvary Church, Pittsburgh, has secured two stones from the English parish church of William Pitt and from All Hallows' Church, London, where William Penn was baptized. These stones are to be placed in the wall of Calvary Church with appropriate brass tablets.—A recent survey of

the Diocese of Pittsburgh made by the Diocesan Social Service Commission shows that there are more than twenty-five foreign nationalities represented within the boundaries of the diocese. The largest percentage is furnished by the Austrians, with the Czecho-Slovakians running a close second. One of the most surprising developments of the survey was the discovery that there were resident in the diocese 2,846 natives of Syria. In addition to the general survey of the diocese, the Commission has also made an intensive survey of Ambridge and McKees Rocks.—A Diocesan Library has just been started and is located in the offices of the Social Service Commission. It contains many of the best modern works on religion and social service and is proving of great value to the clergy of the diocese.

SOUTHWESTERN VIRGINIA—The Woman's Auxiliary of the diocese held its annual meeting October 24th and 25th in St. John's Church, Lynchburg. The attendance from all parts of the diocese was exceptionally good, and fine interest was manifested. Mrs. T. D. Hobart, President of the Auxiliary, was in the chair.—A leading feature was the Quiet Hour, conducted by Miss Grace Lindley of New York. The two days were very busy, and many addresses were heard. The U. T. O. report was that \$2,184.70 had been received for the first year of the Triennium.

UTAH—On Armistice Sunday, the Rt. Rev. Arthur W. Moulton, D.D., Bishop of the District, officiated and preached in the morning at St. Mark's Cathedral, Salt Lake City, and in evening at Logan, one hundred miles away, he gave an informal address at St. John's rectory, where the Rev. and Mrs. Allen Jacobs held open house. This evening meeting was made a community affair, and the large gathering present represented Church people, Presbyterians, Mormons, the Salvation Army, fraternal orders, and the business life of the city.—Bishop Moulton was a chaplain with the American forces in France, and described in a most vivid way the emotions and enthusiasm with which the first news of the armistice was received.

WESTERN MASSACHUSETTS—As a climax to a long period of effective work the parish house of St. George's Church, Lee, the Rev. Alfred DeF. Snively, rector, was recently dedicated by Bishop Davies. Among those present were the pastors and lay representatives of the Lee Congregational and Methodist Churches as well as our own clergy from

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Berkshire County. The erection of the parish house was made possible largely through the efforts of the former rector, the Rev. Frank C. Wheelock, now rector of All Saints' Church, Springfield, who delivered an address at the ceremonies. The building is constructed along the most modern lines and the possibility of future expansion was carefully worked out in the plans.—The Diocesan Offices have been moved from 25 Harrison Ave. to 37 Chestnut Street, Springfield, to the building which was formerly the rectory of Christ Church, but which is now used jointly by the parish and the diocese, the first floor being given over to parochial uses and the second to diocesan.—At the Armistice Day service in Christ Church, Springfield, a tablet "in honor of the members of this parish who answered their country's call in the World War 1917-1919, and in memory of the following men who died that liberty might live: Hubert Cooper, Stuart Arthur Craig, Donald Earl Dunbar, the Rev. Walter Handley, Cyril A. Hitchcock, and John Henry Norton" was dedicated by the rector, the Rev. John M. McGann. The tablet is of United States statuary bronze, and was given by the Junior warden who was, at one time, commandant at the Springfield Armory, Colonel Stanhope E. Blunt.

WESTERN MICHIGAN—The diocesan offices have been moved from 303 Kelsey Office Bldg., Grand Rapids, to 294 Federal Square Bldg., Grand Rapids, Mich., to which address all official mail should be sent.

MAGAZINES

CURRENT FOREIGN affairs form, as usual, the topic of the greater part of the October number of *The Nineteenth Century*. The Rev. J. Worsley Boden writes on Corfu, tracing its history from classical times up to the recent Italian, *coup d'état* concluding with an appeal that whatever Italy's guilt, England should maintain her friendship. A fair-minded discussion of the Ruhr question is contributed by Mr. L. F. Easterbrook, who suggests that M. Poincaré is justified in his position so long as he represents the body of French opinion. "It is far better that the opinion of the French should be voiced, their ambitions made public, and their fears recognized than that they should be repressed and glossed over for the sake of patching up a temporary *modus vivendi*." Earthquakes in Japan are considered by Professor J. H. Longford, who for many years was British Consul at Nagasaki. It will be news to most of us that, in fifteen centuries, there have been in Japan an average of seven earthquakes in every ten years. The resulting mental and moral qualities of the Japanese form "a concrete illustration of the truth of Buckle's theories" (in his *History of Civilization*). He lays down there that "the sense of inferiority caused in man by such natural phenomena stimulates the imaginative and emotional part of his nature at the expense of the understanding." Mr. J. B. Atkins writes very readably about the history of the *Spectator*, pointing out that its present editor, Mr. J. St. Loe Strachey, began his friendship for America with a boy's reverence for Abraham Lincoln, the possessor of "the perfect Anglo-Saxon mind—a compound of tolerance, humor, and a love of justice." Other articles are on Fascism (divided into two camps: rebels and constitutionalists); Mr. Vilhjalmur Stefansson's theories about the Arctic—that the "dreaded desolate North is neither dreadful nor desolate; that the famous 'barren lands' are not barren; but that in the womb of the North lies the world's hope of the meat supply of the future, immense promise of mineral and oil wealth, and the best possible aerial route between England and China and Japan"; a ponderous defense of Tennyson against his modern critics by Sir Herbert Warren; some suggestions as to the Imperial Conference; and a short essay on the future of the motion picture.

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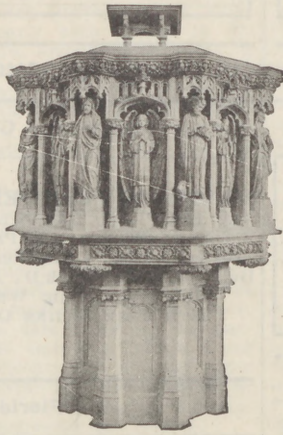
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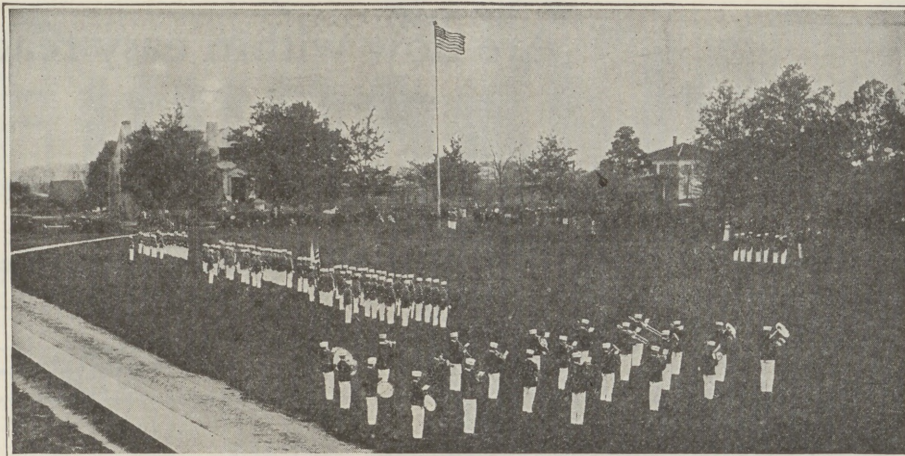
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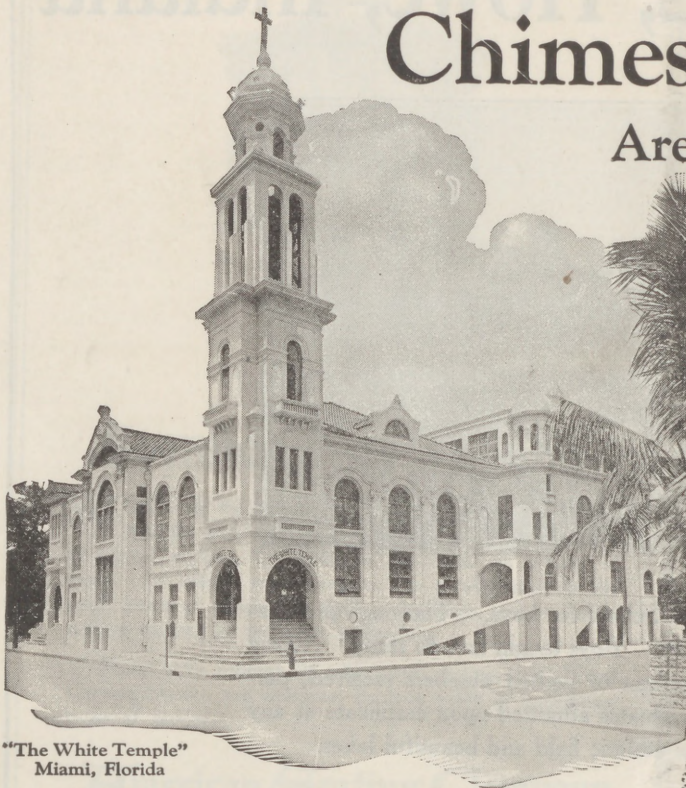
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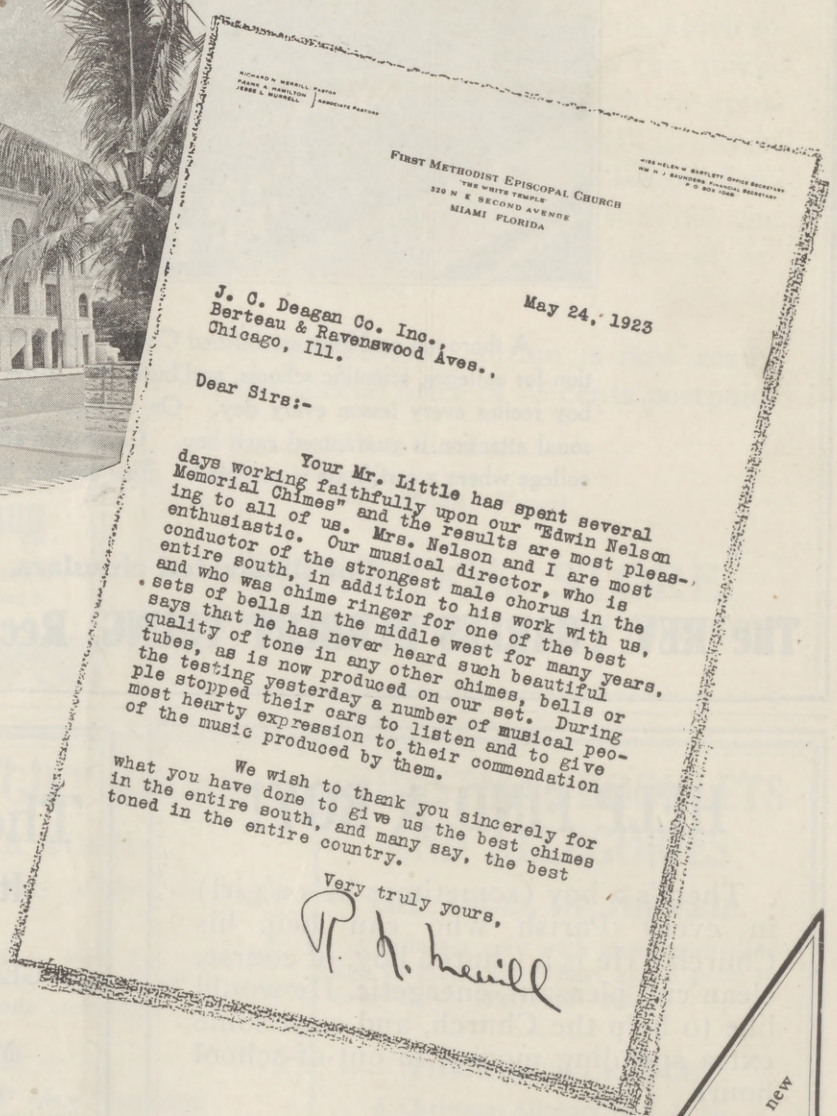
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